

The Way of Truth

Vol. 80

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

No. 11

Are You Taking Life for Granted?

Editorial-inside front cover

"Compassion"

Message begins on page 8

November 2022

TAKING LIFE FOR GRANTED

ONE COMMON shortfall which plagues Adam's race is the tendency to take life and all the blessings therein for granted. This often results in a lack of gratitude. We as a nation are so blessed, but sad to say, Americans, in general, are a complaining lot. Our Lord, who "giveth to all life, and breath, and all things" (Acts 17:25) cannot be pleased with such attitudes.

Reading from the book of James chapter 4, verses 13-15, "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."

I just turned 70 years old and can attest to the truth of the fact that "life is a vapor." The older one gets, the faster the years pass by. Just as steam from a boiling pot disappears in a flash, so goes our life. That is why we should make every day fruitful. Each day is a gift from God. Lamentations 3:22, 23 boasts, "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." This very morning on my way to work I was nearly broadsided by another vehicle. It would have been my fault. But God spared me and proved His faithfulness once again!

In addition to taking life itself for granted, people have a tendency to take everyday things for granted. Did you know that 1 of 9 people in the world go to bed hungry? We have no conception of what real hunger is. Yet, in general, we take it for granted that food will be readily available when we get hungry. Do we take it for granted that we will have a warm bed to sleep in and be sheltered from the elements? According to one statistic, there are more than 530,000 homeless people in the U.S. The air we breathe, the clean water we drink, the shoes we wear—all taken for granted!

We assume that electricity will always be there when we need it. We take our modern conveniences for granted.

The Bible speaks of people who are "unthankful" (II Timothy 3:2). I am afraid that our generation qualifies!

Notice Your Surrounding

Unfortunately, thanks to technology and media we have naturally forgotten to notice our surroundings. We notice what's displayed on our screens more than we notice our surroundings. As a result we lose sight of what's important; the work we do, the people we love, the good things we experience, and the things we have.

Even a simple chirp of a bird is a blessing, because we are able to hear and understand what is in our surroundings.—Selected.

The ability to arise from our beds and have the strength and wherewithal to be up and about, and to

have the right use of our minds should cause us daily to thank God. Do not take these things for granted!

So many take their health for granted—until they lose it! If you have good health, thank God for it!

Psalm 139:14 says, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."

With the right spirit, a person can always be thankful, no matter his physical condition. There is always someone worse off than you! Stop complaining and be thankful. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Corinthians 4:16).

People often take their wealth for granted. Ecclesiastes 5:19 reads, "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God." If a wealthy individual forgets God and takes credit to himself, said riches can disappear in a flash. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deuteronomy 8:18a).

Then there is plaguing our society a certain destructive attitude, namely taking one's spouse for granted. Divorce is often the result of this neglect—simply not expressing appreciation for one another. To neglect one another's feelings and take each other for granted is a formula for failure. A married couple should build on the love that brought them together. I would plead with my married readers to never take your spouse for granted. Rather, be diligent to express your love and appreciation every day, not only in word, but in action and attitude.

While I am dealing with the family unit, let me be quick to say your children are worthy of attention. "Lo, children are an heritage of the Lord" (Psalm 127:3). It is possible to provoke your children by taking them for granted. Paul said, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). And again in Colossians 3:21, "Fathers, provoke not your children to anger, lest they be discouraged." Your children's self-esteem and mental health are influenced by your treatment of them. If you neglect them or take them for granted, you can discourage them. Make sure your children realize they are appreciated and that you realize they are a blessing. However, this appreciation is meant to be reciprocal. Children of this generation need to know that God expects them to honor their parents and never take them for granted.

Now let us move on to man's attitude towards God. The vast majority of the human race either takes God for granted, or denies His existence. One way of taking God for granted is to presume on the mercy of God, assuming God will automatically save every soul no matter what he does. In Luke 12:16-21, the truth is revealed: "And he spake

ABOUT THE COVER

We as a nation are so blessed that we should daily praise God for giving such abundance. But all too often we complain that we don't have more. The Lord blesses us with life, breath, and all things. We should never, ever, take Him for granted.

THE WAY OF TRUTH

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

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a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." It is a great error to presume on God's mercy!

I would also like to say in this editorial that we should never take the Bible for granted. It is God's holy Word. We are blessed to have it in written form to peruse and study. It should never be neglected. Psalm 119:105 declares, "Thy word is a lamp unto my feet, and a light unto my path." Also, in Psalm 119, this time verse 130, "The entrance of thy words giveth light; it giveth understanding unto the simple." Don't let your Bible gather dust. We need to know what the Lord requires of us.

Taking God for granted is not limited to the unsaved. It is possible for a saint to neglect his salvation. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation"? We dare never forget what the Lord has done for us! "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath

translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:12-14).

It is possible to take heaven for granted. This is prevalent in our day and age. The modern thinking is that everyone goes to heaven when he dies. It is taken for granted. We must remember that we must fight the forces of evil to gain our crown. Read I Timothy 6:12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Only the redeemed who are faithful till death shall hear the Master say, "Well done, thou good and faithful servant."

Finally, doubtless we all take time for granted. We think we have all the time in the world to tell a loved one how we feel, or time to apologize for a wrong, or time to be reconciled to a brother. We think we have time to contact a sinner, or to visit the sick. We think we have plenty of time to make sure there is nothing between our soul and the Savior. But how much time do we really have?

This Thanksgiving Day let us take *nothing* for granted! †

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THE POETRY PAGE

THANKSGIVING

Frances Hodnett

Thank you for life and what it can mean.
Harvests of plenty and a time to glean.
Another day and many thoughts add a year
Neighbors, friends and those we hold dear.
Kneeling humbly in prayer to Thee above.
Son of God—our Father's gift of pure love.
Grant us pardon, mercy and peace
In our hearts to cause the turmoil to cease.
Visions of miracles—Thy wondrous treasure
In Thy footsteps we walk with pleasure.
Nearer and closer our journey will be,
God, because we're glad to give ourselves to
Thee.

A PRAYER OF THANKSGIVING

Greeta McMahan

I thank Thee, Lord, for blessings
You give me day by day.
I thank You for your promise
To go with me "all the way";

For food, and health, and clothes to wear;
These all come from above.
For your own precious hand to guide,
And for your precious love;

For earthly home, Thou gavest me;
And then, I think I should
Thank You for every neighbor
Who to me is kind and good.

I'm glad I have the privilege
To kneel to Thee in prayer
And know that when I do so
I'll always find Thee there.

Through trials and through sicknesses
Or what may here prevail
I look to Thee for comfort,
For I know You never fail.

I thank Thee, too, for Jesus;
His blood doth make me whole;
And most of all, I thank Thee, Lord,
For saving my poor soul.

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.

HOPE AND HARVEST

Margaret Rorke

O God of hope and harvest,
Who gives our daily bread,
Again at this Thanksgiving
We bow a grateful head.
Though corn and grain is gathered
In quite a different way,
We echo with our heartbeats
That first Thanksgiving Day.

We thank Thee, God, for planting
That little pilgrim band,
And testing it with hardship
In this untested land;
For sowing with those seedlings
Ideals both strong and just
That caused an infant nation
To breathe, "In God we trust."

We thank Thee, God, for giving
The fruits of faith again,
From fields of love and tillage,
From trust in thee and men.
Oh, God of hope and harvest,
Hear us who humbly pray
And thank Thee for thy blessings
On this Thanksgiving Day. †

HAPPY THANKSGIVING!

THE AMAZING GRACE OF OUR AMAZING GOD

2022 Hagerstown Convention Message by Bro. Franklyn Bascoe



I WANT TO speak to you this afternoon on the theme that we have: “The Amazing Grace of Our Amazing God.” We have some scriptures displayed on the wall as a background for the theme. God is truly amazing, isn’t He? I believe that everything about God is amazing.

I looked up the definition of amazing, and one of the definitions of being *amazed* is “causing great surprise or wonder or astonishment.”

God is amazing! When we survey, when we look back at all that God has done, He is an amazing God. His grace is the unmerited gift and favor that is also amazing.

In the book of James, chapter 4, I’ll read from verse 5 to verse 7: “Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

God’s grace is not new. The grace of God has been around ever since the beginning of time. God has been gracious to man. We read that in Noah’s time that the generation became very vile. The Bible says that every imagination of the thoughts of man’s heart was evil continually. What a condition that was! But with all of that, the Bible says in Genesis 6:8, “But Noah found grace in the eyes of the Lord.” Isn’t that wonderful? Noah found grace in the eyes of the Lord. It is good to be in a position where we can find grace in the Lord’s eyes. Because Noah found grace in the Lord’s eyes, He was able to use him. The Lord was able to use him to do what He wanted him to do. God was determined to destroy the world by a flood, because He hated their sin. God cannot tolerate sin. But the Bible says that Noah was a righteous man in his generation, and because of that he found grace in the eyes of the Lord. God is no respecter of persons, and even today if we will obey and live for God, we will find grace in Him. If we find grace in God, we have His protection.

The protection of almighty God is very important to man. We live in an evil world. Evil is on every hand, and we cannot be too careful. If we do not have God, we are in danger. The songwriter says, “I must have the Saviour with me, for I dare not walk alone, I must feel His presence near me, and His arm around me thrown.” God wants to protect us.

God wants to fellowship man. It has been so from the very beginning. God has pleasure in communicating with man, but sin has brought a separation. In the very Garden of Eden, God could not commune with man as He was doing before, because sin got in the way. Sin will do the very same in our time. Sin separates from God, but He wants to reason with man. He loves man, and because of what sin did to man, God devised the plan of salvation.

There are so many accounts that we read of in the Scriptures that really encourage my heart and show how much God cares for man. Among those is that of Jacob’s experience with his uncle, Laban. There are people who believe, as a child of God, that they are free to do any and everything to you, and there’s nothing wrong with it, but the Bible says, “The eyes of the Lord are upon the righteous, and his ears are open unto their cry.” So if we please God, if we live righteously, we have God’s protection.

Pharaoh asked, “Who is God that I should obey Him?” Isaiah said, “It is he that sitteth upon the circle of the earth.” He is the God that created all things. Having His protection is wonderful. The songwriter says, “His eye is on the sparrow, and I know He watches me.” What a privilege it is to have God watching over us! There are many in high places who have bodyguards, men who are guarding them, but those guards are human beings. They sleep. They get tired. But we have a God who watches over us, and He never gets tired. The Scriptures say that He doesn’t slumber nor sleep. The writer says, “The Lord is thy keeper: the Lord is thy shade upon thy right hand.” And the Lord so securely keeps us that the writer continued to say, “The sun shall not smite thee by day, nor the moon by night.” We are in good hands when we are in God’s hands.

