


# The Way of Truth

Vol. 79

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

No. 10

*We have so much  
for which to be thankful!*

A photograph of a pumpkin with a tag attached to its stem. The tag is rectangular and has the words "happy" in a cursive font and "THANKSGIVING" in a bold, sans-serif font. The pumpkin is surrounded by autumn leaves in shades of orange, red, and brown. The background is a soft-focus field of similar leaves.

happy  
THANKSGIVING

**NOVEMBER 2021**

## BE THANKFUL,

### NOT ONLY IN WORD, BUT IN DEED AND IN TRUTH

Radio Message by Bro. Greg Tyler

(aired 11/20/94)

**I** THINK Thanksgiving Day is fitting and proper, for we do owe God much thanks and praise for His mercies that have been extended unto us. But we want our thanksgiving to be more than just a day of feasting. We want it to be a day of prayer, a day of true thanksgiving unto God.

This is a poem entitled, “Thanksgiving Prayer,” by J. Garland Wynn, Jr.—

*I am thankful, Father, for blessings received  
During summer’s sun and autumn’s falling leaves;  
During winter’s chill and the showers of spring ...  
I thank You, dear God, for so many things.*

*For the bountiful earth and beautiful sky  
Which over and around me lie;  
For the universe stretching out so far,  
For the orderly movement of each star.*

*For mountains high and the deep blue seas,  
For the song of birds and the hum of bees;  
For the fragrance of flowers in the air,  
For the feel of the wind blowing in my hair.*

*For health and happiness that come my way,  
For the love of family and friends each day;  
For the peace that comes from speaking with You,  
For the assurance of Thy scriptures, true.*

*For the grace of Thy Son, the Savior of men,  
Dying on a cross to save me from sin.  
I am so richly blessed that my heart sings ...  
I thank You, dear God, for so many things.*

On this broadcast, I would like to challenge my audience to “Be Thankful, Not in Word Only, but in Deed and in Truth.”

In First John, we read in the third chapter and the eighteenth verse, “My little children, let us not love in word, neither in tongue; but in deed and in truth.” It is one thing to say something, but it is something different, however, to prove we mean what we say.

The word *thanksgiving*, according to the **Thorn-dike-Barnhart Dictionary**, means, “feeling or expressing thanks; being grateful.”

I do believe that words are important. I believe it is important to express our thanksgiving audibly to God, and to express our thanksgiving and appreciation to one another in an audible way. But true thanksgiving is much deeper and much more real than saying the words “thank you.”

If a man really loves his wife, he’s going to tell her that he appreciates her. He’s going to tell her that he loves her, but if a man really loves his wife, he’s going to live the kind of life that backs up those words. For a man to tell his wife “thank you for being a good wife” or to say “I appreciate you as my wife” and then for him to go out and carouse around, spend time with other women, never come home on time, etc., it doesn’t mean much to the wife. Likewise, if a wife really loves her husband, she’s going to tell him so, but she’s also going to back it up with the deeds that she does. If she really loves him, she’s going to be faithful to him. She’s going to do the things that she knows makes him happy. For parents to tell their children that they love them, they need to prove it to them, and vice versa with children toward their parents.

So many things in life go beyond the words that we say. It goes to the deeds that we do. As someone has said, “Actions speak louder than words.” True thanksgiving is in deed and in truth, not in tongue and word only.

Why am I speaking this way? Because, My Beloved Friends, Thanksgiving is a holiday in America, and it seems as though much of America only goes through the motions of thanksgiving. Perhaps many will pause and give thanks for their blessings at this particular time, but what about our actions? What about our deeds? What about the way that we live? Do we really mean that we are thankful unto God? Do we really prove that we are thankful unto God by the lives that we live, by the laws that we pass, by our standard of conduct as American citizens? I believe that our actions speak louder than our words. I’m not minimizing the importance of the Thanksgiving holiday. It is a beautiful holiday, as far as I am concerned. It is fitting and it is proper. Our forefathers really meant thanksgiving unto God when they observed it.

Thanksgiving Day has become, I’m afraid, much of a form to most people where they give God little, if any thanks, and they give God little, if any, thought the rest of the year. If we’re truly going to be a thankful people, then we must live a certain way. Just like a thankful husband will treat his wife with love and respect, just like a thankful wife will treat her husband with love and respect, so My Friends, if we are truly thankful to almighty God for all of His wonderful blessings unto us, then we are going to treat our Lord and God with respect and with love.

It means something to say “I love God, and I thank God.” Those words are used quite often, but it really means something if they are genuine. If we love God, then I truly believe that we’re going to endeavor to obey His will. We’re going to endeavor to allow His Spirit to guide our footsteps. We’re going to endeavor to live godly, holy, and righteously in this present world. This is the will of God.

Sin is never in the will of God. Sin is the transgression against God’s will, and

#### ABOUT THE COVER

During the present pandemic we need to remind ourselves that there is much for which we should be thankful. Lamentations 3:22, 23, says, “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.”

# THE WAY OF TRUTH

(Registered Trademark)

Vol. 79 November 2021 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](mailto:truth@fred.net)

Visit our website at [www.wayoftruth.org](http://www.wayoftruth.org)

words of thanksgiving. If we're truly going to be thankful to almighty God, if we're truly going to express thanksgiving, this expression must be more than just in word and in tongue. It must be in deed and in truth.

We must treat our fellow man with love and respect, for if we cannot love our fellow man whom we have seen, how can we love God whom we have not seen? This is one way we prove our thanksgiving to God: by being charitable with others, by helping our fellow man. As someone said years ago, "He ain't heavy; he's my brother." This is how we express our love to God: by expressing our love to our fellow man, and then going about in our lives to do the will of God to the very best of our ability. This is true thanksgiving.

Yes, it is Thanksgiving Day the last Thursday of this month. Yes, we need to pause, we need to bow, we need to thank God for all of His rich and wonderful blessings, but as we do that, Dear Listener, let us not forget that God deserves more than just word and lip service. He deserves our heart. He deserves our life. He deserves our affection. So let us give unto God, not only thanksgiving with our lips, but let us serve Him, let us love and be thankful unto Him 365 days a year, and not just the day we call Thanksgiving. †

no one is justified in committing iniquity, in sinning against God. But as we look upon our nation, we see sin abounding on every hand. We see evil going on today that a few years ago would not have been accepted among the majority of Americans. I would like to think that we are beginning to see the pendulum turn back the other way. I would like to think that sin has become so nauseous to the appetite of America that we are turning back to God, but Beloved, I'm afraid that sin has abounded so long and is so deep in the moral fiber of America that it's going to take a great moving of the Spirit of God to really free us from the defilements of evil.

Isaiah spoke in the first chapter of Isaiah, and this is what he said: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

I know Isaiah was speaking of the Israelite nation of his day, but it fits for America even today, for sin is all around us. Though people on the outward might seem to be grateful, yet the lives they live are in direct contradiction to the will of God.

Now I believe if a husband was told by his wife that she loved him and she was thankful for him, but she did not prove her love to him and her gratefulness to him, he would have the right to tell her to stop talking so much and prove it to him. Vice versa with the wife. I believe God has the right to expect us to backup our

## IN THIS ISSUE:

<b>Young People's Page</b>	<b>Page 2</b>
<i>Valerie Shenberger on the love chapter</i>	
<b>Happy Thanksgiving</b>	<b>Page 3</b>
<i>Poems of appreciation</i>	
<b>Renewing Our Strength</b>	<b>Page 4</b>
<i>Full-length sermon by Doug Koerner</i>	
<b>Bible Lesson of the Month</b>	<b>Page 8</b>
<i>"The Christian's Prayer Life"</i>	
<b>Shadows of Good Things</b>	<b>Page 9</b>
<i>Part II of the book by the late R. R. Byrum</i>	
<b>The Question Box</b>	<b>Page 12</b>
<i>Our monthly feature</i>	
<b>The Children's Corner</b>	<b>Page 13</b>
<i>"The Miser," by Rebecca Bland</i>	
<b>Faith, Hope, and Love</b>	<b>Page 14</b>
<i>Divine Healing message by Tim Crooks</i>	
<b>Have You Heard God's Voice?</b>	<b>Page 17</b>
<i>Radio message by Doug Shenberger</i>	
<b>How to Overcome Doubts</b>	<b>Page 18</b>
<i>Article by the late E. E. Byrum</i>	
<b>Remember</b>	<b>Page 20</b>
<i>Scriptures compiled by Jim Morehouse</i>	
<b>Thoughts Inspiring Us to Be Thankful</b>	<b>Page 21</b>
<i>Taken from various sources</i>	



Dear Young People,

The Bible tells us that God is love, and it would be good to think and meditate deeply on that thought from time to time. Do we really understand what love is and what it will cause us to do? Do we have our own ideas or are we truly following God's example? I trust that

these thoughts will stir our minds to consider this wonderful subject once again. This article is taken from a Young People's Wednesday night's service on I Corinthians 13.

Blessings,  
Bro. Doug

## THE LOVE CHAPTER

By Sis. Valerie Shenberger

I Corinthians 13:7—"Beareth all things, believeth all things, hopeth all things, endureth all things."

"All things" encompass everything! We can all bear some things, believe some things, hope some things, and endure some things. But God calls us farther and deeper into love for Him, for one another, and for a perishing world.

"Love does not ask to have an easy life of it: self-love makes that her aim. Love denies herself, sacrifices herself, that she may win victories for God."



**Love ... beareth all things:** The word *beareth* can also be stated as "covers." Either way, Paul shares an important truth in I Peter 4:8, "And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins." "Love covers; that is, it never proclaims the errors of good men. Love stands in the presence of fault, with a finger on her lip."

A picture of this type of love is the pearl oyster. A hurtful particle intrudes itself into its shell, and this vexes and grieves it. It cannot eject the evil, and what does it do but cover it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl.

We should strive to emulate the pearl oyster when we receive provocations from others. May we take these annoyances, wrap them in love, so that pearls of patience, gentleness, longsuffering, and forgiveness might be bred within us by that which has harmed us.

**Love ... believeth all things:** We never believe a lie, but we never should believe evil, unless the facts demand it. We should choose to believe the best of others. "Love looks through a telescope; skepticism looks through a microscope." Love, as far as she can, believes in others. There are people who believe everything that is bad, but they are not children of love. Love is ready

to believe the best of every person, and will credit no evil of any, but on the most positive evidence.

Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

**Love ... hopeth all things:** "Love has confidence in the future, not pessimism. When hurt, it does not say, 'It will be this way forever.' It hopes for the best, and it hopes in God. Hope sees the best in other people, it doesn't give up." No matter how things seem, hope realizes it's only in the darkness, you can see the stars. Our hope is anchored in Christ, and flows through our hearts towards others.

Psalm 71:14, "But I will hope continually, and will yet praise thee more and more."

**Love ... endureth all things:** Most of us can bear all things, believe all things, and hope all things, but only for a while. The greatness of love is it keeps on bearing, believing, hoping, and enduring. It doesn't give up. Love destroys enemies by turning them into friends. It is natural to love them that love us, but it is supernatural to love them that mistreat us. It is only through God's love in our hearts that we can truly love them. Love endures times of persecution and maltreatment from enemies and professed friends. Love never says of any trial, affliction, or insult, this cannot be endured. There are times of misunderstandings from even those we love the dearest. But agape love is undaunted and endures without limit.

"Love beareth all things, believeth all things, hopeth all things, endureth all things."

The best way to comprehend this love chapter is to see it in the life of Jesus. We could replace the word *charity* with the name "Jesus" and the description would make perfect sense. We can easily say, Jesus suffers long and is kind; Jesus does not envy ... and so on. He is our great example and exemplifies love with perfection.

