

The Way of Truth

Vol. 81

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

No. 3

**First,
He suffered for our sins**

Then He rose from the dead!

April 2023

THE ORDINANCE OF FEET WASHING

RARELY PRACTICED TODAY, our Lord Jesus Christ instituted the ordinance of feet washing in conjunction with the Lord's Supper in the upper room not long before He was betrayed. It is an observance of deep meaning to those who take part. It signifies the lesson of humility and brotherly love that Jesus emphasized in His ministry. Those who neglect to observe feet washing miss out on the wonderful blessing of following the example of our Lord.

Let us look closely at the scriptural description in St. John 13:1-17, *"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (2) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; (3) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; (4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself. (5) After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (6) Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? (7) Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. (8) Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. (9) Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. (10) Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. (11) For he knew who should betray him; therefore said he, Ye are not all clean. (12) So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? (13) Ye call me Master and Lord: and ye say well; for so I am. (14) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. (15) For I have given you an example, that ye should do as I have done to you. (16) Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. (17) If ye know these things, happy are ye if ye do them."*

This was not the old eastern custom of people washing their own feet as they enter a house—as some would have us believe. Jesus said in verse 7, "What I do now, Peter, you don't know." Peter would have known if Jesus was carrying on some custom. This was something new to be observed hereafter! Jesus knows that it takes humility to bow down before a brother and wash his feet. By setting the example, He placed the observance of the ordinance of feet washing to reiterate the importance of humility. He says in verses 13-15 of our text, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have

done to you." The word *ought* in verse 14 implies "duty"—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

For instance, in Hebrews 2:1 *ought* does not mean optional—"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." I John 2:6 says, "He that saith he abideth in him ought himself also so to walk, even as he walked." Again, not optional. In I John 4:11 there is a sense of obligation or duty implied: "Beloved, if God so loved us, we ought also to love one another."

The word *should* also implies "obligation" as in John 13:15, "For I have given you an example, that ye should do as I have done to you." Though it may be inconvenient or unpopular, we have an obligation to observe feet washing, as well as the Lord's Supper.

The observance of feet washing teaches us the very important lesson of humility. Jesus Christ, the King of kings, was humble enough to bow down and wash the disciples' feet, so must each child of God follow His example. Peter resisted and the Lord made it a test of fellowship. Jesus answered him, "If I wash thee not, thou hast no part with me," to which Peter responded "not my feet only, but also my hands and my head." He was all in! But the lesson of humility taught was not limited to the upper room—it was to be observed until the end of time!

The New Testament church practiced feet washing. I Timothy 5:9, 10, "Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

The ordinances must be kept: baptism, the Lord's Supper and feet washing. As Paul said in I Corinthians 11:2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Since water baptism is only required once after conversion (unless the person backslides and returns to public sin), the "ordinances" to be observed periodically as reminders are obviously the Lord's Supper and feet washing. To maintain value, these should not be observed every week, lest they become a matter of form. Locally, we observe the ordinances annually the week preceding Easter. The Bible doesn't say how often the ordinances should be observed.

Of course, all things are to be done decently and in order, so men should wash the feet of brothers and in a separate room women should wash the feet of sisters, each saint having his/her feet washed by someone and in turn, washing the feet of another, if possible.

Jesus concludes His discourse by saying, "If ye know these things, happy are ye if ye do them." The ordinance of feet washing breeds fellowship, unity, and humility, and we are happy if we do it. †

ABOUT THE COVER

Our cover is a reminder that the crucifixion and the resurrection are closely tied together, and both are essential events that purchased our salvation. To understand the gospel message, each has its place in our redemption, and without either the message is incomplete.

THE WAY OF TRUTH

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

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BIBLE LESSON OF THE MONTH

GEMS FROM THE BOOK OF ROMANS

BELIEVING IN THE RESURRECTION

Scriptures: Romans 10:9; 8:11, 34; Matthew 28:1-10; Revelation 1:18.

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Matthew 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Memory Verse: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Romans 10:9.

Aim: To show the necessity of believing in Jesus' resurrection.

INTRODUCTION



GREAT MIRACLE indeed was performed when the Lord Jesus Christ was raised from the dead. The forces of nature were laid aside, and in defiance of all natural laws, the body of Christ again was filled with life. The natural mind does not accept this, for it defies analysis. Many accept the story as an allegory and never experience any change in their hearts,

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but he who really accepts it in his heart is going to be a changed man. It is the desire of every human being to want to live and live well. This desire has been planted in the heart and life by God. Then to be resurrected from the dead, to dwell in an eternally young body, should be of the greatest interest to every living soul.

MEDITATIONS

FAITH IN JESUS' RESURRECTION ESSENTIAL—Romans 10:9—If thou shalt confess—To be saved, it is absolutely necessary for one to believe that Jesus rose from the dead. If one denies the resurrection of Jesus, he denies the deity of the Son of God. I Corinthians 15:17 says, "And if Christ be not raised, your faith is vain; ye are yet in your sins."

ON WHAT CONDITIONS ARE WE RAISED TO ETERNAL LIFE?—Romans 8:11—If the Spirit of him that raised up Jesus—All will be raised, but not all to eternal life! Some will be raised to eternal death. To live eternally we must have a born-again experience and then walk in the light, and be faithful to the end. Those who die in the Lord are sure to be resurrected to eternal life. The resurrection of Jesus Christ gives the Christian this assurance.

AT THE RIGHT HAND OF GOD—Romans 8:34—Jesus is now seated at the Father's right hand to make intercession for the saints. This is the foundation of the Christian faith. Christ Jesus not only died for our sins, He was resurrected the third day, then after revealing Himself to His disciples ascended into heaven. Believe it!

OUR RISEN LORD—Matthew 28:1—Came Mary—The sabbath ended at sundown, so it was early the first day of the week, when the two Mary's made their way to see the sepulchre. Their purpose in coming was to anoint the body for burial. **Verses 2, 3—Great earthquake—**We are not told just what time this earthquake took place, but it seems to have been caused by the coming of the angel, when he came to roll back the stone opening the sepulchre. His appearance leaves no room for doubt as to his being an angel. **Verse 4—Became as dead men—**It was the manifestation of the great power of God in the presence of weak flesh that made the keepers of the tomb tremble. If man could realize it, the great power of God continually surrounds us. His presence is not realized only because God does not see fit to manifest Himself. **Verse 6—He is risen—**He who had submitted Himself fully to sinful men until they had done everything in their power to destroy Him and His influence, even nailing Him to a cross and leaving Him to die, after lying in the tomb for three days was suddenly restored to life beyond the reach of the sin-laden hands of devils and men! Blood flowed through His veins again, and He ate fish fresh off the coals! He walked with the disciples! He talked with them! **Verse 7—Go quickly—**Great news that was indeed, and they could not or would not want to keep it secret! It should be told to all, quickly—the much-desired victory had been won; the devil, the arch-enemy of God and man, was defeated! We should tell the same story with as much enthusiasm today. It means just as much as it did to the women who first visited the empty tomb. **Verse 8—With fear and great joy—**The majesty

of the angel, coupled with the glory of God that surrounded them, greatly awed the women, but the message from heaven which He gave to them was a source of unequalled joy. The message that Christ has been raised from the dead is just as important today as it was then; it is just as vital in the Christian religion now as it ever was. Why did Christ die? So that you and I might live! **Verses 9, 10—Jesus met with them—**Running at high speed, thrilled with the message of the angel, the women were suddenly confronted with the Master Himself, which further augmented their great joy. In humility and true adoration they fell at His feet, which is the proper place for every child of God. This thoroughly confirmed the report of the angel that the Lord had been raised from the dead.

Revelation 1:18—I am he that liveth and was dead—This testimony of the resurrection of Jesus Christ was given by Christ Jesus Himself (who cannot lie) after His ascension. How this scripture should grip our hearts! Jesus Christ holds the keys to hell and death! But even so, He will never send anyone there unless he (the person) chooses to go there. Choose the holy, lowly way of Christ and live!

CONCLUSION

At this season of the year when all nature is again being resurrected to life and there is hope in the air of a new season with all of its blessings of a new crop and beauty of flowers, the warmth of the spring breezes and gentle showers, there should be a stir in the human breast anticipating the resurrection of the last day.

FOR YOUR CONSIDERATION

1. Why was it that the women who came to the tomb did not understand that Jesus was to be resurrected on the third day?
2. What was the cause of their great joy when the angel told them that the Lord had risen?
3. Should we be as eager to carry the gospel message of the resurrection as those women were?
4. What is our hope of the resurrection?
5. What will happen to the body that we now have, at the judgment?
6. Can someone deny the resurrection of Jesus and be saved? †

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. We have a six-year series of lessons. Each quarter we print quarterlies for Adults and Young People, Intermediates and Juniors. The next quarter begins in April and is entitled, "Gems from the Book of Romans." Write or call and order your sample today.

"I GAVE MY LIFE FOR THEE"

Message by Bro. Greg Tyler, delivered 04/19/15



LET US TURN in our Bibles to Isaiah, chapter 53: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

We read Isaiah 53 as a background to our message. About a month ago, I was asked to lead a prayer meeting, and very briefly I used a certain line of thought. I would like to elaborate on that thought, so tonight I will elaborate on the thought of, "Four Questions," based on the hymn, "I Gave My Life for Thee." It was written by Frances Havergal.

Frances Havergal lived in the 1800s. She was a woman of God. You can tell from the words of the hymn that she had some depth about her. She was born December 14, 1836, and died in South Wales on June 3, 1879, at the age of 42 years and 6 months. She was bright, full of life and vivacity, and very precocious. At the age of seven, she wrote verses.

Soon after, she became a linguist, and she acquired a mastery of French, German, and Italian, and also of Latin, Greek, and Hebrew. Of the last two: that she

might better understand the Bible.

Frances Havergal's conversion was thorough, and as is generally the case, her family influenced her theology. As a child, she felt herself a sinner, and this feeling was intensified at her mother's death, which occurred when Frances was only 11 years old. At 14, Diana, her roommate at school, found peace and cried out to her friend, "Oh Fanny, dearest Fanny, the blessing has come to me at last. Jesus has forgiven me, I know. He is my Savior, and I am so happy! He's such a Savior I never imagined, so good, so loving. Only come to Him and He will receive you." Thus encouraged and exhorted, Frances sought the Savior till she finally could trust in Him, and that surrender brought assurance that her sins were forgiven. In successive stages of her life, this assurance deepened. Her deep sacred experience is found in the expression of a stanza that she wrote on July 17, 1854, entitled, "Thine Forever"—

*Oh! "Thine forever," what a blessed thing
To be forever His who died for me!
My Savior, all my life thy praise I'll sing,
Nor cease my song throughout eternity.*

Often then she renewed her pledges, as in the following stanza, written just two years before her death—

*Only for Jesus, Lord, keep it ever,
Sealed on the heart and engraved on my life;
Pulse of all gladness and nerve of endeavor,
Secret of rest and the strength of our strife.*

Frances died of peritonitis at Wales at the age of 42 years and 6 months. She was a very young woman when she died, but she wrote several poems and hymns.

