

# The Way of Truth

Vol. 80

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

No. 9

**September 2022**



**"The Ram in  
the Thicket"**

**Message begins on page 2**



## THE PASSING OF A SPECIAL MAN OF GOD



**Bro. Marion H. Trisler, Jr.**  
**1927-2022**

**I** AM saddened to report to our readers that our faithful brother and friend, Bro. Junior Trisler, pastor of the Church of God in Jonesville, Louisiana, was called to his eternal home on July 20, 2022. God blessed him with a long and fruitful life. Though saddened, we rejoice that this faithful soldier of the cross has gained that crown of life which the Lord has promised to them that love Him.

"Bro. Junior," as he was affectionately known, was saved from a wayward life in 1969 at the age of 42. He dedicated the rest of his life to the cause of Christ. In 1972, he established the Jonesville Church of God and was pastor there for 50 years. He was well-known in the community of Jonesville as the highest example of a godly man. He loved people and exemplified it wherever he went. He was well-known as a fiery evangelist who pled with the souls of men to repent and turn to the living God. In addition to pastoring his flock, Bro. Junior traveled across the U.S. preaching the Word. He was our fall revival evangelist in Hagerstown for more than 35 years. He was also featured evangelist in the Hagerstown Convention for many, many years. He was dearly loved by our congregation and loved by the community here who knew him.

Bro. Junior also ministered in foreign lands, having preached in Grand Cayman many times, Jamaica, Roatan Island in Honduras, and the Philippines.

Following are condolences from Grand Cayman:

*Our deepest condolences to Bro. Junior's family. May the Lord comfort you all in this sad time.*

*Bro. Junior came to Grand Cayman for many, many years. His first trip was in November 1974 with the Way of Truth Singers. We loved and appreciated him so much. We always looked forward to his visits.*

*Bro. Junior was a great man of God. I have never quite heard a minister that could preach an evangelistic message like he could. Bro. Junior was a kind and loving man. He never cared about wealth or being famous but about the souls of mankind. He never looked for praises. He was never one to boast. Just a humble servant of our Lord.*

*Bro. Junior is now resting in his Lord and Savior whom he served to the very end. He has fought a good fight. He has finished the race. He has kept the faith. A great man of God has gone to his eternal reward.*

*Our lives have been blessed to have known this great, loving, kind, and humble servant of the Lord.*

*Until the day when all God's children get home, may his soul rest in peace.*

*Forever in our hearts,  
Bro. Ray & Sis. KK Hydes  
Grand Cayman*

Bro. Junior was preceded in death by his loving wife, Sis. Emma, who passed in 2017. For years they were a beloved team who spread the gospel message in word and example.



**Sis. Emma Trisler**  
**1927-2017**

Bro. Junior and Sis. Emma are now but a memory. But oh, how sweet that memory is! They have gone the way of all flesh. They lived and died. But they are now receiving the reward for which we are still laboring. They have left behind a legacy for others to follow. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

In today's spiritual climate, the majority of people believe that everyone who dies goes to heaven, no matter how he lived. But the Scriptures clearly show that this is not true, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

As Bro. Junior often reminded us, "Heaven is a prepared place for a prepared people."

The congregation in Jonesville has asked Bro. Tim Crooks to become their pastor after the passing of Bro. Junior. He has graciously accepted this responsibility. Let us pray for Bro. Tim as he leads this precious congregation.

The old guard of Bro. M. H. Trisler, Jr., Bro. Alvin A. Craig, Bro. Ollen O. Craig, Bro. D. A. Simpson, Bro. Edward Brown, Sis. Evelyn Colberg, Bro. Raib Arch, Bro. Ransford Reid, Sis. Louise Jacobs, Bro. Sam Barrett, Bro. M. H. Trisler, Sr., Bro. F. E. Evans, and many others, have won their crowns. The torch has been passed to us who remain. Let us be true to the gospel of Christ! †

### ABOUT THE COVER

One of the messages during our convention in Hagerstown was "The Ram in the Thicket." God, who recognizes our frame that we are but dust, has prepared a Ram for us as He did for Abraham, if we will but trust and obey.

## THE WAY OF TRUTH

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Vol. 80

September 2022

No. 9

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

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—Gregory E. Tyler, Editor

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ing and singing from various saints. The fellowship among the saints was very rich and loving. We love all the saints that were there and pray that we will be back soon.

May the love of Christ be with us all in our hearts, minds, and souls until His return.

I would also like to thank Bro. Greg Tyler for all his hard work and efforts. The Lord has definitely used him in a mighty way. We love all the saints!

—B. & L. L., Mississippi

### OUT OF BOX 88

**HELLO, DEAR BRO. GREG,**

**... AS ALWAYS, I AM ENJOYING READING THROUGH THE EXCELLENT ARTICLES IN THE WAY OF TRUTH, AND I ALWAYS FIND THE EDITORIALS TO BE EXCELLENT, AS WELL AS OTHER FEATURES, LIKE THE CHILDREN'S CORNER BY REBECCA BLAND, THE QUESTION BOX, ETC. THE MAGAZINE IS BETTER THAN EVER!**

—P. F., FLORIDA

## WRITE US THIS MONTH!

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## 2022 CONVENTION ECHOES

Dear Bro. Tyler, Bro. Doug, and Congregation,

What a glorious convention! Thank you each one who worked so hard to make it possible. From the small children who were so friendly and courteous, holding the door for us, to the teenagers and young people who served food and carried drinks and cleaned up, those who cooked and cleaned and carried out the trash—all of these up to the men and women ordained of God who filled the pulpit—each had a part in making the convention perfect.

God seeks a place where love and unity make it possible for His Spirit to be at home. That presence was definitely felt in this meeting.

We were so blessed, so uplifted, so inspired, so loved.

May God bless each one who did even the smallest thing to make this meeting a heavenly place.

—H. & A. D., Maryland

I would like to write this note to thank all the saints at Maryland Church of God for their gracious hospitality and fellowship among all the brothers and sisters in the Church of God who attended the Maryland camp meeting.

This was our first trip (my wife and I) to Maryland. The family that kept us was very giving with all they had. We were also escorted back and forth from their home to church for the duration of our stay.

We thank all the saints who had to cook and clean and organize this very great event. We enjoyed all the preach-

# THE RAM IN THE THICKET

2022 Hagerstown Convention Message by Bro. David Goble



**W**E APPRECIATE the meeting so far. I really appreciate the report that Bro. Greg was encouraged and strengthened yesterday. Pray for us that the Lord will help us to deliver what He's given to us this morning.

I was reminded of the verses in Isaiah, chapter 6. If you'd like to turn there, I'll direct your attention to verses 6-8. This is not the subject of the message, but every time I come here, I feel like this: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine [guilt] is taken away, and thy sin [is atoned for]." If God has taken away your guilt this morning and has atoned for your sins, isn't that wonderful? Praise God! "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

You will see the phrase, "Here am I; send me," in at least one of our texts this morning. I want you to remember it. In the ministers' meeting this morning we spoke of a condition that afflicts humanity. I'm reminded of our humanity. I tell the Lord, "Lord, I have no right, I have no strength, I have no ability." I feel less. So I need the voice of the Lord, and I need that coal from heaven, because at the end of the day, it doesn't really matter what we say, but what God says. It doesn't really matter what our opinion is. The speaker, especially, wants to be faithful to the test, wants to be faithful to the Word, to deliver the Word unadulterated, unaffected by our mind and whatever our bias is. You pray for us that the Lord will help us to get that thought that He wants us to have.

I'd like to direct your attention to our text this morning which is in Genesis, chapter 22. I'll also be comparing that to Romans, chapter 7 and 8 in a moment. But the thought I have this morning, and I hope it can be simple, is "The Ram in the Thicket." Are you all familiar with the ram in the thicket? Most of you are. It is a real simple thought. I'll try not to make it too complicated. Verses 1 and 2: "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham." This is the first time where Abraham says, "Here I am." Every time God calls us, we need to respond, "Here I am." When He called Samuel in the temple, Samuel said, "Here I am." When He calls us today, we still want to say, "God, here I am." You might have a spiritual need here this morning. I don't know. You might not even know God, but you came to the right place. So the best thing you can do before you leave is say, "Here I am." We all start that way. All of us have started that way. There's not one better, not one bigger, not one smarter, not one more clever, not one more spiritual. We're all the same in this sense this morning. The only one that makes a difference is God.

So Abraham said, "Here I am. And [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." God is calling Abraham to bring his only son. This passage speaks to me every time I read it. It speaks to me of the love of God for the humanity of man. He knows the situations that serving Him will place us in and the ultimate love of God that helps us manage these situations. It's almost beyond belief. Bro. Ralph spoke of a sister that lost a young child. Can you imagine? But you know, for her and for us, there's still a ram in the thicket.

Verse 9. They walked up that mountain. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." Verses 10 and 11: "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham." And this is the second time Abraham responded, "Here am I." The first time God had called Abraham and told him to take his son up the mountain. Each time Abraham obeyed. The second time God called him, and Abraham said, "Here am I," God said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him" he found what? A ram. In the New Testament, the ram has a different image, but it's the same symbol. In the New Testament, the ram is a lamb.

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place *Jehovahjireh*: as it is said to this day, In the mount of the Lord it shall be seen." That's what *Jehovahjireh* means: "it shall be seen, it shall be done; it shall be done in this place." We are very familiar with this passage. God has called Abraham to offer his son as a sacrifice upon the altar. God has a purpose in this. My purpose this morning, (and we pray that it's God's purpose) is I don't want to leave Abraham's humanity at the bottom of the mountain. Abraham's humanity goes with him. We need to be careful lest we make him too ideal, somehow more than human, that it was easy for him to take his only son. Right? We don't read anything about what he was feeling here. Those of us that are fathers or mothers or have family, we understand this. He was feeling this as he brought Isaac up. It was not through Ishmael



that the covenant had been given; it was through Isaac. In Genesis 17, God said that it would be through Isaac that the covenant would be fulfilled. Abraham knew that. I don't read here where God told Abraham in the beginning of this chapter, "Guess what. You're going to have to go through all this trouble and all this heart-ache. But in the end I'm going to save your son, so don't worry. When you pick the knife up, there's an angel up there. I've hidden a ram in the thicket. It's all going to work out for you." No, Abraham did not have complete knowledge and assurance about him. He's taking his humanity up on the mountain with him.

We can relate to this. Right? God calls us to obey, and sometimes it places us in a situation that's not anticipated, where the outcome is contrary to what we thought or what we expected. We thought, "If I obey God, certainly the outcome will be a blessing." In other words, what's going on here—there's another word for this. It's called paradox. A *paradox* is a situation or a proposition that seems acceptable, but what follows is an illogical conclusion. In other words, I'm doing this. It seems the right thing to do, and so I would expect a different outcome. But, in fact, what happens here is that Abraham is confronted by an outcome that he did not fully appreciate. I wonder if he was feeling this for those three days that he was walking up the hill. He told his servants to stay behind and he walked up the hill with his son. Somebody was carrying the wood for the offering.

For three days! Three days Abraham has to face the knowledge, "When I get to the top of the mountain, I have been told that I have to sacrifice my only begotten son in whom the covenant is promised. This makes no sense. I'm called to obey God, but what I'm being called to do makes no sense." The conclusion is illogical. This is a paradox. I call this the paradox of faith or the paradox of belief. Sometimes we are called to obey and it doesn't always make sense.