In conclusion, may our hearts be stirred to desire more love—more love for God—more love for others. We will only travel our life's journey but once.

Faith—makes all things possible.

Hope—makes all things bright.

But Love Never faileth! ✠—

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

—I Corinthians 13:1-8.



## FATHER, WE THANK THEE

Grenville Kleiser

Father, we thank Thee:  
For peace within our favored land,  
For plenty from Thy bounteous hand,  
For means to give to those in need,  
For grace to help in thought and deed,  
For faith to walk, our hands in Thine,  
For truth to know Thy law divine,  
For strength to work with voice and pen,  
For love to serve our fellow men,  
For light the goal ahead to see,  
For life to use alone for Thee,  
Father, we thank Thee.

## THANKSGIVING

Ruth Williams

We thank Thee for quiet fields,  
For garnered sheaves of grain,  
For loveliness of autumn woods,  
For peace that eases pain.

We thank Thee, God, for little things—  
A rug, a rocking chair,  
A home, a motto on the wall,  
And sweet relief from care.

But most of all, we thank Thee, God,  
For Jesus, Thy dear Son.  
His love that flows from Calvary  
Unites our hearts in one.

And so, in all humility,  
On this Thanksgiving Day  
We bow our heads, our hearts cry out  
The words we cannot say.

But we will live for Thee each hour  
That all the world may see  
We've been in touch with Sharon's Rose,  
The Man of Galilee.

## THOSE MANY BLESSINGS

Edward M. Brandt

Lord, give me a thankful heart  
And may I ever grateful be,  
For the many, many blessings  
Thou hast showered on me!

Some I take for granted,  
Of some I'm not aware,  
But Lord I am ever mindful of  
Your precious, loving care.

These countless blessings, Savior, Lord,  
Fill my soul with joy and peace,  
They never seem to dwindle,  
They never, never cease!

## A THANKFUL HEART

Virginia Katherine Oliver

May we always each remember  
On this special day  
Many blessings that are ours  
All along the way.

May we with deep humility  
Forever have a part  
In expressing gratitude  
From a thankful heart.

Grant us strength to do our best  
In each daily task;  
To be worthy of this day  
We would humbly ask.

Help us walk in paths of service  
Doing all we can  
By giving thanks through kindness  
To our fellow man.

## THANK HIM

Margaret E. Sangster

For pasture lands folded with beauty,  
For plenty that burdened the vale,  
For the wealth of the teeming abundance,  
And the promise too royal to fail.  
We lift to the Maker our anthems,  
But none the less cheerily come  
To thank Him for bloom and fruition  
And the happiness crowding the home. †

---

*"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thessalonians 5:18.*

# RENEWING OUR STRENGTH

2021 Hagerstown Convention Message by Bro. Doug Koerner



**W**E APPRECIATE our theme—“Renewing Our Strength.” I will be speaking on the theme this evening. If you’d like to get your Bibles out, we’ll turn to Isaiah, chapter 40. Isaiah 40:28-31: “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isaiah 41:1, “Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.”

I’d like to break down a few words. The word *renew* means “to resume after an interruption.” As I read that definition, I imagined there’s not a person upon the face of this earth that cannot relate to the present interruption. The entire world has been interrupted. A *renewal* means “to reestablish.” The problem with the world is, in renewing things, they look at different things. They’re anxious to renew football games, baseball games, movies, concerts, and going to restaurants, etc. They’re anxious to get back to what they used to have and do. They’re anxious to get back to some normalcy of what they remembered at one time. That’s the world.

Again, Saints of God, there isn’t one of us here that’s not familiar with what has happened in the last year with this pandemic. It has affected us. It has affected some more than others, but it has affected us all. I appreciate that we’re able to renew our strength this week, to be encouraged more, and to be blessed. Every one of us has all kinds of battles. We have valleys in our Christian walk. We’ve had them before this pandemic, and we’ll have them after this is all over. We’ve always had battles. If you’re going to live this Christian life, you’re going to have battles. There’s no doubt about it. You will have battles and trials. During those battles, there is a time that we have to renew; not just this week, not just this time, but we have to renew our strength from time to time through the year. We have to renew our faith in God, and when we think about that, to renew our strength in Christ.

To renew our strength in Christ, we’re to get our eyes set on Christ and get things fixed again. Sometimes we look away, but we’re to get our eyes fixed on Christ to get our strength renewed in hope of our goal. Do you know what your goal is? Do you know what your hope is tonight? I mentioned many times that I thank God the hope is yet to come. Of all the troubles and problems in the world, thank God we can look beyond those things and see a greater hope. We need to get that vision from

time to time to renew our strength to press the battle on.

Jesus told about the parable of the ten virgins. The Bible says that all ten of them slumbered and slept. But five of them didn’t continue to try to renew their strength. They didn’t fill their lamps with oil. They let their lamps go out because of battles and trials. They failed to renew their strength. In our Christian walk, every single year we will have valleys and battles to go through. I’ve preached many times that revival services are a perfect place to draw oil into our lamps. We feel weakness and drained at times, and we recognize “Lord, I need to fill my lamp up. I need to get some oil.” That’s the blessing of the Spirit of God.

I believe the devil does his very best to take every opportunity for people to lose their faith. As I mentioned before, I believe the world has changed and there will be many that will fail to reestablish their faith in God after this pandemic. Some I’m speaking of are of denominations. Before this happened, there were different churches folding up because they didn’t have many people. They joined with others. I know that there are a lot of denominational churches that are not preaching the truth, but when they closed down and began virtual services, and then reopened, many won’t go back to services and take part, so there will be a great deal of things that people will fail to reestablish. They will fail to reestablish their relationship with God.

I want to bring four little words here for a moment. It is the starting of verse 28 of Isaiah 40, which is asking a question: “Hast thou not known?” What do you know? “Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not?” We get weary and faint sometimes. Have you experienced that there is no fainting with God, neither is He weary? There is no searching of His understanding. He doesn’t faint. He doesn’t get weary or tired. Isaiah is asking, “Did you know that? Have you heard that?” Part of a song we sing says, “There is no shadow of turning with Thee.”

When we think about renewing our strength, one of the things about renewing is this: we have to have a good foundation to begin with. That foundation is God. We need to know that whatever we’re building on is not going to fail or be washed away. Jesus talked about building on the sand. Verses 29 and 30 of Isaiah 40 says, “He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall.”

Many of us have our spiritual strength challenged from time to time. In the battles of life, those battles challenge us, but there is a keyword to this passage in

Isaiah 40. It is found in verse 31: “But they that *wait* upon the Lord ...” I appreciated what Bro. Goble said this week when he talked about *wait*. That doesn’t mean you sit down somewhere and wait. That doesn’t mean you stand somewhere and wait for something to happen, but that waiting is that you having confidence in God. You’ve prayed and searched, and maybe you didn’t get an answer you liked, but you put whatever you prayed about in God’s hands. “I’m going to wait on you, Lord.” But you have to still press forward in the battle. The key to this verse of scripture here is *wait*.

I’m going to give you a little illustration that I feel the Lord gave me. As I look around inside of this building, I see two, four, six, eight doors. Every single one of you came in one of those eight doors. I realize that most of those doors were probably opened, but when you go toward those doors, you usually grab the push plate and push it and walk through. You looked at the door—“that’s the door I need to go through to go into the sanctuary,” so you pushed it and came into the sanctuary. Has anyone here ever looked at the hinges on those doors? Those hinges on those doors support those doors. They carry those doors. They make those doors operational. Without those hinges, they don’t work. No doubt each one of us at one time has been to a door and pushed it to go through, and it didn’t move. We had to force it open, and maybe it stayed opened. When that happens, what do we do then? We start looking at the hinges because that is what is controlling that door.

I haven’t used this illustration before, but in many verses in the Bible, there is a verse that is a hinge. There is a particular word that supports the entire verse of scripture. Without that hinge, without that word, the rest of the scripture doesn’t apply. Many people do the same thing with the Word of God. They like to take the attractiveness of a verse of scripture. Example: “The Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” That’s what some look at, but I left out a very important part, which is the hinge of that verse, the importance of that verse, the stability of that verse. What I left out was the first part—“But they that wait.”

So many times we look at a verse of scripture, and we use the verse, but is there a hinge in the scripture? One time Jesus’ disciples came to Him and said, “Teach us to pray.” Jesus started to teach them. As He taught them, He said, “And forgive us our trespasses.” We all like that part. “Lord, forgive us of our trespasses,” but there’s a hinge in that verse: *as*. “Lord, I want you to forgive me of my faults. I want you to forgive me of my trespasses, *as* I forgive others.”

There are many verses in the Bible that have a hinge, but are we just looking at the main part of the verses? “... wait upon the Lord.” Whether you’re the youngest one or the oldest one here, we do not like to wait. We don’t like that word *wait*. We see it in children. It’s easy to see it in children. They don’t like to wait. I remember when I was a young person still living in the home and there was a product I was wanting to buy. It was a little more than I could afford. I remember calling and saying to my mom, “Hey, I want to buy this.”

I needed some help from her. She said that word to me: “Why don’t you just sleep on it tonight and wait?” That was the last thing I wanted to hear. I didn’t get it, but I went home and slept on it, and you know, the next day it wasn’t as important to me. I never did buy it. I’ve said “think on it, give it some time,” from time to time. We don’t like to wait. Sometimes I wonder if it’s our nature that causes us not to want to wait.

I believe the devil does some things to try to condition us not to wait. I’ve always mentioned many times that I look at some products that are made, and I’m not saying there’s anything sinful about them, but sometimes the enemy makes things to distract us or to hinder our walk with God. I’m not that old to remember my grandparents getting up in the mornings and throwing some logs in the fire before the heat went out. They had to throw some logs in the stove to get it fired up to make breakfast. How much time did it take to do? Maybe twenty or thirty minutes. Now a days, I get up in the mornings and crack a couple eggs, put them in a small container, place them in the microwave for a minute or so, and in less than five minutes I’m done eating. Do you see what the devil does? He makes all these conveniences, and we think we would have more time for God and for prayer in the mornings, but when he makes conveniences quicker, then what do we do? We fill them up, and it gives us a sense of hurry. “I need to hurry. I might have gotten up an hour early, but now I’m only getting up fifteen minutes early.”

The Bible lets us know that the scriptures are given for our benefit. When we get it any situations or battles, there are things there that we can get from the Word of God. In the ministers’ meeting this morning, I realized that we face the same battles other ministers face in their own congregations. It was an encouragement to me because I think about it, and they’re thinking about it, so we know we have an understanding. So when we have battles and we look into the Word of God, it can encourage us.

Let us go to Galatians, chapter 6. I’m going to read this verse of scripture, and I want you to find the hinge word in it. Galatians 6:9, “Let us not be weary in well doing: for in due season we shall reap, if we faint not.” What’s the hinge word? A little word—*if*. Some hinges are little on doors. A door is massive compared to the little hinges, but they support the door. Little words—*if, wait, but, as*, are small words, but they give a huge support to a verse of scripture. When we’re talking about waiting, I look at this verse of scripture the same way. “Let us not be weary in well doing: for in due season we shall reap, *if* we faint not”—if we don’t get tired in waiting.

I appreciated Bro. Goble telling us about his son. We help each other by sharing our burdens. When he told about his son, he mentioned that he prayed and prayed and prayed. We pray and pray, and pray sometimes, but we have to come to the place where we leave it with God. “Lord, I’m going to wait.” That can become wearisome if we don’t go back for strength. “Let us not be weary in well doing.” People get weary day in and day out just staying in the battle. They get weary week in and week out, year in and year out, just staying in the battle.

Let us look at someone who became a little anxious because things weren't happening in his timeline. I Samuel, chapter 13, starting at verse 9: "And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash."