When I looked at Jacob’s account, in working with his uncle, Laban, they made an agreement. As we know the story, Jacob loved Rachel, and he decided to work for her for seven years, but the Scriptures tell us that because of his love for her, the seven years looked very short. I don’t believe it will work like that in our day. I don’t believe that there are any patient men like those who would work for seven years, but Jacob did. At the end of the seven years, he got the daughter he did not bargain for, but because of his love for Rachel, he decided to work for her for seven more years. What a love that was! They came to an agreement, but Laban was not very fair. There are some people that you work for, and they try to hold you back. They are afraid you’ll get too rich. Having God on his side was wonderful. God was watching over Jacob. God protected him. God took care of him. We’re acquainted with how Jacob and Laban made a bargain for all the speckled animals. They were many, so Jacob divided them. He took Laban there and put his animals on another side.

Do you know something? When God prospers you, the enemy is watching you. The psalmist David said, “Thou preparest a table before me in the presence of mine enemies.” Someone has said: “The bigger the table, the more enemies you’re going to have.” Laban’s sons began to talk about Jacob. It must have been about the talk that they had with their father. Genesis 31:1, 2: “And he heard the words of Laban’s sons, saying, Jacob

hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before." Listen, when something is in the heart, it is going to bring about a change. The Scriptures say, "Be ye therefore wise as serpents, and harmless as doves." Jacob realized his uncle's countenance was not to him as before. God was watching over Jacob. God allowed him to see all that was going on. When you see that someone's countenance is not to you as before, you ought to be careful. Don't be fooled. Something is there.

As this went on, Jacob left Laban's house without even telling him. It was a three day's journey. He took his family. He called his wife first, and he said, "I noticed your father is not the same towards me. Something is there. I think it is time for me to leave." Oftentimes when God wills us to move, He will allow some things to happen. It was time for Jacob to leave. It took three days before Laban had heard that Jacob had left. The Bible says, "He saddled his ass, and with his men, he went after him." But you know something? God was watching over Jacob. God appeared to Laban in a dream and said, "Don't say good or bad to Jacob." That sounds like a threat to me. Listen, God was on Jacob's side. God protected him. I believe that's great. It was a favor from almighty God. The grace of God protected Jacob.

We are told that Jacob did not realize that his wife Rachel, who was Laban's daughter, had stolen something from her father. Jacob was so sure he had nothing for Laban. He was an honest and a godly man. He left with all that was his, all that he had labored for. So when Laban caught up with them, he began to search their camp. Although the daughter took what was his, Laban did not find it, but Jacob was mad at the thought of him coming to search his things. But God allowed it to end peacefully. Jacob said, "If God had not been with me, you would have sent me away empty handed." God protects His children. Oh, the grace of God! It is sufficient. We don't need anything else. God's grace is sufficient. God protected Jacob, and it's the same for all of us here this afternoon. If we'll live for God, He will take care of us.

Satan can only do what God allows him to do. When we look at the account of Job, we'll see that there was a challenge. Job was stricken by Satan, but God said to him, "He is in thine hand, but do not touch his soul." We know what Satan did. He took away Job's possessions, his children, his servants, and animals, but Job loved God. Job realized (and we need to realize it as well) that if God doesn't allow something to happen, it won't happen. Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." God allowed this to happen to Job because He had a reason. In all this, Job gave God praise. We have the grace of God to protect us.

Our theme scripture tells us, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Did you know that? When we are justified (saved), we have access to God's grace. Bro. Romero told us this morning that the only ones that

are in line to be sanctified are those that are justified. Being saved gives us access to the grace of God. One hymn writer wrote, "And in His grace is a hiding place, unknown to any foe. ... no matter what happens, He will care for me." Whatever happens is what God allows to happen. Isn't it a good feeling to know that we are in God's hands? It's the amazing grace of our amazing God. It is good to be acquainted with Him. It is good to be a part of His family.

Hebrews 12:14, 15: "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." It's a command to "follow peace with all men, and holiness, without which no man shall see the Lord." It is said by many that we cannot be holy in a sinful world like this, but thank God, through the grace of God, we can live holy. Looking diligently, watching carefully. Although grace is available, we have to be diligent. We cannot be careless. The writer says, "Looking diligently lest any man fail of the grace of God." The grace of God is available, but if we're not careful and diligent, hear what the writer continued to say: "... lest any root of bitterness springing up trouble you, and thereby many be defiled."

One famous man was asked a question, because he was in a certain position, and after being released he had the authority to take revenge, but he said, "No." And he was asked, "Why?" He said, "Revenge is like drinking poison and expecting someone else to die." He did not take revenge. The Bible says, "Vengeance is mine; I will repay, saith the Lord." The Psalmist has said: "Evil shall slay the wicked." If we regard evil in our hearts, it will destroy us. If there is any root of bitterness, and we won't get rid of it, it will destroy us.

We are living in a world where things happen. Not because we are Christians, things won't happen. Things do happen. That's why we need God's grace so we'll be able to make the right decisions and the right choices. To forgive! It takes grace to forgive. Forgiveness is one of the graces of God. If we can't forgive, we won't be forgiven. In the prayer that Jesus taught, it says, "Forgive us our trespasses, as we forgive those that trespass against us." Things will happen. Sometimes it comes from the very person we don't expect it to come from. That's what the devil does. The Psalmist said, "For it was not an enemy that reproached me; then I could have borne it." The devil knows that if it's a known enemy, it wouldn't affect you too much, because you expect it, but sometimes he uses persons who are dear to you. If you're not careful, bitterness will spring up. We need God's grace in order to overcome that.

I think Abraham had a lot of the grace of God, because he could have said to Lot when the strife started, "Lot, I am the one God called, but any place you see, you take it." But Abraham did not do that. He was full of grace. He had the grace of peace in his heart. Peace is one of the graces of God. I think Abraham's attitude was right. He did not talk to Lot as if his men had no right. He said, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Abraham realized that God was able to prosper him anywhere he dwelt. Even on

the rocky side of the land, God was able to take care of him. We serve a God that is able. He's amazing! Abraham didn't want those around to hear him and Lot quarreling.

As Christians, we need to know ourselves. There are times when there might be differences with the brethren, but we need to work those out among ourselves. The world should not hear about it. It's not their business. We are a family. We need to work out differences by ourselves. Abraham said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." It means something to be brethren. Abraham had the grace of God in his soul. He was a peaceful man. The Bible says, "Seek peace, and pursue it." "If it be possible, as much as lieth in you, live peaceably with all men."

Look diligently. We have to look, because there are little things that the devil will allow to happen to entangle us, to get us involved, so we need to have our spiritual eyes open. "Looking diligently lest any man fail of the grace of God." Grace is always available. God has always given us grace, but if we refuse the grace of God, we'll get into a lot of trouble.

Let us read Acts 4:32-34: "And the multitude of them that believed were of one heart and of one soul [speaking of the early morning church]: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." *Great grace was upon them all.* That's why they could do the things they did. They had the grace of God upon them. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold." Why were they able to do this? Because of God's grace upon them. They loved the work of God, and they sacrificed to see it prosper. It's wonderful to have access to God's grace. All of humanity can have access to God's grace.

Titus 2:11, 12: "For the grace of God that bringeth salvation hath appeared to all men [Aren't you glad for that this afternoon? It's not to some men, but to *all* men. God's grace is available to all men.], Teaching us [The grace of God is a teacher.] that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Without God's grace, we cannot deny ungodliness. We might have the mind, but we don't have the power. It is the grace of God that gives us the power to deny ungodliness. Every one of us had habits that we loved and were involved in. There are people who have said, "I'm going to stop doing this," but were unable to find the power to do so. It's not until we get access to God's grace that we're able to say no and mean it. Someone has said, "Well, we can't live righteously in this present world. We have to wait until we get over there." But it will be too late. It is right here and now that we are required to live soberly, righteously, and godly. It is only through the grace of God, and the way we get access to it is to be justified by faith. If we are justified, we have access to this grace that will enable us to stand.

The Lord bless you. ✠

TRY THE SPIRITS WHETHER THEY ARE OF GOD

RADIO MESSAGE BY BRO. BRIAN RICHARDS

TO BEGIN WITH, I'll be reading I John, chapter 4, verse 1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." It is the phrase "try the spirits whether they are of God" that I would like for us to focus our attention on.

I'm sure that we would all agree that there's a spirit world, and that in the spirit world there are only two sides: *God's righteous, holy way* and *Satan's ungodly, evil way*.

We see in our verse of scripture that we are to try the spirits to find out whether they are of God. You might ask, "If there are only two sides in the spirit world, and they are so contrary one to the other, why is it difficult? Why can we not easily tell whether a spirit is of God or not?" Well, in the later part of our verse, we see that "many false prophets are gone out into the world."

Friends, there are those who are teaching doctrines claiming they are of God, but they are not of God. We must endeavor to study and know the Scriptures, and try the spirits to see if a spirit or if a doctrine is of God. You see, if you're trying to deceive someone, you're not going to come out and tell him an out-and-out bold face lie, but rather, you're going to try to tell him something as close to the truth as possible, yet altered enough to be error. No, I do not believe that everyone that is a false prophet knows that they are deceiving the people. I believe that many are deceived themselves. Many truly believe what they stand for, possibly because they were taught it as a child, and possibly because it fits their lifestyle. Many people do not realize that what they are standing for is not of God.

The devil has no Bible. He has no doctrine. What he does have is the Word of God. When we take the Word of God and alter it and make it something that it is not, or we add to it or take from it, then it is no longer the Word of God but the doctrine of devils. We need to study the Scriptures and be sure that what we stand for, what we believe in, and what we have been taught as a child, or what our minister or pastor is teaching us is of God.

We read in II Timothy, chapter 3, verse 5, "Having a form of godliness, but denying the power thereof: from such turn away." If we would read the first four verses of II Timothy 3, we will see that Paul is speaking of people who are traitors, heady, high-minded, and lovers of themselves, but yet he says in verse 5, that they have a form of godliness, but deny the power thereof. You see, the power of God, the gift of salvation, redeems us from our sins and makes us new creatures. The Lord does not save us and drop us back into the same pit to go on about our lives the way we were before He redeemed us. Rather, He changes us and makes us new creatures in Christ. We see here in II Timothy 3, verse 5, that some have a form of godliness, but deny the

power thereof. Paul clearly tells us here “from such turn away.”

You might ask, “Well, how can we try the spirits? What does it mean to “try the spirits”? To try here does not mean to accept the spirits and follow them for a period of time, and if they suit us, then we accept them and keep following them. If they don’t suit us, we disregard them. No, we don’t try the spirits here as if we were trying on clothing. *Try* here means, “to test or to prove.” So we see that we need to test and to prove the spirits whether they are of God.

I’d like for us to examine a few ways in which we may test or try the spirits. First, *examine their fruits*. The Bible tells us in Matthew, chapter 7, beginning with verse 15, how we can examine their fruits. I’d like to read verses 15-23: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day [the day of judgment], Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” On the day of judgment, there will be those that have claimed to have done mighty things in the name of the Lord, but the Lord will say, “Depart from me, I never knew you.” This is evidence that we need to study the Scriptures and know what the Bible stands for.