There are three points I'd like to make. In Mark chapter 9, right around verse 17, there was a man who came to Jesus. His son had a dumb spirit. The man came to Jesus and he said, "Will you heal my son?"

Jesus said, "I can heal your son. But I want to know: Do you believe?"

The man is struggling with this because he's lived with his son all these years and the condition that had possessed him had not been taken care of. Now he's told that Jesus can heal his son, but it's never happened before.

If you're here this morning and you're struggling to figure out who God is, you might be thinking, "My, these people look so holy." That's how I felt when I first came to church. I still feel like that today. You just don't feel worthy to be among the saints. Perhaps this man who had the son felt the same way. I wonder if there's somebody that feels like this—you just don't feel worthy. Well guess what! None of us are worthy. But there is One who is worthy. He's still caught in the thicket, as it were. Allow me to express it like this: He's still able, He's close and not far away.

This man came to Christ and his son was possessed. He didn't know if this was going to work out. Jesus said, "Do you believe?"

The man said, "Yea Lord, I believe. Help thou my unbelief."

So that tells me the man had some doubt. He also had some belief. I wonder if that's just like us. Sometimes we have doubts, even when God promises that He can do what He said He would do. Sometimes we have doubts. I love this part! Jesus did not chastise the man for his unbelief. He did not cast him away. I've been in places where the speaker said, "If you can't believe, you must leave the building, because we're going to do some work in here that requires belief. If you can't believe, you're going to hinder the work." Now I understand what it means to be contrary to the will of God and have a contrary spirit and an opposing spirit. That needs to be rebuked. But that's not the same as "Lord, I believe, but I have some unbelief." Jesus accepted the man as he was and healed his son, in spite of the doubts the man had. I love that part! God can do anything. Sometimes we equate doubts with something carnal. No! Not if my heart is right before God. If I desire to love the Lord but my humanity sometimes gets in the way, God can work over that. God can work to create belief.

I say all that to say this: I wonder if Abraham faced some of that on the way up this mountain with his son. "You called me to fulfill the covenant through Isaac and now You want me to sacrifice him." Most of us have come to the Lord in times past with a fair collection of doubts; our faith was damaged. In the world today, there is insufficient faith and all of it because of sin. Most of us had a damaged faith before we came to God. Our faith was barely alive. It was because of sin. Sin is a faith-killer. It builds doubts.

That is the first point I'd like to make. *In the world today, sin kills faith.* That's why I'd like to say to our families and to our parents this morning, tell your children that one reason why we do certain things and one reason why we don't do other things is because sin damages faith. We want to create in our children a life that is faithful, a life that can reach God. That's one reason why we don't do some things. That's another reason why we do some other things, because we know what sin does to faith and how it damages us. Sin isolates us from God, doesn't it? It separates us from God.

As we go back to Abraham going up this mountain, I'm thinking there are all these things that are going through his mind during these three days where he's walking up Mt. Moriah. It illustrates this paradox: "I have to obey God, but it's leading to an illogical conclusion." A very important point I want to make this morning is that obeying God does not always lead us to be happy. I wonder if that's why our forefathers said "the pursuit of happiness." Sometimes happiness is elusive. Sometimes satisfaction is elusive. This is hard for us to hear from the preacher, because we think, "If I obey God, I'm always happy. I'm always satisfied." I believe you love the Lord this morning. But I believe you're not always happy. I believe you're not always satisfied. But I believe those who love the Lord this morning want to obey every commandment that comes from heaven. That is a hallmark of holiness. We *want* to do God's will. We love to obey His commandments. And we're

not always happy. We're not always satisfied. Those of you that have suffered loss and are suffering loss are not happy. In the middle of their loss of happiness and their loss of satisfaction for a season, they are still obeying God. This is a paradox. I want to encourage you, but you're going to have to be patient.

Point number two: *Obedience to God does not always create personal satisfaction*. Our own happiness is not always the outcome of obedience to God. "Why is this important, brother?" Because people are backsliding because they don't understand this. There is a religion today that comes from a spirit of humanism. Humanism teaches that the highest and most ultimate goal of the human is self-satisfaction, to be fully whole in myself. This is the spirit behind humanism. My ultimate goal in life is to be fully whole by my own merits, to be fully satisfied by my own merits, to be fully happy by my own merits. This is the goal of humanism. It actually makes its way into church sometimes. People start preaching and teaching and start feeling that somehow if I obey God, I'm going to receive this material blessing. But also I'll receive an emotional blessing where I'll just be happy. If I'm not happy, then something must be wrong. Somehow I've lacked faith. If I can just find faith again, I'll be happy again. This is the gospel of prosperity, that the world loves so much.

I don't think Abraham was happy on the way up to the top of the mountain. I don't think he was happy as he raised the knife to plunge into his son. I don't think obeying God in that moment was leading him to some self-satisfaction where he felt fully whole in some sense. There was no humanism going on here. There was a lot of humanity going on here. The reason people are backsliding sometimes today—I like to say they're not backsliding into sin like they used to; they're backsliding into religion. Mere religion does not satisfy. It's hard to describe true religion unless you experience true religion. I've always said, "Lord, help me to be faithful to the promise that I made, not to backslide into mere religion. And furthermore, not to backslide." Peter said, "To whom shall we go?"

I'd only been saved for a month. As a matter of fact, I was probably on my way down to Bro. Romero's congregation after becoming a new convert (we live in different parts of the state and my family is from San Diego) and I wanted to go to church over Christmas. I told the pastor I was going to be gone. Naturally, he was quite worried, because I was a new convert and he didn't know if I would be swayed by opinion or whatever, and I needed to be in service. I felt his concern. He was interested to know that I'd be coming back. I said, "Brother, where shall I go?" I didn't even know that scripture. "Where else shall I go? I'm home. Where else am I going to go? I've left the world of sin." Even as a new convert, I had no idea of the trials that awaited me or perhaps I didn't know too much about humility either, I don't know. But I knew this: I had tasted sin and I had tried sin, and I was done with it! I didn't want another religion that doesn't deliver from sin. What good is that religion? Another faith that doesn't deliver from sin. What good is it? Why that and why not the bar or the pub or the foolishness of the world? What's the point? Even as a young man, the Lord had

convicted me and opened my eyes to this extent: What is the point of the foolishness of the world?

If you're here this morning and you're wondering, "I wonder if I could be like these people" understand that you're weighing a paradox in a way. If you're trying to figure out, "Can I do this? Can I be happy?, you're not always going to be happy, but you're always going to be content. People that have backslidden and left will talk to us and say, "Oh, you're still over there. Oh yeah, I got free from that." They talk as if somehow we've lost our minds. I lost my mind before I got saved. But in Romans 12:2, it says that God renewed my mind by the Holy Spirit and gave me a sound mind after I had ruined the mind that He had given me. I'd ruined it. I like to tell these people: "I knew what I was doing when I came to church and went to an altar of prayer. I knew this much: I was leaving the world of sin and I was asking to join the world of heaven. Not by my own merit, but by His grace and His mercy." Some thirty years later, I still know what I'm doing. I didn't make a mistake. I was fully informed of what I was leaving and what I was coming to. Even if there were some sacrifices I needed to make along the way that I didn't know about, it didn't matter because this is still better. Somebody said, "Oh, you're brainwashed." Somebody else said, "Yes, I've been blood-washed by the blood of the Lamb."

Let me finish with this. Abraham gets to the altar. He puts Isaac on the altar. He knows that to sacrifice Isaac he's going to lose his son. I want you to follow what I'm saying here. In these three days up to this point, the paradox, the confrontation in his soul is: "I'm going to murder my son." Ethically, he's going to be an assassin. Come on. We need to leave him human. He's been called to plunge a knife into an innocent victim who is his son. So ethically by his community's standards, he's going to be an assassin. He knows this. Morally, he wants to be a servant of God. So there's a conflict in Abraham to obey God. On the one hand, he sees himself as this father that's going to kill his son. On the other hand, he sees himself as a servant who is obeying God. Sometimes obeying God presents this conflict within us.

The reason people are backsliding into religion is that they can't handle the conflict that's being created here. Either a conflict with the world or with the boss or with the job. But more importantly, the conflict within that person that somehow I'm being called to do something and the outcome is illogical; it makes no sense. So a person says, "They're too strict. They're too whatever. I'm going to leave their holy way and I'm going to backslide into a religion of my own making which removes the conflict." In that moment, the ram is no longer in the thicket. There is no need for the ram in the thicket if one backslides into religion. We have just created our own remedy, our own savior. That is the reason why the ram needs to be in the thicket, because this is a conflict in life that life cannot resolve. There is no remedy that's provided to us to resolve this conflict. We've all gone through things where we just didn't see where the remedy was. We didn't know how we were going to get out of this pickle. There was no remedy in life. And yet, we didn't want to backslide; we wanted



to be serving God. But seemingly, there was no positive outcome in this thing. What's happening is that people are getting to that place, this confrontation which is so strong, and backsliding into a religion of their own making. God help us to see the ram in the thicket. Whenever you feel like you're in that place, whenever you feel like the outcome doesn't seem to fit what I'm being asked to do, look for the ram in the thicket.

The last thing is: *we can't see the ram unless we're living close to God.* I believe that when Abraham was called to stop, this ram was close, not far away. They didn't have to travel a mile to find the ram in the thicket. He hadn't seen the ram before. But he saw him now. The angel of the Lord called to him out of heaven, "Stop! I've provided a sacrifice." If we're living too far from God, too far from Christ, none of this makes any sense this morning. You can't see the Ram. There comes a point when even the sinner who is being called to salvation and is under conviction can see the Ram. I saw the Ram one day; I know what I'm talking about. I came to the altar of prayer. God revealed the Ram as I was struggling at the altar. He said, "I have provided the sacrifice for you, because you're incapable. You can't do it. You brought your damaged mind, your damaged spirit, your foolishness, all your disobedience, all your doubt, all your unbelief to the altar, and I have provided the Ram."

But if God is small and far away—and this is for the saints also—it's hard to find the Ram. Satan wants to make God small and far away. Hard to find. Of little power, of little use. Not present. Satan wants to do that. But God wants to be close and personal so that when we turn and need the Lamb, that He's visible, He's close. There is a remedy for the paradox of faith that Abraham is experiencing.

I mentioned earlier that I was going to make mention of Romans 7 and 8. I don't think I'll go there. At the end of Romans 7, Paul said that it's miserable to live like a Christian with a spirit of the flesh. "I'm wretched." But then in chapter 8, Paul says there is a remedy. Now I understand the comparison of justification and sanctification here. But I'm thinking that chapter 7 is also like this paradox. It's a man who wants to obey God and it doesn't seem to be leading to a logical conclusion or outcome. It seems like it's not working for him. In this sense, perhaps, it's a plea for sanctification. God, ultimately, has a remedy for this paradox. Job felt this paradox. This is common wisdom literature in the Bible. This feeling. "I'm frustrated. I want to serve God, but I just don't feel like it's working out like it should." Even in Paul's testimony in Romans, he finds the Lamb in the thicket, the Ram in the thicket. The Ram in the thicket always resolves, ultimately, this conflict.