Saul was sitting there while a battle was going on. The Philistines were advancing and the people were scattered. Do you know what happens when we wait? Verse 8 of I Samuel 13 says, "And he tarried [waited] seven days" for Samuel to show up to give the sacrifice. If the devil can get you to wait and become weary, he'll get you make decisions that you shouldn't make. The devil tries to get us to panic at times. "I prayed, I prayed, I asked God, I went to the altar, but I don't see God working." You'll get yourself in trouble.

Many, many, years ago I had a need. I was praying for the Lord to answer this need. I had about a week before I needed this request to be answered. As I was praying, I couldn't see any way this request could get answered. I was young in the faith. I said to myself, "I'm going to do something to help the Lord answer my prayer." I believe God laughed instantly as I said that, and I hung my head. God said, "You're going to do something to help me?" God said that to me just as clear as a bell, and I felt He laughed a little bit, too. "Really, you're going to do something to help me? I can change the world. I can stop the whole day if I want to. I don't need you to help me in anything to help you." That was comical but I was young in the faith. Sometimes we get carried away, but that's what the devil does. He tries to get us anxious. He tries to get us nervous and hyped up. "I need it, I need it, I need it," and it causes sin. The Bible says, "In your patience possess ye your souls" (Luke 21:19). That is a very true statement. You can get impatient and lose your soul.

I encourage the young people to be faithful. Wait on God. Don't make moves because you don't see God moving. Wait on God. If you don't, it can cause you a lifetime of heartache. We live by faith. Sometimes we don't know God's direction for us. Sometimes we don't understand God's timeline. God works on His timeline. We have to be obedient to His timeline. Wait for Him. "Lord, I need this to happen now." Sometimes we don't really understand the direction, but God can open doors and shut doors, and we need to look for them. Ephesians 6 tells us "having done all, to stand. Stand therefore." I thank God that He sometimes tells us to stand still.

Let's look at what direction Job took. Job 23:8, 9, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." How many of us have been in this situation? We pray, "Lord, I'm looking for you. I'm looking forward, backward, left and right, and I don't see you." But verse 10 says: "But he

knoweth the way that I take: when he hath tried me, I shall come forth as gold." All you need to do is wait. The devil tries his best to build anxiety. "I need God to work here." Wait on Him. The devil causes you to lose sleep thinking about it. "What am I going to do? I need to make a decision." Sometimes we just need to hold on to the Lord. He knows where we are. We've felt this way. God is never late, not even one second.

When I first became a minister, I learned that when people, especially those under hospice care need prayer, I go immediately as I can when I'm called. The very first case that I ever had, that I remember, was a friend that was dying of cancer. My wife called me and said, "Sue wants you to come and pray with her husband." So I left work and told my wife to meet me at the house and bring my Bible for me. From where I worked, this person's house was probably a half mile. My house was another half mile on the other side of his house, so we were both split. I was probably ten minutes getting there. His wife and I went into the room where he was, and I had a small prayer with him, and he died within two or three minutes. Less than ten minutes from the phone call and the time I got there, he passed away before my wife got there.

Jesus was preaching in a town and there was a man that He loved named Lazarus. Word came to Jesus that he was sick. When Jesus got the message about Lazarus, He spent two more days in that city. In He goes and meets Martha. She, of course, was crying. She said, "Lord, if thou hadst been here, my brother would not have died. Before he died, I knew you could raise him up, but you're too late, Jesus, he's gone." Jesus asked, "Where is Lazarus?" Martha answered, "We've already buried him." Jesus said, "Show me." So Jesus went to the tomb and said, "Take away the stone." Jesus called out to Lazarus, "Come forth!" Lazarus came out of that tomb. Jesus said unto them, "Loose him, and let him go."

In Martha's thinking, Jesus was too late. Lazarus was dead. But Jesus is never too late. Keep that thought in your mind. Whenever we pray and have anxiety and think we're waiting too long, God is never too late. He knows every detail about us. He knows all about us. He knows what time He needs to answer a prayer or give us grace to go through. He's never late. Wait on Him.

Again, Isaiah 40:31 says, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." What does it mean to "renew our strength"? That means when you do wait, when you do pray, God gives you the grace to go through. That's a comfort to me. Even though He may not answer the way you desire, you still can feel God's comfort in going through. So when you renew your strength, don't always think about it as a thought that you are on the mountaintop or you have the victory. Look at it with the way that God's going to help you. You're a child of God. The Bible says, "The steps of a good man are ordered by the Lord." If you're living for God and obeying Him, you are precious to Him. He wants to help you in your faith, in your strength every step of the way.



Jesus stood with His disciples after He had risen from the dead. He was about to ascend up to heaven. The disciples were still asking questions. "Is this how you're going to restore Jerusalem?" Pentecost hadn't happened, so they weren't sanctified yet. They didn't have a clear understanding on a lot of things. Jesus said, "I need you to go back to Jerusalem." What did He tell them to do there? "Wait." Jesus ascended up to heaven as they watched. They went back to Jerusalem. About 120 of them were in the upper room, and there they waited. Waiting for what? I'm not sure they knew. I'm not sure if they had an understanding of what they were waiting for.

The disciples were in the upper room praying and doing what Jesus told them to do—waiting. So they started to do a few things. Peter stood up and spoke about Judas who killed himself. He said, "Judas is gone and now there are only eleven of us. Maybe we need to fill that spot before Jesus does any work. Let's fill that spot and make us twelve again." Matthias was chosen. After ten days, they waited. Acts 2:2 says, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." God affirmed that things were well with them. I thank God many times for waiting on the Lord. This particular time was on the day of Pentecost. There came a sound from heaven as of a mighty rushing wind, and they were filled with the Spirit of God. There was victory. Their strength was renewed. They moved out of that upper room and went into the streets preaching the gospel to all different nations and tongues. They had more power. They had a renewal of their strength. There was great victory with the disciples.

I sing a song from time to time, and the chorus goes something like this: "Don't give up, you're on a brink of a miracle." I mentioned earlier that Saul waited for Samuel. Right after he did the sacrifice, Samuel showed up. Don't give up. You're on the brink. Just the time you're weary and think you can't handle it, stay faithful. God knows what you can take. He won't allow you to bear anything more than you are able. God truly knows when you're at the brink. God looks at your heart and your desire. Don't give in. God is still on the throne. Have you heard, have you seen that God fainteth not? We have a strong foundation. Don't give up. Remember, you're not alone.

A scripture says that all that we go through is common to man. Do you know how many times the devil has battled me? "You're the only one facing this battle." I had to reach into that scripture and say "no" to the devil. We've all been through similar battles. Are you encouraged to press the battle on?

A verse of a song we sing says:

*Forward, forward is the battle cry,  
Onward, onward, to our home on high;  
We will conquer for the Lord or die,  
The foe's retreating, press the battle on.*

I trust you're encouraged to press on. I trust you're encouraged to be patient. I believe sometimes trying to be patient can be one of the strongest battles we have. The Bible says, "For now we see through a glass, darkly." We don't see everything fully and clearly. Only on the day when we make heaven our home is "when our faith

shall be lost in the sight!" as the song says. We'll have an understanding then. Today we don't. God wants us to live by faith. He wants us to walk by faith. "Lord, I don't know what's in the front of me, but by the grace of God, I'm going to follow you."

When God took Moses up on the mountain and gave him the Ten Commandments, Moses came down and gave them to the children of Israel. God said, "I give you these to prove you. I want to see if you'll obey my commandments." God will be with us every step of the way. If we'll have faith and confidence in that, it will be a glorious road. We've gone through some battles, and we can look back and see down that road how God helped us here and here and here. Just as victorious as others were in the Bible, God will help us to be victorious, too.

A line of a song says, "For there can be no failure while Jesus leads the van, And victory! victory! victory! Is heard on every hand." As long as you have Jesus Christ in front of you, you cannot fail. Keep Him before you. The trumpet sound is always victory. Never defeat, never retreat, victory! Forward always. Don't let the devil defeat you.

Do you have victory tonight? Has the devil been battling you? We want you to have victory. We don't want you leaving this convention without victory. We want you to be uplifted in your soul. We want you to go home with a greater desire to hold faithful. That needs to be our purpose, whether young or old. The devil has zero mercy. He doesn't care how old you are, he sharpens his knives and goes after you just as hard. Stand on the sure foundation that cannot fail and will not fail. Then we can have victory through our lives.

May the Lord bless you. †

## POSTAGE RATES INCREASE AGAIN

THE UNITED STATES POSTAL SERVICE IMPLEMENTED A NEW WAVE OF INCREASES WHICH HIT OUR FOREIGN MAILING PARTICULARLY HARD. WE DON'T WANT TO CUT BACK OUR MAILINGS, RATHER WE HAVE A DESIRE TO SEND THE GOSPEL TO THE UTTERMOST PARTS OF THE WORLD. WE APPRECIATE THOSE INDIVIDUALS AND CONGREGATIONS WHO WILLING ASSIST US IN THIS ENDEAVOR. MAY GOD BLESS EACH ONE. PLEASE HELP US PRAY THAT THIS MESSENGER WILL CONTINUE TO BE SENT OUT UNTIL JESUS COMES. YOUR GIFT TO THIS MINISTRY IS TAX-DEDUCTIBLE.

PLEASE PRAY FOR THIS WORK!

## PRACTICAL CHRISTIAN LIVING

### THE CHRISTIAN'S PRAYER LIFE

**Scriptures:** Psalm 55:17; 95:6, 7; Matthew 21:22; Hebrews 4:16; Acts 12:5, 12; I Thessalonians 5:17.

Psalm 55:17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

Psalm 95:6 O come, let us worship and bow down: let us kneel before the Lord our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice.

Matthew 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Acts 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

I Thessalonians 5:17 Pray without ceasing.

**Memory Verse:** And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.—Mark 1:35.

**Aim:** To show that prayer is absolutely essential to the Christian life.

#### INTRODUCTION

**W**E HAVE an erroneous practice today—and it seems to be increasing—that of using written prayers coming from the pens of theologians, as a means of the heart expression of the soul before God. This is only another of the wicked devices of the devil in keeping a soul from the divine presence of God. Prayer is that direct communion of the soul with God. We may just as well write out a conversation with a friend and then read it to him when we go to see him, as to read a prayer when we come into the presence of God in prayer. To some, prayer is an opportunity to make their wants known to God and nothing more. Prayer involves far more than this! Prayer is communion with God or having fellowship with God, meeting Him as a Friend who is all-powerful and full of compassion and love. To come to God only for the things that we want is to know little about Him. The greatest joys that the human heart can know are experienced when he feels the Lord's presence the strongest. This is oftentimes in prayer.

#### MEDITATIONS

**DAVID'S PRAYER HABIT—Psalm 55:17—Evening and morning and at noon—**David occupied a place of great responsibility and needed much divine aid. He was in a place where Satan could attack him violently, from which attacks only God could deliver him. David seemed to be accustomed to lifting up his voice in prayer. We know that God can hear the faint-

est cry of the inward man as easily as He can hear one who cries aloud.

**CONGREGATIONAL WORSHIP—Psalm 95:6—O come, let us worship—**Here David, out of the depths of his heart, made a call to all around him to come and to bow down before God and worship Him. He truly recognized God as his Maker and felt his responsibility to Him. We are no less responsible than was David. **Verse 7—The sheep of his hand—**David was a shepherd and knew how dependent the sheep were upon the shepherd. He felt a like dependence upon God and was not slow in expressing it. Solomon, in his writings, reminded us that if we would acknowledge God, He would direct our paths. Unseen, unheard, and not felt does He often direct the path of him who puts his full trust in God, and the devil is helpless in trying to mislead him. God does not direct the feet of a rebellious soul. He is the property of Satan.