Our faith needs to be anchored in the Word. We need to stand for what the Bible stands for. Nothing more, nothing less! It is the gospel of Christ that we are told to live by, and it is the gospel of Christ that we shall be judged by in the last day.

Secondly, we need to *study to rightly divide the Scriptures*. As I’ve mentioned several times, we need to study the Word of God. In II Timothy 2:15, Paul tells us: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Many times a doctrine is formulated by taking a portion of scripture out of context and forming a doctrine or belief around that portion of scripture. Friends, we must not do that. We must study the Scriptures in their entirety, and seek the leading of the Holy Spirit to find out the will of God in the Scriptures as a whole. If we take one portion out of context, and another portion out of context, many times the Bible will seemingly contradict itself. But we know that God does not contradict Himself. He’s not the Author of confusion. So that is why it is very important that we study the Bible in its entirety, and seek the leading of the Holy Spirit.

By the witness of the Spirit to our hearts, we will know it is the Word of God. If we truly have an honest heart, if we’re honest with Christ and ourselves, and

we’re desiring to know the Word of God, then Christ will witness to our spirit that a doctrine or a spirit is from God.

In review, I would like us to remember that we are told in First John 4, verse 1, that we are to try the spirits to see whether they are of God. We can do that by examining their fruits, by studying the Scriptures to see if a doctrine or a spirit adheres to the Word of God, and then by honestly seeking the will of God that He might lead us and guide us in His way.

I would like to leave you with a simple, but powerful verse: Proverbs 23:23, “Buy the truth, and sell it not.” †

THE BIBLE STANDARD OF INTERPRETATION

WE ARE NOW considering I Corinthians 14:27, 28, “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.”

Revised Standard Version, “If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silent in the Church and speak to himself and to God.”

Emphatic Diaglott, “And if any speak in a foreign language, let it be by two, or at the most three sentences, and in succession, and let one interpret. But if there is no interpreter, let him be silent in the congregation, and let him speak to himself and to God.” Before us the Word of God clearly sets forth the Bible rule and standard for the speaker in a foreign language in a church service, and the Bible manner in which an interpreter is to exercise his gift. From the Bible we see that if one is going to speak in a language that cannot be understood, he is commanded of God not to speak more than three sentences at one time, and only one speaker at a time, and let one interpret. The Lord knew that it is not hardly possible to remember more than two or three sentences at one time to where we can repeat them word for word. Do not ever be afraid of sinning against the Holy Ghost when demanding people to adhere to this rule. You never sin against the Holy Ghost by obeying the Bible. Any demonstration not according to the rule just given, cannot be of God for it is contrary to the teaching of God’s Word, and the Bible still says, “The Word and the Spirit agree.” Anything the Bible states will be the mind and attitude of the Holy Spirit.

As I have told you, wherever God has given the gift of tongues, or languages in the Bible, no interpreter was ever needed. The Holy Ghost always enabled them to speak in a language that was clearly understood by the listeners. God did not place the gift of interpretation in the Church to interpret the Bible gift of tongues, but interpret the native languages spoken by the various nationalities that compose, and will compose His church.

This is plainly set forth in I Corinthians, the 14th chapter.

May I call your attention again to the fact that God always has a purpose in everything that He does, and never resorts to double effort to perform one miracle to supply the need of His people. If it becomes necessary as it did on the day of Pentecost for God to empower His ministers to speak in a language other than their native tongue, and one that they had not acquired, He will perform the needed miracle direct, and enable them to speak in a language that the listeners can understand. [And no interpreter will be needed.]

It may appear that I am using too much repetition, but I am doing it purposely for the utmost benefit of the readers. The Holy Ghost never resorts to superfluity, by performing two miracles to do the work of one. To supernaturally empower one to speak in an unknown language, and then have to seek another to empower with the gift of interpretation, is certainly needless and superfluous, and completely out of harmony with the whole revealed will of God. In every recorded incident in the Bible where it has become necessary for the Holy Ghost to employ men, and empower them to speak with the Bible gift of languages, He has always enabled them to speak in a language clearly understood by those listening, and never needed an interpreter. May I emphasize, the gift of interpretation was placed in the body of Christ, which is the Church, to fill an urgent need in congregations where various nationalities meet together, and only able to speak in their native tongue. It is God's will for all people, and all nationalities to be on equal base in His kingdom and Church, therefore, He placed the gift of interpretation that all may be able to function in their rightful God-given place, and have the means to convey the meaning of their words to those unable to understand their mother tongue. But at no time does the Bible permit the speaker in a language that cannot be understood to run on and on in some unknown something. If he speaks more than three sentences at one time, he is out of line with the Bible. If more than one talks at a time, they are all out of line with the teaching of the Word of God. If someone utters something that no one present understands, and no one able to interpret it, they are shamefully disobeying God's Word, and in complete violation to all rules given for speaking with the gift of Bible language, and the proper exercise of the gift of interpretation. Therefore, all we could say, such performance is false, and should be condemned as such. All gifts are for the expressed purpose of edification in the Church.

Now to the thought in a little more detail of the Bible standard of one speaking in a language [their native language] the ones listening cannot understand. It is plainly given in the Word of God. "And if anyone speak in a foreign language (meaning unknown to the listeners) let it be by two, or at the most three sentences, and in succession (meaning one right after another) and let one interpret," and then only one at a time. This is God's rule that must be followed for the purpose of understanding, and that all spoken words might be understood. The Word of God strictly forbids any performance that cannot be understood or interpreted. Again, let it be acknowledged, that any performance

that cannot be understood, or interpreted by someone present is not of God.

The Holy Ghost only acts where there is a necessity, and where all understand and speak the same language. There absolutely is no necessity for either the gift of tongues, or the gift of interpretation to be manifested. Furthermore, the Holy Ghost will never be found imparting these gifts in such cases.

Someone might say, "Look out, you will blaspheme against the Holy Ghost." I wish to make it clear that one acting and performing according to the Word of God will never blaspheme against the Holy Ghost. The Bible clearly states, "The Spirit and the Word agree." The Holy Spirit will always for demonstrations in accordance with the revealed will of God as given in His Word. Any manifestation that does not harmonize with the Scriptures is not of God. Be bold, and fear not to declare it as false. God's plan is fitted for the saving of all people of the world, and to properly care for any need that may arise, hence if adhered to, and obeyed will always serve to understanding an edification. This should be clear enough for even a child to understand.

The latter part of verse 28, "Let him speak to himself and to God." Since the one speaking in his native tongue understands what he is saying, he is able to receive edification, for edification comes through understanding. This is the meaning of this text. May the Lord grant that His given Word will always be adhered to, and practiced, that the world may be saved, and the name of Christ be glorified here on Earth. †

—Lawrence J. Chesnut, *True Bible Tongues*, Copyright Renewed June 1975.

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COMPASSION

2022 Hagerstown Convention Message by Bro. Doug Shenberger



THE TITLE of our thoughts this evening is “Compassion.” Compassion is something that we all need. Sometimes there are things that can happen in a person’s life, where he thinks he doesn’t need compassion or he doesn’t want compassion. But typically, we all appreciate compassion.

Jude 1:22 says, “And of some [having] compassion, making a difference.” That portrays a beautiful thought, because it speaks of the idea that compassion is active, and it does something. It’s not just a feeling that you have. It’s not just an emotion, but it makes a difference.

We are to have compassion. Our compassion is to be modeled after the compassion of Christ. In Psalm 145, there’s a verse that says, “The Lord is gracious, and full of compassion.” Full of compassion—a wonderful promise. I believe we need to come to a place in our lives where that’s somewhat our north star, our guiding star. The compassion that Christ has for people will guide and direct our interactions with people and our thinking about them.

Compassion is really the underlying reason for an effort such as this convention. I don’t believe that we would go through the challenges and work of having a convention just to get together with people and have a good time. It’s because of the compassion that we have, the concern, the love that we have for the souls of men, women, young people, and children that causes us to have a desire to help and to influence. Compassion for the needy, compassion for the lost, compassion for the sick and the suffering.

I’d like to take a look for a few minutes on the thought of compassion through the example of Jesus Christ our Lord and Savior. The first thing I’d like to draw your attention to is in the book of Matthew, chapter 9, verse 36. If you read the couple verses before this verse, it speaks about some of Jesus’ ministry. He went from city to city, to villages, into synagogues working amongst the people. That’s what leads us to verse 36: “But when he saw the multitudes ...” He was meeting people. He was interacting with people, with human beings. In all their situations, in all their relationships, and in all their problems and needs, Jesus was looking at them. He saw them, and He was *moved with compassion*.

I’d like to think about that just for a minute. It doesn’t say there that Jesus felt some compassion, but it says, “he was moved with compassion.” I was thinking about that passage of scripture in Matthew, chapter 9, and thinking about Jesus Christ being moved. I think that it gives us a sense of what compassion looks like. When we heard of that terrible tragedy recently where a one-year-old child passed away, we were moved with compassion. We felt a sense of sorrow and emotion. We related to the pain that someone else was feeling. That’s the sense I get here when it says “he was moved with

compassion.” Jesus saw the need. He saw the trouble that people were in. He was moved. It hurt Him. It pulled at His heart. He was moved with compassion “because they fainted, and were scattered abroad.” They were weak. They were in trouble. They were in need, and they were scattered abroad. They were just here and there. There wasn’t any purpose. There wasn’t any accomplishment. They were lost. They were scattered abroad, “as sheep having no shepherd.”

If you know anything about sheep, especially in Bible times, they were free somewhat to wander and roam. They needed a shepherd to keep them out of trouble, because if left to themselves they’re somewhat helpless. They don’t have a lot of forethought. They just tend to get into trouble and into snares. They have very little ability to defend themselves from predators.

The Bible is saying here in Matthew, chapter 9, that Jesus was seeing the multitudes of people out wandering around in need. They didn’t have anybody to care for them. They didn’t have any protection. They didn’t have any place of safety. They really didn’t have any hope of survival because of the lack of a shepherd. Jesus saw that and felt the need. He could see their future. He could see what was going to happen to them and what was going to befall them. He could see their present need, and He realized what their future condition was going to be.

When Jesus was moved with compassion, I believe He started to do something. I’d like to take a look at some of the things compassion caused Jesus to do. If you’ll turn over to Mark 6, there’s a very similar passage of scripture there. Verse 34: “And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.” That’s the first thing I’d like to mention that compassion caused Jesus to do. It caused Him to teach. There was a lack of knowledge. People didn’t know. These multitudes of people were wandering to and fro, and they didn’t realize that there was a lack of knowledge. They didn’t understand their need. They didn’t understand the possibilities. They didn’t understand that there was hope. They didn’t understand the message of the gospel, and Jesus began to teach them.

When Jesus saw the people’s need, He saw that they needed knowledge and understanding. They needed to be able to have a vision of a better path, a brighter future of hope. They needed to hear the gospel message. They needed to hear that He loved them. They needed to be able to feel the compassion of Jesus through His Word and through hearing His voice and hearing about Him. They needed to hear of what He does, of what He intends and plans, and His purposes. So Jesus began to teach them many things.