I'll close with this: Abraham said twice, "Here I am" (Genesis 22:1, 11). What a privilege we have to say, "Here I am." I may not always feel like things are working out in the moment, but I trust God. I've heard it preached that Abraham was sort of this ideal of a human and that he must have anticipated that God would resurrect Isaac and therefore, somehow, it was easier for him to raise the knife to plunge into his son. I don't get that. I'm a father. My wife and I have children. I understand the

theological significance of what happened here, but Abraham was human. Sometimes we can relate to this. So the message this morning is: When you find yourself in a conflict, not because of disobedience, but rather a desire to obey, always look for the Ram in the thicket because He will resolve. He becomes the sacrifice that takes care of the problem. Always. Without that we have no strength, no hope, and no grace.

May the Lord bless you this morning. I hope it was a simple thought. I want to encourage the church. We serve an amazing God who has not abandoned us but remains very close.

Lord bless you. †



Greetings!

This month's article was written by my son, Ryan Shenberger, for a young people's Wednesday evening service. I trust you will be challenged by his thoughts on being respectful. Respect is sadly lacking in the world around us. It does us all good to consider

ourselves and the way we come across to others. We can have the best intentions on being considerate and respectful, but still have blind spots.

There's a poem I think of at times when examining myself. It is called "Watch Yourself Go By" written by Strickland W. Gillilan—

*JUST STAND ASIDE and watch yourself go by;  
Think of yourself as "he" instead of "I."  
Note, closely as in other men you note,  
The bag-kneed trousers and the seedy coat.  
Pick flaws; find fault; forget the man is you,  
And strive to make your estimate ring true.  
Confront yourself and look you in the eye—  
Just stand aside and watch yourself go by.*

*Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you when  
You see you shirk, O commonest of men!  
Despise your cowardice; condemn whate'er  
You note of falseness in you anywhere.  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.*

*And then, with eyes unveiled to what you loathe,  
To sins that with sweet charity you'd clothe,  
Back to your self-walled tenement you'll go  
With tolerance for all who dwell below.  
The faults of others then will dwarf and shrink,  
Love's chain grow stronger by one mighty link,  
When you, with "he" as substitute for "I,"  
Have stood aside and watched yourself go by.*

## DEFERENCE VS. RUDENESS

By Bro. Ryan Shenberger

**M**Y TOPIC is “Deference vs. Rudeness.” One definition of *deference* is being respectful and courteous. In the world we live in today, respect is lacking. In the rush of life, it’s easy to forget to be aware of others and the need to be courteous. I believe that Christians should make a great effort to be polite to others, especially to authority and elders. This gives a testimony to the world around us. Something as simple as looking at others while they are speaking is a sign of respect. If we are looking past them or at our phones and not giving our full attention, it makes them feel like we don’t care about what they are saying. The golden rule is taken from Matthew 7:12: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” When thinking about the way we would like others to respect us, we should treat them with that same respect. We should look for ways to show others honor. In Romans 12:10 it tells us to “Be kindly affectioned one to another with brotherly love; in honour preferring one another.”



Another definition of *deference* is respectful submission or yielding to the judgment, opinion, or will of another. This does not mean to give in to everything someone is telling us to do; especially if it’s wrong. But we should be willing to listen and respect others’ views. We don’t always have to share our better way or our thoughts, but we should be willing to learn from others. It’s important to come under authority. Those in positions of authority most likely have knowledge that we may gain from. We can see in the world around us that self-perception is made weightier than truth. People don’t have to respect police officers, ministers, judges, parents, teachers, or other representations of authority, because they see themselves as equals.

If we would like to be challenged to a higher level of respect, we should read George Washington’s *Rules of Civility and Decent Behavior*. He copied out by hand at the age of 16, 110 rules that he endeavored to live by. These rules helped make him the godly leader America needed. Others were willing to follow his leadership because he respected others and was in return respectable.

In conclusion, if we want to plant seeds of respect in our lives, it needs to be a conscious effort. It’s easy to be self-focused and allow the seed of rudeness to take root. We need to prayerfully ask God to show us ways to honor and respect others. †

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### SUNDAY SCHOOL LITERATURE

For many years, The Way of Truth publishing work has provided Church of God Sunday school literature for many congregations. If you would like a sample of Bible-based literature and a price list, please request it. Write or call and order your sample today.



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



**QUESTION:** Can someone be killed spiritually?

**ANSWER:** There are those who teach “once saved, always saved,” but the Bible does not. A person can be killed spiritually under certain conditions. A person who lives in obedience to God’s Word cannot be slain, as long as he continues to live in obedience. But a person who becomes careless, who lets down in his prayer life, in the study of the Word, who leaves his “first love” can be “killed,” and many have. “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 [meaning, drift away from them]”—Hebrews 2:1.

**QUESTION:** “And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Genesis 11:4). Can you please explain to me the type of tower reaching to the high heavens made mention of in this verse that made God confound the people’s language and scatter them abroad?

**ANSWER:** Bible scholars have expressed their opinions about this through the years. I am not able to tell you what kind of tower it was; some think it was more of a temple-type of structure for the purpose of worshipping the heavenly bodies such as the sun, moon and stars. I really don’t think they thought they could build a tower that would reach heaven where God is.

Adam Clarke in his commentary on this verse quotes a Mr. Hutchinson as saying the design of the builders was to erect a temple to the host of heaven, and to support this interpretation he says there is nothing in the Hebrew for the words, “may reach.” Thus he says it should read “its head or summit to the heavens,” that is, to the heavenly bodies.

Different ones have expressed the conviction that it was a tower, or temple, for the purpose of idolatrous worship, and that is why the people incurred the wrath of God on their effort.

It may have been a tower-type of temple; if so, then “tower” and “temple” would both be right. But whatever its shape, the Bible leaves no doubt about God’s being displeased with it.

I think we can draw some symbolism from this: They were traveling along, they came to a plain and stopped. They said they would build a city, make a name for themselves and build their own way to heaven. This



is how false religion works! You stop in your Christian experience, you build your own church, and name it whatever you please, and build your own way to heaven—supposedly—only you don't. "Verily, verily, I say unto you, He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

**QUESTION:** Direct me to the means to have salvation in Christ. What shall I do in order to stand excused before God?

**ANSWER:** Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). Paul said, "For godly sorrow worketh repentance to salvation" (II Corinthians 7:10). John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). So to obtain salvation in Christ you must be truly sorry for your sins, you must repent of those sins (tell the Lord you are sorry for disobeying Him), you must ask Him to forgive you, and must believe that He does forgive you. After you are saved then you must be baptized and walk in all the truth that you know and learn, including sanctification. When you do this, you are clear in the sight of God.

**QUESTION:** If you have been forgiven of your sins but you don't get your healing, how will you manage to know that you have been forgiven of the sin while the sickness is still on you?

**ANSWER:** The forgiveness of sins is granted by God when one truly repents of and forsakes his sins. "Repent and believe the gospel." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Divine healing comes in answer to the prayer of faith, when Bible conditions are met—see James 5:15-16.

Although Jesus purchased our salvation and our healing for us, they are separate operations. One can be saved and not be healed, but that does not mean his sins have not been forgiven.

Millions of saints, doubtless, down through the ages have died sick. The point you have raised is one thing Satan has used against the saints in his effort to make them believe they are not saved because their healing is delayed, or their faith is not strong enough to receive their healing, but we need to be wise to his evil devices and resist him.

**QUESTION:** What is the significance of the parting of Jesus' garments and the casting of lots by His killers?

**ANSWER:** Adam Clarke says, "It appears from this circumstance, that in those ancient times the spoils of the criminal were claimed by the executioners, as they are to the present day."

The reason they cast lots for His "vesture" was because it was a seamless garment. To tear it into pieces would make it useless. "Then the soldiers, when they had crucified Jesus, took his garments, and made

four parts [divided them between four soldiers], to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be" (John 19:23, 24). †

## SHADOWS OF GOOD THINGS

By the late Russell R. Byrum

### (Part XII)

#### THE AARONIC PRIESTHOOD

##### Consecration of Aaron and His Sons

(Exodus 29, Leviticus 8)



ALMOST a year had passed since the departure of Israel from Egypt, and the tabernacle had just been set up, when, at the divine command, the vast host of Israel were gathered at the tabernacle to witness the elaborate rites of the consecration of the priestly family to their important office. Of course, not more than the elders of the tribes could crowd into the court, but doubtless the common people gathered about the door and probably thronged the surrounding mountain-sides. We may well imagine, when all were thus gathered, a small procession issuing from the tents of the priests and, while a solemn hush rested upon the gathered multitude, passing into the court before the door of the sanctuary. First in the procession is Moses, the giver of the law—the meek man of God. Next is Aaron, whom God had chosen for the high priesthood. Following their father come his four sons, Nadab, Abihu, Eleazar, and Ithamar. Next come four Levites with the offerings, one leading a bullock, a second and third each leading a ram, and a fourth carrying a basket containing unleavened bread, unleavened cakes, and unleavened wafers with oil poured over them.

The rites of priestly consecration, like others of the shadows of good things, held great typical significance, and were performed in the exact order of the antitype. Aaron's dedication represents that of Christ to his great work, while that of his sons is typical of our consecration—as priests of our God. Of course, Aaron had to be made ceremonially clean to become a type of Christ; but Jesus needed no such cleansing, for He was intrinsically pure from the beginning. With this exception the type and antitype are parallel.

*Their Washing*—First Moses washed them, probably at the laver. The laver represented regeneration, as we have already shown. So, likewise, those who believed upon Him whose coming John the Baptist announced, were regenerated (Luke 16:16 and John 3:3). Logically the sin-offering belongs here also, but historically, as it was in Jesus' ministry, the great sin-offering must come after the anointing of the high priest and immediately before the consecration and anointing of the common priests. So it was in the type. Men were regenerated and in the kingdom long before Calvary.

*Robing and Anointing of Aaron*—Next the holy garments, already described, were put upon the high priest,

after which came the holy anointing-oil. This anointing of Aaron was highly significant. The oil was made by God's special formula as described in Exodus 30:22-33. God had a patent on it, and penalty was death for infringement by making it for any secular use. This is "the precious ointment" that was poured out "upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments" (Psalm 133:2). Its pleasant odor reminded the Psalmist of the sweet fellowship of brethren in unity.

This specially compounded ointment was a type of the Holy Spirit. This is made clear in the first epistle of John, chapter two, verse twenty-seven: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things." And it is the Holy Ghost that teaches. That this is the antitypical meaning of that holy oil is shown by the plain statement of the New Testament that "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). From this verse it is certain that the holy chrism on Aaron's head typified the Holy Spirit's coming in bodily form like a dove and resting upon Jesus as He ascended from the baptismal waters of the Jordan. There was fulfilled Daniel's prophecy, "To anoint the Most Holy" (Daniel 9:24).

As Aaron's anointing was before the sin-offering was offered, and his sons did not receive the oil until after, so our great High Priest, Jesus, received the Holy Ghost three years before the cross, and the disciples, the common priests, not until fifty days after the crucifixion and resurrection, on the day of Pentecost. Jesus fully predicted on the night of His betrayal that He would send the Holy Ghost to them later. This was fulfilled when with a sound as of a mighty wind He came on them as tongues of fire. The prophet Isaiah predicted Christ's anointing long years before. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings" (Isaiah 61:1). Jesus said in the beginning of His ministry and before His crucifixion that this prediction was fulfilled (Luke 4).

The oil was *poured* upon Aaron, while it is said to have been merely *sprinkled* upon his sons. Aaron received a copious measure of it so that it ran down over his person. So of Jesus it was said, "God hath anointed thee with the oil of gladness above thy fellows" (Hebrews 1:9). And He said of Himself, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). The Spirit is given by measure to men so they may constantly become more filled with His working; but Jesus had Him in unlimited measure for power, wisdom, and knowledge. Jesus was infinite in all His capacities.

