

# CLEANSING THAT GOD DID FOR US (TO ENTER THE ETERNAL HEAVEN) VS. CLEANSING WE DO (TO ENTER THE KINGDOM OF HEAVEN)

*It is always important to "rightly divide the word of truth." Just as there are different "heavens," "hells," "salvations," baptisms," etc. taught in the word of God, there are different "cleansings" or "washings." There is a cleansing that God has done for us to enter the eternal heaven. There is also a cleansing we must do to enter the kingdom of heaven as we live here on the earth.*

## ETERNAL CLEANSING BY GOD (TO ENTER THE ETERNAL HEAVEN)

Because of sin, we could never enter the eternal heaven until we had been purged, cleansed, washed, made clean and pure by the precious blood of Jesus Christ. We could not remove those sins ourselves, but God cleansed us by the precious blood of His Son at Calvary! That perfect cleansing which God did for us is complete. "It is finished." Jesus came to save "His people from their sins" (Matthew 1:21), and He accomplished what He came to do. He did not try to save, or offer to save! He saved us from our sins!

**"Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."** (Revelation 1:5,6).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: **for thou wast slain, and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Revelation 5:9).

God has clothed us with His righteousness! "I will greatly rejoice in the LORD, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,** as a bridegroom decketh

himself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah 61:10). This fundamental cleansing and clothing is the righteousness of God that He places on us! It is completely different from the cleansing and clothing WE must do in order to have fellowship with Him in the kingdom of heaven as we live each day!

## PRACTICAL CLEANSING WE MUST DO (TO ENTER THE KINGDOM OF HEAVEN)

Just as our clothes and bodies need cleaning regularly while we live here on this earth, our souls need regular spiritual cleansing! Each of the following Scriptures is talking about this daily washing we must do in order to enter the kingdom of heaven and have fellowship with God each day.

1. Revelation 7:13,14 "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and **have washed their robes, and made them white in the blood of the Lamb.**"

2. Revelation 3:18 "I counsel thee to **buy of me** gold tried in the fire, that thou mayest be rich; and **white raiment,** that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes

with eyesalve, that thou mayest see."

3. I John 1:7,9 "**But if we walk in the light,** as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**"

4. Revelation 3:5 "**He that overcometh, the same shall be clothed in white raiment;** and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

5. James 4:8 "Draw nigh to God, and he will draw nigh to you. **Cleanse your hands, ye sinners; and purify your hearts, ye double minded.**"

6. II Corinthians 7:1 "Having therefore these promises, dearly beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**"

7. II Timothy 2:20,21 "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. **If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.**"

\*\*See also Matthew 22:1,2,11-13; Isaiah 1:15-20; Acts 22:16.

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# Justice and/or Mercy

by Elder McKinley Wright  
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A man was being tried in a court of law. His trial was about to begin. As he waited, he was groaning and otherwise showing his apprehension as he thought about the probable outcome. The Judge was touched by his anguish and said to him, "You don't need to be so worried. You are going to receive justice in this court." The man responded, "Your Honor, it is not Justice that I am concerned about. What I need is Mercy." He knew that he was guilty of the crime with which he had been charged, so, if he received, Justice his punishment would be severe. Instead of Justice, he was wishing for Mercy, a reduction in the severity of his sentence. He seemed to feel that the concepts of Justice and Mercy are mutually exclusive -- that Justice demands a certain course of adverse action, and that if the severity of the action is decreased, Justice hasn't been served. When human beings administer Justice or Mercy, they are mutually exclusive. This article discusses whether our deliverance from sin is an act of Justice, or an act of mercy on the part of God.

Jesus taught about this mutual exclusiveness in a parable about some men who worked in another man's vineyard. A man owned a vineyard and needed laborers. Early in the morning, he went to town and found some men who were unemployed. He sent them to work the rest of the day in his vineyard promising to pay them a penny. Needless to say, this was not our kind of penny. About mid-morning he went back to town and there were others who were unemployed. He sent them to work in his vineyard, telling them that he would pay them "what is right." As the day passed, he sent others to work in the vineyard for the rest of the day. When "quitting time" came, some workers had worked all day. Others had worked most of the day. Still others had worked about a half day. The last group to be hired had worked only an hour. He told the

paymaster to begin with the last men to be hired and to give each worker a penny. When the paymaster came to those who began early in the morning to pay them, they felt that they should receive more money than a penny. They complained, and the owner of the vineyard reminded them that they agreed to work for a penny and that if he (the owner) wanted to pay the other workers at a higher rate per hour, he had the right to do so. It was his money, and he could do with it as he pleased. The first group of workers received Justice. The others received varying degrees of Mercy according to how long they had worked.