This hymn, "I Gave My Life for Thee" that we're speaking of tonight was the first hymn that she wrote. In this hymn, we'll find four questions that I want us to consider. As we consider these four questions, it's not with any condemnation or belittling that I bring them to our attention, but it's with the hope that it will give us inspiration and challenge as we consider the depth of these four questions.

The first question is found in the first stanza: *What hast thou giv'n for Me?* This is Jesus speaking. Before we consider this question, let us consider what Jesus has given for us, as the stanza says—

*I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou giv'n for Me?*

Jesus Christ gave His own life for us. He gave the ultimate sacrifice. He could give no more than what He gave. He gave His all, not for Himself, but He shed His precious blood so that we could be saved from our sins, so we could be ransomed from the fall, and that we could be raised up from the state of spiritual death to spiritual life. Jesus paid it all, all to Him I owe.

Speaking for Jesus, the writer asked the question: *What hast thou giv'n for Me?* A fair question, is it not? Jesus gave His own life. He shed His precious blood, and He asks so little from us. It's a wonder that we even have the opportunity of giving Him anything that He would accept. But there are some things that we as human beings can give to Him in response to His great gift to us.

The Hebrew writer said, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." So what I'm talking about and what the hymn writer was talking about does not deal with just a select few but the entire family of man, for Jesus gave His life for every single individual on the face of the earth. Jesus asked the question, "Since I gave My life for thee, What hast thou giv'n for Me?"

What can we give? We can give Christ our heart. We can give Him our love and devotion. He does not steal it from us, He does not take it from us, but He will accept it if we will give it to Him. The great commandment is, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and Him only shalt thou serve." It's only fair, it's only decent, it's only honorable for every human being to give unto Him, Jesus Christ, his life, love, and devotion. How can we give any less? How can a human being turn down this great love of God, this great sacrifice of the Son of God? We ought to give Him our supreme love and devotion. Should we not? Are we doing that tonight? Are we giving Him our best? Are we serving Him with all our heart and soul and mind and strength?

We ought to give Christ all of our talents and abilities. What few abilities we have belong to Him. We have them because He has given them to us. It's only fair and right for Him to desire that we give Him back that which He has given to us. He's able to multiply it as He multiplied the bread and the fishes for the multitude. He's able to multiply our few little talents and abilities and make them fruitful for the kingdom of God. "I gave, I gave My life for thee, What hast thou giv'n for Me?" A fair question.

We are to give Christ praise and adoration. I believe as a people we're too quiet. I believe we have the greatest thing there is in all the world—salvation full and free—the truth of the gospel. We should rejoice in it. We can give Him the fruit of our lips, the sacrifice of praise. We can honor Him and worship Him. This building should ring with glory and honor and praise for what God has done for us. So what if it was 40 years ago, or 30, or 20 years ago, or even last year? Christ did it for us, and it hasn't grown old or stale. It's sweeter as the years go by. Isn't it true? He's worthy of our praise and adoration.

We can give to God by giving to His church. Did you hear what I said? You can give to God by giving to His church. The church of God is His bride. It is the bride of Christ. What you do for Ellen, you do for me. If you give \$10 to Ellen, you give it to me, because we're a unit. We're one and the same. God took two and made one. It's the same with Christ and His bride. He has only one bride—the beautiful bride of Christ. Christ is not a bigamist. He has a beautiful bride, and what you can do for the bride of Christ, you do for Him. He gave His life for me. What can I give to Him?

I can give Christ my devotion and loyalty to the church of God. I can give my loyalty to this congregation. I don't have to run around searching here and searching there, trying to assemble with other denominations. I believe when we're loyal to God's church, we're loyal to Him. I believe this is a congregation of the Church of God. It's unique. It's special. It's an honor to be a part of this congregation. It should be a pleasure for each one of us to do things to build up this congregation and not tear it down. To support it in any way we can. To support it with our finances. To support it with our time and attention. When you give your time to the choir for practice, you're giving it to the Lord. When you're preparing for the children's lessons, you're giving it to the Lord. We should desire to give and give and give and give! We don't give enough. After all that God has done for us, I feel a need in my own life to give Him more.

To give to God is to give to our fellow man. When we visit someone or feed someone who is hungry, we're giving to the Lord. I can never forget the words that Jesus spoke in Matthew 25:40, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Isn't it true? As we treat our fellow man so we treat Christ? "I gave, I gave My life for thee, What hast thou giv'n for Me?"

Not only did Frances Havergal have a vision and a depth in writing this hymn, but so did others. We have a hymn written by Mildred Howard that goes along with this thought of giving. She says in essence the same thing that Frances Havergal was trying to say in this hymn—

*Since Jesus gave his life for me,
Should I not give him mine?
I'm consecrated, Lord, to thee,
I shall be wholly Thine.*

*I care not where my Lord directs,
His purpose I'll fulfill;
I know he everyone protects
Who does his holy will.*

*My all, O Lord, to thee I give,
Accept it as thine own;
For thee alone I'll ever live,
My heart shall be thy throne.*

*My life, O Lord, I give to thee,
My talents, time and all;
I'll serve thee, Lord, and faithful be,
I'll hear thy faintest call.*

Yes, these women had a depth and a vision as they penned these words so long ago. Give me the old-time hymns, give me the old-time singing! We don't need the modern rock beat. We don't need the modern type of so-called Christian music. Give me the ones with depth. Give me the ones with meaning. Give me hymns like "I Gave My Life for Thee."

The second verse asks the question number 2: *Hast thou left aught for Me?* Again, before we consider that question, let's think of what Christ left for us. If I understand correctly, Jesus Christ is the second Person in the Godhead. If I understand correctly, He is God incarnate. If I understand correctly, He enjoyed the realms of glory for eons and eons and eons of time before this world was ever made. He has a throne in glory. He was surrounded by the angels. He is the apex. Jesus Christ the Lord is the highest individual known to the family of man in all of eternity, and yet He was willing to leave the courts of heaven and come down and take on the form of flesh, because that was the only way that mankind could be delivered.

In our reading of Isaiah 53, it says in verse 11, "He shall see of the travail of his soul, and shall be satisfied." Somehow in God's mind and in His wisdom by sending His only Son into the world, He was satisfied for the remedy of sin. The blood of Christ paid it all for us. He paid the price. God made it right. He made the plan of redemption. Christ left the throne of glory.

Verse 2 says—

My Father's house of light [speaking of heaven],

My glory-circled throne

I left for earthly night,

For wanderings sad and lone;

Yes, Christ left the glories of heaven; not for some pleasure trip, not for some vacation, but to suffer and bleed and die on Calvary. To walk the way of all flesh, to be tempted and tried on every point like as humanity. He took on the form of flesh. He left His home in heaven for earthly night. It is night, spiritually speaking on Earth because of sin. Sin does abound on every hand. Compared to the glories of heaven, earth is nothing but night, but our Savior was willing to leave the courts of heaven. He left it all behind. He took on the form of man and walked here upon the earth. He taught us how to live. There's a song called, "If That Isn't Love." Part of it says, "He left the splendor of heaven ..." If that isn't love, what is?

I left, I left it all for thee,

Hast thou left aught for Me?

Because Christ left the glories of heaven for us, ought we not to leave the things of sin and the things of the world behind? Ought we not to turn our back upon the sinful world? I've left all the world to follow Jesus. That used to be the theme of Christianity, but today it is mocked by the modern Christian world, but it is still the standard of living. It's still the standard of Christianity. To become a child of God, you have to leave some things behind. Leave the sinful world behind.

John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the [sinful] world, the lust of the flesh, and the lust of the

eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16). If you have not left the world behind, you're not a true disciple of Christ. "I left, I left it all for thee, Hast thou left aught for Me?" Again, a fair question, isn't it? Anything that we're required to leave behind as a child of God is for our own good. The things that we leave behind are detrimental and harmful to us, spiritually.

James said in very strong language, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Now, I believe Jesus went and ate with sinners and tried to win them, but He did not partake of their sinful ways. He did not fellowship sin. He never did, and never will. Every child of God must take the same position as Jesus. We can spend time with souls that are lost in trying to win them to Christ, but we can never fellowship sin. We can never fellowship evil and wrong. To do so, we're having the friendship of the world, which is enmity with God.

Peter said in II Peter, chapter 1, verse 4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Thank God we escaped the corruption that is in the world when we became a child of God. We left it behind. "Good-bye old world, I'm through." Can we say that tonight? Do we mean it? "Take this whole world, but give me Jesus." Are they just lyrics, or are they our mindset? Again, the song says, "I left, I left it all for thee, Hast thou left aught for Me?"

I get a little disturbed sometimes when people make such a big deal about painting their fingernails, wearing lipstick, and wearing jewelry. Because of pride, they're not willing to give up anything. After they become a child of God, they want to keep going on the way they were always living. They're not willing to leave anything for Christ, when Christ left it all for us. Again, anything that the Bible condemns, anything that Christ condemns, we need to leave behind. So the question is asked, "Hast thou left aught for Me?" What is your answer tonight? Thank God, He gave us the grace to leave aught for Him. We don't miss it.

I was once a part of a young men's group in high school that met every Friday night to drink and to gamble. We were a tightknit group, mostly of former football players. That was the highlight of our week, supposedly. But you know, once I got saved, I stopped going to those places. I remember meeting up with one of the group. They used to call me "Cutch," because when I came from Louisiana, I had a Louisiana Cajun accent. I was looking for the football coach at North High, and I asked, "Where's the football cutch?" They thought that was funny, so they gave me the nickname "Cutch."

They said to me, "Cutch, you haven't been by to gamble with us."

I said, "I'm a Christian now."

I don't miss those times. I've found something better. Haven't you found something better? We've heard the song, "I've Found Something Better." It is a better way to live.

Question number 3: *What hast thou borne for Me?
I suffered much for thee,
More than thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell.*

It's amazing what Jesus bore for us. Christ's love is amazing, to not only come down from the courts of heaven, but to suffer such agony as He suffered there in the Garden of Gethsemane. He was sweating, as it were, great drops of blood, praying to the Father, allowing wicked men to take Him and lash His back, allowing them to put a crown of thorns on His brow, and allowing them to nail Him to a rugged cross. There He suffered much in bitterest agony.