**BOUNDLESS POSSIBILITIES—Matthew 21:22—All things whatsoever—**To the average mind, this promise is so great it is passed by untouched. But it is just as true as God is true. He who made the heavens and the earth by speaking the word is fully able to carry out every promise that He has made. God did not design to give us the desires of our hearts if our desires were for the things of the flesh. This would not be for our welfare. But all things that we might need in the work of carrying the gospel to the ends of the earth would be forthcoming if we dared to believe. Certainly, there is much need today that the gospel go to the ends of the earth. This verse does take in the needs of healing in our own body and in the bodies of others. We are living far below our privileges in this matter. Also, we are failing to accomplish as much as we should in salvation work because we are not asking in believing faith.

**MANNER OF APPROACH—Hebrews 4:16—Come boldly—**We must not come with arrogance, but with stubborn opposition to the suggestions and interferences of the enemy, and with humble submission to the great and divine wisdom and will of the true and living God, who has all power in heaven and in earth. It is wonderful that in Jesus Christ we have a Friend with whom nothing is impossible. The events of life often bring us into places that we see no way out of, but no event ever comes to man out of which the Lord is not able to help. In order to have favor with God, we must keep His commandments.

**AGREEMENT IN PRAYER—Acts 12:5—Of the church—**Some things are more difficult to obtain than others. It seems that the devil has more power to oppose in some cases than in others. If we are unable to get our prayers through by ourselves, then we call on other saints to help us. There is no mention made that Peter made any supplication to God for deliverance, but the church was upon its face way into the night, pleading for the deliverance of Peter. God did surely hear and answer. He sent an angel from heaven and miraculously delivered him. What God did for the early church He will do for us if we will but believe. In Matthew 18:19 Jesus gave us this wonderful promise, "If two of you shall agree on earth as touching anything they shall

## (Part II)

## NATURE AND INTERPRETATION OF TYPES



AMONG ALL nations, especially in the earlier stages of their civilization, abstract thoughts and ideas have been represented by material symbols, either actions or objects. Such symbols have been especially common in their religion. Their worship of material objects in nature or of images began by their using them as symbols of the spiritual deity. So likewise their forms and means of worship, including sacrifices, were symbolic to a considerable degree. The religion of ancient Israel, as described in the Old Testament, contained much of this symbolic element; but these symbols differ from those of the ethnic religions in that they were divinely given and therefore were of a much higher order both in nature and in purpose.

*Classes of Bible Symbols*—Clearness in thought requires that we distinguish between various classes of symbols and types. The Scriptures contain two main classes of symbols, (1) *visional* and (2) *material*. Visional symbols are such as never have had nor ever will have any real existence, but are merely presented to the mind of the seer, or are seen in vision by him. Many such symbols are described in various parts of the Bible, and such books as Daniel and Ezekiel, and especially the Apocalypse, are largely given to them. Particular examples are the kine and ears of corn of Pharaoh's dream, the four great beasts of Daniel 7, and the great red dragon of Revelation 12.

Material symbols are as truly symbolic as are visional, and rest on the same basic principle as to their symbolic nature and interpretation. But these have a real material existence; and these, too, are divinely ordained as symbols. Examples of these are the tabernacle, the sacrifices, the Sabbath, and Melchisedec. They are found principally in the writings of Moses.

Two classes of material symbols, or types, are also to be distinguished, (1) *ritual* and (2) *historical*. Ritual types are those which have to do with the rites and ceremonies of the Mosaic worship, such as the tabernacle, sacrifices, priesthood, and feasts. The historical types are those persons, things, places, and events which are of a typical nature, as the brazen serpent, or the land of Canaan.

## Nature of Types

A knowledge of the essential nature of types is important to our knowing what are types and what are not. Too often for lack of a clear definition of what constitutes a type things have been called types which are referred to by New Testament writers only as illustrations, or which are merely similar in some particular but yet not typical.

In defining types we are dealing with the *subject* of Old Testament types and not the Scriptural usage of the particular word, for, as we use the English word in a variety of meanings, so the Greek word *tupos* has various uses. A type may be described as a divinely

ask, it shall be done for them of my Father." Are we not, according to this scripture, living below our privileges? In the midst of plenty, let us arise and give to the world an example of faith in God! When plenty is on hand, it is easy to quiet down and take it easy. If we are lukewarm, God will spue us out of His mouth. **Verse 12—When he had considered**—To Peter it was a great miracle that he was walking on the streets free. Upon his release, the only place that interested him was the place where the saints were gathered together. When he arrived, he found them still up and praying for his deliverance. There is nothing impossible today to the church that has learned how to pray. Today, as in the days of the early church, we are confronted with the violent forces of paganism that seem to be increasing every day. If we do not rise up against this awful flood in the power of the Spirit of the living God, practically all Christianity will be banished from the earth. Millions will go down to a devil's hell.

**UNINTERRUPTED PRAYER—I Thessalonians 5:17—Without ceasing**—There is no place in the Christian race we dare sit down along the way and rest ourselves from the exercise of prayer, the study of the Word and the faithful attendance unto all our Christian duties (visiting the sick, doing personal work, assembling with the church for worship, and giving to them who have need). To "pray without ceasing" means that we form a definite habit of prayer for each day and carry it out faithfully. There is need every day that we come before the throne of grace in prayer. Prayer is as necessary to the soul as food is to the body. If we do not eat natural food, it is because the body is sick; if we are deprived of food, the body soon becomes weak. To let up on prayer produces illness in the soul and will hinder spiritual health.

## CONCLUSION

The subject which we have had before us in this lesson is vast indeed, and in so short a space and time, the dealing with it has been meager. Well might we spend a whole quarter in Sunday school lessons dealing with this subject, but this is not possible, so we will just have to trust the dear Lord will help us to get the portion for our souls that is needed at this time. Millions, down through the ages of time, have found help at the throne of grace. The sick have been healed, the dead restored to life, daily problems have been solved, armies put to rout, and mountains removed. Millions have been brought to the feet of Jesus by prevailing prayer. These things are all in the past, and heaven is looking for us in our generation to give to the world a continuation of the things that are possible through prayer.

## FOR YOUR CONSIDERATION

1. Does the prayer book have any place in the life of the Christian?
2. Give a definition of prayer.
3. Describe David's habit of prayer.
4. In what manner are we encouraged to come to the throne of grace?
5. Give a personal example of prayer answered in your life. †

appointed institution or action to represent a religious truth and to fore show, by resemblance, those facts in the work of Christ on which the truth symbolized rests.

*A Type Resembles the Antitype*—The first great basic law of typology is the element of resemblance or analogy between type and antitype. Not only is there an analogy between the type and the truth prefigured, but also between the type and the truth symbolized to them to whom the type is given. A certain proper parallel is maintained between the type and that which is represented. Spiritual good things are represented by material good things and spiritually impure things by material impurity. So leprosy, a loathsome disease, is made to represent sin. Also leaven, a form of fermentation or decaying vegetable matter, is made a type of sin. Likewise the priest must wash his body clean with water before he can enter into the house of God, to signify the moral cleansing from sin needed to enter God's holy presence.

But identical similarity is not required in a type. In such a case the type would not be a type but the thing itself to be represented. There must be in a type, not only similitude, but also disparity in some phases. Types do not agree with their antitypes in every point. This brings us to another important fact in the nature of types—only institutions or actions, using the terms broadly, are types, never persons, or things as such. Not the lamb with the flock in the field, but the lamb bleeding on God's altar is a type of the "Lamb of God, which taketh away the sin of the world." The ram in fierce struggle with another of its kind does not typify Christ the sin-bearer, but when it is led to God's altar, the hand of the offerer is laid upon it, and its life-blood flows out in sacrificial offering it becomes a type of the true sacrifice for sin. Melchisedec as a man of ancient Salem does not typify Christ, but he does as "priest of the most high God." The manna regarded as a natural phenomenon is not typical of Christ, the bread of life; but as a divinely provided means of feeding God's people it is a type.

We are aware that this principle excludes many persons and things, as such, that have been considered typical, but it is according to both the Scriptures and reason. Many of these persons and things, however, because of their typical offices, actions, or uses are types in this connection.

*A Type Is Divinely Preordained As Such*—A second important element in the nature of a type is its divine appointment. It is not sufficient that some institution or action already past be taken to represent things yet future, but the type itself must be preordained to represent that truth in the more distant future. Marsh has well said: "To constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been preordained; and they must have been preordained as constituent parts of the same general scheme of Divine Providence. It is this previous design and the preordained connec-

tion which constitutes the relation of type and antitype." Those who disregard this important point of divine preordination and make mere resemblance alone their criterion for determining what are types in the Old Testament will go far astray, as have gone certain interpreters of the past.

*A Type Both Symbolizes and Predicts*—The third characteristic of types is that they both show and fore-show. They primarily symbolize religious truths of the dispensation in which they are given, but they secondarily predict important facts of the future on which the truths symbolized rest. Thus they possess a twofold character. The dying lamb at God's altar was symbolic of the great truth that the sin of the offerer could be forgiven only on the ground of vicarious suffering, and it typified or predicted the more glorious fact of Christ's vicarious suffering to atone for men's sins. A type, then, is first a symbol of a general religious truth already revealed, and secondly a prediction of that same truth as it is related to Christ's work of redemption. God first asks men to believe "the truth" and next to believe that same truth as it is "in Jesus."

Thus we find that those more elementary truths symbolized by the type must agree with and rest upon the facts of the antitype. This is what constitutes them types. This is the relation between the old covenant and the new. The type was conformed to the antitype, not the antitype to the type. The devout, spiritual-minded Israelite who came to God's altar with a load of sin doubtless often recognized that the blood of the mere animal was insufficient to atone for his sins and would probably see dimly by faith the true offering for sin. However, of a type it must not be supposed that those to whom it was given should always recognize the predictive element. Probably it was enough that they saw the general truth represented. Doubtless these things were written principally "for our learning," especially as to the predictive element.

To the ancient Israelite the symbolic element in the type was of primary importance, but to us the predictive element has more especial value. In this respect a type is a prophetic similitude, or an acted prophecy. It is as truly prophetic as is a word-prophecy, and had equal value with word-prophecy, in directing the faith of the Old Testament saints to the coming salvation, and has also as a means of instruction and as Christian evidence for us today. In the one class a word is made to describe a future idea or fact, and in the other an institute or an act in some respect analogous to that future idea or fact is used to foreshow it. Of the two classes the acted prophecy is probably more forceful and represents more details, especially to those who behold it, than does the word-prophecy. In the fifty-third chapter of Isaiah is given a word-prophecy vividly portraying the vicarious suffering of Christ. At the altar of God's house the same great truths were daily predicted both morning and evening in the harmless, innocent lamb, its substitutionary death for another, and the sprinkling of its blood before God.

### **Interpretation of Types**

As we have described the characteristics of types heretofore for the purpose of aiding in determining what

institutes and acts are types, so now our object is to call attention to those principles which will enable us properly to interpret those things found to be typical; for error in interpreting is probably as common as is the mistake of ascribing a typical character to those things which are not types.

It is well to remember, however, in our consideration of principles of typology, that we are by no means dependent upon the principles we may describe. These are needed only where the Bible is silent or not explicit either as to the fact or the interpretation of a particular type. God has been pleased in his infinite wisdom to give us by his inspired penmen definite information that certain things are types and of what they are typical. The tabernacle and all its rites are described in a single verse (Hebrews 8:5) as being typical. It is from these examples of interpretation of types by the Divine Spirit that we get our principles of typology.