We have a verse in the Scriptures that says that the record that we have of the things Jesus did in the Bible is just a small portion of all that He did while He was walking here on the earth. But we can know some of the things that He taught because we know what His message was. It was a message of repentance, of believing in God, of hope, of regeneration, of new life.

The next thing that I want to mention that Jesus did is found in Mark, chapter 2. It's the story of the man who had the sickness of palsy and was let down through the roof. He was coming to Jesus for that need. He was coming to have that need dealt with. In verses 9 and 10, Jesus said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins." Of course, in verse 5, Jesus first told him, "Son, thy sins be forgiven thee." That has to be the most wonderful thing the family of man can hear from Christ: "Son, thy sins be forgiven thee."

I love the song that the choir sings: "Saved By the Blood." There is so much truth and power and beauty in that song. Jesus said those words: "Son, thy sins be forgiven thee." He still says those same words today. He still uses that same power today. There's no inability, there's no barrier, there's nothing that can keep Him from saying those words other than our own will. That's just one example.

Another example was when Jesus was walking down the road one day and saw a man who had just climbed up into a tree. The man wasn't just a young person. He was an adult, but there he was up in the tree. Jesus stopped and looked up and said, "Come down; I have to go to your house today." While Jesus was there, what happened? He said to Zacchaeus, "Salvation has come to your house. Your sins are forgiven."

Jesus, also because of His compassion, healed many. Mark 1:41, "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." The leper said to Jesus, "If thou wilt, thou canst make me clean." Jesus said, "I will. I want to. That's why I'm here." How many scriptures speak of the healings of Jesus? His compassion? When He saw people who were hurting, who were sick and in need, He was moved. He wanted to meet those needs. He wanted to restore. He wanted to take away the pain. Jesus even raised people from the dead. When He saw a widow woman walking along, He knew her son had died. She was weeping. He was touched with compassion, and He raised her son. When Lazarus was dead and buried, and his sisters met Jesus, they were so troubled. He felt compassion, and He raised Lazarus from the dead.

The next thing I'd like to mention that Jesus did because of His compassion was that He loved people. Mark, chapter 10, verse 21: "Then Jesus beholding him loved him ..." I love that part of that scripture. Jesus knew that young man, the rich young ruler. He knew all about him. He understood him. He saw the good in him. He saw what he needed. As Jesus looked at him, He just loved him. I don't think that's the only person Jesus loved, but that verse just captures something about the nature of God. His compassion for that young

man caused Him to feel a love for him. That love for him was so real that Jesus told him what he needed to do. He loved him so much that He gave him the truth. Jesus didn't give him something to make him feel better. He saw his need. He loved him so much He told him exactly what he needed.

We know that the young man had a specific request: "What shall I do that I may inherit eternal life?" And Jesus didn't give him any halfway answer. He looked at him and just loved him. I think in Jesus' heart, He just wanted to hold him in His arms. He wanted to draw him close to Him. He wanted to have a relationship with him. That's what love does. Jesus' compassion for us goes along with His love for us. Of course, Jesus told that man, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. You can walk with me. You can be my disciple."

I think Jesus had the desire that He wanted that young man to follow Him. He wanted that young man to be a part of His ministry. Who knows what plans Jesus had for him, what view He had of his possibilities and what he could do, and how He could use and bless him? Jesus wanted him to be blessed with eternal life. He wanted that young man to be able to walk through the gates of heaven and spend eternity with Him. He wanted him to be at peace in the presence of God. So He loved him so much that He spoke truth to him. Jesus did that to everyone He met. There wasn't anyone He told just a pleasant, meaningless instruction to make them feel a little better for the next couple days. He told them the truth about how to get what they really needed.

Jesus' compassion caused Him to pray for people. He prayed for the people and prayed for His disciples, and He even prayed for us. He prayed for you and me. He had so much compassion that He looked way out into the future. He loves us. He has compassion for us.

Jesus' compassion caused Him one day to walk up Golgotha's Hill and die on an old rugged cross to pay the price for our sins. John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The compassion of Christ compelled Him to go through the garden and make the decision not to call 10,000 angels to destroy the world and set Him free, but to pay the price to suffer and bleed and die. Jesus' love and compassion for us caused Him to do so much.

Jesus' compassion did not force people. It did not compel people. It did not require people. It asked people. It offered help to people. Jesus' compassion offered grace, knowledge, and hope. He showed the way of escape. He showed the possibilities. He did not force Himself on anyone.

I'd like to ask you a question this evening. What is separating humanity from the benefits of the compassion of Christ? What is separating humanity from this compassion, this love that He has for them? I suppose one of the most obvious and prominent thing is *pride*. It comes in different forms and in different ways. But the pride of the human heart separates from the compassion of Christ. You might rejoice in your pride, you

might rejoice in the rebellion that is closely associated with pride. The Bible tells us that God hates a proud look, and it also says that rebellion is as the sin of witchcraft. Those are some of the harshest statements that the Bible makes about things. Pride and rebellion are very closely related. "I don't need any help. I have it all under control. I'm smarter in essence than God is. I don't need God. I don't need His Word. I don't need His ways. I don't need His instructions. I don't need His help, His mercy, and compassion." Most people wouldn't actually verbally state a list like that, but it's what they're really saying in one way or another. They're unable to acknowledge their need and to face themselves enough to acknowledge their need to seek help.

Another thing that's separating from the compassion of Christ is *lack of knowledge*. We live in a world where the gospel message is hid to a large extent from so many people. We think sometimes that knowledge increases over time, and it never goes away, but that's not really true. Vision and understanding and knowledge fade quickly from generation to generation. People don't remember. They don't hear. They don't know. There's a lot of lack of knowledge in our world today. We live in a supposedly Christian nation. With all this information and ability to get information at our fingertips, people don't really know and grasp the truth of the compassion of Christ, and the gospel message, and what He's done for them in a real way.

Then there's a *lack of faith* that goes along with that. We live in a world where faith is undermined, and it's really hard for people to really have the faith in God that they need. They've experienced things in their lives that have destroyed and hindered faith. It's hard for them to really believe in the goodness and the compassion of Christ.

The other thing I want to mention is that all the power of hell is attempting to separate us from the benefits, the knowledge, and the understanding of the compassion of Christ. You might think that you're just doing what you want to do. You might think you're just going your own paths, but you're being influenced by all the power the devil can put in your way to blind your eyes, to keep you from seeing the love of God, the compassion, and the plans He has for us. He wants to obscure it from us. That's one of the big reasons why it's hard for people to take advantage of this compassion and this love and the purposes of God. They're being held back by all of these things. This can seem daunting in a way, because that's a very real power and a very strong bondage. But there are ways that we can access the compassion and love of Christ.

Our convention theme is about the amazing grace of God. No matter how powerful everything else is, God's grace is sufficient. God's grace can break down every barrier. It's sufficient to enable us to overcome anything that stands in our way. You might think you're being strong by resisting God's grace, compassion, and love, but that's not true. That's not strength. That's bondage, that's blindness, that's lack of vision, that's lack of understanding. You're actually trapped. You can't escape it, you can't overcome it, you can't change it other than through the grace of God. God's grace is available, and it's fair.

The Bible tells us that a broken and a contrite spirit, He will not despise. It's possible to overcome. It's possible to break down that wall. It's possible to get through into the compassion of Christ and the love of Christ. It's possible to hear His words. It's possible to feel His love. It's possible to learn from Him. It's possible to believe in Him. It's possible to have faith in God. He responds to that broken and contrite spirit—the recognition of a condition—the recognition of need. God responds to that. His Holy Spirit is calling out to us, endeavoring to help us to see that need. That's one of the specific works of the Holy Spirit. He helps us to see ourselves, to see that we have a need, to see that there's a problem, to help us to feel the responsibility and the guilt for the separation between us and God. The Spirit is there to work, to deal with us, to help us to see our need, and to help us to get past that pride and that self-sufficiency, to help us to be real with ourselves, and to help us to not just pretend that everything is all right. His Spirit is there to show us ourselves, to draw us to Christ, and to help us to be able to see Him more clearly.

As I said at the very beginning, we want to have compassion, and we want to make a difference. Our desire is to help make that difference in people's lives by being useful in providing knowledge, by being useful to the Holy Spirit, and being able to point them to Christ by sharing our testimony, by pointing out the benefits of the compassion of Christ, and by trying to help ourselves to actually see and acknowledge and realize that it is needful. It is the greatest need of humanity in this world. The compassion of Christ is designed to restore fellowship between His creation and the Creator.

In Matthew, chapter 23, verse 37, Jesus spoke these words as He looked at the city of Jerusalem. He said, "O Jerusalem, Jerusalem [As I read those first couple words, it reminded me of the first verse that I read earlier where it said that He was moved with compassion when He saw the multitudes.], thou that killest the prophets, and stonest them which are sent unto thee [That's not a very good testimony. They rejected His message. They were stubborn. They didn't want to hear, 'You killed the people that I sent to you.' But He didn't say that He wanted to cast them away or destroy them in His anger. Even in that testimony, He had compassion for them, and He said], how often would I have gathered thy children together ['I would have reached out my arms and gathered your children together. I had compassion on them. I wanted to bless and help them. I loved them.'], even as a hen gathereth her chickens under her wings [Jesus wanted to bring them into a place of safety. He wanted to protect them from harm and danger. He didn't want them to be out there just scattered and wandering around without hope and purpose, but He wanted to do good things for them. He wanted to bless and use them.], and ye would not!"

We have compassion for you this evening. We weep for you. If you're without God tonight, we pray for you. I could weep sometimes when I see young people who are without the Lord. I don't know their exact future, but there are some things you can see, because we know about humanity and about people. You can look forward in time, and you can see to some extent the heartache.

It's not all bad and miserable every day, but you can see the heartache that they're going to experience. You can see that they're going to carry around this load of guilt, and it's going to affect their lives, their relationships, and their children. It's going to affect their whole family, and you can just weep to think about how it could be avoided, and how that the compassion of Christ is seeking to help avoid it.

Christ's compassion is so much greater than I can ever feel. I want you to get a glimpse of that tonight. The love of God, the compassion of Christ is more than your parents are going to have for you. It's more than anybody is ever going to have for you in this time world, because we're human. We don't have the capacity that Jesus has. His compassion is still the same. It's real. It's for each and every one of us. It's right there, and grace is available to experience it.

Look at the Son of God tonight. Look at His compassion for you. Look at what He's done for you. Look at Him walking with that cross. Look in His face of love. Can you do that? Can you look in His face? Can you face Him? Can you reject that love and compassion? You don't want to do that, but there are barriers, there are things there that will hold you back. I don't really believe you want to reject Him, but it just seems like you can't get through. There's too much power there, but I'm telling you, the grace of God will help you. It's real. It will save you.