We could never suffer to the extent Jesus suffered, but there is some suffering that goes along with Christianity. There is some persecution that goes along with Christianity, and we should take it in stride when our family or our friends forsake us. Rather than feeling sorry for ourselves, we have to take it in stride. Whatever we have to suffer for the cause of Christ, so be it! He suffered much for us in bitterest agony. He did it to rescue us from hell. We would be lost if He was not willing to do what He did. I love Jesus, I appreciate Him, I adore Him. I worship Him tonight for what He has done for you and for me. He suffered much in bitterest agony. Never forget it. We have wonderful services around Easter time—the Lord's Supper, feet washing, the Easter drama—but let us never forget the agony Jesus suffered on the cross. Don't just think about it once a year, but be constant with it. He bore the cross for you and me.

The songwriter said: "Must Jesus bear the cross alone, And all the world go free? No, there's a cross for every one, And there's a cross for me." What we have to suffer is so small in comparison, and yet, we need to be willing to bear whatever comes our way. Whether it be sickness, whether being forsaken by our loved ones and friends, whether it be losing our job because of our faith, or whatever persecution may come our way, we should by the grace of God remember that Jesus suffered so much more for us than we could ever suffer for His name's sake. By the grace of God, endeavor to take it in stride. The Bible says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." So when persecution comes, don't think it's a strange thing or a weird thing. It's part of the Christian faith. When persecution comes to you, just remember what Jesus suffered for you, and what He went through in our stead.

Are you ashamed of Jesus? Are you ashamed to dress like a Christian? Are you ashamed to be associated with the Church of God? Are you ashamed to be associated with Christ? God forbid. If we're ashamed of Him, He'll be ashamed of us. Never be ashamed of Him. Be proud to be a child of God.

Women, stand up strong. When you walk in to Walmart with a modest dress, don't be ashamed or intimidated. God bless you. Don't be ashamed of Christ.

Men, don't be ashamed of Christ. Let's be proud in the sense that we're children of God. Let's not have a carnal pride, but be proud to be a Christian! It's the right and proper way to live.

Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." We need to have the same attitude.

Question number 4: *What hast thou brought to Me?*

*And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;*

Christ came to the earth bearing gifts: the gift of salvation, the gift of pardon, the gift of love. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Do you know Christ brings us rich gifts every day of our lives? It's a gift to be alive and live in God's world. When you arise from your bed in the morning, that day that God has given you is a gift from Him. We should look at it as a gift.

The Psalmist said, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." So many benefits. If we have a family, that's a benefit. If we have a wife, children, grandchildren, a job, a roof over our heads, shoes on our feet, and food on our table, all are benefits. All that we have are benefits that come from God. He gives us gifts every single day of our lives.

Paul said, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Isn't life good? Isn't spring good? Isn't it good to be able to see and to hear, to taste and to smell, and to walk? To live in God's world, what a blessing! He richly blesses us every day of our lives. *Giving us gifts*—We might not think of it in that term, but I'm using that term tonight.

Salvation is a gift from God. Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Thank the Lord! Salvation is a gift to the family of man.

Righteousness is a gift from God. Romans 5:17, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." It's a gift from God to be able to live righteously. It's a gift from God to have power to say no to the devil and to not give in to temptation and evil. Do you know the Bible teaches us that "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"?

Living water is a gift from God. Jesus answered the woman at the well, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." So living water is a gift from God. Once I tasted of this living water, I have never thirsted again. I'm satisfied in the Lord. My soul is satisfied. I am complete in Jesus' love, and my soul is satisfied. It's

wonderful to have contentment. “Godliness with contentment is great gain” (1 Timothy 6:6). If we have godliness with contentment, we are rich among the family of man.

The Holy Ghost is a gift to the family of man. Acts 2:38, “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Eternal life is a gift from God. Romans 6:23, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” There are many gifts God gives us every day of our life.

*I bring, I bring rich gifts to thee,
What hast thou brought to Me?*

What can we bring? Well, we can bring our burdens and our cares. The Bible says, “Casting all your care upon him; for he careth for you.” One songwriter says, “Take your burdens to the Lord and leave them there.”

You can bring your burden of sin to the Lord. If you're burdened down with sin, Christ wants to forgive you. Christ does not want you to bear the burden of a sinful life. The Prophet said, “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Jesus wants to take your sins away. Bring them to Him. Bring them to the altar. Cast your care upon Him.

You can bring Him your heart and your life. Ezekiel said, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” Christ brings us gifts each day, and we can bring to Him our heart and our life. We can seek Him every day. We can have communion with Him. We can listen to Him speaking to us through His Word.

We can bring to Christ the gift of sheaves. What are *sheaves*? Sheaves are other human beings that we win for Him. Psalm 126:6, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

How many sheaves have we brought in? How many sheaves have we given to Christ? A soul-searching question, isn't it? It is to me a heart-stirring subject. Winning souls for Christ.

What hast thou brought to Me? Some people bring nothing. They take and they take and they take of God's gifts, and they bring to Him nothing. May none of us find ourselves in that category.

There's a song that says—

*Nothing but leaves for the Master,
Oh, how His loving heart grieves,
When instead of the fruit He is seeking,
We offer Him nothing but leaves.*

We're going through this world one time. We have one opportunity to make an impact for God. *What hast thou brought to Me?*

I trust none of us are satisfied to bring nothing to Christ, but to bring to Him our burdens, our heart and our life, and to bring sheaves to offer unto Him as a result of our life for Him.

So there they are—four questions out of this hymn written by Frances Havergal, way back in the 1800s. They are still pertinent questions for us today—

*What hast thou giv'n for Me?
Hast thou left aught for Me?
What hast thou borne for Me?
What hast thou brought to Me?*

How shall we answer those questions?

May God bless us as we consider these few thoughts. †

THE CHILDREN'S CORNER



A DEADLY FALL

A Bible Lesson by Sis. Rebecca Bland

“What do you have there?” my mother asked my five-year-old sister, Vivian. Vivian had just gotten home from school. In her hands was a small cube made from heavy paper.

“I made this today,” Vivian said. My little sister was in kindergarten at our small church school, and she was always excited to bring home something she had created.

She handed my mother the paper cube.

My mother picked up the cube and turned it over in her hands. She saw where Vivian had carefully drawn a door and a window on it. “Is this supposed to be a house?” she asked my little sister.

“Yes,” Vivian said with a broad smile. “It's a house for you to kiss.”

My mother looked up in surprise. “For me to kiss?” she asked. “Why would I want to kiss this little house?”

“No,” said Vivian. “The house is for you to kiss.” She pointed to the window. “He sat in the window, and he fell out.”

Suddenly, my mother understood. Vivian was trying to say “Eutychus,” the name of a young man in a Bible story. My mother smiled. “The name ‘Eutychus’ does sound a lot like ‘you to kiss,’” she said. “No wonder I was mixed up!”

“Can you tell me the story?” Vivian asked.

“Didn't your teacher tell you the story at school when you made the little house?” my mother asked.

“Yes,” said Vivian, “but I want to hear it again.”

“Let's go see if Charlie is awake from her nap,” said my mother. “I'll tell you both the story.”

Sure enough, my baby sister, four-year-old Charlie, was awake, and so my mother sat down on the sofa with one little girl on each side.

My mother held the little paper house in her hands.

"The apostle Paul was a man we read about in the Bible," my mother began. "He traveled to a lot of places to preach the gospel. One evening, he visited some friends in Troas. They lived in a house with a big room upstairs." She pointed to the window in the little paper house Vivian had made. "That's where everyone met together to visit with Paul. He was going to be leaving the next day, and so he preached a goodbye message that lasted a long time."

"How long did it last?" asked Charlie.

"He was still preaching at midnight!" my mother said.

"Midnight!" exclaimed Vivian. "Didn't the people get sleepy?"

"Well," said my mother, "at least one of them did."

"I know who it was!" said Vivian. "It was Eutychus!"

"Yes," said my mother. "Eutychus was a young man who was sitting on a window sill listening to Paul preach."

"Why did he sit on the window sill?" Charlie wanted to know.

"Maybe there was a cool breeze blowing from the sea," said my mother, "and it felt good to him. Or maybe it was so crowded in the room that he couldn't find anywhere else to sit."

"I would be scared to sit on a window sill upstairs," said Charlie. "What if I fell out of the window and down to the ground?"

"Well," said my mother, continuing the story, "that's exactly what happened to Eutychus. While he sat on the window sill, listening to the preaching, he became sleepier and sleepier. His head drooped down onto his chest, and his hands stopped holding tight to the sides of the window. All of a sudden, down he fell—down, down, down to the ground!"

"The people heard the loud sound of his falling, and they rushed outside to see if Eutychus was all right."

"Eutychus was not moving. He was not breathing. He's dead!" the people cried."

"Was his mother there?" Charlie asked.

"Probably," said my mother. "Maybe his whole family was there. Can you imagine how they felt?"

"They probably cried," said Vivian. "I would have."

"But they soon stopped crying," said my mother. "Paul was a man of faith. He prayed for him, and Eutychus came back to life!"

"It was a miracle!" said Vivian.

"Yes," said my mother. "The people were amazed. They praised God and thanked Him for restoring Eutychus to life."

My mother paused for a few moments, and then she said, "God is mindful of His children." She looked into my little sisters' faces. "It is important to have the Lord as your Helper. Always remember that!"

This month's wise saying comes from Proverbs 14:26, which says, "In the fear of the Lord is strong confidence: and his children shall have a place of refuge." The word *confidence* means "firm trust." Children generally learn confidence by relying on their parents. They trust that their parents will provide for their needs and protect them from danger.

God can provide for us even when our parents cannot. He sees everything, hears everything, and knows everything. God never sleeps. You never need to be afraid, because you can always call upon God to help you. When Eutychus fell, his parents couldn't help him. But God watched over him, and He will watch over you, too.

Activity

See if you can fill in the missing words in the story of Eutychus. Then you can tell it to someone else and remind them of how much God cares for each one of us.

Eutychus was a young _____ who was in the _____ when _____ preached a _____ message at _____. Eutychus sat in a _____. While Paul was _____, Eutychus went to _____. He fell to the _____ below and lay very _____. He was not _____, and the people exclaimed, "He is _____!" Paul prayed for Eutychus, and he was restored to _____. The people were amazed and very _____.

Answer to Last Month's Activity

"Wherefore seeing we also are compassed about with so great a **cloud** of witnesses, let us lay aside every **weight**, and the **sin** which doth so easily beset us, and let us run with **patience** the **race** that is set before us" (Hebrews 12:1). †



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



QUESTION: What is the difference between the "peace of God" and "peace with God," which we read in Philippians 4:7?