*The Difficulties of Typology*—In endeavoring to interpret Old Testament types we are not unaware of the abuses of the subject and extremes to which typical interpretation has been carried in the past. This immoderation of the past is probably the cause of the present neglect of the subject among Christians. There is a general skepticism concerning types. Much of what is written on the subject consists of warnings against improper interpretations. The dangers of error have been allowed to eclipse almost entirely the fact that these constitute an important part of God's Holy Word and are given for our instruction. We might also be skeptical about the interpretation of other portions of the Bible, because there has been error in a greater or less measure in interpreting all phases of it in the past. Is it not better that instead of saying with the agnostics, "We do not know and it cannot be known," that we do as with other portions of the Bible—learn by the errors of our predecessors, avoid their extremes, and learn what is knowable about the subject even if we cannot understand everything about it?

The ante Nicene Greek church fathers were much given to finding a typical meaning in every part of the Bible. This was especially true of the learned Origen. He held a plain or literal sense of all Scripture and also an allegorical, typical, or spiritual interpretation. He held at least a twofold, and some have supposed a fourfold, meaning of all parts of the Bible. This method of interpreting the Bible was so destructive to certain knowledge of truth that it led to a revolt from that method by Luther and other reformers who always strongly held for a single plain sense.

But subsequent to the Reformation a prominent school of typical interpretation arose under Cocceius which without regard for sound principles of interpretation endeavored to find types wherever they found a mere superficial resemblance between things in the Old Testament and the New. This tendency became widespread. As is too often the case, this extreme led to an opposite one by Bishop Marsh's school, which denies typical significance in things of the Old Testament unless they are expressly declared or obviously implied to be types by the New Testament. Marsh's rule has had wide acceptance, doubtless due to the prevalence of the other extreme.

As the Cocceian method violates sound principles of interpretation to which we have already called attention, so Marsh's view on the other hand is too narrow and excludes many real types. Doubtless we should look to the Scripture for a correct knowledge of the nature of types, but we should not expect to find in the New Testament a formal or systematic interpretation of every Old Testament type. Those that are interpreted there are done so only incidentally, as occasion required. Bible truth is not revealed scientifically but historically, and it is an error to view the Scriptures as a scientific or systematic treatment of theology. Nor do we think of applying so rigid a rule to the interpretation of word-prophecies or parables. Examples are given in the Bible of the interpretation of prophecy and parables, and from these we derive the general principles for interpreting the others not there explained. Likewise we deal with the symbolic predictions of Daniel and the Apocalypse. When we read in Revelation 1 that the seven candlesticks are the seven churches, in the seventeenth chapter that the ten horns are ten kings, and other similar examples, we get the idea that these are symbols analogous to certain facts. May we not be as reasonable in our study of the Bible types?

*Principles of Interpretation*—The following specific rules for interpreting types are intended, not to dispel every ambiguity, but rather to set forth the more prominent principles bearing upon the subject.

1. A proper analogy must be sustained between the type and the antitype or that predicted as there is also between the type and that symbolized. Only the most precious materials in the construction of the tabernacle were fit to represent the true tabernacle, God's church.

2. The antitype, though analogous to the type, yet is essentially different in nature from it. The type is material, the antitype is spiritual. Aaron, the priest, does not typify the Christian minister but something essentially different—the mediatorial office of Christ.

3. The antitype is higher and more glorious than the type. The thing signified is more valuable than the sign, and eternal spiritual realities are more precious than temporal material things. Christ "is the mediator of a better covenant" (Hebrews 8:6) than was Moses.

4. The antitype must contain, and furnish the basis for, the same element of truth as the type symbolizes. If the brazen serpent, as a type of Christ, was a symbol of salvation from death, then Christ's being lifted up must be for a similar purpose.

5. (This and the following rules are especially applicable to the ritual types.) An understanding of the name of a type is important to its interpretation; for, as in the "sin-offering," the name is given with direct reference to the idea represented.

6. A clear understanding of the outward constitution of the type is important to the correct interpretation of the antitype. To attempt to know the antitype without first knowing the type is like trying to reach an end without using the means.

7. In interpreting types we must not attempt to find antitypical meanings of those accessories of the type which are required by its physical constitution, such as the grate of the brazen altar, which was required

probably to make the fire burn well, the rings and bars on the ark by which it was transported, or the snuff-dishes by the golden candlesticks. If we keep this in mind we are not liable to go too far wrong in explaining the details of these ritual types. †



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

**Q**UESTION: Who is the church of the first born in Hebrews 12:23, and the church in the wilderness in Acts 7:38? Are they the same? Are they referring to the people of God in the Old Testament, the Israelites? What is the difference between the people of God in the Old Testament and the Church of God in the New Testament?

**ANSWER:** Back in verse eighteen we read, “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.” This is speaking of the time Moses was on the mount, and the giving of the law—the Old Covenant. The writer is saying, You have not come to that, you have come “unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

You are now under the New Covenant and you are in the church that is living under the New Covenant. The writer says in verse twenty four, “And to Jesus the mediator of the new covenant.”

Acts 7:38 speaks of the children of God in the wilderness under the leadership of Moses. You do not find “Church of God” in Old Testament scriptures, but you do find the word “congregation.” Both are used to mean an assembly of people. Thus you find Luke using the word church in Acts 7:38. Of course, Church of God is also used to mean the entire body of Christ.

God’s true people are His whether under the Old Covenant or the New! There is a lot of difference as to the two covenants. They could do things we cannot do today and be right with God. They had to do many things, especially when it came to sacrifices, etc., that we do not have to do today. It is my understanding that God has always required His people to live to all the truth they knew to have His favor.

**QUESTION:** Jesus said no one has ever gone to heaven except Him. Based on John 3:13, where did Elijah and Enoch ascend to?

**ANSWER:** Adam Clarke says, “Our Lord probably spoke to correct a false notion among the Jews, viz. that Moses had ascended to heaven, in order to get the law. It is not Moses who is to be heard now, but *Jesus*: Moses did not ascend to heaven; but the Son of man is come down from heaven to reveal the Divine will.”

We do not understand that Elijah or Enoch *bodily* went into heaven. Even though they were physically taken up—no physical being could stand in the presence of God. What happened to their physical bodies? Only God knows.

**QUESTION:** Why, in the Lord’s Prayer, while asking for our daily bread, do we also ask for forgiveness of our debts (sins)?

**ANSWER:** This prayer is incorrectly called the Lord’s prayer, for God never intended, as many do, to have it repeated as a means of coming to God in the attitude of prayer. Jesus specifically said, “**AFTER THIS MANNER, PRAY YE.**” Do not repeat this word for word, but include in your prayer the elements that are set forth in this prayer. Everyone who becomes a Christian must ask God to forgive his sins sometime or other, but after his sins are forgiven, why should he ask the same thing again unless he falls from grace? Then, of course, he will have to ask God again for forgiveness. Since God never intended we repeat, parrot-like, the formula Jesus gave for prayer, when we pray (if our sins are under the blood) there is no reason to pray that our sins be forgiven.

**QUESTION:** Would you please explain the meaning or teaching of Matthew 11:12?

**ANSWER:** “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” Jesus said, “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it” (Luke 16:16). So the meaning of the verse is that when people hear the truth preached, they must put forth a real effort to break with Satan and sin to enter the kingdom of God. Satan will do all he can to keep a soul from being saved; he will not willingly turn loose of one. I know in the modern church world today it is easy to sign a decision card, or such like, but that is not salvation. However, if a sinner will seek God with all his heart, he will find Him! We are told in John 1:12, “But as many as received him, to them gave he power to become the sons of God.”

**QUESTION:** Can you explain Acts 21:23-26? Did Paul have to take these men and purify himself until offerings could be made for the Jews (Paul being a disciple of Christ and a born-again Christian)?

**ANSWER:** My judgment would be that Paul did not **HAVE** to. He did it to show that he still had regard for Moses, which regard the Jews accused him of not having. These men, doubtless, had the vow of a Nazarite, during which they were not to cut their hair. At the end of the time of their vow, an offering was to be made. The offering to be made by them was not for sin; Jesus Christ had already died on the cross. Such literal offerings were of no further value. Paul knew this, and would

not have taken part in such an offering, so the offering was in connection with their vow. Another thing to remember is that the old ceremonial law was not dropped by all the very day Jesus died on the cross, although in the mind of God it was. When the Jews were removed from their homeland and the temple destroyed, such things ended, and the Christians were no longer encumbered with such things as these scriptures speak of. †

---

## THE CHILDREN'S CORNER

### THE MISER

A Bible Lesson by Sis. Rebecca Bland

“Let me have a little bit of your ice cream ... please?” I begged my younger sister, Wilma. We were sitting in a row on the back seat of our car—Wilma in the middle, and Twila and I on either side of her.

Wilma took another luxurious taste of her ice cream, her tongue scooping up the little chocolate rivulets that had started to form at the edge of the sugar cone. We didn't often have ice cream, but this evening Mom and Dad had stopped at Dairy Queen and gotten us each a cone of soft-serve frozen custard. Twila's ice cream had melted into her soggy cone, and she was daintily nibbling bites of it, her eyes closed in blissful content. My ice cream, on the other hand, was long gone. I had gobbled it down hungrily, barely pausing to savor the frozen treat.

“You already had your ice cream,” Wilma told me. She looked thoughtfully at her cone, surveying the generous amount of ice cream that sat atop its sugary brim.

“I know,” I said regretfully. “But it's all gone, and you have a lot left.”

“That's because I didn't eat it all at once,” Wilma answered. And then she added, “Like you did.”

“It's not fair,” I grumbled. “You're eating in front of me and making me feel hungry. I think you should share.”

“Mommy, do I have to share my ice cream with Rebecca?” Wilma called out to our parents sitting in the front seat of the car.

My mother turned around and looked in my direction. “What happened to your ice cream?” she asked me.

“I already ate it,” I told her. “I'm older, and I eat faster.”

“Wilma most certainly does not need to share her ice cream with you,” Mom said. “It's up to you how fast you eat your ice cream. Since she kept hers longer, then she gets to eat it longer.”

“Sometimes it pays to be a miser,” my father said from the driver's seat. He chuckled. I knew why he was laughing. Our family nickname for Wilma was “The Miser.”

Whenever my sisters and I compared the money in our piggy banks, Wilma always had more than Twila and I did. “Look how much the miser has in her piggy bank!” my dad once said, and the name stuck.

I knew what a miser was because of a story Grandma had told me when I was much younger. There was a man who saved his money until he had a great pile of it. Every night, he would take the money out from its hiding place and count it. Grandma called him a “miser” because he saved a lot more than he spent. He cared more about his money than he cared about anything else.

Wilma wasn't a true miser. As much as she liked to save, she would give us money from her bank if she thought we really needed it. She loved us more than she loved her money. However, I sometimes resented the fact that she had more money in her bank than I had in mine. It wasn't her fault that I had less. She was a saver, whereas I was a spender.

Even after we became adults, Wilma continued her saving ways. I tried to be more careful with my spending habits, but I was not as disciplined in that regard as my sister was.

One day, I had a financial emergency. Do you know what that means? It means I suddenly needed a lot more money than I had on hand. When Wilma heard about my troubles, she called me. “I have some money,” she said. “I will help you.”

From that day onward, I began to learn from my sister. Instead of resenting the fact that she almost always had more money than I did, I began to save more of my own money so I could help others when they had financial emergencies.

This month's wise saying comes from Proverbs 8:33 which says, “Hear instruction, and be wise, and refuse it not.” When we think of those who give instruction, we often think of parents, ministers, and teachers. But we can learn from other people, as well.

When your brother, or sister, or friend is complimented for showing a good attitude, don't be resentful because you aren't the one receiving the compliment. Instead, follow the example of the person who was just complimented. Try to have a more positive attitude, yourself.

When someone is commended for doing a good job or for working hard, don't get upset that your work wasn't praised. Determine in your heart that you will learn from those that do well. Try your best to improve your own work habits.