As Christ speaks to your heart, just let Him show you yourself. When you see yourself, let that break you. Let it help you to see your need. With a contrite and a humble and a broken heart in spirit, just come and pour your heart out to God and say, "Lord, I need you. I'm going to acknowledge my need tonight. I'm going to acknowledge that I need something more. I need to be something different. I need something better. I need you, and I have just this glimpse of your love for me, and it's drawing me to you." †

SHADOWS OF GOOD THINGS

By the late Russell R. Byrum

(Part XIV)

THE OFFERINGS AT THE ALTAR

The Burnt Offering

(Leviticus 1)

THE HOLOCAUST or whole burnt offering was the most common of all the bloody sacrifices and the most comprehensive in its significance. Probably this is the reason why it is described first in the law of the offerings contained in Leviticus 1-7. The burnt offering was the most ancient variety of bloody sacrifices and was the sort offered by the devout patriarchs, Abel, Noah, Abraham, and Job. It was the one composing the Israelitish daily sacrifice each morning and evening (Exodus 29:42).

Kinds of Victims—For a burnt offering the worshiper might bring of the herd, flock, or of fowls. It might be a bullock, a sheep, or a goat, in each case a male without blemish; or if the worshiper be very poor,

as were evidently Joseph and Mary when they offered a burnt offering for the child Jesus (Luke 2:22-24), he may substitute for these animals a turtledove or a young pigeon (Leviticus 5:7). But for this important sacrifice, observe that the victim must be a male for superior dignity, and without blemish to symbolize perfection, that it might be a proper type of the true Atonement for men's souls.

Nature of the Ceremony—Whether the offering was of the flock or of the herd the details of the ceremony were practically the same. Come with me in imagination to the ancient brazen altar and witness the observance of the elaborate details of this offering. Let us stand here at the east side of the altar just inside the gate of the court. Here comes an earnest-appearing Israelite leading a bullock by a halter. A priest robed in white linen garments approaches him and directs him with his animal to the north side of the altar.

The offerer here solemnly places his hand upon the bullock in token of his identifying himself with it that it may suffer in his stead, that it may die for his sins, that its life may be poured out that his may be retained. Then he slowly reaches for and unsheathes a large knife provided for the purpose. With one quick stroke he cuts the bullock's throat and it falls prostrate and quivering upon the ground. While it struggles in the throes of death, the skillful hand of the priest holds to the wound a vessel provided for the purpose to catch the blood, while it spurts and gurgles from the cruel, ugly wound of the poor, suffering animal as its struggles grow weaker.

But I hear a kind-hearted reader saying, "I cannot bear this sight of suffering, and must turn my face away." But, reader, let me direct your view to a sight infinitely more awful—the dreadful scene of Calvary. There is dying, not a dumb animal, but the Son of God, the Creator of the universe. He is not dying the sudden, easy death of the bullock, but the slow, torturous death of crucifixion. His awful agony is not physical pain merely, and that the result of the clean stroke of a knife. His physical suffering is the result of four large spikes heartlessly driven through the quivering flesh of His hands and feet and which tear the tender flesh still more as the weary hours drag by. But especially does He suffer because of the awful weight of the sins of all mankind weighing down His spotless spirit. And, not like the animal, which is an involuntary victim, He willingly suffers all this because of His boundless love for you and me—oh, matchless mercy!

But let us turn back to the shadow, the gory spectacle at the altar. When the blood has ceased to flow, the priest carries the blood to the altar, where it is dashed or, sprinkled over the altar to symbolize the important fact that this life is given to God for atonement. The most important parts of the ceremony have already been performed. The laying on of the hand, the killing, and the sprinkling of the blood are characteristic of every kind of the animal offerings.

Next the offerer flays or skins the animal and gives the skin to the priest, whose property it becomes (Leviticus 7:8). Then, while the priest arranges the fire and the wood upon the altar, the offerer cuts into proper pieces the victim, and after washing the legs and inwards

with water delivers all to the priest, who lays it on the wood on the altar. And as the wood crackles in the fire and the flames leap up more fiercely, amidst the smell of burning flesh the offering ascends a sweet savor unto the Lord, while the happy offerer turns homeward with the blessed assurance that he is accepted of God.

Typical Meaning—Very definitely is the burnt offering in Leviticus 1 said to be to make atonement for the offerer. Therefore it is certainly typical of Christ, the true Atonement for God's people. That this is so is doubtless shown by Ephesians 5:2: "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

The bullock, sheep or goat offered there typified Him who is the Prince of the pasture, the choicest of offerings. The burnt offering represented the atoning work of Christ in its broad aspect, not as the sin-, trespass-, or peace-offering, which made prominent certain particular aspects of His atoning work. Various kinds of sacrifices were needed to set forth the different phases of Christ's propitiation. Some of these were represented very definitely in certain of these offerings. But the burnt offering, the most general one, both before and after Moses, was typical of atonement in its general effects. It set forth, not especially the idea of remission of particular sins, but rather of atonement for the offerer's sin generally so that he and his worship were accepted of God. It was a sort of worship-offering. Because of this it was usually offered after the sin-offering, which was especially for expiation.

So it is only through Christ that we today can worship God acceptably. Only after the blood of Jesus has been sprinkled upon our hearts can our worship and service be a "sweet savor unto the Lord." Those who reject the precious blood of Jesus and yet attempt to worship the holy Lord, ignore the great truth of the burnt offering, and their prayers and service are rejected by God as was that of Cain, whose followers they are.

Another fact worthy of mention concerning this offering is that it was voluntary. No particular juncture of affairs was needed, as with the sin-offering, to require it. It was free and possible to all at any time. So Jesus is not only the lamb for the rich, but also the dove for the poor. And here is illustrated the great word "who-soever," so prominent in the gospel.

The Meat Offering

(Leviticus 2; 6:14-18)

The meat-offering was entirely different in its nature from the burnt offering, which precedes it in the sacred record. That was an animal sacrifice, this is a vegetable oblation. There blood was offered, here it was not. That was wholly burned, this was but partly burned. That was for atonement, this unbloody oblation must necessarily have represented another idea.

The most natural sense of the name of this offering according to modern usage would lead one to think of it as an animal sacrifice rather than as being a vegetable oblation as it is described. When our common English translation of the Bible was made, the word "meat" signified food in general and not merely flesh, as with us. The Revised Version translates it "meal offering," which is better.

The meat-offering was not an uncommon kind of sacrifice in Israel, and it was probably offered in connection with the burnt offerings of the patriarchs, before Moses' time. Each morning and evening a meat-offering was offered by the priests in connection with the lamb of the daily burnt offering (Exodus 29:40). In fact it seems usually to have been offered as a complement of the burnt offering (Leviticus 23:18; Ezra 7:17; Numbers 28:7-15, 29; Judges 13:19). A careful study of these and other texts bearing on this subject has led students generally to believe the meat-offering was never offered alone. Cain attempted offering it alone and was not accepted.

Materials Used—According to the detailed description given in Leviticus 2, there were three varieties of meat-offerings: first, unbaked flour; second, cakes or wafers; third, green ears of corn parched or dried by the fire. Oil was to be offered with each of these varieties. With the first and third and sometimes with the second it was simply poured on, but in some forms of the second the flour was mixed with the oil before it was baked. Besides the flour and oil of the meat-offerings, salt was to be added, as with all the sacrifices on Jehovah's altar (Leviticus 2:13; Mark 9:49). A fourth ingredient was frankincense, which was laid upon the flour, oil, and salt. This was somewhat like a resin or gum, brittle, glittering, and of a bitter taste, from a tree of the turpentine-bearing species. When burned it gave out a very fragrant odor, and, as incense, was called "frank" because of the freeness with which it gave out its aroma.

No leaven nor honey was to be offered on God's altar (Leviticus 2:11). Leaven is a form of decaying matter, and honey is fermented by heat. No corruption must come on God's altar; but only that which is holy. Leaven is commonly used as a type of sin. Jesus uses it as a symbol of corrupt doctrine—"the doctrine of the Pharisees and of the Sadducees" (Matthew 16:12). "The leaven of the Pharisees, which is hypocrisy" (Luke 12:1). "The leaven of malice and wickedness" (1 Corinthians 5:8). Leaven, the symbol of corruption, was excluded from the offerings; but salt, the symbol of incorruption, was always to accompany them.

Its Ritual—The offerer brought the meat-offering to the altar. The priest took a portion of the flour, cakes, or corn, and a portion of the oil, and all the frankincense, and laid it on the fire on the altar to be burned as a "memorial" of the whole. This was God's part. The remainder was to be eaten by the priests. The offerer ate no part of it. When it was offered by the priests for themselves all was burned (Leviticus 6:23).

Symbolical and Typical Significance—Of all the Levitical sacrifices, probably the typical meaning of the meat-offering is most difficult to determine. Able exegeses have differed here both as to its primary meaning and as to what is represented by its details. The New Testament scriptures give no definite clue to the typical meaning of this offering. In view of these facts it would probably be unwise for us to be very dogmatic as to what Christian truth is set forth in this shadow of good things. Yet some great truth must be contained in this minutely described rite, and may we not venture to discover it by the aid of God's Spirit and a careful following out of those principles of typical interpretation

that have been set forth and referred to several times in foregoing pages?

To begin, it is well to notice certain limitations that must be observed. First, it was not a bloody sacrifice, so probably did not have to do with cleansing from sin. Second, it was always to be offered in connection with and immediately following a bloody sacrifice for atonement which was to furnish a ground for, and to make acceptable, the meat-offering. It must never be offered without that bloody offering preceding it. Third, it was to be offered without any of the leaven of sin in it. Other similar points might be mentioned.

Then where shall we look in the work of our salvation for that which is analogous to the meat-offering? Notice first that the meat-offering was to be of flour or bread, the staff of life, the daily common food of the offerer. It was equivalent to his offering himself to God. Though he could not give his own body to God on the altar, yet the offerer by this sacrifice gave that which otherwise would go to compose his body if he ate it. Also the original word for meat-offering, *minchah*, means offering or tribute, according to Dr. Moorehead, and expresses the idea of devotedness.

The meat-offering, then, typifies the Christian's consecration, devotion, or dedication to God after he has been accepted on the merits of the atonement by the sprinkling of Jesus' blood that was typified by the burnt-offering that immediately preceded the meat-offering. Mere forgiveness of sin is not enough. The pardoned sinner must keep holy, by a practical consecration of himself and his life to God's service. He must no longer live for himself. Therefore, the meat-offering followed the burnt offering for atonement and acceptance. This is in remarkable accord also with Paul's exhortation to the Roman brethren, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed" (Romans 12:1, 2). In other words, these to whom God had so graciously extended pardon of sin through Christ, should now devote themselves and their service to God by refraining from worldliness and by living according to the will of God.