*The Sacrifices at the Altar*—The bullock was first offered for a sin-offering for all the priests. It was like an ordinary sin-offering of a priest except that the blood was put upon the horns of the brazen altar instead of the golden altar, as was ordinarily done. This was doubtless because they were not yet priests, but only being made such. Next the first ram was offered for a burnt offering, a symbol of acceptable worship only through atonement. Then the second ram was offered for a peace-offering, and the meat-offering of bread and

cakes accompanied it. The peace-offering was also the consecration-offering. Otherwise these offerings were simply the various kinds of sacrifices of the Levitical system. These will be considered in detail in our next chapter.

*The Blood of Consecration Applied to the Priests*—When the ram of consecration was slain, some of its blood was taken and applied to the person of Aaron and of each of his sons. It was put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot. It was to consecrate them. The blood-stained ear signified that they were consecrated to listen faithfully to God's commandments, the blood-stained hand that they were to do diligently the duties God had assigned to them, and the blood-marked foot that they should tread the courts of God's house and walk in His way. This shadow of good things contains an important lesson for us today who are of God's holy priesthood. Too often there is a failure of this complete consecration of every power of the being to God's service. While many see only this consecration in sanctification, others see only cleansing. But God had both in the type, and intends it so in the antitype. The cleansing is in order to the devotion of our powers to God's service. God saves us that we may obey Him, serve Him, and follow Him.

*The Anointing of Aaron's Sons*—We have already seen Aaron himself anointed before the blood-shedding as the great High Priest was anointed by the Holy Spirit. Now we come to the anointing of the sons. Aaron was anointed as typical of Christ with pure ointment because Christ was holy and needed no cleansing by blood, but the only anointing the sons received was by the oil mixed with the blood from the altar. That this was the blood of the ram of consecration is evident, because the blood of the sin-offering had been poured out at the foot of the altar and not sprinkled upon it, the blood of the burnt offering was sprinkled upon the altar but had been burned with the burnt offering, and the ram of consecration is being dealt with at the time this anointing is enjoined. Fairbairn and Moorehead both understand it this way. Moses mixed this oil and blood together and sprinkled it upon them. This was applied to Aaron as well as his sons, as the sin-sacrifices were. Because he was a sinful man, this had symbolic meaning, but not typical meaning as did his anointing with the pure oil without blood and as the oil and blood did of his sons.

But why the blood in the oil for anointing the sons? It has already been shown that the oil was typical of the Holy Ghost and that believers, the common priests of this dispensation, first received the anointing of the Spirit on the day of Pentecost. Does the blood of Christ have a part in our anointing with the Holy Ghost? On the same occasion as Jesus promised the Holy Ghost to His disciples who had believed on Him, had been regenerated, had been sent to preach, and whose names were written in heaven, He prayed that they might be sanctified, that they might be kept from the evil. We showed in the preceding chapter that the New Testament teaches a cleansing of the heart from native depravity after conversion, also that the Holy Ghost baptism is subsequent to conversion, as shown by every



example recorded in the New Testament. As further proof that a cleansing of the heart takes place in connection with the Spirit's baptism, we quote Acts 15:8, 9 where Peter is describing the experience which Cornelius and his household received at the time he visited them. "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*"

The blood is the means of sanctification (Hebrews 13:12), and the Spirit is the agent who applies it (Romans 15:16). Is it not reasonable, therefore, to believe that in this anointing of Aaron's sons with oil mixed with blood, after the sin-offering had already been offered for their justification, we have a remarkably accurate type of the fact that a cleansing is wrought when we are anointed by the Holy Ghost, which second cleansing is also typified by the two rooms of the tabernacle?

*The Eating of the Ram of Consecration*—The eating of the ram of consecration being a part of the regular rite of the peace-offering, its typical meaning will be discussed in that connection. The continuation of these rites of consecration of Aaron and his sons for seven days indicates doubtless the completeness of their consecration, seven being the number of perfection. When the consecration was ended on the eighth day, and Aaron with Moses had entered the sanctuary, then Aaron came out and lifted up his hands and blessed the people. So Jesus, when He had accomplished the antitype of the ancient shadows we have been considering, ascended into the presence of God, from where He has ever blessed His people as a merciful and faithful High Priest, who can be touched with a feeling of their infirmities. †

## BIBLE LESSON OF THE MONTH

### FAITH AND MIRACLES

#### THE MIRACLE AT THE RED SEA

**Scriptures:** Exodus 14:13-16, 21-29.

Exodus 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his

horsemen.

24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

**Memory Verse:** Fear ye not, stand still, and see the salvation of the Lord.—Exodus 14:13b.

**Aim:** To further reveal the miraculous power of God.

### INTRODUCTION

**I**N THIS mighty deliverance there should be great inspiration for us. We have some "red seas" in our lives, and we may be sure that God will do just as much for us as He did for the Israelites. It is all based upon an unwavering faith in God. One of the "red seas" in our day is the great work of carrying the gospel to the ends of the earth. There are millions of dollars being spent for the works of sin, but the money available for the work of the Lord seems small indeed. Faith in the Lord Jesus Christ will open up this sea and give deliverance to the gospel.

### MEDITATIONS

**MOSES' FAITH HOLDS—Exodus 14:13—Fear ye not**—This was a test of faith for Israel as they saw the approach of the armed might of the Egyptians when they had nothing more than their hands and perhaps a few rocks or clubs that their hands could lay hold on. The men were looking only to what their eyes could see for help. In the hand of God was power that they little realized. He provided a cloud which served as light unto the children of Israel and served as darkness unto the Egyptians. Moses assured the faltering Israelites that the nation which had plagued them so and had filled their hearts with fear were to be seen now for the last time. This marvelous deliverance was not to be wrought by the power of arms or the skill and wisdom of men, but by the invincible power of God.

**IF GOD BE FOR YOU, WHO CAN BE AGAINST YOU?—Exodus 14:14—Shall fight for you**—Of course, the greatest battles that are fought in life are those that the Lord fights for us. In our own strength we are unable to meet the foe on the field of battle, but through the strength of almighty God there is no foe that can defeat us. Through the years we have seen many pitiful defeats. Men who were once giants in the

army of the Lord have been humbled by defeat at the hand of the enemy, being conquered by the lust of fame, wealth, or ease. The man who has been defeated is a pitiful soul and lives in a realm that is far below that which was intended by God. The man who trusts God as he should has the promise of peace in the midst of the battle.

**TIME FOR ACTION—Exodus 14:15—Go forward**—When the children of Israel crossed the Jordan River, the waters did not divide until the soles of the feet of the priests touched the waters. Had they not gone forward at the command of God the waters would never have separated. It was now time for action as they stood before the Red Sea. We often show our faith by moving forward when the way does not seem opened up yet. Abraham went out at the command of God, not knowing whither he went. Although he did not know the place toward which he journeyed, he had faith that God was with him and that He was directing his path.

**POWER COMMITTED TO MEN—Exodus 14:16—Stretch out thine hand**—God could have divided the sea without Moses' stretching forth his rod, but God chose to do the work as Moses (or Aaron) stretched forth the rod. Not only were the waters separated, but the land was dry to the point where the children of Israel could safely pass over. If God does anything for us we may be sure that every detail will be taken care of.

**GOD DOES THE WORK—Exodus 14:21—The Lord caused**—The prophet, in speaking of the waters being divided, declared that the waters congealed, which means that they froze. Usually, in that section of the country the winds are hot, and we would not expect that the freezing was the result of the wind, for it would be more likely that the hot wind was used to dry the sea floor after the waters had separated. Conjecture is of little value when the great and unlimited power of God is under consideration. All we know for sure is that God made the winds to blow, and we are led to believe that by this means the desired end was accomplished.

**VICTORY IN THE MAKING—Exodus 14:22—Went into the midst of the sea**—Such a sight had never been seen before and never has been seen since. Because the walls of water congealed, we do not need to think that the temperature was down to thirty-two degrees. God could have made water like wax, which congeals at a much higher temperature; or He could have caused the whole of the sea to congeal so the children of Israel could go over the top; or He could have given them all power to walk on top of the water as He did Peter, withholding the power from the host of Egypt. But again, we know that God did this great miracle, and He did it in the way that was best for all concerned; therefore, we rest in confidence that should we have a need similar to this, God would do as much for us as He did for them. **Verse 23—The midst of the sea**—After all the marvelous manifestations that Pharaoh had seen performed by Moses, it would seem that he would have hesitated a great deal before he would have exposed himself to so great a danger. Someone has said that fools rush in where angels fear to tread. It was the purpose of God to destroy the army

of Pharaoh that was bent upon a mission of mischief toward the children of Israel.

**GOD IS WATCHING CLOSELY—Exodus 14:24—Troubled the host**—The ways that God could have troubled the host of Egypt were many, yes, as many as the ways that He could have helped Israel. A man or a nation is in an awful place if God is against the thing that is being done. The safest thing is to be on the side of God. **Verse 25—Let us flee**—They still had some of the experiences from home fresh in their minds, for with this first interference of God, they recognized the hand of God and wanted to return to safety. **Verse 26—Waters may come again**—They once had said, "Let us get rid of these Israelites lest we lose our lives." It would have been better if they had followed this reasoning, but any man that is under the influence of Satan may be sure that the things that he does are going to be contrary to what are for his good. **Verse 27—In the midst of the sea**—The Israelites had made a successful crossing, but they were pursued closely by the Egyptians. If the sea was twelve miles across and the Egyptians were in the midst, then they were about six miles behind. The unarmed Israelites were not yet safe. At this point the Lord stepped in again, instructing Moses to raise his hand for the closing of the sea. At once the waters began to return, not with a rush but slowly; and the Egyptians sought to flee against it. The twenty-eighth verse reveals the fact that the return of the water was fast enough that not one of the Egyptians escaped. Thus, the great victory for the people of the Lord was complete as far as the Egyptians were concerned.

## CONCLUSION

When the children of Israel arrived safely on the other shore and they saw that the Egyptians were overthrown in the sea, they had a great rejoicing. Some little time was spent in this. Satan had used the Egyptians for the purpose of defeating the hosts of Israel and had failed. His servants had lost their lives. However, Satan was not dead in the days that followed. He sought other means to trouble the people of God. In some cases he was very successful. From this we can learn a great lesson. Our great opponent through life is Satan; and, usually, his power of deception and affliction is at the hand of some human being. But we, like Moses, must put our trust in God.

## FOR YOUR CONSIDERATION

1. Does the opening of the Red Sea appear as a big thing compared to the great strength of God?
2. Why does God sometimes require us to move forward when we cannot see the way opened up before us?
3. Why did God wait for Moses to stretch forth his hand before He opened up the sea?
4. Do you think that the children of Israel were always conscious of the presence of God as they looked at the cloud?
5. How do you account for the fact that the Egyptians so blindly followed into the Red Sea after the children of Israel? †



# Does God's Grace and Truth Inconvenience You?

2022 Hagerstown Convention Message by Bro. Harley McClung



**G**OD HAS really blessed us today. I have been truly blessed from the prayer meeting this morning and by Bro. Greg's anointed message. It was a message we all needed to hear. It was God-sent, and I thank God for it.