ANSWER: Every sinner is at war with God. When a sinner comes with true godly sorrow and repents of his sins, he has "peace with God." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Having made peace with God, then the "peace of God" is to continue with the child of God throughout his Christian life; it is a source of comfort, strength, and encouragement to him.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

QUESTION: I don't understand Matthew 9:13, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Could you please explain it to me?

ANSWER: The first part of the verse refers back to the statement Jesus made in verse 12, where He quoted a common proverb, that those who were well did not need healing, but those who were sick. Jesus was speaking of healing of the soul from the sickness of sin. Then He follows that up by quoting from I Samuel 15:22, meaning, though sacrifices were required, acts of mercy were more important. Then Jesus states He came to call sinners, not the righteous. This was prompted by the fact that the Pharisees had found fault with Him for sitting with "publicans and sinners"—see verse 10.

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

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

QUESTION: How do you explain the difference between Mark 15:25 and John 19:14, as one says third hour and the other the sixth?

ANSWER: The question you have asked has caused difficulty among religious teachers for many years.

In *Adam Clarke's Commentary* on this verse, he seems to suggest that the translators have made a mistake in reading the number 6. The number was written, and not spelled out as a word. 3 and 6, according to Clarke, looked much alike.

The majority accept the 3 (9:00 A.M.) as being correct. If a mistake was made, as seems likely, then John did not say the crucifixion started at noon.

Matthew Henry in his commentary says, "Some ancient Greek and Latin manuscripts read it about the third hour, which agrees with Mark 15:25."

QUESTION: Would you please explain Colossians 2:15? It says, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

ANSWER: Paul speaks of the practice of treatment of enemies when they are conquered. They are spoiled of their armor, and at times, their goods, and then exhibited to the populace.

It is possible that Paul has in mind Christ's victory, or triumph, over the religious rulers, who called for His death. In what they thought was defeat for Him, He paid the price for our redemption, and rose from the grave on the third day, alive forevermore! The greatest victories of the ages.

QUESTION: Would you please explain I Corinthians 15:19? The verse says, "If in this life only we have hope in Christ, we are of all men most miserable."

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

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

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

QUESTION: Do you think Jesus actually felt pain as we do, or do you think He was feeling the weight of sin?

ANSWER: Jesus was "God manifest in the flesh." He had a body of flesh that got weary, tired, hungry, thirsty, sleepy, and felt pain just as the rest of the human family. In fact, He was tempted in ALL points like as we—yet without sin. He also felt the "weight" of all our sins, for the sins of the whole world were laid upon Him. That is, "He tasted death for every man [person]" (Hebrews 2:9).

QUESTION: Why did the Lord have respect unto Abel's offering and not Cain's?

ANSWER: There have been various ideas advanced on this subject. Some say it was because it was not an animal sacrifice; some think the expression "sin lieth at the door" meant there was an animal lying at the door that Cain could have offered and did not.

Cain was a tiller of the soil, therefore he brought what he had. Not all offerings were animal sacrifices. So it seems to me, the expression, "sin lieth at the door" must be understood as meaning Cain's heart was not right with God. Let us notice the full statement, "The Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Genesis 4:6, 7). Cain did not "do well" and that is why his offering was not accepted by God. †

PLEASE PRAY FOR THIS MINISTRY!

HOW GOD MEETS OUR NEEDS

Radio Message by
Bro. James Arch



ON THIS BROADCAST today, I am going to speak on the subject, “How God Meets Our Needs.” I’m going to be reading from St. John, chapter 5. I will read verse 1, and then verses 5 and 6 for a start off: “After this there was a feast of the Jews; and Jesus went up to Jerusalem. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?”

We find all through the ministry of Jesus, of course, where He went about doing good to everyone He met, especially in the healing system. He opened blind eyes, He unstopped the deaf ears, and He caused the lame to walk, and so on. He even raised the dead.

We find here in John 5 that there was a certain man (The Bible doesn’t say his name.) who had a problem for 38 years. He suffered from this problem, and he was among a great multitude of people. Verse 3 says, “In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” This man was hoping and waiting for a cure for his problem and his situation.

Verses 4 and 5: “For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years.”

Verse 6 says, “When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?”

Verse 7: “The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.” The system didn’t work for this man. Someone always got ahead of him. There were those who were vying for the same thing, for the Bible says that there was a great multitude there of blind, halt, withered, waiting for the moving of the water. But Jesus worked for this man.

Verses 8, 9: “Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.” This man didn’t even have to go into the pool. Even in this, he met with critics. Verses 10 and 11: “The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.” He had a proper answer for them.

What a ministry Jesus had! Many today in our world hunger just for some kind of acceptance, just for some-

body to say some little word of hope and comfort to them. Not everybody in this world is alike, and some people are so easily injured, and some it doesn’t bother. There are those who have developed the idea that God doesn’t even love them.

Let me tell you something, Friends, I’m here today to tell you that God loves you. There are those who long for a love that accepts them, even in failure. When your little children fail, commend them, and tell them to try again. We’re all human beings. In fact, many have started to walk with God and have failed along the way. That is a fact of life. That’s real. Even in Bible times, we find evidence where some turned back and walked no more with Jesus. In fact, one of the prime figures was Judas. Yes, people long for a love that accepts them. They long for a love that rejoices in their victories.

God meets our needs. It doesn’t matter what people might think and say about us, as long as we are pleasing God and walking with Him. That’s what really counts, because as long as we live right and live a good righteous life, not everybody is going to love us, and not everybody is going to think well of us. The Bible tells us that, too.

Our business as Christians is to walk the walk, not just talk the talk. Walking with God. He is our Companion, the One we must look up to all the time. He is our Leader, our Guide, our Shield, our Buckler, our Hope, our Comforter. Everything we can find is in Him. We need Him so much. He’s our Pilot.

God meets our emptiness. Even with a career or success in material things, we still need God. We can go through life and achieve a lot of things, and we still find ourselves empty. Only God can fill that void of emptiness found in our souls. Material things can never fill that spiritual need. We’re not going to find it in material things. Money, land, houses, clothes, cars, and other conveniences are wonderful to have, and are good in their place, but they don’t fill our souls. They don’t take away that emptiness and that longing for an answer to life’s meaninglessness.

Many have not found anything to live for. There are so many today who have so much to live on, but seemingly, nothing to live for. There are so many now who only see what they don’t have, but they really never see what they do have. Take a little time to count your blessings, and name them one by one. It will surprise you what the Lord has done. God has brought us up from poverty and blessed us with the material things of life that we have today. Thank God for our Christian heritage, too, and for the foundation we have that our forefathers set for us that we can lift up.

God meets our needs—that longing for security—to be sheltered safely in the arms of the Savior. The Bible tells us in Psalm 91:2-4: “I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.” Of course, wings and feathers there are symbolical. We know that “God is a Spirit, and they that worship him must worship him in spirit and in truth” (John 4:24), but we’re

sheltered under the arms of God. Thank God for that shelter. We can stand on the promises of God, believe His Word, and understand we're under His wings.

The songwriter says—

*Under His wings I am safely abiding;
Tho' the night deepens and tempests are wild,
Still I can trust Him; I know He will keep me;
He has redeemed me, and I am His child.*

Frances Crosby wrote the song—

*Jesus, keep me near the cross,
There a precious fountain
Free to all, a healing stream,
Flows from Calvary's mountain.*

*In the cross, in the cross
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river. What a song!*

God meets our escape from loneliness. Let me tell you, Friends, we live in a real world, and there's an enemy that will distract us. In any way he can, he will try to distract us from the right path and discourage us. The devil will try to bring despair, hopelessness, despondency, and everything else he can on us. So many need that escape today from loneliness. Jesus Christ gave His life for you, and that you might have life more abundantly.

Does Jesus really care? Yes, He cares for one's spiritual condition. He said in Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." You see, many people go deeper in sin than others. Some live very good lives. There are those who, unfortunately are snatched away and go very deep in sin. In fact, the Bible says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Yes, Jesus cares! What an invitation this is! He went on to say in Matthew 11:29, 30, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

When we're down and out and really can't get any lower in life, like the prodigal son, Jesus still cares for us. The prodigal son ran and ran. Seemingly, he didn't need the father anymore. He was humiliated. He got to the place in life he didn't know what to do. He would have eaten the husks that the pigs ate, but no one gave him any. He lost his friends, his money, his dignity, everything he had! Let me tell you something, Friends, this young man came to himself and remembered the father. He said, "I will arise and go to my father." We know the story of the prodigal. It's a beautiful story. It's a picture of the redeemed sinner coming back to God. The father reached him with outstretched arms and dressed him up and put on him the robe of righteousness.

God cleans up a life. That's what He specializes in. Sin will take us farther than we would like to go, but it doesn't matter. God specializes in cleaning up our lives when we have been hurt and wounded by other

people. He cares about us. We can always take our burdens to Him. He'll bring strength and hope and comfort to overcome. Yes, some things are hard to take. Some things are rough in life, but God is always on our side. The Bible tells us, "The Lord of hosts is with us; the God of Jacob is our refuge." "Greater is he that is in you, than he that is in the world."

When your children let you down, or others let you down, God is there. When your marriage is on the rocks, you can always turn to God for help. These are rough times in life, but He can meet our needs. God can do things that others can't do. If we give God a chance in our lives, He can mend our lives and bring it all back together, regardless of what our problems might be. When we feel rejected by everyone around us, as Christians especially, we can go to God, and He will meet our needs. When we've tried and failed Him, He is still there. Do you know what the Bible says in Psalm 55:22? "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." God knows our needs, My Beloved. He takes care of our needs.

This man in St. John 5 had a problem for 38 years, and he could not find a solution. He had no one to help him, but Jesus was there at the right time. Jesus is never late. He was there at the right time and in the right place to bring hope and the solution to this man's problem. Thank God for the love of God that is shed abroad in our hearts.

God loves every one of us. He loves the world. That's why He gave His Son. That's why we preach the gospel. The purpose of the church is to spread the gospel and to meet the spiritual needs of the people. People are hurting. People are far away from God. Some are in rebellion. All of these things are going on in the world today, but God is always available to those who need His help. Thank God for that help. We can always call on Him. †

SHADOWS OF GOOD THINGS

By the late Russell R. Byrum

(Part XVIII)

THE SACRED SEASONS

Feast of Trumpets

(Leviticus 23:23-25)

THE FEAST of Trumpets fell on the first day of the seventh month of the sacred year, which was the first month of the civil year. It came in the latter part of September or early October. The significance of this day is due to its place in the calendar. As related to the civil year it was the beginning of their time. As related to the sacred year it had all the significance of a new moon, and more, it began the seventh or sabbatical month, the most sacred month of all. It was not only the month of the joyful Feast of Tabernacles, but also and especially the month of the great day of atonement, at which time the sabbatic year was ushered in (when slaves went out free, when broken families were reunited, when debts were canceled), and also the year

of jubilee (when unfortunates recovered their lost inheritance and when rest and joy were ushered in).