Every person is entitled to Justice. Mercy is not an entitlement. Mercy is administered according to the desire of the administrator. God told Adam, "In the day thou eatest thereof (the fruit of the tree of the knowledge of good and evil) thou shalt surely die." Adam ate of the forbidden fruit. He died. God's Justice was at work. God was obligated by His Justice to follow through to the very end. When Adam died, every one of his posterity died in him. This was not bodily death. Adam did not die bodily until hundreds of years later. The death that Adam died in the day he ate of the forbidden fruit was separation from God. If God purposed to deliver any of Adam's posterity from his death, the deliverance must be done in such a way that God's Justice is not compromised in any way. His Perfection requires it. God determined to do this by sending a qualified individual to die in the place of those whom He purposed to deliver. The death of that person would satisfy His Justice. What qualifications must the individual have in order to do this?

As we look at two qualifications of such a redeemer (the person dying in the place of another), the order in which we look at them does not in any way imply that one is more important than the other. Both qualifications are indis-

pensable. The absence of even one of them would disqualify the redeemer for doing this work.

The first qualification that we will mention is that the redeemer must be human because those being redeemed are human. In the Old Testament, God used animals to illustrate the work of Redemption. But Paul is very strong in his statement in Hebrews 10:4 that the blood of bulls and goats cannot take away sin. He said such a thing is NOT POSSIBLE. Animals are a lower order of life than humans in that they are incapable of sinning. Being incapable of sinning, they cannot be charged with sin; therefore, they cannot take the place of humans in death. An angel cannot be the redeemer because angels are not capable of dying. We have seen that the Redeemer cannot be of a lower or higher order of life than humans. But the crux of the matter is that God's Justice requires that the redeemer of humans must be another human. If this were the only required qualification, any human could be the redeemer. There is, however, another.

The redeemer must be human. He (or she) must also be sinless. God's Justice requires that it be this way. Every descendant of Adam (through the descendant's father) has been a sinner, so none of them has been qualified to be the Redeemer. In The Revelation 5:1-5, there is a book which no one was found worthy (qualified) to open. John wept much because no one could open the book. No one could be found to open the book because all of them were sinners. John wept until he was told that the Lion of the tribe of Judah (Christ) had prevailed to open it.

There are two kinds of sin. There is what theologians call Original Sin (that inherited from Adam by all of his earthly descendants) and what some people call Practical Sin (that which we do ourselves). Jesus (the Lion of the Tribe of Judah) was sinless from the standpoint

of both types. We shall develop this point in the next paragraph.

Original Sin (that inherited from Adam) is passed from one generation to the next through the father -- not through the mother. The second chapter of Genesis is the record of events surrounding the formation of Man. Adam was formed in verse seven. He was placed in the garden in Eden in verse eight. He was commanded to not eat of the forbidden fruit in verse seventeen. In the same verse he was told that he would die in that day that he ate of it. Eve was made in verse twenty-two. So her only connection with the commandment to not eat of the fruit was through her relationship with Adam. The third chapter of Genesis is the record of Man's "Fall." It is clear that Eve ate before Adam did. The first five verses describe Satan's temptation of Eve trying to get her to eat the forbidden fruit. Verse six describes her succumbing to his temptation. She ate first. Then she gave the fruit to Adam and he ate. No mention is made of any change in her when she ate. But when Adam ate, the Bible says, "The eyes of them both were opened, and they knew they were naked." This language seems clear that the "Fall" came when Adam ate, and not when Eve ate. It indicates that she "fell" when Adam ate and not when she ate. Paul discourses on this subject in the fifth chapter of Romans. We note some of his statements: "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men..." (verse twelve); etc. "Adam's transgression" (verse fourteen); "the offence of one" (verse fifteen); "one that sinned" and "judgment was by one condemnation" Almost every verse in the chapter has statements that point out that Original Sin came by Adam, indicating that Eve was a sinner only because Adam was. Jesus did not have any Original Sin because His father was not descended from Adam. His Father was GOD. He did not have any Practical Sin because in all of His lifetime he never committed even one act that was sinful. Paul describes Him as "in all points tempted like as we are, yet without sin" (Hebrews 4:15). Jesus was a sinless human be-

ing (He received humanity from His mother). He was fully qualified to be our Redeemer. How was Redemption accomplished?