And the details of the meat-offering are also easily shown to be in perfect accordance with this view of its typical significance. Besides the analogy already shown between the food and the offerer himself, the oil poured over and mingled with it was symbolic. We have already shown that oil is a symbol of the Holy Spirit. Therefore that oil is evidently typical of the working and regenerating power of the Spirit, by whom we become acceptable to God in our consecration. The apostle Paul beautifully expresses this thought as follows: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16).

Also to be an acceptable meat-offering to God we must be free from the leaven of sin—hypocrisy and wickedness, and the pride that puffs up. As certainly as no leaven was permissible in the meat-offering, so also it is not permissible in the hearts or lives of believers notwithstanding the not uncommon teaching that all Christians sin more or less every day (I John 3:8-10).

Not only must God's people be free from the leaven of corruption, but must also have the salt of incorruption in them, or the keeping power of God indwelling. "Have salt in yourselves" (Mark 9:50). "Let your speech be alway with grace, seasoned with salt" (Colossians 4:6). "Ye are the salt of the earth" (Matthew 5:13). The frankincense of this offering, like that on the loaves of shewbread, was all God's. Its sweet fragrance represents the pleasure God has in those who are dedicated fully to His blessed service.

Before passing from our consideration of the meat-offering, notice again that it was a proper complement of the atonement offering that preceded it. Too often in our modern religious life this idea of devotion of ourselves and service to God is not properly taught and practiced. Not only must we be pardoned of past sins, but we must keep ourselves from sinning again else past pardon becomes ineffectual. And not only must we avoid doing evil, but, as dedication implies, we should do positive good. While we trust in the atoning sacrifice of Christ, let us not forget the meat-offering—the giving of ourselves to God. Let us keep out the leaven of sin, and have in us the keeping salt of divine power that we may be an offering well-pleasing to God. †

BIBLE LESSON OF THE MONTH

GEMS FROM THE BOOK OF ROMANS

PAUL, A SERVANT OF GOD

Scriptures: Romans 1:1-7, 16; Acts 9:13-16; Philip-
pians 3:8; I Corinthians 15:9, 10; II Timothy 4:6, 7.

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Acts 9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will show him how great things he must suffer for my name's sake.

Philippians 3:8 Yea doubtless, and I count all things but loss for

the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

I Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

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

II Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

Memory Verse: For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

Aim: To study the calling and faithfulness of the apostle Paul.

INTRODUCTION

Saul (Paul) is introduced to us at the time of the stoning of Stephen, during which time he was consenting to his death. On the road to Damascus, he was confronted by the One he was really persecuting: “I am Jesus whom thou art persecuting: it is hard for you to kick against the pricks.” We understand that Paul accepted Christ at that time. Jesus told Ananias—a disciple living in Damascus—to go to Paul: “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name’s sake” (Acts 9:15, 16). Ananias laid hands on Paul and prayed for him, and he was filled with the Spirit and went to be baptized.

MEDITATIONS

PAUL, A SERVANT—Romans 1:1, 2—Humility—Paul was an apostle, even though some did not accept him as one. His works proved he was, but even so, he was a man of humility. To be a disciple of Christ, one must have a spirit of humility considering himself a servant. **Which he had promised**—Both in the law and through the prophets God showed His purpose to introduce a more perfect state of things, and this more perfect way was the gospel.

CONCERNING HIS SON—Romans 1:3, 4—The gospel—Everything relates to Jesus Christ—His conception, birth, teaching, miracles, suffering, death on the cross, resurrection, and ascension! He was made of the seed of David according to the flesh. **The Son of God**—Jesus was the only begotten Son of God, and He Himself said, “All power is given unto me both in heaven and in earth,” and He proved it!

BY WHOM WE—Romans 1:5, 6—We have received—Paul realized that it was through the unmerited favor of grace that he had become a child of God and an apostle of the Lord, and his calling was to be obedient to the faith among all nations. **Not just Paul**—All who are called of Jesus Christ are called to be obedient to the faith.

GREETINGS TO THE SAINTS—Romans 1:7—All that be at Rome—Paul had longed to visit the saints at Rome “that he might have some fruit among them,” but up to that time he had been hindered (verse 13). So he was writing them this letter in an effort to teach them things that he felt they needed to know.

NOT ASHAMED—Romans 1:16—Power—Paul had been a member of the straightest sect of the Jews’ religion. He had been taught by one of the best teachers in Jerusalem, but he did not always have power to do the things that were right nor keep from doing things he knew were wrong (Romans 7), but when he received Christ he “became a new creature.” He received the gospel, which is the power of God unto salvation—deliverance from sin—and he was not ashamed of it. Why should anyone be ashamed of Jesus Christ and His gospel? It will do for you that which nothing else can do.

LORD, I HAVE HEARD OF THIS MAN—Acts 9:13-15—How much evil—Paul had tried to destroy the Church of God! He had dragged men and women out of their homes, had them put in jail, and treated them evilly in various ways. He had received papers from the chief priests to go to Damascus to see if he could find any followers of this false prophet, Jesus, so he could bring them to Jerusalem to put them in prison there. But as stated before, Paul became a changed man when he met Jesus. Now the Lord was telling Ananias to go to him! Ananias objected, “I have heard of this man,” but Jesus told him to go his way. Paul was fasting and praying—what a difference! “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”

I WILL SHOW HIM—Acts 9:16—Suffer great—Paul had made many suffer; now in preaching and teaching the gospel to the nations, he was the one who must suffer. You may read II Corinthians 11:24-27 a list of the things he suffered.

PUTTING CHRIST FIRST—Philippians 3:8—I count all things—From a social and material way Paul had a lot to lose. He counted them as worthless that he may win Christ.

AGAIN, PAUL’S HUMILITY IS SHOWN—I Corinthians 15:9, 10—I am the least—Paul still remembered how he tried to destroy the Church of God and regretted his actions, but he put the past behind him and did not let it hinder him in his work for the Lord. The grace of God bestowed on him was not in vain, as he says, for we look at him as being the greatest of all the apostles. Still, as he says, it was not he alone, but the grace of God which was with him. Jesus said that none of us can do anything without Him.

PAUL’S TESTIMONY—II Timothy 4:6, 7—I have finished my course—It is believed that Paul was released from prison in Rome and was able to labor a little longer and was rearrested. Now he is facing death, and he says he was ready! He had been faithful to his calling and had kept the faith. What an example this man had been!

CONCLUSION

It would take more than one lesson to study the calling and faithfulness of Paul, but I trust the class can get some benefit from what has been set forth.

FOR YOUR CONSIDERATION

1. What was the religion Paul had before he was converted?
2. What effect did the stoning of Stephen have on Paul?
3. What was Paul's calling? †



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

QUESTION: Who wrote the 9th to 20th verses of Mark 16, and why did the chapter have two endings? What motivated it?

ANSWER: For many years the more liberal scholars have claimed that Mark 16:9-20 was added by some scribe who was copying the book of Mark. There are one or two old manuscripts that do not include these verses, but the late E. E. Byrum, a Church of God minister, made a study of a number of old manuscripts back in the year 1903, traveling to London, Paris and Rome, and he was convinced that those verses are a part of the book of Mark, and were not added later.

From ancient times, the church has accepted this book as being written by John Mark, so we accept these verses as being written by him. Verse 9 does repeat, somewhat, the same that is found in verse one, but we find this in different places in the Bible; for example, Genesis one and two.

QUESTION: Would you please explain about “the Deliverer” that shall come out of Sion? (Romans 11:26).

ANSWER: The “Deliverer” is the Lord Jesus Christ! There is only one Savior for the entire world. “For there is one God, and one mediator between God And men, the man Christ Jesus” (I Timothy 2:5). There is only one that can save a soul from sin and “turn away ungodliness from Jacob,” or the Hebrews, or anyone else.

Looking at Isaiah 59:20 will help us better understand Paul's words here: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” To be saved from sin one must “turn from transgressions.” God “saved” Old Testament Israel many times in delivering them from Egypt, from Babylon, etc., but salvation from sin is an individual matter and only those who accept Christ in reality will be saved from sin.

QUESTION: The Father's name was kept secret (from the foundation of the world until Jesus revealed it) from angels and men! Why so?

ANSWER: On what is such a statement based? The “Jesus Only” doctrine, or some other man-made religion? Jesus was the name the angel said the baby Mary was to have should be known by. As for the Father's name, He told Moses to tell His people in Egypt that “I Am” sent him, so “I Am” is one of the names the Father is known by (Exodus 3:13-16). He told Abraham, “I am the Almighty God” (Genesis 17:1).

In years past, much more than now, it seems the meaning of names meant much more to people. God revealed Himself to the people by His names; yes He had more than one! In the Old Testament we find such names as EL, EL SHADDAY, YAHWEH [YHWH] ELOHIM were used in reference to God. EL means strength, authority and majesty. ELOHIM carries the thought, (and it did to the Hebrews), so we are told, of a “triune nature of God.” That is to say, the doctrine of the Trinity which is brought out more clearly in the New Testament. The name YHWH, we are told, was so holy to the Hebrews that they feared to use it, thus the meaning is not certain, though some have expressed what they believe it meant.

QUESTION: In I Timothy 5:22 it says, “Lay hands suddenly on no man.” How, when or whom should you lay hands on when praying for the sick?

ANSWER: In this verse of scripture, Paul is not referring to laying on hands to pray for the sick. The thought is, be careful whom you ordain to the ministry, whom you allow in your pulpits, whom you accept as a brother, etc.

QUESTION: What does the “live coals” represent in Isaiah 6:6? Is this a type of sanctification?

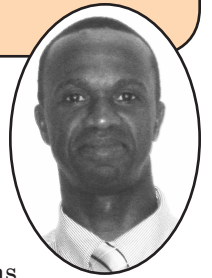
ANSWER: Fire, in different scriptures, represents the Holy Spirit or the cleansing power of the Spirit and it seems that such is the case here. It seems that Isaiah was already a prophet at this time and of course in receiving the Spirit a person does receive more power. More than one minister has found more power and anointing resting upon him and his ministry after receiving the experience of sanctification. Especially is this true of ministers of the past who did not have the clear light as it is now shining.

QUESTION: In I Corinthians 3:15, it is talking of man's work and how he shall be saved, yet so as by fire. Can you explain this verse?

ANSWER: In these verses, 3:12-15, Paul is speaking of a man's works, his Christian living. Just before this, Paul pointed out there was only one true foundation on which to build—Jesus Christ. But if through a lack of knowledge someone put forth effort in a religious cause that was not of God, yet he did it honestly, that work would be burned—wood, hay, stubble burns. He would only be rewarded for what was for the true cause of God—gold, silver, precious stones do not burn. Since he was saved and did what he honestly thought was right, he would be eternally saved, but he would receive no reward for that part of his labor that burned up. †

JESUS, THE ONLY HOPE

2022 Divine Healing Message by Bro. David Shaw



JESUS IS JUST the same today! Isn't that wonderful? We don't have to come wondering what will be the outcome. If we all believe He is just the same today, then we can expect the blessings to be ours as we ask. It's a privilege to know the Lord, to believe, and to understand Him. Many speak of Him, but they don't really know Him. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Philippians 3:10).