The opening of such a month deserved special recognition and religious observance. This day was observed by resting from labor, by a holy convocation, and by appropriate sacrifices. But its chief peculiarity was the continual blowing of trumpets from morning until evening.

This announcement that at last had come the glorious month of atonement with all its benefits was a beautiful symbol of the preaching of the gospel. When the priests blew the two silver trumpets over the burnt offerings for atonement at God's altar, and their joyful sound reverberated over the hills and valleys of the land of Israel, the same great truths in type were proclaimed that are now set forth in the preaching of the glad tidings of salvation through the perfected atonement of Christ. The blowing of these silver trumpets on this occasion foreshadowed practically the same glorious truth as did the tinkling of the golden bells on the border of Aaron's garment when acting as Israel's mediator with God.

It was to be a "memorial of blowing of trumpets." A memorial is a reminder of an event past or present. This was the announcement of the grand truth that the time of atonement and salvation had come. It was a time of rejoicing because of the proclamation of a blessed truth. And as those ministers of God of that ancient system of types and shadows blew those literal trumpets, so God would have His ministers today sound out to all the glorious gospel trumpet, the good tidings of salvation to men.

"Blow the gospel trumpet, brother, over land and sea,
Sound the news to all creation, 'Christ will set you free,
Free and happy every moment, though by Satan bound,
He is able, do not doubt him, let his grace abound.'"

Day of Atonement

(Leviticus 16; 23:26-32)

The Day of Atonement was in its typical significance probably most important of all the sacred seasons of the Mosaic law. Its services and offerings are frequently referred to in the Epistles to the Hebrews, especially in the ninth and tenth chapters.

It was observed in the seventh month, called Tisri, on the tenth day, which would usually correspond with an early date in what is now our October. It was kept as a day of rest from work, as a holy convocation, and as a time to afflict their souls. This afflicting their souls is not specifically stated to be by fasting, but such was the usual method of showing contrition, as did the Ninevites and as is intimated in Isaiah 58:3, 5. It is certain from Acts 27:9, "The fast was now already past," that this was a day of fasting at a later period. It was a day of national humiliation when the sense of sin was to be deepened to its utmost intensity in the mind of the Israelites, and especially when the idea of atonement by sacrifice for sin was to be set forth in its highest expression by the elaborate ritual then observed. This atonement was to be, not for particular sins that had been unatoned for, but especially for sins generally, which were remembered again each year, even though

they had been atoned for the year before or by special offerings (Hebrews 10:3).

The high priest alone was to perform almost all the services of the day. According to later Jewish writers he was also to offer the regular daily burnt offering, not only on this day, but for the week preceding. During that whole week, according to Edersheim, he, in preparation for the coming event, was to eat but little, and none on atonement day, and was to spend the night preceding that day without sleep in hearing or expounding the Scriptures. He was to lay aside his beautiful garments and clothe himself in plain white linen, for the entrance into the holiest place on this occasion. He was to bathe himself with water or wash his hands and feet frequently during the solemn services of the day.

So our great High Priest humbled Himself as a servant and became a "man of sorrows." He accomplished the great work of atonement alone. His disciples slept while He agonized in Gethsemane. None stood by to comfort Him while He died on the cross. The services of the day were without doubt typical of Christ's atonement for us.

But the important feature of the day was the elaborate ritual. The animals to be offered were a bullock for a sin-offering and a ram for a burnt offering for Aaron, also two kids of the goats from the whole congregation for a sin-offering and also a ram for a burnt offering for them. The ritual of these offerings was that which belonged to offerings of these classes except in the application of the blood and concerning the scapegoat, which was wholly irregular.

The order of the rites was somewhat as follows: (1) Aaron bathed himself and put on the holy linen garments in the holy place. (2) He cast lots on the two goats to determine which was to die and which was to become the scapegoat. (3) He killed the bullock. (4) He took a censer full of live coals and his hands full of incense into the holiest place and burned the incense upon the fire in the censer, making a cloud of smoke over the ark and filling the room with a sweet odor. (5) He went back to the brazen altar and took a vessel containing the blood of the bullock and returned to the holiest place, where he sprinkled the blood seven times on the east side of the mercy seat and seven times on the ground before the ark to make atonement for himself as priest. (6) He killed for a sin-offering for the congregation the one of the two goats that was chosen for the Lord, and sprinkled its blood as he had that of the bullock on and before the mercy seat, to atone for the people. (7) He made an atonement for the holy place (which here evidently means the holiest place), and for the tabernacle or first room, probably by sprinkling blood in each. (8) He made atonement for the brazen altar by putting of the blood of each animal on its horns and by sprinkling of the blood upon it seven times. (9) He laid both his hands upon the second goat, the "scapegoat" as our version translates this difficult word, and confessed the sins of himself and of the people, "putting them upon the head of the goat," after which the goat was sent by a fit or responsible man into the wilderness where no one dwelt. (10) He went into the holy place, removed the linen clothing, bathed himself in water, and put on again the golden garments. (11) He offered the two rams

for burnt offerings for himself and the people, burned the fat of the sin-offerings on the altar, and had someone carry the remainder of them outside the camp and burn it.

The sprinkling of the blood of the sin-offerings upon the mercy seat had special typical significance and is deserving of further notice. This action was peculiar to this day and these two sin-offerings and was the most impressive and significant sprinkling of atoning blood of all those ancient shadows. It was done by him who typified our Savior. It was done with the blood that typified the all-atoning blood of Christ. It was done in the very presence of God. It typified Christ's intercession for us in heaven. The blood was sprinkled seven times to represent the completeness of the atonement of Christ. It was put upon the mercy seat or propitiatory, which existed for the very purpose that it with the atoning blood upon it might cover from God's holy eye the broken law in the ark beneath. The mercy seat, this atonement-covering which covered and was coextensive in size with the ark which represented God's law, was the culmination of all the Levitical institutions and services in all that ancient sanctuary, and was sprinkled with the blood on this greatest of the sacred seasons. This blood on the mercy seat symbolized the greatest and grandest truth of the Mosaic religion, and typified the most important and glorious fact that ever entered men's minds, that Jesus has atoned for the broken law of God and made possible the salvation of a world of sinners from the wrath of God.

The other great typical feature of this day was the scapegoat. The two goats together constituted one offering, not two (Leviticus 16:5). The goat that died was typical of Christ dying to atone for our sins, but the scapegoat was typical of Him to take away our sins. The first exhibited the means of atonement, the second the effect of it. They are both typical of Christ, and except for the impossibility of one goat typifying both phases, but one goat had been employed. Two goats were here used in the type of Christ and His work as it was necessary to have various articles of furniture to represent the different phases of His saving work.

Concerning the goat for Jehovah which was to die, nothing is said of the confession of sins over it. Doubtless the usual requirement of the bloody offering was observed, the laying on of the hand of the offerer to signify that he identified himself with the offering. But on the head of the scapegoat Aaron was to lay both his hands, "and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat: ... and the goat shall bear upon him all their iniquities unto a land not inhabited" (Leviticus 16:21, 22). The prayer which he prayed on this occasion is given by the Mishna as follows: "O Lord, thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion and their sin that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean."

This symbol is very clear. It shows our Savior, not propitiating God, but removing our sins from us. "Behold the Lamb of God, which taketh away the sin of the world." Christ not only died to atone for sin and procure God's favor for us, but He lives now to bear our sins by actual forgiveness of us individually. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). "Surely he hath borne our griefs, and carried our sorrows ... The Lord hath laid on him the iniquity of us all" (Isaiah 53:4, 6).

In Hebrews 9:1—10:18 the inspired writer contrasts and compares that symbolic sin-offering with the true. Aaron took the blood of that goat into the most holy place, but Jesus enters into heaven itself with his own blood to appear in the presence of God for us (Hebrews 9:24, 25). Its blood availed only for the purifying of the flesh; but Christ's blood is effectual in purifying the conscience (verses 13, 14). That sin-offering availed for but one year, when remembrance was again made of all the sins of the past; but Christ's blood avails for "eternal redemption" (Hebrews 9:25, 12; 10:3, 4, 14).

Surely these two goats are a remarkable type worthy of being given by the Author of the glorious truth which they typify. †

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"I Am the Resurrection and the Life"

Message by the late Bro. M. H. Trisler, Jr.



I WILL BE basing my message on St. John, chapter 11. I won't read as much as I had intended to, but I'll bring you up-to-date on my subject and thoughts. The Bible says, "Now a certain man was sick, named Lazarus. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick."

Jesus tarried two more days after He got that message. He told His disciples that the sickness of Lazarus was not unto death, but it was to glorify God. After two days, Jesus left to go to the home of Mary and Martha. His disciples said to Jesus, "Well, Master, he doth well if he's asleep." Jesus said plainly, "No, Lazarus is dead."

As Jesus was arriving at the home of Mary and Martha at Bethany, Martha came out to meet Jesus, and she said to Him, "Lord, if thou would have been here, my brother would not have died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Jesus said to Martha, "Thy brother shall rise again."

Martha answered, "I know that he shall rise again in the resurrection at the last day."

Jesus then said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

I'm going to use verses 25 and 26 to draw out my thoughts this evening. I will read them again to you: Jesus said unto Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" I've entitled my message from the words of Jesus, "I am the Resurrection and the Life."

If there is any consolation or any hope to assure us of eternal life, it is the words of Jesus saying, "I am the resurrection and the life." If there's no resurrection, our faith is vain, our preaching is vain, and we're yet in our sins. But I believe that Jesus is the Son of God. I believe Him because He said, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

When Martha came to Jesus and said to Him, "I know, Lord, that if you would have been here my brother would not have died, but I know that even now, whatsoever you ask of God, He'll give it to you," Jesus plainly said to her, "Your brother shall live again."

Dear Hearts, death cannot hold us, the redeemed. Those who are alive spiritually, death hath no more dominion over them. You who are unsaved, you need to be saved. You need to take part in the first resurrection so you can be prepared for that long eternity. Jesus plainly said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he

live." Yes, Dear Hearts, Jesus is the resurrection. Praise the Lord! The apostle Paul stated, "If Christ be not risen, we are false witnesses, and our faith is vain."

Jesus proved to Mary and Martha that He was truly the resurrection and the life when He went out and raised Lazarus from the dead. He asked, "Where have ye laid him?"

Martha answered Him, "Lord, by this time he stin-keth: for he hath been dead four days."