We've come to the convention to be uplifted, encouraged, to fellowship, to be with the saints, and to rejoice in our service to God. He blesses us with this occasion, and I look forward to coming to Hagerstown, or to any convention, for that matter. I've always been blessed by being here.

Since I was saved in 1977, Judith and I have been coming here for 43 years. It would have been 44 years had it not been for covid. So we've come to love the brethren here deeply. I appreciate so much the invitation that Bro. Greg sends out saying, "You're invited to come to Hagerstown." Well, I gladly accepted that invitation. I'm here tonight to do my little bit. You know, little is much when God is in it. I thank God for the theme: "The Amazing Grace of Our Amazing God."

I came here as a young child before I was saved. I came with my mama and my sisters. I looked around and thought, *Wow, there are a lot of old people here.* I look around now and say, "Um, there are a lot young people here." What happened? Something must have changed. Part of the little song displayed up here says, "This old world is bound to change, but I'm glad I know the One who always stays the same." Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever." He can't change.

Judith showed me something the other day which said, "The yardstick maker is going to make them no longer," but they're going to make them no shorter, either, because if they did, they would no longer be a yardstick. If someone takes something from the Word of God, or if someone adds something to the Word of God, what is it? So I thank God, it is always the same. I thank God it's something we can stand on, and we know, beyond a doubt, that God's promises are always going to be there for us. We can count on them and depend on them. We can't really depend on the price of gas staying the same, but we can depend on what the Word of God teaches. I thank God for that.

We don't know what another year holds. We just don't. We didn't know what would happen from last year. If you're listening, Bro. Raymond, we miss you. We wish you were here. Again, we really don't know what another year will hold. So we thank God for the privilege of being here tonight. I truly, truly thank God for all of you, my brethren. As God looks on my heart, He knows that I'm telling you the truth. I love you deeply, each and every one. I don't want those to be just words. I want to show love to you.

If you have your Bibles, I'm asking you, if you will, to turn to Acts 24. I would like, by the help of the Lord,

to use verses 24 and 25 for my thoughts: "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

I would like to entitle my thoughts, "Does God's Grace and Truth Inconvenience You?" The word *inconvenience* means "trouble; aggravate; annoy; irritate; becoming problematic."

Felix was the governor of Judea. One of his primary responsibilities was to keep the peace. He had to look over the region to make sure that there were no uprisings, no problems. Paul had been in Jerusalem, and he preached the Word of God there. He had preached about Jesus Christ and His goodness. He had preached to the people about God's amazing grace, and it troubled so many people. It inconvenienced so many people. It was problematic for so many people that, as it were, Paul was indicted, or at least, he was brought before Felix to be heard of the problems that he was causing in preaching the Word of God.

Do you know that the Word of God is not popular? We have to wonder why sometimes, except that sin and the effects of sin are blinding to people. Whenever people are under the power of sin and the dominion of sin, they're not able to comprehend the good that God has for them. They're not able to really understand what Jesus came to offer to us. Jesus came to give us grace. His grace offers to us the truth of the gospel which is the power of God unto salvation, and which is the power of God then to our freedom. That's what salvation really means. It means that we're freed from the bondage that we sold ourselves to. Salvation means that we're brought into a realm now where we're free to love God, to serve God, and to please Him. It's the means of all of our blessings. Pleasing God is the means of our peace, our joy, our contentment.

When Felix called for Paul, he gave him the privilege or the opportunity to defend himself. He said, "Okay, Paul." So Paul reasoned with Felix on righteousness. Listen to me, righteousness is something that is greatly beneficial to all people. Righteousness exalts a nation, but sin is a reproach to any people. This is something Paul was trying to help Felix to understand. Do you know what? Felix understood a little bit. He comprehended some. How much, I don't know. Paul was talking to him about temperance. Temperance is a good thing. Do you know temperance is a good thing for all of us? Then Paul went on to reason with Felix about the judgment.

God is a good God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). Everything good comes from Him. Look around and see what we have. I'm telling you tonight, America has been a blessed nation. Look at what we have. All of it comes from God. All of it comes to us and we should be very, very thankful for it. But God, in His righteousness and goodness, also is a God of judgment. Whenever we understand all that we can about God, we're going to see that He's going to judge every one of us. Every one of us is going to stand before almighty God. It is appointed unto man once to die, but after that we are going to face Him in judgment. The beauty of Christians or saints standing before Jesus Christ in judgment is that we're going to face a righteous Judge. He's going to be fair in every way. We're going to be rewarded. We're going to receive things that we can't even imagine right now because of God's goodness and His judgment.

Paul defended himself, and he preached the reason eloquently. God gave Paul an opportunity. He gave him this occasion to tell Felix of His goodness. Again, Felix understood some things. Yes, he did. Do you know that everybody understands something about God? There isn't anyone in the world that doesn't, even though there are people who claim to be agnostics or atheists. If they will look around and be honest with themselves, how does everything come into being in and of itself?

I was sitting in a dental office, and a great mural of the starry heavens was on the wall. I could see the planets, the stars, and other things. The dental assistant came in and I said to her, "How did that mural get there?"

She said, "I put it there."

I said, "No, you didn't put that there."

"Why, I did put it there," she said.

Again, I said, "No, you didn't put that there."

She said, "Why, I know I put that there!"

I said, "The atheist would want us to believe, when they look out at the starry heavens, that it got there all by itself." "It just got there all by itself," they would say, but God put it there. God created everything that is.

Our text tells us that Felix trembled. Let me tell you something tonight: it's not pleasant to be under conviction. It's not something where we can really say we enjoy, but if conviction rests upon your mind and heart, you're in a blessed place. Here, Felix was in a very, very blessed place. He was given a wonderful opportunity. He said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." I think that was quite presumptuous. I believe Felix was actually right there presuming on the mercies of almighty God. God favored him. God's time and motive are always right, and it should always be convenient for us to accept it.

What does it mean to be *convenient*? "To be suited to our comfort; something offered to us that is easily performed." When we think about what I've already mentioned of all God's goodness and everything He has done for us in sending His only begotten Son, that whosoever would believe in Him should not perish but

have everlasting life, Jesus went willingly to Calvary. He went to Calvary willingly for Felix. Felix was saying, "This is problematic for me. This is something that is inconvenient for me. I don't want this conviction. I don't want to tremble. I don't want to feel like this."

Have you ever felt like Felix, or has anything in the Word of God ever been preached to you that was very uncomfortable to you? No matter what it is, do we find that the Word of God is something that we delight in, even if it's a challenge to us? Bro. Greg preached some things this morning that was a challenge. Let me tell you something: We can't afford to hold a grudge against anyone, so we need to do whatever it takes to get rid of everything that would hurt and harm us. Sometimes just to do what the Bible tells us to do is a challenge. Do we accept it? Do we receive with meekness the engrafted Word so that it will have its work wrought in our heart, in our mind, and in our way of living every day?

As I mentioned earlier, Felix was the governor of Judea. As a governor, he was a very, very busy man. You can only imagine if he were in this country right now what a job it would be keeping peace and order. There are riots all across our land now. How would he take care of all of that? Of course, he didn't have that to take care of, but there were many things in Judea that he had to take care of. He was busy. So what Paul was preaching to him, he had to pause and think, *Well, this is going to change my life. This is going to change my daily habits, my goings and my comings. It's going to change everything. I don't have time for this.*

I wonder how many people in the world today think they're just too busy to give consideration to the things and the ways of God. People today are busy. People have themselves so involved in many, many things: sports, recreation, business, etc. Being in business takes lots of time. I'm speaking in that regard from experience. I've been there and done that. Right now, my son is a very, very busy man. People are busy with luxuries. In this country right now, luxuries abound everywhere. Now you might say, "Well, Bro. Harley, I don't have many luxuries." What you need to do is to go to a third world country, then you'll have a comparison in what you have now with what they have.

People are so busy in their sinning business. People are rolling sin under their tongue as though it is a sweet morsel. "This is something I delight in, I love this kind of living," and they are just so involved. So whenever the Word of God comes their way, many times people don't think they have the time to consider the ways of God. "If I consider these things, they're going to alter what I'm devoting myself to." Yes, yes, yes, that's how it is! Was this what was going through Felix's mind? I don't know. But one thing we do know, he was not interested in it. He said, "Just go away, Paul, and leave me alone."

Many times the truth of Jesus' amazing grace has been preached and offered to people, and they say to themselves or to someone else, "Well, I'm not going to get saved now. I'm not ready. The timing is not right." Today is the day of salvation. Now is the accepted time. In this busy state of mind that people are in, so many activities that they have, they just think, *We'll, I just*



*can't afford to get saved now. It's never going to get cheaper than it is right now. It's just too hard to consider engaging that or putting that in my life. It's never going to be easier than it is right now.*

Paul said, "Evil men and seducers shall wax worse and worse" (II Timothy 3:13). Let me tell you something tonight: whenever the grace of God is offered, whenever the glories of God are offered, whenever we actually get a vision of the price Jesus paid for us, and we say no to that, is that not an evil thing? Turning your back on God's offered grace, it has to be considered by God as an evil thing. So if you put off accepting God's offered grace, if you don't capitalize on this opportunity that is available here and now, will it be offered again? If it is offered again, it's going to take perhaps more effort. It's going to take more because the condition is worse than it was before. Now you have to face more things to deal with, more things to get rid of, because you've stayed in a state of sin, and they just keep piling up and piling up. Today, here and now, tonight, it is as easy as it is ever going to be. When Paul was offering it to Felix, it was as easy for Felix as it ever was going to be again. Frankly, we don't find any place in the Bible where God ever favored Felix again.

If God's mercy inconveniences you, it may never, ever be offered again. God has been true to you. He has offered His grace. He has said, "Here it is." As we've learned, salvation is a precious gift. For us to be benefitted by a gift, it has to be received. It has to be taken, and taken to heart, utilized, lived out, and applied for the purpose that it's meant to be. Salvation is a gift we receive. Salvation is the freedom that Jesus Christ came to offer us. If God's mercy inconveniences you, as it seems it did to Felix, will it be offered again to you? Are you going to say tonight, "Go away for this time and come back whenever it's more convenient, when it's suited better to my comfort, and when it's easier for me to perform"?

Do you know, Dear Ones, the grace of God that bringeth salvation has appeared to everyone? No one can say, "Well, I didn't receive any calling. I didn't have any knowledge. I didn't see this." No one can say that, because the grace of God that bringeth salvation appears to everyone. Whenever that grace appears to us, it starts a process. That process starts teaching us the things and the ways of God. It teaches us the beautiful way of living. It teaches us how to live at peace with ourselves, with our neighbor, and most importantly, peace with our Maker. It teaches us how to live a joyful life. It teaches us how to be contented. It teaches us everything. It teaches us how to stay away from this sinful world. This sinful world seems to be plaguing the hearts and the minds of so many people today. It teaches us how to deny ungodliness and worldly lusts, and how to live soberly, righteously, and godly in this present world. That's a blessed state.

Solomon said, "To every thing there is a season." He didn't say to every thing there are seasons. No, it's singular. "To every thing there is a season, and a time to every purpose under the heaven." God's purpose is to save people. Jesus came to seek and to save the lost. He came to help people to come to the knowledge of how God really wants people to live—a state

of mind and heart. It's not God's will that any should perish.

In God's grace and goodness tonight, He's presenting these words and this way of life so that you'll be willing to receive His grace and His gift and repent. Have your life changed, changed from this life that you sold yourself to, and be translated from the kingdom of darkness to the kingdom of God's dear Son which is the kingdom of light and truth. Whenever you have this vision of truth and this understanding, you're going to see something that is glorious.