Never waste time being jealous of the accomplishments of others. Instead, “hear instruction” by watching their good example and following it. That is the way God intends for us to live.

### Activity

The writer of Proverbs advises us to “hear instruction.” What instruction do we “hear” in each of these Bible verses?

1. Exodus 20:12
2. I Peter 5:7
3. Hebrews 13:16
4. Matthew 5:16
5. James 1:27

### Answers to Last Month's Activity

1. Solomon
2. Jabez
3. Samuel †

# FAITH, HOPE, AND LOVE

Divine Healing Message by Bro. Tim Crooks

2021 Hagerstown Convention



**T**HIS IS A very special service to us this morning. We're dealing with a subject that is very dear to my heart. I would like to inspire your hope. You might ask, "Well, Bro. Tim, don't you want to inspire my faith?" I do. But what is *faith*? It is "the evidence of things hoped for." If you don't have hope, there is no need for faith. If you don't have hope that something is going to be better when you're prayed for, you don't even have faith. So you have to have hope.

We're going to look into the Word of God. These verses have been used already this week. St. John 15:5, 7: "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. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

I don't have a new gospel, because if it were new, it wouldn't be the gospel of Christ. As Bro. Romero was quoting the other day, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," my mind wandered, and I said to myself, "It is the power of God unto healing." It is the power of God unto strength and courage. It is the power of God for all things.

Do you really believe you can have what you ask for? Do you believe you can have anything you ask for? You know, I believe that with all my heart. I have proven God. I don't know why it is, but it seems at times, we wait till we get to the end of our rope before we come before the Lord with boldness. That's what He's tells us to do: come before Him with boldness. He said, "Ask what ye will." I have proven Him. I know He answers prayer.

I am going to tell you this. I'm in no way boasting of myself, but I want to show you how God answers prayer. I do construction work, and I had a metal roof to replace. I had one day to do it. I got started that morning. I started to take the metal roof off, and it started to rain. I was praying, "Lord, I need to get this done today. I don't have any other day." Finally, one of the guys called to me to come off the roof. There was lightning and it was raining. I came off the roof, and I was praying, "Lord, I need to finish this. I need the rain to stop." I looked at the app on my cell phone. It said that in twenty minutes the rain was going to stop. The guys asked, "What are we going to do? Are we to go home?" I said, "In twenty minutes, we're going back to work." They just looked at me. It was pouring down rain. I looked at my cell phone again and it was getting close to twenty minutes so I walked out in the rain. They asked, "Where are you going?" I said, "The rain is going to stop."

I walked out and stood the ladder back up against the house. I got up on the roof, and we finished that roof. The rain stopped. When we put the last sheet on

and the last screw in that sheet, it poured down rain. We got soaked, but I learned something there. It didn't matter how much I prayed, but if I didn't walk out in faith, I would never have gotten that roof done. If I had stood there and waited for the rain to stop, the roof would have never gotten done.

Do you know what I tell the saints at home? We have to put wheels on our faith. We have to put action behind it. What is *faith*? Faith is not passive, merely believing or waiting. It is active, positive striving, even in the worst conditions.

People just quote part of verse 7 of John 15 "ask what ye will, and it shall be done unto you," but there's a qualifier in the first part of that verse: "If ye abide in me, and my words abide in you, [after you meet these conditions, then] ye shall ask what ye will, and it shall be done unto you." Do you believe that this morning? You have to believe it. Sometimes we have to examine our hearts. "Am I abiding in you, Lord?"

What does it mean to abide? *To abide* is to accept and act in accordance with a decision or set of rules; to remain faithful to. The word *abide* suggests acceptance without resistance or protest. I think about that as *abiding in the Lord*. "If ye abide in me"—remain in Him, without resistance or protest to His will, to His Word, to His Spirit, and then you can "ask what ye will, and it shall be done unto you." There is a qualifier there. You have to ask. Too many times we say, "Lord, you know I need to get this thing done." That is not asking. The Lord knows you have severe pain in your body. He knows what you stand in need of. Yes, He knows what you stand in need of, but you have to ask.

Everyone of you who are parents know when your children need something. They don't have to say a word to you. When they have a need, and you know they have a need, you want to help so bad but you can't, because they haven't asked. It's different whenever you know they have a need and they won't ask. You see them struggling. You see them going on day-to-day with something, but you can't help them because they haven't asked. It's difficult. You parents know what I'm talking about.

How do you think God feels? He sees your need. His desire is to help. He longs to help. His compassion is to us. Do you know what *compassion* is? It's a desire to step in and to take away your pain. God is full of compassion, but because you don't ask and you say, "He knows what I need," that's not asking. Yes, He knows what you need, but if you don't ask, you're not going to receive.

What is *hope*? Hope is commonly thought of as a wish, and the strength of that hope lies within the person because it is a wish. But in the Bible, do you



know what *hope* is? It is the confident expectation of what God has promised, and its strength is in God's faithfulness. It is a desire for something to change for the better. We have to have hope, but our hope is not in ourselves. It is not a wish. Our hope is in God—the King of kings, the Lord of lords, the One that created the universe. We feel so humbled knowing that God answers prayer.

I was telling a brother the other day that we had a request the first part of last year from a sister whose grandson had to have major surgery. The next day, he was in extreme pain. He asked for prayer, so she sent me a request, and I sent it out to the saints. We prayed. The next day, after his major surgery, he was sitting up on the side of the bed. He was doing well. The doctors were amazed that he was doing so well. They released him the next day to return to work on Monday. God had touched his body. Whenever we get touched, we're inspired. It inspires us when God does something for us.

A few weeks later, this same boy's best friend's brother was playing basketball and collapsed on the basketball court. He was rushed to the hospital. Later on, the doctors said he was brain-dead. They told the family there was nothing they could do, but they would give it 24 hours before they would disconnect him. This other boy remembered that God had touched him, and he called his grandmother and said, "Grandma, I know what God did for me, and I believe He can heal him." She called me and said, "Bro. Tim, my grandson believes God can heal him." And I said, "I believe it, too." So I sent out a prayer request, and everyone prayed. The next morning, he was up eating. That's the power of God. He could have just lain there, and we could have hoped and wished and said, "God knows that he needs to be healed," but until we ask and present our case to Him, He can't work. His hands are tied by us. We have a part to do.

You must come expecting to be healed. Don't come expecting the ministers to do the work. You have to come with hope, expecting to leave better, expecting things are going to be better when you get up and leave. Faith has to take hold. That faith has to be rooted in hope, and hope has to be rooted in Christ. All things are possible.

We say we want to see miracles. Sometimes we don't even realize a miracle has happened because we look for something bigger. A few years ago, there was a miracle performed right here in front of us. A sister came up using her cane. I was sitting where I heard Bro. Junior asking her, "What would you have the Lord to do for you?" She said, "I want the Lord to touch my legs." Bro. Junior put his hand forth and said, "Then, you won't need this (the cane), will you?" She looked at him and at the cane. He let go of her cane and she said, "No, I won't." She was healed right then. Bro. Junior hung the cane on the back of that seat. Whenever we finished praying, she got up and walked right past it. She walked down the steps. Two years later, I saw her in Cayman. I said to her, "Are you still walking without that cane?" She said, "Praise the Lord, God healed me!" God healed her. A miracle! That was a miracle. But if she had picked up that cane, she would not have had

that healing. She would have destroyed her hope. Her hope would have been in that cane. We have hope in Christ. What more could we hope for? What more do we need?

Bro. Goble was telling us about Bro. Michael, who is suffering from ALS, also known as Lou Gehrig's Disease. God is able to heal Bro. Michael. We're going to ask God to heal Bro. Michael, and then we have to believe. God can do anything. Bro. Greg wants a touch from God. Many of us here want a touch from God. We just have to believe. We have to come to God and put our faith and trust in Him. Don't think about what's going to happen when you get up out of that seat.

The other week, we were getting ready to pour concrete. We had one day to pour it. We had no other choice. It looked like the weather was going to be clear. While we were working, one of the guys said, "Mr. T., it's going to rain." I said, "What are you talking about?" He said, "The radar shows rain clouds." I said, "It's not going to rain." He said, "It's going to rain. You want to see?" I said, "No, I don't want to see it. It's not going to rain." We started working and finished pouring that concrete. It didn't rain.

Another day, that guy was working in the attic and he said, "Mr. T., you must have been praying." I said, "I always pray, but I do more than that. I take God at His Word." I quoted the scripture, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I said to him, "I know that He abides in me, and I in Him, and I'm not ashamed to ask." God is concerned about every aspect of our lives. He's not just concerned about your physical healing. He's concerned about every aspect of your life, just as you're concerned about every aspect of your children's lives. That desire is there to help, to work, and to alleviate pain and suffering, but if you don't ask, you're not going to receive.

Matthew, chapter 7, starting with verse 7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I want to look at the verse. Every one of those things is action, but it requires faith. Verses 8-11: "For every one that asketh [might receive?] receiveth; and he that seeketh [might find?] findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" To them that wish? No, they have to ask.

I'm always thinking on the Word of God. I try to meditate on the Word of God as I'm working. We know that our salvation works by faith. Our healing works by hope and faith, but how does faith work? I've asked myself that over and over. What activates faith? What makes our faith greater? The disciples came to Jesus and said, "Master, increase our faith." And we feel like that many times. "Lord, increase my faith. If I just had more, then we could see more things done." Do you know what Jesus said to the disciples? "If ye have faith as a grain of mustard seed, ..." He told them nothing about increasing it. He told them nothing about how

large the seed was, but He told them how pure it was. The mustard seed is one of the smallest seeds, but it's pure. It won't mix. No matter how small your faith may seem to be, use what you have.

As I read and studied the Bible, I found what activates faith. I actually found the answer to more faith. I want you to turn to Galatians, chapter 5, verse 6. This is important. It is important that we understand some things if we want to be healed. If we want to see God work, there are some conditions we have to meet. None of His conditions are grievous. They are for our good. Galatians 5:6, says, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." That's so simple it seems like. "Faith which worketh by love." Think about that.

I think there's a scripture in First or Second Thesalonians where Paul said that your love abounds, and your faith does much more abound. He was commending the saints for their love for one another. It was abounding so much that other congregations were seeing it and taking note of their love for one another. He said, "Your faith does much more abound."

What is *love*? Look at this: faith, hope, charity (or love), but the greatest of these is love. Love is born from God. In another place it says, "Faith without works is dead." What are works? Works are manifestations of love. That's what works are. So whenever we put wheels on our faith, we manifest our love. "Faith which worketh by love."

I Corinthians 13 is known as the love chapter. A brother preached here the other day that there are some things we need to get out of the way because these things will hinder us. They will hinder our healing, our salvation, and testimony. I Corinthians 13, verses 4-7: "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things [accusations; anything said falsely against you, bear it.], believeth all things [all things good], hopeth all things [When you have love, your hopes are good.], endureth all things."

Love endures anything that may come against you. "They're not going to walk all over me. They're not going to talk like that about me. Did you hear what Sis. So-and-so said? I can't believe it. I'm going to confront her about it." But love endures all things, and faith works by love. Do you see how easy it is to hinder your faith? Do you see how easy it is to miss what you're wanting so bad because you're hindering your faith? I Corinthians 13:8, "Charity [love] never faileth." Whenever we don't keep things in their proper place, the devil can rob us of our blessing. "Faith which worketh by love." So we have to have faith.

When you come forward for your healing this morning, you have to have faith that God is going to do what He said He will do. You're not having faith in us. You're not having faith in our prayers. You're having faith that God is going to do what He said He will do.