There was no doubt of Lazarus being dead. He was dead for four days. When Jesus was taken to Lazarus' tomb, He said to them, "Take away that stone," and He lifted up His eyes and said, "Father, I thank thee that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." When Jesus had thus spoken, He cried with a loud voice, "Lazarus, come forth." I'm saying this to you tonight so that you may believe that Jesus is the resurrection and the life.

Jesus has power. He has power to break down that stubborn will. He has power to roll those old sins away. I tell you, we serve a mighty God. Do you want to go to heaven? He's already paid the price for your redemption. He has told us how. He said, "Except a man be born again, he cannot see the kingdom of God." You must be born again. Shaking a preacher's hand won't get the job done. Signing a decision card won't get it done. Water baptism won't wash away your sins.

I believe in water baptism. I was baptized many years ago, but it didn't roll away one sin. The blood of Jesus Christ cleansed me from my sins. He resurrected me, hallelujah! He brought me up out of the dead state of sin and gave me life. Yes, He raised me up out of the dead state of sin and gave me life in my heart. He cleansed my soul. That's what He wants to do for every sinner in this building this evening. We want to edify the saints, too. We want to get ourselves on higher ground. We want to get closer to God. We want to walk close by His side, but we want every sinner to be saved. We want you to be saved. We love the saints. I love these brethren. Oh, how sweet they are! How wonderful it is to embrace them! But in reality, this meeting is to save souls. Oh, you who are lost and undone without God, we plead with you! Give God your heart before it's everlastingly too late.

As we consider our text, what proof do we have that these events really happened? They were public events. It was the time of the Passover, and millions of Jews made their pilgrimage there to observe the Passover. There they saw that awful scene on Golgotha where Jesus hung on that old cruel cross and died for the sins of the world. He died for my sins so that I could go free. It's a reality that Jesus died on the cross. That is a wonderful thing, too. Without the death of Christ,

there's no salvation. The birth of Christ means a lot, the life of Christ means a lot, the death of Christ means a lot, but the resurrection means eternal life. We're not going to stay in the grave. We're going to be resurrected out of that grave. We're going to glory.

I used to hear my old grandpa say, "I want to hear David play on the golden harp up there." Yes, I want to hear him. I don't know if he'll have a golden harp there or not, but if he has I want to hear him play it. I want to be there. I want my brethren to be there with me. We want to walk along together and praise Jesus for salvation.

The first day of that week, after Jesus was crucified, the ladies came prepared to go to the sepulcher to anoint Jesus' body. I believe the Bible says that Mary Magdalene got there before the others. It was still dark. She was there in that solitary place, perhaps trying to sort things out in her mind: "What has happened? This Jesus cast seven devils out of me. He set me free. He raised the dead. He set the captive free. He cleansed the leper. He healed the sick. Here, He's dead. All my hopes are gone. He's in that sepulcher. I'm here, Lord, trying to sort things out in my mind." She saw the stone was rolled away and began to weep. She said, "Oh, they have taken my Master away!" She and the others looked into the sepulcher and saw two angels—one on one end—one on the other. They said, "Who are you looking for? Why are you weeping? He is not here anymore. He is risen!" That old grave couldn't hold Him.

As Mary wept, she heard a voice saying, "Mary." Oh, her heart almost stopped beating. She knew the voice. She understood and knew the voice was Jesus' voice. She looked about her and said unto Him, "Rabboni," which means *Master*. Jesus said to her, "Touch me not; for I am not yet ascended to my Father." Oh, this is some kind of language I don't quite understand, but what I get from it, He was saying to her, in effect, "Mary, we can't hold on to the past. We must turn now and look to the future. We must cut loose the past. Don't pay attention to it anymore. We have a better way."

Mary Magdalene went and told the disciples what she had seen. She had seen the resurrected Christ. There were those who did not want to believe her. Those two who were on the road to Emmaus were talking about the crucifixion and about those who said that the tomb was empty. As they were talking, Jesus came along and joined them. He said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They did not know Him.

The two of them answered, "Well, Jesus the Christ of God has been crucified and some of our company went down to the tomb, and they said He wasn't in it."

Jesus said to them, "O fools, and slow of heart to believe. Ought not Christ have been crucified and placed in that tomb and resurrected the third day?"

As they drew nigh unto the village, and Jesus began to talk with them, He acted like He was going on by, but they constrained Him to come in and sit with them. There, as Jesus began to break bread, He revealed Himself to them. These were people who saw Him. It is written down in books. There's Mary Magdalene, those two on the road to Emmaus, and the ten in the

upper room. The ten were gathered together, fearful for their lives of the Jews, and Jesus came in. They looked fearful. He said, "Be not afraid; it is I!" He was resurrected!

Some of the disciples began to tell Thomas about Jesus' resurrection: "Thomas, we have seen the Lord."

Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Doubters, throw away your doubts tonight. Don't doubt the power of God to save you. I tell you, the power of God can cleanse the lepers' skin.

Eight days later, Thomas was with them in the room, and Jesus appeared. Jesus said, "Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Thomas answered, "My Lord and my God." Jesus was so loving and kind.

Jesus said to him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." There was love there.

On a mountainside in Galilee, over 500 at one time saw Jesus as He talked with them. He explained things to them. It was a reality. These are the facts that Jesus was resurrected. Hallelujah! He walked upon this earth for forty days after He was resurrected. I believe it. Don't you? I believe the Book.

Someone said something to another about a whale swallowing Jonah. The person couldn't believe it. He couldn't believe a whale could swallow a man, but let me tell you this: If the Bible said that Jonah swallowed a whale, I'd still believe it. I believe the Bible. I believe what it says. I don't have any problem with it. Even if I don't understand all that's in the Bible, I still believe it.

Let me tell you something, when those disciples went out, there was nothing in this world that could keep them from believing that Jesus was resurrected. They put their lives on the line by telling people about the resurrection of Christ. They believed it because they saw it as a reality. Tonight we see it through faith. Jesus was resurrected.

Paul said that he was the last one that saw Jesus. I Corinthians 15:8, "And last of all he was seen of me also, as of one born out of due time." Paul saw Him. A light from heaven shone upon him, and he fell to the earth. The Lord said unto him, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks."

"Who art thou, Lord?"

"I am Jesus of Nazareth, whom thou persecutest."

Saul said, "Lord, what wilt thou have me to do?"

The Lord said, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

Yes, Dear Hearts, Jesus Christ was resurrected. All of these people that I've told you about in this message are recorded in books. They're for us to know the reality of the resurrection of Jesus Christ. Thank God, I

can preach Jesus Christ and Him resurrected. I can preach the salvation of Jesus Christ to the souls of men. He came on purpose to purchase salvation for us. Hallelujah!

Do you know what Paul said? "You hath he quickened, who were dead in trespasses and sins; And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Yes, tonight we're sitting in heavenly places. We're up above that old sinful life. We're not down there in that old smell of sickness of sin. David said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock." Jesus is the Rock.

Jesus did many more miracles, and so did His disciples, but out of all these the most interesting one was the resurrection of Lazarus. It got much attention when Jesus resurrected Lazarus from the dead. He called him out of that tomb.

Do you know that if you're in sin tonight, you're dead? You're in the tomb. You're dead. You're alive physically, but you're dead to spiritual things. You're separated from the source of life, which is Jesus. The only way to have spiritual life is to come to Jesus and give your heart to Him in repentance. Repenting of your sins with godly sorrow. Hating sin and with the determination of never going back to it. Hating Satan and hating sin.

I hate Satan. He took away some wonderful years of my younger years of life when I had a lot of vitality and plenty of energy. He robbed me of that, so I hate him. I love Jesus. Oh, how I love Jesus! Do you love Jesus? Ought we to love Jesus? He's done so much for us. Praise the name of the Lord!

Now, the facts stated: Jesus said to Martha, "I am the resurrection, and the life." If it's just the resurrection, there's no life, but He said, "I am the resurrection, *and the life*." He resurrected us from the dead state of sin and then He gave us eternal life. What a bargain! All I had to do was to lay down that old sinful life and a love for the world. The world has no tug at me anymore. I've gone too far with the Lord. There's too much to gain to lose. There's a lot I would lose if I turned back, but I'm not going to turn back. The devil can't make me turn back. Let him come, let him go, he cannot make me go back on the Lord. I'm like David when he said, "My heart is fixed, O God, my heart is fixed." My heart is fixed on Jesus. My heart is fixed on heaven.

Yes, Jesus said, "I am the resurrection, and the life." If only people could accept and believe those words, it would be an encouragement to the whole world. Jesus was resurrected. He is the resurrection, and He's waiting to resurrect every sinner in the world, if they'd only believe and come to Him.

A young Christian man told me today that some years ago while I was preaching a message here, he was going through some struggles. He said that it looked like I had looked right into his eyes and made a statement. He said to me, "I knew I needed to move up, but I went out the door and didn't, and I backslid."

Do you know you can backslide, Christian, in a Holy Ghost-filled service? Do you know that you can backslide with the power of the Holy Ghost reigning all around

you? Whenever you turn away the Word when it comes to you, and you understand you need to move up, and you don't, you're on your way out. You're fixing to backslide. Jesus is the light, and we walk in the light with Him, or we'll walk in darkness. Jesus is the way. He is the resurrection. Praise the Lord!

Listen to the promise. There's scarcely in the whole compass of Revelation a more beautiful comprehensive promise than this. Notice the person to whom it applies: "*Whosoever believeth*." It applies to everyone that believeth. It doesn't leave out any. It doesn't matter if you're an African, if you're a Russian, an Arab, or a Jew. It doesn't matter. It's to the "*whosoever will*." Revelation 22:17, "*Whosoever will, let him take the water of life freely*." Jesus paid the price for every living soul to be saved. That's the will of God. It is not His will that any should perish, but that all should come to a knowledge of the truth. Isn't that wonderful?

Can't you see how patiently Jesus waits? There are sinners here that He's dealt with, and they've felt the power of the Holy Spirit dealing with their hearts. They've rejected and refused. Do you know Jesus is dealing with you again because He loves you? He's patient and longsuffering. He's kind and tender. He waits and longs to hear you say, "I will, Lord." Yes, "*Whosoever will, let him take the water of life freely*." It includes everyone in this building tonight, everyone in this city, everyone in this state, everyone in the United States, everyone in this whole world! The whosoever!

Look at the nature of the promise: "*The dead shall live*." The physically dead shall live, the spiritually dead shall live. Jesus calls you out of the old grave, Sinner, and you shall live. Christian, you shall live eternally. What a promise! What a God we serve! Those physically dead shall live. He proved this in the resurrection of Lazarus, as I pointed out to you. Oh, Dear Ones, the spiritual living shall never die! Death hath no power over them.