I am thankful to be alive, and I feel very small in this position, but I was reminded during the course of this week, if you give God your small portion, He will use it and multiply it. Today, I desire that our hearts will be blessed and exalted, and that we will be at a place where we can rejoice at the close of this service.

I would like to call your attention to the book of Luke, chapter 7. Some people call these happenings Bible stories, but I don't like to call them stories. They are the Word of God. They are the evidence of Christ working in the midst of the people in His time. These bring us back to the fact that there are possibilities with Christ. Since He never changes, and He's the just the same today as He was then, we can expect the same to be ours to receive. I'll just read verses 1-10: "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick." My thought is, "Jesus, the Only Hope."

I want you to pretend as if you were in Capernaum, and you have encountered the case of this centurion man who had a servant whom he loved and was dear to him. This servant was special among all his servants. This man was sick and ready to die. Have you ever heard anyone say that the person who is sick, if he or she lives to see tomorrow morning, they would live a

little longer? It happens in many occasions. Though we think in the negative way, there is possibility with God. God does not think like man. He said His thoughts are above our thoughts.

Jesus was summoned to come to the man's house because the servant was dying, but I believe this man felt condemned in himself. Maybe he was not a servant of God, and his thoughts were that Jesus was too worthy to come into his house. So he decided to send other servants. Do you know something? He was commended by those who were sent. "He's a good man. He loves us. He built our nation, and even built a synagogue, a place of worship." When Jesus heard these comments about him, He was willing to go to his house. Jesus began his journey, and there He met some other individuals who said to Him, "The man has said, 'Don't come to my house. I'm not worthy that you should enter under my roof. Neither am I worthy to come to you, but speak a word.'" Beloved, that should be our confirmation this morning—*speak a word*.

Whenever Jesus speaks, something happens. If you read the history of His time on Earth, there was never a time He spoke that something did not happen. It has always been for good. It will always be amazing. It ought to be something to wonder and ponder over. Jesus speaks victory!

The messengers returned, and when they got back to the man's house, the person who was almost dying was perfectly well. Isn't that something to think about? Just a word. It was not recorded what Jesus said, but I believe He said, "Go thy way; thy servant will be well." So at Jesus' command, this man was made perfectly well. It was something to think about. The community was awakened. Yes, they were moved. They were made to wonder, what manner of Man is this?

Let me say to us as Christians: God wants us to live so the world may ask, "What manner of people are these?" We are commanded to bring wonders to the world, to exalt our amazing God, for He is worthy. "If I be lifted up, I will draw all men unto me." By whom? The saints, and no others.

Today, we are here to magnify our God and to have great expectations. Are you? I have great expectations because I know on whom I have believed, and I'm persuaded that He is able. Why? Because down through my years of time, I have tried the Lord. I've proved Him, and He has never failed me yet. We go through dark waters, rough pathways, and mountains to climb, deep and dark valleys to go through, but He brings us out victoriously.

Jesus was on a mission. Are we on a mission? We've been here since Tuesday in this convention. We're on a mission. Tuesday, Wednesday, Thursday, and here we are on Friday.

The next day, Jesus went into another community called Nain. He met a worse condition. There was a widow woman. A widow is one whose husband is dead, and a widower is one whose wife is dead. So ultimately, this woman's husband was dead. Now her only son had died. Isn't that sad? Are you sharing the concern this morning?

Let me ask you: Do you have any conditions that mar you day in, day out, week in, week out, month in, month out, year in, and year out? How do you cope with it? How is your heart towards it? What are you thinking? What is your hope? I am satisfied in the fact that Jesus is the only hope. Someone wrote, "The great Physician now is near, the sympathizing Jesus." He is just the same today. If He could walk physically through this door like we did today, He would be just the same today as He ever was.

Do you know what I love about my Lord? He doesn't have to come back here physically. He sent His Word to heal. He gave the authority to the church to go into all the world, preach the gospel to every creature, lay hands on the sick and they shall recover, lay hands on the dead and they shall arise. If these aren't being done, the fault is ours. We are authorized, but we do not occupy our state of authorization. Therefore, today we are asking God to help us. Though we are weak, though we are frail, though we have failed Him at times, we must ask Him for the power that we can continue to minister His truth to a dying world.

As the widow woman of Nain wept, Jesus walked by and touched the bier (coffin), and commanded those that were carrying it to stand still. He spoke a word. He said, "Young man, I say unto thee, Arise." Jesus' voice makes the difference. The same voice that called Lazarus from the grave, the same voice that called the young man back to life, that voice made the difference. Jesus gave back the young man to his mother. There was much joy. That was something to be grateful for. I don't know if she found the words to be thankful to Jesus for raising her son. However, in our hearts we feel it must have lifted her to the climax of serving God with genuineness. She saw something she didn't see before. She encountered something she didn't encounter before. She was privileged to have her only son raised from the dead. She didn't doubt. She actually knew on whom she believed.

I have had many experiences since traveling through my pilgrim pathway. I have come across different obstacles and conditions in life. Do you know what the Lord has done in my life? He has tested me. He gave me things that would cause me to doubt, to be fearful, and cast down. But in the midst of it all, I was led to lift my state above my doubt, and the Lord came through for me. I'm unable to name them all. They are in abundance.

God is able to heal. Your condition cannot be too chronic that the Lord can't heal it. He is able to do above what we're able to think or ask. He said that if we come boldly to Him, He will give to us the desires of our hearts. I am certain if you are aching today, you have a desire to be well. Whatever be the nature of your complaint, you have a desire to be healed. We will tell it to Jesus and be certain the answer will be given.

Today is our day of victory. I expect great things from the Lord. Beloved, the Lord loves us beyond measure. Psalm 103:3, "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases." Bless the Lord! He healeth all my diseases. Nothing is too hard for Him. Nothing will be left undone. He healeth all my diseases. Can you believe that today? The God we serve has power beyond our imagination. There's nothing too hard for Him to do. He can do beyond that of our asking.

In Psalm 33:9, David said, "For he spake, and it was done; he commanded, and it stood fast." The word *fast* there means it stood "firm; without failure." It was not interrupted. Jesus spoke, and it was done. We can trust Him to speak on our behalf today. As a matter of fact, He has been speaking. He went to the Father and asked Him to give unto us the things we need. He taught us to pray to the Father in His name. He taught us to know that God is our Father. He taught us, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

We need to glorify God in advance for our expectations. When you can give God thanks in advance, you are working on your own behalf. You are encouraging yourself to trust without doubt because Jesus said that if you doubt, you won't receive. If your faith is like the waves of the sea, when you ask it shall not be done. Therefore, we are to believe before we ask. That's what we're to do with our little faith. I said little faith because there's a mustard seed faith. All our faith isn't equal. We have different levels of faith. If yours is the size of a mustard seed, it can still remove the mountain. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." But if your faith is mixed with doubt, you will not be able to move the mountain. We must believe with all our hearts that He can and that He will.

There was also another incident in the life of Jesus. He encountered a man whose daughter was presumed dead. He was sent for because she was grievously ill. They wanted Him to come and heal her, but He delayed His coming. On His way, He met a woman who had an issue of blood for twelve years. He stopped to attend to her. Jesus had many cases to deal with. I want to assure you, He will stop to attend to you today. He stopped to attend to this woman, and she was afraid to ask Him, but she touched the hem of His garment. When He was touched in that crowd of people, virtue went out from Him. She came trembling, but He said to her, "Thy faith hath made thee whole." Brethren, you can't touch Jesus without Him feeling it. He will always feel your touch because His heart of compassion is towards you.

Then Jesus continued to a house of a man who called Him. When He went there, the damsel was dead. He said, "The damsel is not dead, but sleepeth." But they laughed Jesus to scorn. Do you know sometimes when you tell people that you're trusting Jesus for your healing, they laugh you to scorn? Some people mock you because you're trusting Him. Why should you trust? If God made this body out of clay, breathed into this lump

of clay, and it became flesh, a living soul, and it's existing, why should I not trust God if the body is being afflicted? Which is harder? To make the body or to repair it? I believe it takes more engineering to make a car than to repair it. I believe it took God some time to make the body, and He can repair it. So Jesus went into the room where the damsel was asleep. There were doubters in there, so He put them outside. Sometimes for God to work, you have to put some people outside. God doesn't work with doubters. If you believe, you shall receive. Jesus took the father, the mother, Peter, James, and John inside the room. He took the damsel by the hand and said unto the her, "Arise." She came back to life.

We could go on and on with Jesus' mission of healing on the earth, but let us go a little to the disciples. There was a woman who was dead. She was of great value in the community, and the people began to mourn her passing. Peter came along and raised her back to life. Even in the Old Testament, a prophet raised a young man back to life.

Jesus said, "Signs and wonders shall follow them that believe." So Beloved, we want to come here today believing that God is, and that when we call upon Him, His ears are not heavy to hear, His hand is not shortened to heal; but if we doubt, we will not receive as we ask. Let's come to the place where we can find in God our source of happiness.

May we, as individuals, ask God to have faith in Him without wavering. Firm faith. We must desire that through us He will manifest Himself that the world will see how amazing our God is. I want you to be blessed. Tell God, "I believe with all my heart, with all my soul, with all my mind, with all my strength that you are my rewarder and my only hope." †

WATCH OUR WORSHIP SERVICES LIVE!

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

www.wayoftruth.org

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

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We are happy to announce that we now have a site streaming Church of God music and messages 24/7 recorded during our services. It can be found by going to

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THE CHILDREN'S CORNER



DILIGENT

A Bible Lesson by Sis. Rebecca Bland

*I hope there's a letter from Mom, I said to myself as I turned the key in the door to the post office box marked #370. I had been teaching in the Cayman Islands for almost two years, and I missed my parents and my sisters. My mother wrote every week, filling her letters with news of all the happenings on the farm. *My younger sisters are growing up without me, I thought. I hope they don't forget who I am.**

Although my mother mailed my letter every Monday morning, it might not reach me until Friday, or even Saturday. But once in a while, the letter came on Thursday. Since I could not be sure when I would receive it, I volunteered almost every day to walk to the post office for the mail.

I reached into the post office box and pulled out a pile of envelopes. Quickly, I shuffled through the stack until I saw one addressed to me in my mother's neat handwriting. My face broke into a broad smile as I tore open the envelope. Inside was a letter several pages long. I would read it on the walk back to my apartment.

The letter began with a description of the weather they had been experiencing back at home. *I guess fall is really here. We had a frost yesterday morning. Not a killing frost, but the grass was white with it.*

My mother went on to tell me about the applesauce she and my sisters had made on Saturday. And then she wrote, *We had a little excitement yesterday. My eyes widened and my steps slowed. I wondered what exciting thing could have happened there on the farm.*

A dog got after our chickens. It was a stray dog, some kind of bird dog. The chickens were out roaming, like they do during the day. In my mind's eye, I could see the chicken house on the other side of the creek that ran through the pasture that adjoined our backyard. The chickens went into their house to lay eggs in the afternoon, and they went in at night to sleep up on the roosting poles. But the rest of the time, they were free-range chickens.