It was the right time for Paul to preach righteousness. Every day is the right time for righteousness. God makes the time and the place convenient for everyone. Listen to me: *God makes the time and the place convenient for everyone.* If God is dealing with you here tonight, you might say, "Well, it's like Felix, it's just not convenient for me." Oh, yes, it is. It's convenient to you. Everyone conveniently does what they want to do. Did you know that? Look around. Everybody is doing what they want to do, and they're doing that because it seems so convenient for them to do it.

Some of you, especially some of you young people, may not believe this: Before these modern times we live in, people had it more difficult than they do today. People harvested hay by hand. Have you ever done that? That's a hard job, especially when the sun is beating down on you about 90 degrees, and there's no air. People fed farm animals. They plowed with horses. They shoveled manure. Do you know people cooked what the farm produced? But now they go down to the convenient store or to the shopping mall. Do you know that back in the day they washed dishes by hand? My wife has a dishwasher. She just puts them in there. It's convenient. It really is. You go into these modern kitchens and everything is there. Everything is at a finger's touch.

I said to Bro. Jet, "Bro. Jet, I need to talk to Sis. Judith." Do you know what? Conveniently, I just dialed her up. How convenient is the cell phone! Everything in our lives is convenient. We get in this mind set, this way of thinking, *I want everything convenient.* Well, to the sinner, that's what they want, too. They want everything convenient.

I'm telling you tonight, having the Word of God and accepting it is convenient, but Satan has people blind to that. We have convenient stores, convenient food, convenient banking, convenient travel, and convenient communication. During the pandemic, people worked from home. How convenient! Hygiene. As a matter of fact, right now, we have convenient little rooms where, when we're done, we just flush. Now that's convenient. We don't have to go outdoors anymore. We don't have to go out in the cold. Everything is convenient. People want everything convenient. It brings them to a place where they have expectations of everything being convenient. Even in the things and in the ways of God, sometimes they actually feel entitled. Well, if God's grace is offered to you, then He's given it to you because He loves you. He's given it to you because He wants the best for you and your soul and your way of living here and now.

Someone has said, "I long for the good old days." Well, not me. I like the convenience. I do. But people

get in a mindset of convenience and they don't want anything to disturb them. They don't. This is a challenge to us whenever we preach the gospel, because we live in a time where people just simply don't want to be disturbed. "Don't bother me, don't bother me!"

According to the news, it was said that we have some problems with our supply chain, and they're not keeping all the shelves in the stores stocked as we used to see it. Some things may not be quite convenient to get as it used to be. I was told that in the city of Long Island, California, they have a rule that whenever the ships come bringing the containers that they can't stack the containers more than two high, because if they stack the containers more than two high, then the people can't see the waters. So many of our shelves are not as supplied as they used to be, because people don't want to be inconvenienced. Well, whenever we think about preaching the Word of God, people don't want to be inconvenienced. They have a certain mindset.

Paul said, "This know also, that in the last days perilous times shall come." These are the days we are living in now. This is what Paul was describing. People are lovers of their own selves. People love themselves more than anything else. This is what is typical with sinners. People living in sin are lovers of themselves. Whenever people are in love with themselves, they don't want to be inconvenienced. They don't want to be troubled. It's a challenge for us to preach the beauties, the wonder, and the glories of God to get them to accept the precious gift of salvation and the gift of God's glorious Spirit. Paul says they are "covetous, boasters, proud, blasphemers, disobedient, unthankful, unholy, and without natural affection."

I've mentioned this before: To me, it's difficult for me to understand how a woman would want to abort her baby. That's unnatural. Look at what is happening across our nation because of the ruling the Supreme Court recently came out with. People don't want to be inconvenienced. They don't want their lifestyle changed. They don't want anything said to them in any way. Paul says they are "fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God ..." If you're here tonight and involved with the pleasures of this world, if God is dealing with you, He's trying to show you, persuade you to see a better way of life. "Having a form of godliness ..." Yes, there are a lot of religious people today that find it inconvenient to speak to them of the truth. "Ever learning, and never able to come to the knowledge of the truth." If people are unable to come to the knowledge of the truth, where's their hope? Tonight, we need to understand that God is so merciful. He offers His truth so that you might have a vision of His grace, His mercy, His love to you. The very mindset of many people today is that "I don't want to be bothered. I don't want to be inconvenienced. Just leave me alone."

In Luke 13:20-24, Jesus said, "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? [Are there very few people that are freed from

sin and free from a mindset that keeps them from accepting the truth or accepting God's grace?] And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Why? Because whenever God's grace and mercy are offered, they think *now is not that time. Now is not convenient for me. Now it actually messes up my life. It's inconvenient for me to accept God's grace and mercy.*

Many times people read the story of Jesus going to Calvary. They read the story of the crucifix, and they don't study it deep enough. Jesus did something for you and for me. The whole world should take it to heart.

I read this not long ago—

*It was a long weary road that my Savior walked,  
When He carried that cross for me.*

*It was a painful crown that He wore on His head  
When He climbed that hill called Calvary.*

At home last Sunday, Joley had a little video that she put up on our monitors there before the Sunday school class. It was a depiction of Jesus going through the mock trial. As He was standing before Caiaphas, Caiaphas was questioning Him, "You said you are the Son of God. Are you?" Jesus said, "Thou sayest." In other words, He said, "Yes, I am." Caiaphas spat in His face. Just those little words inconvenienced Caiaphas. It really troubled him. He came to the place he hated Jesus. Jesus was taken before Pontius Pilate, and he, along with others, cried out, "Crucify Him." Let me tell you something, Jesus was inconvenienced, but He went through it willingly for you and for me.

*They nailed Him to that cross He bore  
For all of my faults and my sins.*

*They beat Him and scorned Him and spat on His face,*

*As the crowd cried "Crucify Him!"*

*The agony He must have felt inside,  
Still He thought of me so lost.*

*Oh, the pain and the shame He felt on that day,  
When it should have been me on that cross.*

*The clouds turned black and the light to dark  
As His blood came streaming down.*

*That very same blood that cleansed my stained heart,*

*Grew but stronger as it fell to the ground.*

*As His precious Spirit started to leave,  
His body so bruised and so broken.*

*He lifted His head, and I can hear Him cry  
"Father, forgive them, they know not what they do."*

*I know that I can never repay*

*The debt of love that I owe,*

*To my precious Savior who suffered my cross*

*Such a long, long time ago.*

*Often I ask Him how I can repay Him  
For answering this lost sinner's plea.*

*And then I hear Him sweetly say,*

*"Just pick up your cross, and follow me."*



That's what inconveniences so many people. They don't want a cross to carry. They don't want to be troubled by having to suffer anything.

Paul reasoned with Felix righteousness. What Jesus did was righteous. It was righteous for you and for me. One day, Felix, you and I, yea, and all the world are going to stand before this righteous Judge and give an account as to whether we have accepted or rejected what Jesus did there on Calvary to save us, to free us, and to bring us to the good life. God, help us this evening.

If you're here and haven't accepted God's grace and mercy, we say to you, don't find this an inconvenience. This is the most convenient time you'll ever have from here after. This is the day when it will cost you the less it will ever cost you. It will cost you more in the future. It's going to be more difficult in the future. Today is the day of salvation. Now is the accepted time.

Tonight, grace is offered you in this gospel day of time. It's offered to you to be benefitted and blessed by it. If you're unsaved, if you need Christ in your life, God is giving you an opportunity to come and accept this glorious gift of salvation, this glorious gift of freedom. He's offering you something that is far more valuable than this feeble preacher can put into description, but if you refuse it, where are you going to go? Where else can you find hope, and will it be there for you in the future? †

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## HOLINESS

**E**VERY heart should be stirred in an effort to obtain a state of holiness in the heart since we learn from the Word of God that without holiness no man shall see the Lord. This truth is established in the reading of Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." Every person who opposes the doctrine of holiness, refusing to obtain the experience, is shutting himself out from the mercy of God and heaven as his eternal home. Some people oppose the doctrine of holiness because they do not know what it is. Some oppose it because their religious leaders have taught them it is wrong. Nevertheless, God's Word stands sure; without it no man shall see God.

The doctrine of holiness is not of late origin. Many consider it the offspring of the modern holiness religious movements, but such is far from the truth. Holiness has its origin in God, and He planned that His people should be holy even as He is holy. We establish this truth by the reading of Ephesians 1:4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." God established holiness before He created the earth, and to this standard of holiness must all men come if they are to live eternally with God in heaven, which is His throne.

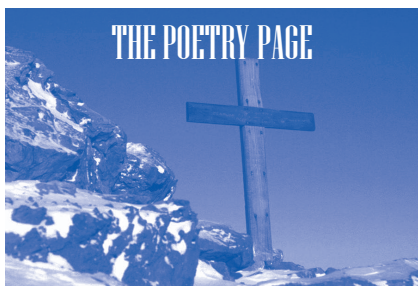
"What is holiness?" is a question that may be raised. Holiness is a state of sinlessness. Our God is a God of holiness, or a God without sin. Our Christ is a Christ of holiness; He is without sin. Heaven is a holy place; there is no sin there. All who go to heaven must be holy

or without sin. A holy man is one who does not lie, he does not steal, he does not bear false witness, he loves God with all of his heart, and he loves his neighbor as himself; in fact, he does not break any of the laws of God. He who does not break any of the laws of God is a holy man. Is there anything wrong with a man or woman having these various good characteristics? You say, "No, they are desirable, and this world would be a far better world if all men did not break the laws of God." If you agree to this, you then agree that holiness is a desirable quality of character for all men. To this end we should strive, the obtaining of holiness as a personal experience. The experience of holiness cannot be obtained by education, it cannot be inherited (we inherit the quality of unholiness), it cannot be bought with money, we cannot grow into it, neither can we get it by good works nor by training. Holiness is realized in the souls of men by the new birth. It was purchased for us by the death of Christ on the cross, for no man can live a holy life within himself. It is Christ abiding in our hearts who gives us the strength to live a holy life or a life without sin.

There is no middle ground between holiness and unholiness. A man is either holy or unholy. In simple words, he either has sin in his life or he does not. He has either broken God's law or he has not broken it. Any man who rejects the doctrine of holiness puts himself in the class of the unholy, and let us see what kind of people they are. II Timothy 3:1-5, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, UNHOLY, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." Will a man who has respect for himself and his family choose the company of people who have the above sinful characteristics? Not if he is wise. We also read in I Timothy 1:9 that the law was not made for the righteous man, but for the unholy. Is it not wonderful that Christ has made it possible for men to live a righteous life, which is a holy life, a life where the penalty of the law of God cannot touch us? Dear Friend, if you are marred by sin, you are under the condemnation of the law, you are guilty before God, for you have broken His law.

This message is trying to lead you into the pure light of God's holy truth. God has spoken through His Word, "Without holiness, no man shall see the Lord." He will not change His mind, for His Word shall still be standing after this earth is gone. There is only one wise course to follow and that is to examine the Word of God and prove whether these things be true. When you find them to be true, accept them into your own heart, for the Word of God is quick, and powerful, and sharper than any two-edged sword (Hebrews 4:12). If you accept the Word of God into your heart (not just your mind), it will change your life from a state of unholiness to a state of holiness. Do this, Dear Friend, then you shall be pure in heart and shall see God.