Hebrews 9:27 tells us, "It is appointed unto men once to die, but after this the judgment." We have an appointment. That's an appointment we're not going to put off. Sometimes we make an appointment and find out we're not able to keep it. We get on the phone and call to make an apology because we won't be able to be there at the appointed time. But this appointment that the Bible speaks of, we're going to keep it.

Do you know, Dear Hearts, there are millions of people in the world who would love to hear a message on salvation, and not just a some church-joining system, but salvation which brings peace, love, and joy? Salvation changes the entire human nature. God made a plan where we could have peace and joy through Jesus the resurrected Christ. I have peace like a river, flowing fresh and freely. What a wonderful plan salvation is! You should desire it tonight. You're in turmoil, you're in misery. You don't know if you have a friend, but I want to tell you something, if you'll come to Jesus, He'll make you free. He'll give you peace, joy, and love. He'll make you His friend.

To those who believe, it is a glorious victory and a glorious triumph. Let us notice lastly the appeal. Jesus said unto Martha, "Believest thou this?"

Do you know what Martha's answer was? "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." That's what it takes.

Jesus is still saying, "Do you believe?" Jesus left the old tomb behind, but He's still saying to the world, "Believest thou this?"

To the unsaved, Jesus offers salvation. Isaiah 1:18, "Come now, and let us reason together, saith the Lord." Paul, in the Corinthian letter, said, "Behold, now is the accepted time; behold, now is the day of salvation." Here in Isaiah it says, "Come now, and let us reason together." Not tomorrow, not next week, but now! Can we understand the God of heaven saying to us little mortals, "Come, and let us reason together"? Unsaved, He wants to reason with you. All your sacrifices are of none effect. All of those don't even touch Jesus, but if you'll come and reason with Him, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isn't that a wonderful deal? He'll take those horrible sins away if you'll come and reason with Him. Sinner, He's pleading with you, "Come and reason with me." Do you really believe it?

There are a lot of doubting souls that are not sure of their sins being forgiven. I remember some years ago I was standing around two men that were talking. One said to the other, "Are you saved?" His answer was, "I hope so." Well, being a Church of God preacher, I had to put my mouth in it. If there's not a "know so" in you, you better get to an altar and get sure. I know I have passed from death unto life. I know what has happened to me. I know Jesus has forgiven me of my sins. I know He has!

Dear Heart, you need to come to Christ. You need to find peace tonight. Don't go through life on a "hope so" and a "maybe so" experience. Get down solid with God and find peace and know you have salvation in your soul. John said in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all [not some] unrighteousness." Do you believe this?

There are rewards for those who believe. Jesus said to His disciples, "Let not your heart be troubled. I'm going to go away and leave you, but I won't leave you comfortless." In other words, He was saying, "I won't leave you like motherless children. I'm going to send you another Comforter—the Spirit of truth. He will guide you into all truth."

I will pause here for just a minute before I finish. There's a reason why every born-again Christian needs to be sanctified. If you're not sanctified, you need to be sanctified. Without it, you don't have a teachable spirit. When you get sanctified and the Holy Ghost is living in you, you'll have a teachable spirit. You'll have the Teacher there to teach you. That's the reason it's so hard to get the message to people today. I know if you die in a justified state you'll go to heaven, but you need the power of God in you. You need the Holy Ghost reigning in you. You need it! The Bible says, "Ye shall receive power, after that the Holy Ghost is come upon you." We all need that power.

I think sometimes we as ministers don't preach sanctification enough. We need to preach it more so that our people will understand that it is something we

directly need. If you're going to be victorious in this life, you need to be sanctified—filled with the Holy Ghost. I'm not talking about speaking in tongues. Don't get offended at me. I'm talking about the Holy Ghost Himself. You don't have to beg for it. Meet the conditions, make yourself a sacrifice, consecrate your all to God, and lay it all on the altar to God. Ask Him for the Holy Ghost, and if you have done your part, the Holy Ghost will come down and fill you.

John 14:1, "Let not your heart be troubled: ye believe in God, believe also in me." Isn't that so tender, so simple? Nothing hard to understand. Jesus was talking to those Jews. They believed in God, but they did not believe in Him.

Verse 2: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." What comes to your mind when you say "mansions"? A beautiful dwelling place. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

If you received an invitation from a friend who lives far away and you gave a date when you would be able to come, would you just sit down and wait for that date to get ready? No, you would make plans. You would get your ticket and luggage ready to leave on that particular day.

Jesus said that He's gone to prepare a place for everyone. Verse 3: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In a lovely mansion on high with all the angels of glory and the saints that have gone on. Oh, what a joy to be able to be with Jesus and thank Him a thousand times for His salvation!

Are you ready? Are you prepared? Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If He calls your name, will you be ready to say, "Even so now, Lord, receive my spirit"? Are you ready?

The finality of this message is, "Believest thou this?" I think if you believe it, you're going to work on it, and you're going to take care of it. I believe that because it is the Spirit's business and your business with God. †

POSTAGE RATES ON THE RISE!

We are sure that our readers know that the cost of publishing this magazine continues to rise. Postage rates have been increasing at an alarming rate. We do not charge for the magazine. We depend on the generosity of our readers to help us in our endeavor to send this gospel messenger to all the world. Please remember this ministry in your giving. May our Lord bless you abundantly as you do so.

THE POETRY PAGE

THE INNOCENT FOR THE GUILTY

Author Unknown

My sins laid open to the rod,
The back which from the law was free;
And the eternal Son of God
Received the stripes once due to me.

Nor beam was in His eye, nor mote;
Nor laid to Him was any blame:
And yet His cheeks for me were smote—
The cheeks that never blushed for shame.

I pierced those sacred hands and feet
That never touched or walked in sin;
I broke the heart that only beat
The souls of sinful men to win.

That sponge of vinegar and gall
Was placed by me upon His tongue;
And when derision mocked His call,
I stood that mocking crowd among.

And yet His blood was shed for me,
To be of sin the double cure;
And balm there flows from Calvary's tree
That heals my guilt and makes me pure!

WAS IT FOR ME?

J. M. Whyte

Was it for me, for me alone,
The Savior left His glorious throne?
The dazzling splendors of the sky,
Was it for me He came to die?

Was it for me sweet angel strains
Came floating o'er Judea's plains?
That starlight night so long ago,
Was it for me God planned it so?

Was it for me the Savior said,
"Pillow thy weary, aching head,
Trusting on thy Savior's breast"?
Was it for me, can I thus rest?

Was it for me He wept and prayed,
My load of sin before Him laid?
That night within Gethsemane,
Was it for me that agony?

Was it for me He bowed His head
Upon the cross, and freely shed
His precious blood that crimson tide?
Was it for me the Savior died?

It was for me, yes, all for me,
O love of God, so great, so free!
O wondrous love, I'll shout and sing,
He died for me, my Lord and King!

CHRIST IS RISEN!

Edward M. Brandt

Hallelujah, Thou triumphant King,
Your precious life You gave,
You paid the price on Calvary's cross,
And have risen from the grave!

Men and angels sing the victory
The tomb could not imprison,
He broke the bonds of death asunder,
Our gracious Christ is risen!

O Jesus, Master, our resurrected Lord,
In whom we live and draw each breath,
We laud and praise Thee evermore,
Thou mighty Victor over death!



HE IS LIFE

Mattie Cookman Forbush

My Savior arose from the grave,
Triumphant indeed is He!
He arose, my Savior arose,
To give hope and life to me.

He broke the seals of the tomb,
He spoke to those nearby;
He went to be with His Father
In that glorious home on high.

Yes, He is our life, our strength,
Our joy, our hope, our all;
He comforts our aching hearts,
And hears us when we call. †



Dear Young People,

In the world we live in, many are searching for happiness in all the wrong places. God has created a beautiful world and has given His highest creation, man, the privilege of enjoying life. However, true happiness isn't found in material things or in worldly pleasures. These

are fleeting. Only a Christian can be truly happy. This article on happiness was taken from a young people's Wednesday evening service.

Blessings,
Bro. Doug

"I WILL GIVE YOU HAPPINESS (JOY)"

By Sis. Valerie Shenberger



SI WAS thinking about the happiness that God gives, the first thing that came to my mind was how God desires for His highest creation, man, to be happy. In John 10:10 we read, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."



Here we can see the contrast of God's desires and our enemy's. We know there's deep joy and happiness in serving the Lord. In Isaiah 12:3 we read, "Therefore with joy shall ye draw water out of the wells of salvation." And in Psalm 5:11 it says, "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

So then, why don't we always feel happy? There's a difference between feeling happiness and having deep-settled joy. We are human, and we don't always feel happy. Life is filled with sunny and cloudy days. When thinking about the phrase in the song, "Tis So Sweet to Trust in Jesus," that says *How I've proved Him o'er and o'er*, I realize the times that I have proven the joy God gives are the times that I have been going through a trial and don't feel naturally happy. It is the deep joy and contentment that only God can give that sees me through, until the happy feeling soon comes again. Even during the difficult days, there's hope. In Romans 15:13 it says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

We can have joy because we know that the Lord has given us just enough grace for each day and has all things work for our good. In Jeremiah 29:11 it says, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

In conclusion, there's great joy in serving the Lord! He is the only One who can fill all the longings of the human heart. He alone can give lasting, deep joy.

I will leave you with the words from the song, "The Happy People." This was written by D. S. Warner.

*Who but the Christian is happy and free,
Filled with the glory of God?
None in creation so happy as he,
Washed and redeemed in the wonderful blood.*

*Who but the ransomed can ever rejoice
Over the billows of time?
Grace all abounding and hope's gentle voice
Gladden their spirits, that never repine.*

*How can a mortal in fetters of sin
Taste of a freedom divine?
Only where Jesus is dwelling within,
Comfort and liberty truly may shine.*

*Tell me not, then, of the pleasures that sting,
Coiled under roses of pride;
None but the holy and innocent sing,
Out of a bosom where pleasures abide.*

Chorus:

*Jesus, the one who my sorrows hath healed,
Thou are the one who my spirit hath sealed;
Only thy glory from heaven revealed,
Only thy favor can happiness yield. †*

My Thoughts . . .

By Bro. Darrell Sanford

Ephesians 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

God's church—the functioning body of Christ—is built upon the Word of God, and, as it is built upon the Word of God, it will be a HOLY temple. Any spiritual awakening, revival, or true move of God must have at its core the sound teachings of the Bible. Without the Word, the church, Christians, and Christianity itself is a ship without a rudder, having nothing to guide and steer it through the troubled seas of this world and to heaven's port beyond.

Note the above scripture "the household of God ... built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"—

The APOSTLES—meaning their doctrine and Holy Spirit inspired teachings which are established in the New Testament, which is the Word of God.