One thing I've stood on through the years, and I stand on it even now: if God did it for someone else, He will do it for me. If He did it for David and Moses in

the Bible, He will do it for me, because He is no respecter of persons. Do you believe that? You have to believe that for your faith in Him to take hold. You have to have hope that what you're seeking after, you're going to get. You have to have hope that what you're coming for, you're going to get. You have to have such hope that you're determined that the devil is not going to take it away from you.

When you come for salvation, you're to have hope in salvation that it's going to give you a new life, but that hope is rooted and grounded in Christ. That hope is such that Satan will not take it away from you. Your healing is the same. That hope for your healing is the same. You come with hope in God that what you want, you're going to get, and Satan is not going to take it away from you. You have to abide in Christ.

Sometimes you need to examine yourself. There are things that can hinder your healing. I'm going to tell you this morning, search your heart. If God shows anything to you that would hinder, determine to settle it. You determine right then "I will settle it at the first opportunity you give me, Lord." He accepts that. Come up here with faith, hope, and love in your heart and God will give you what you ask for. He said He would not withhold anything from those who walk uprightly. Do you believe that? Take God at His Word.

I see Bro. Clifford sitting there. I often use him as an inspiration. God touched him and healed his body. He went through some things. He suffered for a little while, but he held on, and God healed him. That's what we have to do. We have to hold on. We might suffer. In our salvation, don't we go through some afflictions and trials? But do you know what we say? "Satan, you're not going to win." We have to be the same way with our faith and hope and healing. Satan, you're not going to win. Rest in God.

Don't think about the *how*. I used to get hung up on the *how*. "Lord, you see I need this in my body," and all of a sudden my mind starts thinking, "Now how is that going to happen? How is He going to do it?" You can't do that. That's the devil. The devil is trying to get you to take it out of God's hands and for you to design a plan that works best for you. It doesn't work that way. The plan that works best for you is God's plan and God's time. All you have to supply is the hope and the faith. Rely on Him and He will do it.

God bless you. †

## VIEW OUR WORSHIP SERVICES LIVE!

As many of our readers know, we can be found on the internet at

[www.wayoftruth.org](http://www.wayoftruth.org)

where in addition to reading past issues and other information, you can view our general services every Sunday LIVE at 10:40 A.M. and 6:00 P.M. E.S.T. Enjoy Spirit-filled singing and preaching. Also, our mid-week service at 7:00 P.M. Wednesdays is aired live. There is a chatroom where you can interact with us and share your prayer requests. Tune in and worship with us!

# HAVE YOU HEARD GOD'S VOICE?

Radio Message by Bro. Doug Shenberger

(delivered 10/27/96)

I WOULD LIKE to speak for a few moments from First Kings, chapter 19, about a man that we're all very familiar with. We've heard and read about the things that Elijah did. I'd like to draw a few thoughts from his life this evening. I thought I would use "Have You Heard God's Voice" as a title for what I have to say.



Now we know that Elijah was a prophet in Israel, and that he had prophesied that it would not rain for years. As a result of that prophecy coming true, he was hunted to and fro in the land. He had to hide, but the Lord provided for him. It didn't rain for three and a half years.

It came time that the Lord was ready to show Himself and prove that He was God. The Lord called the people together, and they had a contest between Elijah and the false prophets. We know how the Lord answered them. He sent fire down from heaven and devoured up the sacrifice of Elijah and proved to the Israelite people that the God that Elijah served was the true and living God. Elijah gathered the false prophets together and killed them. He prayed for rain, and it rained.

After all of that happened, Elijah had to flee into the desert, and he asked the Lord to take his life. I Kings 19:4, "O Lord, take away my life; for I am not better than my fathers." But the Lord wasn't done with Elijah quite yet. He sent an angel and gave him food. We know that must have been very special food because he ate twice, and in the strength of that meat he went and traveled through the desert for forty days and forty nights. He ended up living in a cave in the mountains.

As I said earlier, the Lord wasn't finished with Elijah yet, and He called to him. Elijah answered. The Lord said, "Go forth, and stand upon the mount." He sent a wind that broke the mountain in pieces. Can you imagine what kind of wind that must have been? We know about hurricanes and those type of things and what they can do. But this was a mighty powerful wind. The Lord sent an earthquake that shook the earth, and He sent a fire. We don't know what the fire was like, but we know what the fire was like that came down and consumed the sacrifice. It even consumed the water that was around the sacrifice. But all of those three things occurred, and the Bible says that the Lord was not in them. After that, there was a still small voice that came. In verse 13, the Lord asked again, "What doest thou here, Elijah?"

I'd like to try to bring that down to us today in the realities of our lives and the things we face. You see, God talks to each one of us. He talks to sinners and tries to draw them to Himself. He tells them of His love and goodness.

The Lord also talks to the saints. That's what I mainly would like to talk about this evening. Just because you're a Christian doesn't mean there's no longer any need for the Lord to talk to you. God has a plan for each one of our lives. He has a direction He wants us to go. He has things He wants us to do, but we as a people tend to go about our lives and drift along in our spiritual lives if we're not revived. Many times we just go along from day-to-day and don't see what kind of a state we may be getting into.

Many times God uses circumstances. He doesn't always come down and do like He did with Elijah and talk to us, but He can use circumstances in our lives, and we can find ourselves in a position that we don't know which way to go. We don't know what to do and we turn back to the Lord and say, "Lord, help me; I need your help and guidance." It is good for us to have times like that, because it helps us to get our priorities right and to see where we need to be. God isn't done with any of us yet. He hasn't finished making us what we can be and using us in His kingdom. So circumstances come in our lives and the Lord uses them to get our attention as He got Elijah's attention.

We need to remember and consider why the Lord wants to get our attention. As I said, the Lord calls everyone. He's called those who are saved here tonight, and they responded. It's important how we respond when we hear the voice of the Lord calling, whether it's a circumstance or a feeling or an actual voice or a preacher that preaches and we see ourselves and what we need to do. There are many ways the Lord can talk to us, so we must respond in a proper manner if it's going to be of benefit to us. We can ignore what the Lord is trying to tell us and continue on how we're going, or we can allow the Lord to get our attention and make a difference in our lives.

Many people rebel and go away. I think of Jesus and His teaching. He spoke in the synagogue, and when His disciples heard what He said, they said, "This is a hard saying," and then they left and went away. If you respond properly, the Lord will use the circumstances in your life to bring you to a place where He can use you in a better and more powerful way, where you will be a Christian with a deeper depth in the Lord.

We don't want, and the Lord doesn't want, Christians to be living in a cave and not able to work for Him. The Lord wants Christians to have an impact in the world around them. We have to avoid seeing the world as something just to shun. That's not how we should see the world. The world should be seen as someone to be won, someone we should be concerned about. If we don't have a genuine concern for people, we will not be able to carry a true burden for them. If we don't carry a real burden for people, then we won't have the interest to take the time to endeavor to win them to the Lord. We won't spend the time in prayer for them that we need to.

If we truly respond to the Lord's voice as He deals with each and every one of us, we will find in our lives

that there's a depth of peace and happiness that grows as we grow closer to the Lord through the years. We can see this in the older saints around us. We need to have a ready and an open heart to share what the Lord has to say to us. He will come to each one of us, whether it's during a time of temptation or when we're discouraged or whatever it may be, and it's important that we respond correctly. It's not just this world that's at stake. It's an eternity that's at stake, but in this world it makes all the difference if we can do what the Lord has planned for our lives. That is where we will find what everyone searches for. In the depths of our hearts, what we're looking for is to be found in the Lord.

I'm glad that Elijah didn't rebel when the Lord got his attention. He went out and worked more for the Lord before the Lord took him away. He was one of a very select company. The Lord actually took him up in a fiery chariot. He was a very special man. We want to be worthy of a reward when we face eternity.

Let us all consider our own lives and our own selves, because there is a world out there that is lost and drifting along, and some of them don't even know what they need. We need to be that ship on that water and have an anchor that is firmly fastened so we can be a landmark, something they can come back to. Be an example that will enable them to see the greatness of our God. †

---

## HOW TO OVERCOME DOUBTS

BY THE LATE E. E. BYRUM

**T**HROUGHOUT the generations of humanity people have been annoyed by a pestilent, pernicious family; the heads of this family are known as "Doubt and Fear." These two will attack anyone, whether saved or unsaved, saint or sinner. Their offspring, or children, are known as: Indecision, Gloom, Sadness, Timidity, Temptation, Allurement, Trial, Test, Trouble, Confusion, Oppression, and a host of relatives all of whom make it their business to join their forces to harass well-meaning souls in order to discourage them and turn them into the way of destruction.

The one who chooses the way of sin and folly may find many worldly pleasures, but he will find that the way of "the transgressor is hard" and the end thereof is misery and destruction. While continuing in this condition he cuts off the source of consolation through prayer and access to God, from whence come the rich blessings of heaven.

The Christian, the one who has turned from his life of sin, who has heeded the words of the Master who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," has opened the way to be an overcomer in every conflict. He has reached a place where all sins of the past are forgiven, and they will never be remembered against him any more. Those sins have gone on to judgment, are canceled, pardoned. He may make mistakes, blunders, and ignorantly do

things that afterwards he may wish that he had not done; but these things are not sin. He may sometimes feel like asking the Lord to forgive him for being so unwise, even though these things are not imputed against him as sin.

It is at such times and under such circumstances that the accuser, the enemy of souls, comes with a flood of accusations, trying to bring in doubt and fear and a host of other things to harass the soul. It is at this point that the Christian has the advantage over all the power of the enemy. Prayer, praise, thanksgiving, and trust in God will bring the overcoming grace. No matter where such a one may be, whether alone or along the crowded street, surrounded by revelry or noise, a silent prayer may be breathed, unheard and unnoticed by those round about. Yet God hears and takes notice, cares, and renders help in time of need. He stretches out an unseen hand to rescue, protect, and deliver. The trusting one can go on, knowing that his prayer is heard and realizing that he is kept securely no matter what feelings of depression and oppression may come against him. This bars out the doubt and causes one to overcome fear, defeating the accuser.

The only way that sin can enter the heart of such a person is for that one to make a decision to commit that which he knows to be a wicked act, or actually to do such a deed. Accusation is not sin. Evil thoughts flashing through the mind are not sin. It is a determination or intention to put those evil thoughts into action when opportunity presents itself that leads one to sin. Temptation is not sin. One may be tempted, and sorely tempted, and yet not yield to sin (James 1:13).

The deepest trials may come; they are liable to come to anyone, but we can even rejoice in time of trial and temptation, knowing that we have access through prayer to One who is able to help us under such circumstances. We may not always feel like leaping and shouting at such times, yet there can be a rejoicing and thanksgiving that things are no worse and that the Lord will make a way of escape that we may be able to bear it (I Corinthians 10:13). It is then that we shall be able to realize the benefit of the words of the apostle wherein he says: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Peter 1:7).

Because one cannot believe and exercise as much faith as someone else has exercised is not sin, and needs give no occasion for questioning one's Christian experience. The schoolboy just beginning his work in arithmetic or mathematics is supposed to make use of the knowledge gained day by day, instead of tampering with the difficult problems found in the advanced stages of this science. Thus failing in the solution, he becomes disheartened, not because the problems cannot be solved but because he pursued the wrong course by failing to learn the first principles that lead to greater accomplishments.

So long as we are in this world we are still human beings and will come in contact with the ills and cares, burdens and misfortunes, heartaches, trials, temptations, disappointments, and troubles of life. The snares and allurements of Satan are on every side, but there is a way of safety for the weakest Christian.

The pardon of all sins is bestowed upon all who will forsake and confess them to the Lord and accept Jesus Christ as their Savior. Under such circumstances a perfect submission to the will of God brings one to a place where he can know that every sin of the past is forgiven, and all guilt is swept away.