—Reprinted †



## **WHO SEEKS FOR GOLD**

**Rolla D. Schultz**

Who seeks for gold will only find  
That he has sought for dross;  
How sad that mind could be so blind  
As not to see this loss!  
Who gives his life for gilded ash—  
And man has only one—  
Has sacrificed his all for trash  
And dead oblivion.

Would'st thou abundant riches hold  
Of faith, trust, hope and love,  
And peace within your heart enfold,  
The gift of heaven above?  
Would'st thou a very rich pearl have,  
Good comrades, tried and true?  
Then seek the highest gift of God—  
The love of Christ in you.

## **I DO NOT KNOW**

**Lucena C. Byrum**

I do not know how God answers prayer,  
Nor how the lily blooms so fair,  
Nor how the snowflakes crystallize  
To drop their blankets from the skies,  
Nor how the pearly dewdrops round  
Can form from moisture in the ground;  
But this I know: God does hear prayer.  
He heals the wounds of sorrow's care,  
He plants His love where hate has been,  
He pardons multitudes of sin,  
He purges scarlet hearts of woe  
Cleansed purer than the driven snow;  
His diamond dewdrops flash and shine  
Like costly jewels on tree and vine;  
He knows the secrets of His laws,  
Of each effect, He knows the cause.  
The mystery of His will and ways  
Is but concealed for future days;  
He knows my need before I call;  
I need not know—He knows it all.

## **LIFE IS NOT A BED OF ROSES**

**H. C. Simmons**

Life is not a bed of roses,  
No one yet has found it so;  
This is just a good reminder,  
'Cause the truth of it you know.

Life is likened to some people;  
Some are rough and others smooth,  
And the first words pierce like daggers  
While the others cheer and soothe.

Life is also like a garden  
Which gives forth some lovely seeds,  
And in spite of best attention  
It brings out much hurtful weeds.

Go and look into a garden  
And you'll prove my saying true;  
Therefore, friends, don't get too angry  
If some folks do not love you.

Life is not a bed of roses,  
We have heard this o'er and o'er;  
Which of you would dare to doubt it?  
This is true of rich and poor.

Don't begrudge one in a chariot,  
Never once speak ill of him;  
He may not indeed be happy,  
He may have much strife within.

Life has many disappointments,  
Some of them are hard to bear,  
If you put your trust in Jesus,  
He will comfort and will cheer.

## **MY FRIEND**

**Julia Ann Janney**

Oh, what a wonderful person,  
This Christ I've learned to know!  
He walks each day here beside me  
Where'er I needs must go.  
It may be in deep shadows;  
But then, whate'er betide,  
He never leaves or forsakes me,  
Stays closely by my side. †

**WHAT A FRIEND WE HAVE IN JESUS,  
ALL OUR SINS AND GRIEFS TO BEAR!**



# THE CHILDREN'S CORNER



## CLOUD PICTURES

A Bible Lesson by Sis. Rebecca Bland

"My mom says I can stay and play in your yard for half an hour until supper is ready," said my friend Penny.\* "I don't have to go back home until she calls me."

"Good!" I exclaimed. Penny and I were both second graders at the same school, and she lived just down the road from me.

"I brought us a snack," Penny continued. She opened a small bag and pulled out two slices of bread. My mouth began to water. This wasn't just any bread. It was soft, store-bought bread. The only bread we ever had at our house was homemade. It was soft when it was first baked, but in a day or two, it became dry and crumbly.

Penny and I sat down in the grass to eat our bread.

"Eating this bread makes me thirsty," said Penny after a few moments.

"I know," I agreed. "We could go into the house and get something to drink." I looked up at the sky. "Too bad all that blue sky isn't water," I said.

"We could ride around on the clouds and drink all the water we wanted," said Penny.

Fascinated by our own imaginations, we lay back in the grass and looked up at the blue sky above us. Puffy white clouds moved lazily as soft breezes drove them gently along.

"Look at that cloud over there," I said, pointing. "It looks just like an elephant! See its trunk?"

Penny's eyes followed my pointing finger. "Yes!" she said excitedly. "I see it! And there's a little dog standing on its hind legs, right behind the elephant." By the time I recognized the little dog, the elephant's trunk had turned to a thin wisp and blown away. Without its trunk, the elephant was just a cloud again.

Penny and I lay in the grass for a while longer, looking up at the sky and making cloud pictures. None of the pictures lasted for very long, because the wind was always there to blow the clouds into new and different shapes.

Suddenly, just above us and high in the sky, I saw a terrifying picture. A large cloud had shifted itself into a menacing shape. "Look!" I said to Penny, my finger pointing straight at the cloud. "There's a monster! See him?"

"Where?" asked Penny.

"There!" I said, pointing again. "He's crouched down, and he's looking toward your house!" My finger shook as I continued to point. "He has a long nose, and his mouth is wide open!"

"I see him!" Penny said with a shudder. "He's big, and ugly, and scary!"

As we watched in horror, the monster's mouth widened.

"What if he comes down here and gets us!" I whispered.

Penny and I sat up and looked at each other, our eyes wide with fear.

"I'm going to the house!" I said. Penny and I jumped up at the same time and ran for the back porch.

My mother was standing in front of the kitchen stove fixing supper when Penny and I burst in. She looked up, startled, as the screen door slammed shut behind us.

"What in this wide world is going on?" asked my mother. "Is something after you?"

Penny and I looked at each other. We were old enough to know that the monster we had seen was just a cloud, and yet our imaginations had made it so real that we were running from it.

"We thought we saw a monster in the sky," I said.

"The very idea!" my mother exclaimed. "Big girls like you! You'll have your little sisters scared to death!"

Sure enough, my little sisters, Twila and Wilma, who were sitting on the couch under the window, stared wide-eyed at the mention of monsters in the sky.

Penny and I turned sheepishly and went back outside, embarrassed by the way we had scared ourselves over a cloud picture.

In the years since that time, I have seen countless other cloud pictures. The pictures never frighten me; instead, they allow my mind to be creative as I enjoy the ever changing landscape of the sky.

I know that the pictures I see are not real. Clouds are not solid objects, and they could never support your weight. Clouds are made of miniature water droplets or ice crystals. Airplanes fly right through them, just like you can walk through fog here on the ground.

The Bible often speaks about "vanity"—something that is worthless and useless. "Vanity" reminds me of a big cloud that looks like a monster, or a ship, or an elephant. But in reality, you could put your hand right through it. It is not at all what it seems to be.

This month's wise saying comes from Proverbs 22:8a, which says, "He that soweth iniquity shall reap vanity." Someone who "sows iniquity" is planting sinful seeds. Sinful seeds never grow up to be anything useful. They yield nothing but pain, guilt, and regret.

People are tempted to plant sinful seeds because they think those seeds will yield pleasure and happiness. But those pleasures are fleeting. They fade away as quickly as a changing cloud picture.

If we plant righteous seeds, we will reap a reward in heaven that will never fade away. Are you wondering how you can plant righteous seeds? You can plant righteous seeds by honoring your parents, being kind to others, and obeying God. Those seeds will grow up into a beautiful life that is solid and real.

\*not her real name

## Activity

Here are some more Bible verses about **vanity**. See if you can match the ending of each verse with its beginning.

- |                                             |                                                |
|---------------------------------------------|------------------------------------------------|
| 1. Remove far from me                       | a. his days are as a shadow that passeth away. |
| 2. Turn away mine eyes                      | b. <b>vanity</b> and lies.                     |
| 3. Man is like to <b>vanity</b> :           | c. neither will the Almighty regard it.        |
| 4. Surely God will not hear <b>vanity</b> , | d. that they are <b>vanity</b> .               |
| 5. The Lord knoweth the thoughts of man     | e. from beholding <b>vanity</b> .              |

HINT: The answers to the activity above can be found in the following scripture locations:

Proverbs 30:8; Psalm 119:37; Psalm 144:4; Job 35:13; Psalm 94:11.

## Answers to Last Month's Activity

1. The fear of the Lord (Job 28:28)
2. The mouth of the righteous (Psalm 37:30)
3. Preaching and teaching (Colossians 1:28)
4. The word of Christ (Colossians 3:16) †

## THE TRUE GRACE OF GOD

Radio Message by  
Bro. Greg Tyler



**T**HE TIME has come to enter into the Word of God. I would like to call your attention to I Peter, chapter 5, beginning with verse 10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." I'd like to emphasize this thought Peter has mentioned: "The True Grace of God."

It is only through the grace of God that any man can be saved. But I wonder, how many people have an understanding of what the true grace of God is, and what the true grace of God will do for them.

First of all, we are not saved by our own works, but we are saved through grace. We are told that grace is the unmerited favor of God. In Ephesians, chapter 2, verses 8-10, we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are

his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So we see that we cannot work our way into God's favor. We cannot through good deeds gain favor with God. It is through grace. It is the gift of God. When we meet Bible conditions and repent with godly sorrow, asking God to forgive us of our iniquities for Christ's sake, then He has promised to wipe our slate clean and give us salvation. It is the gift of God, Beloved, but the grace of God does not stop there.

The grace of God gives no man a license to commit sin and iniquity. Some people like to use the term "a sinner saved by grace. I'm a sinner, but I'm saved by grace." Listen, Beloved, if you're saved, then you are no longer in the pathway of sin. The grace of God saved you, and the Bible speaks of a translation. The Bible speaks about being born again. The Bible speaks of old things being passed away, and all things becoming new. The Bible speaks of that translation: out of the power of darkness and into the kingdom of God's dear Son. If there has not been no change in your life, you have not received the grace of God.

You might have joined a church, you might have turned over a new leaf, but if you don't have the power of God living and reigning in your life, giving you victory over temptation and sin, then the true grace of God has not been manifested in you. I know we have a lot of religious teachers who drill into their people, week after week, you have to sin more or less every day in word, deed, and thought. You can't help yourself, and even though you're saved, you're still going to sin but the blood of Christ will cover all your sins. Beloved, that is not a true understanding of the Word of God. That is not the true grace of God.

In Romans, chapter 6, beginning with verse 1, we read: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Dear Ones, I want you to believe the Word of God. Shall we continue in sin after we receive the grace of God just so we can say that grace is abounding? The Bible tells us, "Under no circumstances." The true grace of God will enable an individual to be delivered from the power of sin. You will not walk in sin any longer, but rather, you will walk in newness of life. I know that some people, in face of the what the Bible says, in face of what Jesus taught, in face of what the apostles taught will still cling to their man-made doctrines and creeds. Do not be deceived, Dear Ones.

Let's look into Jude, verse 4, where it says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Some men like to use the term "grace of God" as a cloak for their sin, and they will teach people to do the same, but this broadcast will not deliver such a message as that. We believe in the true grace of God.



The true grace of God teaches us something. In Titus 2:11, 12, we read: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." What are you going to do with that scripture? You must believe it. The true grace of God—that true grace of God that Peter wrote of—"wherein we stand." That same grace of God teaches everyone that we must deny ungodliness and worldly lusts. If we're going to carry the banner of Christianity, we must walk even as Christ walked. We must keep our lives clean. We must not be defiled by the ungodliness of the surrounding world we're living in.

We are living in perilous times. We're living in a time and age when sin is abounding on every hand, but the Bible tells us, "But where sin abounded, grace did much more abound." Do not be deceived, Dear Listener. I want you to know Christ in reality. I want you to receive the true grace of God. I want you to be delivered out of the evil of this ungodly world and to know the joy of salvation.