The PROPHETS—meaning the prophecies foretelling the coming of the Messiah and the kingdom of God recorded in the Old Testament, which is the Word of God.

JESUS CHRIST, the Messiah and Redeemer, who IS the Word of God. THAT is the foundation upon which

the household of God is built; not praise and worship, or music and singing. I love praise and worship, I enter into praise and worship, but true praise and worship must come from a blood-washed, regenerated, and obedient heart.

If any individual anywhere is convicted of his sins, repents, and believes on Christ for salvation, that is a wonderful thing. Only God can do that, and we rejoice in it. But at some point in that process, the Word of God had to be heard and obeyed; and at some point after, the Word of God must be taught and learned and obeyed.

Colossians 1:21-23: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: IF YE CONTINUE IN THE FAITH, GROUNDED AND SETTLED, and be not moved away from the hope of the gospel, WHICH YE HAVE HEARD, and WHICH WAS PREACHED to every creature which is under heaven; whereof I Paul am made a minister."

Is "Revival" springing up and spreading? That would be great, wouldn't it? But if it is based upon praise and singing, rather than conforming to the image of Christ through obedience to His Word, then it is little more than a religious party. True redemption and following the Word will produce praise and worship, but praise and worship alone will not produce redemption and obedience.

John 8:31, 32: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

Romans 6:17, 18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

May God grant us a revival centered in, and led by, the Word. THAT will produce praise, worship, and righteousness. †

the sea, yet only a few of them will be saved; for the Lord will quickly settle his full account with the world."

Here, Paul is saying once again that the true Israel, the real Zion, is the heavenly Jerusalem, the church of God in Jesus Christ, all the redeemed, regardless of any physical ancestry, made His chosen only through the new birth. "Israel," truly then, is God's church, no more, no less. Paul is saying in Romans 11:26 that at the end of this gospel age, when the day of salvation has ended and time is no more, having crashed into eternity at Christ's appearing, then the door of the ark of safety is CLOSED. All inside (God's church, 'ISRAEL'—that is, all—whether "Jews" or non-Jews according to ancestry—and many "Jewish" people are descended from converts to Judaism who have no Abrahamic physical ancestry) whoever will come to Christ will at that point have done so and THE CHURCH WILL BE COMPLETE, the day of salvation ended—then and only then, all Israel will have been saved. There will be no more opportunity for anyone to be saved when He appears! Only those already in God's church will have eternal life, and all of them will be saved. It is the Father who adds to (and removes from, should willful sin be embraced once again, which is not the normal thing but has happened ... consider Solomon, who late in life turned away from God into idolatry) the church such as are born of His Spirit and saved. Jesus is the only way to God and heaven.

We need to heed the teachings of Christ and His apostles—and also of the Old Testament prophets—as to WHO and WHAT constitute the *true Israel* of God!

After all, who is a real Jew, truly circumcised? It is not the man who is a Jew on the outside, whose circumcision is a physical thing. Rather, the real Jew is the person who is a Jew on the inside, that is, whose heart has been circumcised, and this is the work of God's Spirit, not of the written Law. Such a person receives praise from God, not from human beings (Romans 2:28, 29). For God does not show favoritism (Romans 2:11).

Peter began to speak: "I now realize that it is true that God treats everyone on the same basis" (Acts 10:34). And Isaiah exclaims about Israel: "Even if the people of Israel are as many as the grains of sand by the sea, yet only a few of them will be saved" (Romans 9:27).

Now, God made His promises to Abraham and to his descendant. The scripture does not use the plural "descendants," meaning many people, but the singular, "descendant," meaning one person only, namely, Christ (Galatians 3:16).

So there is no difference between Jews and Gentiles, between slaves and free people, between men and women; you are all one in union with Christ Jesus. If you belong to Christ, then you are the descendants of Abraham and will receive what God has promised (Galatians 3:28, 29).

Abraham had two sons, one by a slave woman, the other by a free woman. His son by the slave woman was born in the usual way, but his son by the free woman was born as a result of God's promise. These things can be understood as a figure: the two women represent two covenants. The one whose children are

ALL ISRAEL SHALL BE SAVED

By Bro. Paul Fausnight

WHAT DO Paul's words "all Israel shall be saved" mean? Paul himself explains it in Romans chapter 9: "For we are the people he called, not only from among the Jews, but also from among the Gentiles." This is what God says in the book of Hosea:

"The people who were not mine
I will call 'My People.'
The nation that I did not love
I will call 'My Beloved.'"

And in the very place where they were told, 'You are not my people,'

There they will be called the children of the living God."

And Isaiah exclaims about Israel: "Even if the people of Israel are as many as the grains of sand by

born in slavery is Hagar, and she represents the covenant made at Mount Sinai. Hagar, who stands for Mount Sinai in Arabia, is a figure of the PRESENT CITY OF JERUSALEM, in slavery with all its people. But the heavenly (spiritual) Jerusalem is free, and she (THE CHURCH OF GOD) is our mother.

Now, you, my friends, (Paul is writing to many non-Jews as well as some Jews receiving and obeying Jesus Christ) are God's children as a result of His promise, just as Isaac was. At that time the son who was born in the usual way persecuted the one who was born because of God's Spirit; and it is the same now—Jews persecuting Christians. But what does the scripture say? It says, "Send the slave woman and her son away; for the son of the slave woman—Jews who reject Christ Jesus—WILL NOT HAVE ANY PART of the father's property along with the son of the free woman" (which signifies spiritual Zion, God's church of all the redeemed, who obey Christ). So then, my friends, we are not the children of a slave woman but of a free woman (Galatians 4:22).

The New Testament teaches us that the TRUE ISRAEL, the true Zion/Jerusalem, is the church of God composed of all those truly believing and continually obedient to CHRIST. No nation which rejects Jesus Christ is God's chosen people. God calls ALL mankind to repentance and continuing, obedient faith in His Son. ONLY and ALL those who answer His call are become His CHOSEN. Rather, the apostles compare the present Jerusalem to Hagar, the slave woman, as contrasted with the true Israel, God's church. And they emphasize in Galatians 4 that the children of the 'slave woman' (literal Israel) will not receive a share of the inheritance of God's children unless they receive Christ in this day of salvation.

The promises were spoken to Abraham and to his seed. Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ (Galatians 3:16).

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise (Galatians 3:28, 29).

After all, who is a real Jew, truly circumcised in his heart? It is not the man who is a Jew on the outside, whose circumcision is a physical thing. Rather, the real Jew is the person who is a Jew on the inside, that is, whose heart has been circumcised, and this is the work of God's Spirit, not of the written Law. Such a person receives praise from God, not from human beings (Romans 2:28, 29).

False teachers like John Hagee have done much harm to God's kingdom. Neither the Jews nor the modern state of Israel is especially favored of God. In fact, all who reject Jesus as Christ are under God's curse! Just as the verses above state so clearly, there is NO DIFFERENCE made by God as to our backgrounds. Mercy is only obtained by obeying/following Jesus. Jewry is so dispersed in modern times—no tribal identities retained anymore, although some pretend, and many who call themselves Jews today are descended not physically from Jacob, but from Gentiles who con-

verted to Judaism centuries ago. The little real estate on the 'Zion' hill of literal Jerusalem means nothing to God—in fact, Paul in Galatians, chapters 3 and 4 says that the literal city of present-day Jerusalem symbolizes spiritual bondage and slavery, pictured by Hagar the slave woman, whose child has NO PART in the inheritance and blessings God gives, while all the truly redeemed in Christ—His CHURCH—are the only true Zion, the only true Israel, and the only real Jerusalem. Give Hebrews, Romans, and especially Galatians (chapters 3 and 4) a good reading without the overlay of denominational or doctrinal bias. All the truly born again who obey Jesus Christ are become His church—true ISRAEL, and no man can join this church or be voted into acceptance by any men; ONLY the FATHER Himself adds one to His church. It is the Father also who will REMOVE from His church, spiritual Israel, anyone who does not bear the fruits of righteousness—see John 15:2.

We are now in the only day of salvation. When Christ returns, He brings us (the epistles tell us) our final salvation for all who have held out faithfully until the end. As the apostle said encouragingly: "Our salvation is nearer now than when we first believed." When Jesus returns, it will be the "last day"—the end of time, the day of resurrection and final judgment for all men. There will be no more opportunity to be saved for Jews or anyone else! Jesus in Matthew 13 plainly teaches that both the wicked and the righteous shall dwell TOGETHER on the earth until the end of the world, at which point the angels will gather together first the wicked to be removed from among the righteous—not the other way around, as the perverse and false teaching of a so-called Rapture/Millennium pretends.

In our union with Christ Jesus, He raised us up with Him to rule with Him in the heavenly world (Ephesians 2:6). While others dream of an age to come, Christ is ruling in our hearts today, giving us victory over sin and Satan as a royal priesthood. At His coming, the epistles teach that Christ will deliver up His kingdom to the Father as the material universe passes out of existence and time crashes into eternity.

NOW IS THE ONLY DAY OF SALVATION, and the church is the only true Israel. When Jesus returns, that day of salvation will be ENDED, and the number of all those of WHATEVER ancestral background (which makes absolutely no difference!) whoever will be saved will then be COMPLETE, and God's church will be complete: ALL ISRAEL WILL HAVE BEEN SAVED. There will be no salvation for Jews (or anyone else) who do not receive Jesus as both Savior and Lord in this present time of salvation, which is called "today." What God cares about is not some hill in the Middle East. What God cares about is the most precious real estate on our planet: our HEARTS, yielded and surrendered to Jesus as Lord and Christ!

By "all Israel," then is meant in the New Testament the complete Church, whether in heaven or on Earth, described in Revelation's symbolism as the 144,000 (12 x 12 x 1000) all these numbers symbolizing completeness/fullness but here for special emphasis multiplied as factors), "out of all those among mankind, these are the only ones who have been redeemed." †

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Hagerstown, Maryland U.S.A.

July 4-9, 2023, Lord willing

Bro. Gregory E. Tyler, Host Pastor

Revival Services

Hagerstown, Maryland

April 19-23, 2023, Lord willing

Bro. Doug Koerner, Evangelist

Bro. Gregory E. Tyler, Pastor

Craigsville, West Virginia

May 10-14, 2023, Lord willing

Bro. Gary Alwell, Evangelist

Bro. Harley McClung, Pastor

JAMAICA

Grants Mountain, St. Ann

August 13-20, 2023, Lord willing

Sis. Linette Jutan, Pastor

HONDURAS

Flowers Bay, Roatan

September 19-24, 2023, Lord willing

Bro. Aldrin McLaughlin, Pastor

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Alvin A. Craig, Radio Minister

(Aired on Sundays unless otherwise noted.)

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