This places one in the family of God as His child, with free access to all the graces of His Spirit, such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and such like (Galatians 5:22, 23). As one begins to practice these graces in the new life, and also to take advantage of the instruction Peter gives in II Peter 1:5-10, there will be a continuous advance.

Peter, in mentioning those who obtained an experience of salvation, tells how they may become strong in the Lord and reach greater heights and deeper depths in Christian experience and power with God. He says: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

These are the steppingstones to higher ground in the spiritual realm. To one seeking a closer walk with God, a deeper devotional life, being better settled and established in the grace of God, and striving to be an overcomer, will find the solution in the foregoing scriptures. The suggestions given present an opening, or opportunity, leading to the rich treasures for the soul to possess. The apostle says: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ ... for if ye do these things, ye shall never fall."

Let there be a frequent examination and heart searching before the Lord, and active practice of the things mentioned, for the development of that which pertains to spirituality, stability of character, and moral excellence. The examinations are not for the purpose of self-condemnation, but to count the victories won, and to know better how to win the victory over other weaknesses that may exist. If you realize shortcomings and weaknesses, if you refuse to allow yourself to fall under condemnation or despair, remember that everybody has his own peculiar human weaknesses with which he has to contend, and oftentimes to struggle against. But these are only such as are "common to man" (I Corinthians 10:13). God does not hold them against us as sin. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Our weaknesses may bring us into the way of temptation, but we should not forget that whatever comes our way is only such as anyone else may have to meet. Then, if others can go through with victory, in like manner we can do the same by the help of God.

The enemy of souls makes it his business to try to overthrow every Christian who will listen to his accusations. It is your business to defeat him when the accusations come your way. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7, 8).

When Jesus Christ was crucified on the cross He was given "all power in heaven and in earth" (Matthew 28:18). That has brought salvation to everyone who will believe on Him (John 3:16). You are given power to put the name of Jesus Christ against every accusation, doubt, and fear that may come against you, and no evil spirit or power can hurt or keep you from being a true Christian.

If you should in any way be overcome and commit sin, that can in no wise bring back your past sins. Then and there, or at the first opportunity, confess your sin to God, and ask Him to forgive you and He will accept you again. You do not have to wait until you can attend a revival or some special religious service, but alone with God you can make the consecration and meet the necessary conditions and thus defeat the enemy of your soul.

The little child that slips and falls, no matter how severely it may be hurt, would be foolish to lie there and stubbornly kick and cry, refusing to get up or make an effort to do so. But it arises, brushes away the dust, dries its tears, smiles, and is soon as happy as ever. Christian, will you do as much?

Anyone can lead a miserable, dejected life when meeting with disappointment and opposition by seeking self-sympathy, courting bad feelings, by sitting down and beginning to sigh, groan, and thus invite gloom and despair. Where there is an open door for such they will come in like a flood, with a host of kindred helpers with dark forebodings. But what can such a wretched, miserable, crushed person do under such circumstances? There is a way out. Turn to the source from which our help cometh. Arise in the name and strength of the Lord. Declare freedom in His name. Turn away from evil thoughts, surmisings, and such and get control of your mind by thinking better things. Remember the words of the apostle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

There are some things that are all right within themselves; it is of no value to one's soul, or an uplift spiritually or otherwise, constantly to ponder over them, even though they may be true. For instance, someone has committed a murder, something scandalous has happened in the community, or there has been some unusual cause for gossip. These things are true; they really happened. One cannot help thinking of them when they are mentioned, and it is not sinful to do so, but there would be no virtue or benefit in constantly occupying the mind in such a manner. Turn your thoughts to things that have virtue and praise, and which tend to elevate and uplift the soul.

The one who feels crushed, discouraged, forsaken, tried, tempted, and harassed with doubts and fears will find consolation by taking the right attitude in prayer. There may be times when he may seem to have no spirit of prayer, energy, command of words to give expression to his feelings, or power to enter into communion with the Lord. But there is a way out of such difficulties.

## REMEMBER

(a few things to always keep in mind)

By Bro. Jim Morehouse

The wise man said: "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6). Tell the Lord of a time when He helped you when you were in danger, or delivered you out of trouble, when He sent a friend to help you in time of need. You must make the effort in prayer even though you are alone. The Psalmist says: "Let us come before his presence with thanksgiving and make a joyful noise unto him." The apostle adds these words of inspiration: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6, 7).

It is right and proper sometimes to come before the Lord with tears and pleadings, but it is also just as necessary to come with praise and thanksgiving. Not only say the words, but really be thankful. No matter what your petition or supplication may be, add plenty of praise and thanksgiving, and the victory is easily won. However, victory does not always depend upon an abundance, or flood, of good feelings; it comes by believing that God hears and answers whether or not we realize or see immediate results.

The lack of realization of an active spirit of prayer is not always an indication that one is not in proper favor with God. Weariness of mind and body, present environment, and many other things may bring such conditions.

A few years ago while traveling in the Master's service, after a hard day's work I arrived at a small town at the midnight hour. Upon going to a small hotel nearby, such as the village afforded, lodging for the night was procured. It had always been my practice to spend a short time in prayer and silent devotion upon retiring. Being so worn and weary, there seemed to be no inspiration for prayer, no command of words; my mind was a blank so far as communion with God was concerned. However, my prayer began by thanking the Lord for providing a place for me at the hotel, and thanking Him for the room which I occupied; for the bed, the covers, and pillows, and soon it seemed there was no end to the things that were presented to my mind for which I had reason to be thankful. Remember the words of the poet:

*Count your many blessings,  
Name them one by one;  
Count your many blessings,  
See what God has done.*

Ofttimes doubts are unnecessarily harbored and become a hindrance to our communion and relationship with God because we fail to put an effort by coming to Him in childlike simplicity. A lack of reverence and respect for God and His cause is often a wide-open door for doubts and skepticism. A perfect submission to the will of God and a desire to do His will enables one to have access to the treasures and rich blessings in store for those who trust in Him.

In summing up the whole matter, then, of overcoming doubts, the remedy is to have confidence in God and to let Him know it by your actions and words. †

—From his book, *Thoughts on the Life of Faith*

No matter what may come my way, whether good or bad, **it must first have my heavenly Father's approval.** No trial or temptation, no pain or sorrow, no event or circumstance however large or small that He allows, but that He will give the grace or strength to endure. **I must never lose sight of this fact! He has a purpose in all things. In everything He is seeking to further a greater relationship and a closer walk with Him.** Whatever He allows or decrees in some way fits into His eternal purpose and plan for me. This leaves no cause or reason to murmur or complain about the circumstances I may find myself to experience. **God is always worthy of my worship, praise and thanksgiving!** Regardless of my circumstances, **He is my very best Friend and deserving of my love and devotion.** In the ever-changing circumstances of life, there is a faithful, never-changing God in control. So ... "*Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*"—I Thessalonians 5:16-18.

\*\*\*\*\*

• **Remember:** "*The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.*"

—Psalm 145:18, 19.

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

• **Remember:** "*The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.*"—Nahum 1:7.

• **Remember:** "*My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*"—James 1:2-4.

• **Remember:** "*God is our refuge and strength, a very present help in trouble.*"—Psalm 46:1.

• **Remember:** "*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*"

—I Corinthians 10:13.

• **Remember:** "*For what nation is there so great, who hath God so nigh unto them, as the Lord our*

*God is in all things that we call upon him for?*—Deuteronomy 4:7.

• **Remember:** *“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*—Hebrews 13:5. †

## Thoughts inspiring us to be thankful



### THANKFULNESS IS A MATTER OF PERSPECTIVE

Corrie Ten Boom in *The Hiding Place* relates an incident which taught her this principle. She and her sister, Betsy, had just been transferred to the worst German prison camp they had seen yet, Ravensbruck. Upon entering the barracks, they found them extremely overcrowded and flea-infested. Their Scripture reading that morning in First Thessalonians had reminded them to rejoice always, pray constantly, and give thanks in all circumstances. Betsy told Corrie to stop and thank the Lord for every detail of their new living quarters. Corrie at first flatly refused to give thanks for the fleas, but Betsy persisted. She finally succumbed. During the months spent at that camp, they were surprised to find how openly they could hold Bible study and prayer meetings later when they learned that the guards would not enter the barracks because of the fleas.

—Corrie Ten Boom, *The Hiding Place*

### Consider the Possibilities

When Robinson Crusoe was wrecked on his lonely island, he drew up in two columns what he called the evil and the good. He was cast on a desolate island, but he was still alive—not drowned, as his ship’s company was. He was apart from human society, but he was not starving. He had no clothes, but he was in a hot climate where he did not need them. He was without means of defense, but he saw no wild beasts such as he had seen on the coast of Africa. He had no one to whom he could speak, but God had sent the ship so near to the shore that he could get out of it all the things necessary for his basic wants. So he concluded that there was not any condition in the world so miserable but that one could find something for which to be grateful.

—Don Emmittee

### From One Generation to the Next

A man was watching his eighty-year-old neighbor planting a small peach tree. He inquired of him as follows: “You don’t expect to eat peaches from that tree, do you?” The old man rested on his spade. He said, “No, at my age I know I won’t. But all my life I’ve enjoyed peaches—never from a tree I planted myself. I’m just trying to pay the other fellows who planted the trees for me.”

### The Right Perspective

“If you haven’t all the things you want, be grateful for all you don’t have that you don’t want.”

—Marty Radcliff

### Radical Gratitude

The following is an excerpt from the diary of George Muller, who founded orphanages in Victorian England.

August 18, 1838: I have not one penny in hand for the orphans. In a day or two again many pounds will be needed. My eyes are up to the Lord. Evening. Before this day is over, I have received from a sister five pounds. She had some time since put away her trinkets to be sold for the benefit of the orphans. This morning, whilst in prayer, it came to her mind, I have this five pounds, and owe no man anything, therefore it would be better to give this money at once, as it may be some time before I can dispose of the trinkets. She therefore brought it, little knowing that there was not a penny in hand, and that I had been able to advance only four pounds, fifteen shillings and five pence for housekeeping in the Boys’ Orphan-House, instead of the usual ten pounds.

August 23: Today I was again without one single penny, when three pounds was sent from Clapham, with a box of new clothes for the orphans.

Muller was later to look back on the period from September 1838 to the end of 1846 as the time when the greatest trials of faith were experienced in the orphan work. They were not years of continuous difficulty: rather there tended to be a pattern of a few months of trial, followed by some months of comparative plenty. During the whole period, according to Muller, the children knew nothing of the trial. In the midst of one of the darkest periods, he recorded, “These dear little ones know nothing about it, because their tables are as well supplied as when there was eight hundred pounds in the bank, and they had lack of nothing.” At another time he wrote, “The orphans have never lacked anything. Had I had thousands of pounds in hand, they would have fared no better than they have; for they have always had good nourishing food, the necessary articles of clothing, etc.” In other words, the periods of trial were so in the sense that there was no excess of funds: God supplied the need by the day, even by the hour. Enough was sent, but no more than enough. †

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Philippians 4:6).

**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**

## **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.

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

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

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

**North Carolina**, Mooresville, WHIP 1350-AM, 99.3-FM, 6:00 A.M.

*Listen live—www.1350whip.com*

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

*Listen live—Go to www.kfxi.com*

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

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

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

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

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

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

**Virginia**, Roanoke, WKBA 1550

Fri. 1:30 P.M., Sat. 12:30 & 4:30 A.M.; 5:30 P.M.

Sun. 12:30, 2:00, 6:00, 11:00 A.M.; 5:30 P.M.

*Listen live—Go to www.wkbaradio.com*

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

#### **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*

#### **INTERNATIONAL**

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

Heard throughout Jamaica

## **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