In Hebrews, chapter 12, verses 28, 29, we read: "Wherefore we receiving a kingdom which cannot be moved [the kingdom of God; We are told that the kingdom of God is not meat and drink, but peace and joy in the Holy Ghost.], let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Do not trifle with God. We want you to accept the gospel and be saved and yield your members unto righteousness. The reason so many church members commit sins every day is because they yield their members to unrighteousness. But the true grace of God will enable any individual to yield his members as instruments unto righteousness. The true grace of God will enable us to do as the Hebrew writer says, "Serve God acceptably with reverence and godly fear." Yes, Dear Listener, it can be done. You can live a life godly and righteously in this present world. You can overcome every temptation of the enemy, for greater is He that is in us, than he that is in the world.

Thank God that we have a positive message. The Bible teaches a positive message. There is a difference between a sinner and a Christian. If you're saved, by the grace of God, that same grace of God will enable you to live a reverent life, a life acceptable in His sight, a life with godly fear, and when the last day comes you will be able to hear, by the grace of God, "Well done, thou good and faithful servant." †

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## GROWTH IN GRACE AFTER SANCTIFICATION

By the late C. E. Byers

**M**ANY THEORIES prevail today about sanctification as to how and when a man shall come into possession of the experience, and the effect it produces in the soul and life of mankind. Some teach that we come into the experience at the hour of death, just when the soul is leaving the body and departing

for the spirit world. Others teach that we receive the experience at the time of conversion. Others teach that it is a second work of grace subsequent to conversion. Some believe that the experience of sanctification is attained by growth, that it is an experience reached by self-denial, self-development, and suppression of the depraved nature.

Regardless of the conflicting theories of men, the Bible teaches sanctification to be an experience that men can attain through the grace of the Lord Jesus Christ, now, in this life.

It is the will of God that His children come into the possession of this experience, for Paul wrote to the church at Thessalonica, saying, "This is the will of God, even your sanctification" (I Thessalonians 4:3).

Just before Jesus went to the cross to die for a lost world He prayed for His disciples thus: "Holy Father, keep through thine own name those whom thou hast given me ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth ... And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:11-19).

The writer of the Hebrew letter said, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Again in Hebrews 10:12-14 the writer said, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ... For by one offering he hath perfected for ever them that are sanctified."

Paul addresses the Church of God at Corinth thus: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Corinthians 1:2). These words of Paul to the saints at Corinth were written in the present tense. Sanctification with them was not something for them to attain in the future not to grow into but actually to be possessed.

Jude opens his epistle with these words, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." These words are also in the present tense, denoting that the persons to whom Jude wrote were then the possessors of the experience of sanctification.

When Christ offered Himself on the cross, He not only made possible our justification wherein we are washed from our sins in His blood but He made it possible that the eternal Spirit of God might sanctify us also by the baptism of the Holy Ghost, purging our hearts from the evil nature.

The Scriptures definitely teach that sanctification is a second work of grace wrought in the heart following the new birth or the regeneration. In Matthew 19:27, Peter asked Jesus the question, "We have forsaken all, and followed thee; what shall we have therefore?" Jesus answered and said, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judg-

ing the twelve tribes of Israel.” Jesus here acknowledges that the disciples had followed him in regeneration. This was conversion; this produced the new birth. This was justification unto spiritual life.

The disciples, however, did not receive the baptism of the Holy Ghost until on Pentecost, which followed Christ’s crucifixion and ascension (Acts 2:1-4).

Philip went from Jerusalem to Samaria and preached to the people of that city. Seeing the miracles and signs that Philip did by the power of the Holy Ghost, many believed on the Lord Jesus Christ and were baptized, both men and women (8:12-15). When the news reached Jerusalem that a great revival had broken out at Samaria under the preaching of Philip, the apostles at Jerusalem sent Peter and John to help Philip. And when these brethren came to Samaria, they laid their hands on the new converts who had been saved, and they received the Holy Ghost, who is the Sanctifier (Romans 15:16).

When Peter answered the call to preach the Word of God to the household of Cornelius, he went. And while he was preaching, the Holy Ghost fell upon all the believers present. It was impossible for these people to receive the Holy Ghost without receiving the experience of sanctification, for Paul said “that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”

The disciples at Pentecost received the baptism of the Holy Ghost suddenly, instantaneously, as did the twelve disciples whom Paul met in the upper coast of Ephesus (Acts 19:1-7), the believers in the household of Cornelius (10:44-48), and those at Samaria.

Surely these scriptures teach that the experience of sanctification is not attained by growth but instantaneously, by the baptism or outpouring of the Holy Ghost. While the experience of sanctification is not attained by growth, yet there is a development of the soul after one has been sanctified by the Holy Ghost. Growth never changes the nature of anything. Growth develops, enlarges, and increases that which already exists. Kind always produces the same kind. The law of kind was fixed at creation by the hand of God. “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.”

One can never cross species and get a different kind of anything. The botanist may cross the different kinds of iris and get a different species of iris but never a different kind of flower. He cannot produce a rose from any kind of iris. Growth can produce only more of the same kind.

So it is spiritually. An unsanctified man cannot grow into a sanctified man. Neither can a sinner grow into a saint. A sinner can grow and develop into a greater sinner, and the unsanctified man may grow and develop his unsanctified nature into a more unholy nature; but if ever an unsanctified man becomes sanctified, that must be accomplished by the baptism of the Holy Ghost, who is the Sanctifier.

Once a man is sanctified by the Holy Ghost, having then received a new nature (II Peter 1:4), he may grow in the grace and knowledge of our Lord and Savior Jesus Christ, and become more and more like Him who did no sin.

Just as the human body grows and is developed by the thing which it feeds upon, so it is with us spiritually. Peter instructs us as new born babes (spiritually) to desire the sincere milk of the Word, that we may grow thereby. Just as the body must have food for its development, so the soul of man must have spiritual food.

The child that is born into this world healthy and normal craves natural food. The soul that is born of the Spirit of God will in like manner crave the Word of God. What bread is to the body, the Word of God is to the soul. The reason why many newborn babes in Christ do not grow and develop spiritually is because they do not feed upon the proper food spiritually.

No sanctified soul can live, grow, and develop while he feeds upon unholy literature, worldly amusements, and the lusts of the flesh. Paul said in Romans 8:13, “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” † —Reprinted from September 1995 issue

## JESUS MAKES THE DIFFERENCE

Radio Message  
by Bro. Mick Akers



**I** HAVE SOME thoughts on a very simple statement. It may seem quite plain, but when you sit and think about it, it is a statement that deserves quite a bit of thought; and that is, “Jesus Makes the Difference.”

Many people today profess Christ. We see it throughout our nation. We see people going after the world, yet they have the name of Christ in their mouths, so to speak. We hear of rock bands that play Christian music. We see young people dressing like the world and going with the way of the world and saying they’re Christians, but yet there’s no difference, except for the very statement saying they’re Christians. I talk to some people who don’t profess to be saved, and they find this very confusing. One of the things that I say and witness to them is that Jesus does make a difference. I don’t think it should be confusing to people. I believe Christians should be different from the unsaved.

I believe that there are two types of people in this world: the *unsaved* and the *saved* which are the carnally minded and the spiritually minded. We read in Romans 8:5, 6, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.” So here we have those two types of people named the *carnal* and the *spiritual*. They have different traits. Each one has different traits, I believe, that put them under this category.



The carnally minded are those that have the things of the world in their hearts and in their minds. They go after the things of the world. Those are the things that are important to them. We see them going out and living like the world and following the things of the world. Many who are doing those things are professing to be Christians.

On the other hand, we have a different category: the *spiritual*. I believe that Christians are spiritual people. Those who profess the name of Jesus should be spiritual. I think the Bible makes this very plain. These are people who are concerned with their spiritual well-being. These are people who are concerned for the spiritual well-being of others. These are those who have an appetite. They hunger and thirst for righteousness. They want to know more of God. They want to have more of God in their lives. We all should be spiritually minded who profess Jesus as our Savior.

Those who are spiritual no longer follow after the things of the world. Those things are passed away. Jesus has made a difference in our lives. We are transformed, so to speak, from the dead to the living. We were dead in our sins and trespasses, but now we have spiritual life. We now have fellowship with Jesus. He comes into our hearts. He rids out the things that shouldn't be there. Anything in the heart such as, lying, gossiping, jealousy, envying, self, or anything else that shouldn't be there, Jesus comes in and cleans those things out of our hearts and makes us into a spiritual being. He gives us His joy and His peace in our hearts. We no longer are following after those things I mentioned.

Paul tells us in I Corinthians that the kingdom of God is not in word but in power. It's not just something to profess the name of Christ. It's not just enough to say, "Yes, I am a Christian." In our country, it almost seems popular to be a Christian. We see people wearing crosses and some other things, but it's more than that. It's more than just saying, "I am a Christian." It's more than just going to church on Sundays. It's more than just saying to a friend or to another individual that you're a Christian. There is a spiritual change.

The carnal and the spiritual mind end in different paths. Those of us who are spiritually minded believe and know that we're going to heaven. We have life. Our road ends in life, but those who are carnally minded have their end in a path of destruction. I think that it is one of the saddest things. Many people who say that they are spiritually minded and believe that they are Christians are actually on the road to destruction. There's no change in them. They haven't found out that Christ makes a difference.

I know that Christ has made a difference in my life. I was once a sinner. I know that I was a sinner, but then I came to a service and God dealt with my heart. I went to the altar and asked God to forgive me of my sins and to make me into what He would have me to be. There, at that altar, Christ began to make a difference in my life. He cleaned out my heart. I knew that I was forgiven of my sins, and there He also gave me power to live above sin in this life path. He gives us power. Yes, the kingdom of God is a kingdom of power. It's not just a lip profession, but we have power through

Jesus' name. We have power in the difference that He gives us. He makes a complete difference in our lives.

This life that Jesus has given me has made a complete difference in my life. Every aspect has changed. I'm no longer going after the things of the world. I want to see spiritual growth in my life. I want to see spiritual growth in your life. I want you to realize what God can do for you. He can make a difference.

Those who say that they are sinning Christians have such an error for thought. It is so wrong for people to say that they are both carnally minded and spiritually minded at the same time when the Bible completely discerns the two. There's no difference between the two is a terrible thing to say. Jesus separates those two. Those who accept Jesus and live to all they know to His glory are spiritually minded, but those who don't really care what others think or what Jesus would have them to do are carnally minded. Jesus separates those two. Jesus makes the difference.

I hope these thoughts have been a blessing to you. I hope that you will allow Jesus to make a difference in your life. I do pray that this broadcast in some way will touch the heart of an individual.

God bless you. †

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## RADIO LOG

### *The Way of Truth Broadcast*

**Alvin A. Craig, Radio Minister**

(Aired on Sundays unless otherwise noted.)

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

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

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

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

**North Carolina**, Mooresville, WHIP 1350, 6:00 A.M.

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

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

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

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

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

**Virginia**, Roanoke, WKBA 1550

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

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

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

### SHORTWAVE

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

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

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

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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**

## **REVIVAL SERVICES**

**HAGERSTOWN, MARYLAND**  
**October 28-30, 2022, Lord willing**  
**Bro. Duane Jeffries, Evangelist**  
**Bro. Greg Tyler, Pastor**

## **RADIO STATION VIA THE INTERNET**

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 [wayoftruth.org](http://wayoftruth.org) and clicking on: **Way of Truth Internet Radio**

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