My mother continued with her story. *Annie came running when she heard the dog barking. Chickens were screeching and running every which way. The rooster got so scared he toppled right over and lay still. We thought he was dead. The dog headed into the chicken house with Annie right behind him.*

I stopped reading again for a moment to imagine the scene. Annie had always loved chickens. She enjoyed feeding them and bringing them water to drink. Sometimes, she would sit and watch them, fascinated by their preening and dust bathing. She was only nine

years old, but I knew she would not hesitate to go after a dog that attacked our chickens.

My eyes flew back to the story my mother was telling. *Annie caught that dog before he could jump up on the nesting boxes where hens were laying their eggs. She sat right down on him! She beat on him with her little fists until he'd had enough. He got up and made for the door of the chicken house.*

By that time, the rooster was up on his feet and crowing for all he was worth. The dog ran across the pasture and disappeared.

Annie marched into the house and got herself a plastic bread bag. She went around picking up rocks and putting them in the bag. "I'm carrying this bag everywhere I go," she said. "If that dog comes back, I'll be ready."

I drew a long breath, folded the letter, and put it back in the envelope. I would read the rest of it after I got back to my apartment. For now, I wanted to think about the story I had just read. I wanted to picture my brave little sister and her diligent care of the chickens on our farm.

This month's wise saying comes from Proverbs 27:23, which says, "Be thou diligent to know the state of thy flocks, and look well to thy herds." In Bible times, many people were farmers. They had flocks of sheep and herds of cattle. Hardworking shepherds and cattle herders spent a lot of time and effort making sure their animals were safe and healthy.

The Bible encourages us to be diligent in our work, whatever it may be. We may not have cattle or sheep to take care of, but we have other chores to do. Remember that God blesses diligent workers. We read in Colossians 3:23, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." God sees whether we are diligent or lazy in our work. He also notices whether or not we are diligent in our spiritual labors. He will bless us if we take the time and effort to seek His face in prayer and Bible reading. If we draw nigh to Him, He has promised to draw nigh to us.

Activity

Here are five words that mean the same thing as the word "diligent." See if you can determine what they are by unscrambling the letters:

stirsunidou fareluc gorhottu

nicetissoucon instagapkin

Answer to Last Month's Activity

There was a woman whose name was **Tabitha**. Some people called her Dorcas. She lived in the city of **Joppa**. She was very good at **sewing**, and she gave away many of the things she made to people who were **needy**.

One day, Dorcas became so sick that she **died**. Her friends were very **sad**. They took her upstairs and laid her in a **bed**. They **cried** as they said their goodbyes.

Two men were sent to **Lydda**, a nearby town where Peter was staying. They asked him to come to **Joppa** at once.

When Peter arrived at Dorcas' house, the people showed him the **coats** and **garments** Dorcas had made for them while she was **alive**.

Peter asked everyone to leave the **room**, and then he kneeled down and **prayed**. After he had finished talking to God, Peter turned to Dorcas' body and said, "**Tabitha, arise!**"

Dorcas opened her **eyes**, and when she saw Peter, she **sat up**.

News of this **miracle** was spread throughout all **Joppa**, and many people **believed** on the Lord. †



Greetings!

This month's article is taken from a Sunday evening Children's Lesson given by my wife, Sis. Julie. I trust her thoughts will be an encouragement as we consider what it means to be a vessel of honor.

Blessings,
Bro. Doug Shenberger

VESSELS OF HONOR

By Sis. Julie Shenberger

IN PSALM 139:14, 15 we read: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."

From these verses, and others in God's Word, we can see and believe that every soul born into this world is known and loved by God. He has a great plan for each of our lives and desires to live in and work through us. His purpose for creating man was to have fellowship with us and for us to bring Him honor. He is the Father, the Master Potter, and we are the clay—"But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isaiah 64:8). God desires to mold and make each one into a vessel of honor so that we can be filled with Him and be useful.

In II Timothy 2:20, 21 we read: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." There aren't any two of us created exactly alike. Even identical twins have different fingerprints and differences in personalities. We may not all be molded into vessels of gold and silver, but may be of wood and of earth. However, we all can be purged, sanctified, and be meet for the Master's use. Our desire should simply be what God wants us to be. We often get focused on

the “unchangeables” about ourselves, and if the Lord would ask us just how we would like to be, we would probably have a few suggestions. We may be discontent about our ethnicity, height, eye or hair color, complexion, features, or many other things. However, we read in Isaiah 45:9, “Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?” There was no mistake in the way God created us. We are made for a purpose.

It’s really not even about ourselves. In II Corinthians 4:5-7 we read: “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” May the Lord help us to keep the right perspective and be a vessel of honor. No matter if we are young, middle-aged, or older, there is much work to be done, and God is needing empty vessels to fill and work through.

One more thought before concluding. We need to see others as a vessel created by God. We should see their value and appreciate their uniqueness. Sometimes it’s easy to look at the outward appearance and make judgements. However, we don’t know where they are in God’s molding process. They may seem broken or marred. But, in Jeremiah 18:1-6, it shares with us, “The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.”

The Lord is such a loving God! If it weren’t for His great love, grace, and patience with all of us, we would be vessels of dishonor. When seeing others, we need to see their potential and know that God has a special plan for their lives. As long as we are all here on Earth, God is molding and making each one of us. May we each have a desire to stay on the Master Potter’s wheel and continue to be molded and made into a vessel of honor—a vessel that can be filled with His Spirit and be useful to Him!

In conclusion, I will challenge you with the words from the song, “The Vessel of Honor,” written by Carroll McGruder—

*A vessel of honor, I’m longing to be.
As clay to the potter, may I be to thee.
You may have to break down, resistance at times.
But Lord don’t stop molding and shaping my life.*

*Shape me, dear Father, please make me like you.
Mold me completely so I can be true.*

*If you have to break me, may I understand
You’re still loving and molding my life in your hands.*

*It would be such disservice, results would be nil
If clay rejects potter, and seeks its own will.
It could only be cast out, to the old potter’s mill.
Please don’t cast me out Master, put me back on your wheel.*

*If you have to break me, may I understand
You’re still loving and molding my life in your hands. †*

COME AND DINE

By the late H. R. Matthews

*Jesus has a table spread
Where the saints of God are fed,
He invites His chosen people, “Come and dine”;
With His manna He doth feed,
And supplies our every need:
Oh, ’tis sweet to sup with Jesus all the time!*

*“Come and dine,” the Master calleth, “Come and dine”;
You may feast at Jesus’ table all the time;
He who fed the multitude, turned the water into wine,
To the hungry calleth now, “Come and dine.”*

*The disciples came to land,
Thus obeying Christ’s command,
For the Master called unto them, “Come and dine”;
There they found their heart’s desire,
Bread and fish upon the fire;
Thus He satisfies the hungry every time.*

*Soon the Lamb will take His bride
To be ever at His side,
All the host of heaven will assembled be;
Oh, ’twill be a glorious sight,
All the saints in spotless white;
And with Jesus they will feast eternally.*

DOUBTLESS, the above hymn, written by Charles B. Widmeyer, was inspired by the words of Jesus as He stood by the seashore talking with His disciples who were in their boat fishing on the Sea of Galilee. The disciples were not having much success, so Jesus told them to cast their nets on the other side. Even though they did not recognize Jesus, they did so, and caught so many fish in their net that the boat could not contain them all, and the fish net had to be dragged to shore.

As they came to shore, Jesus had a meal of bread and fish already prepared for them; and He said unto them, “Come and dine.” It was not uncommon for Jesus to use the natural things of this world to teach spiritual

lessons. This did not mean that He cared little for the natural man. Did He not feed the five thousand men, beside women and children, with just five loaves and two fishes? But the natural man must be reminded from time to time that he is a twofold being, body and soul; the soul being the inner man, the spiritual man, with the inner man being of much greater value than the natural man.

This occasioned a lesson to Jesus' followers concerning the sustaining of both the inner man and the body. He told them of the manna with which God had fed the natural man as they traveled through the wilderness during the exodus. Even though God fed them with manna, they were all now dead, but Jesus was teaching them that if they would eat of the bread from heaven, they would live forever. What is this bread that giveth eternal life? Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I shall give for the life of the world" (John 6:51). This is significant of the sacraments that Jesus blessed and broke and gave to His disciples at the last Passover supper, saying, "Take, eat; this is my body" (Matthew 26:26). It is taught by some that as we partake of the sacraments today that we are eating of the literal body of Jesus and drinking of the literal blood of Jesus. Jesus made it clear to those that were offended by His assertion that He was the Bread from heaven, and that if they ate of this Bread they would live forever, by saying, "It is the spirit that quickeneth [maketh alive]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, they are life" (John 6:63). We must understand that it is the Word of God that feeds the soul and gives eternal life. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" (John 1:1-4).

In His disappointment at the departure of many of His followers, Jesus said unto the twelve, "Will ye also go away?" (John 6:67). Peter answered so wisely and beautifully by saying, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68, 69).

The apostle Paul counseled the elders of the church at Ephesus with the following words: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). We are being fed, of course, with the Bread that came down from heaven, that is the Word of God. It is useless for us to be fed if we neglect or refuse to eat.

Malnutrition is inevitable to the spiritual man, as well as the natural man, with death often resulting from prolonged abstinence. The remedy is made clear throughout the Scriptures. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). "But seek ye first the kingdom of God, and his righteousness" (Matthew 6:33a). "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind" (Matthew 22:37). "Draw nigh to God, and he will draw nigh to you" (James 4:8). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

Let us heed the invitation to "Come and dine," and feast at Father's table. Father's table is spread with a rich supply of Bread sent down from heaven where junk food is never served. Junk food for the natural man is food that is produced to cater to the taste buds with little nutritional value. Junk food for the spiritual man is found on tables that are served by seducing spirits and consists of doctrines of devils. Junk food will produce the same result as abstinence, whether it be to the natural man or the spiritual.

Would you live forever over on the other side? Then come and dine at Father's table of the Bread exhaustless and drink from heaven's well of water that never shall run dry. †

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Alvin A. Craig, Radio Minister

(Aired on Sundays unless otherwise noted.)

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THE CHURCH OF GOD STANDS FOR

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

YOU SHOULD KNOW MORE ABOUT THE CHURCH OF GOD

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

COMING MEETINGS

ESCONDIDO CAMP MEETING **1863 Harmony Grove Rd.**

Escondido, California

November 9-13, 2022, Lord willing
Bro. John Romero, Host Pastor

PHILIPPINE CONVENTION

Paniqui, Tarlac

December 26-30, 2022, Lord willing
Bro. Rey Fabian, Host Pastor

WATCH NIGHT SERVICE

Jonesville, Louisiana

December 31, 2022, 7 p.m.
Pastor Tim Crooks

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

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