The Old Testament (Leviticus, chapter sixteen) describes the ritual. The New Testament (II Corinthians 5:21) also tells us. That scripture is quoted here, the words being rearranged so the meaning is clearer. *"For He hath made Him Who knew no sin to be sin for us; that we might be made the righteousness of God in Him."* We moved the expression "who knew no sin" to have it near the pronoun "him" instead of being near the pronoun "us." A rule of writing is that expressions that describe should be placed next to the noun or pronoun being described. Reason tells us that it was 'him' (Jesus) who knew no sin. It definitely was not "us."

Each year on a certain day the High Priest would bring two goats to the Temple. Goats (a type of sin) were used in this ritual because they were pictures of "Him who knew no sin, but was made to be sin." Two goats were needed because there were two things to be illustrated, Atonement for sin before God and our experience of our sin being removed. Illustration of Atonement before God required the slaying of a goat. If only one had been brought, there would be none left to illustrate our sins being removed. The High Priest would lay his hands on the head of the goats. This signifies the transfer of our sin to Christ. Jesus did not just hold our sin in His hands or carry it on His shoulders. He took it and made it His own. That is why as he hanged on the Cross, darkness covered the land. Him having my sin made Him so hideous that his father could not bear to look upon Him. Listen as He cried out in the darkness, "My God, my God, why hast thou forsaken me?"

The High Priest would cast lots to see which goat would be slain. Then he would slay the goat and sprinkle his blood on the Mercy Seat. The Bible doesn't say so, but this writer finds much comfort in the idea that after His Resurrection our High Priest (Christ) took His own Blood and sprinkled it on the Mercy Seat that is in God's pres-

ence. This writer's opinion is that He did it between the time when He told the women at the tomb to "touch me not" and when He told Thomas to "put his finger in the nail-prints in His hands." In the Old Testament ritual, the other goat would then be carried far away and let loose in the wilderness, illustrating that our sins are completely gone.

While the High Priest was performing this ritual, he was alone in the Temple. There were little bells around the hem of his priestly robe. If he performed the ritual correctly, all would be well; but if he did something the wrong way, he would die on the spot. The people would be gathered around the Temple and the little bells would ring every time the High Priest took a step during the ritual. Those on the outside would hear the bells and know that their High Priest was doing what was required. When he began walking toward the entrance at the conclusion, they would know that the atonement had been made successfully.

Jesus went to the Cross almost two thousand years ago and made Atonement for our sin. The gospel tells us that He did so, and that he was successful. As the people in Old Testament times would rejoice when their High Priest finished the ritual that he was performing, we rejoice as we understand that Jesus put our sins away forever.

At the beginning, the article asked whether God's delivering us from our sin involved Justice or Mercy. Of course the answer is that it involved both Justice and Mercy. His purposing to deliver us was clearly an act of Mercy. We were definitely guilty as charged. If He would deliver us, it must be done in such a way as to not compromise His Justice. To us, this problem would be insurmountable. To God, the solution was obvious. He would send a Redeemer who would take our sin upon Himself and experience God's Justice. Our sin having been removed, God can justly give us a blessing instead of the punishment that we deserve.

We must never forget that it was our sin that caused Jesus to suffer and die, and that we are therefore obligated and should desire to faithfully serve Him all the days of our lives.

# Leadership

by Elder Steve Pearce  
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Leadership has been defined as the ability to motivate a group of people toward a common goal. Therefore, leadership is necessary for a group to be successful. History is rife with examples of good leaders: Winston Churchill, George Washington, and Abraham Lincoln to name a few. These men had the ability to lead their nation through difficult times. The scripture also contains many examples of great leaders such as, Abraham, Moses, Nehemiah, Paul, and Jesus.

Men have made attempts to describe strategies of leadership and management. Some of the most common of these theories include Scientific Management by Frederick Taylor, Management by Objective by Peter Drucker, Total Quality Management by Edward Deming, and Servant Leadership by Robert Greenleaf. Taylor theorized that most workers do not want to be more productive and that they intentionally keep production down because there are no incentives to increase production. As a result, the work must be studied to find the most efficient ways to complete the tasks. Workers must be selected, trained, and developed to use these more effective ways.

Drucker supported Management by Objective, and believed that the goals and objectives of the organization must be expressed to the workers, and that specific objectives must be set for the workers. Those doing the work should participate in the decision-making. The workers should be evaluated based on the specific objectives set and feedback provided.

Edward Deming was a proponent of Total Quality Management, and proposed that the organization must seek ways to continuously improve. He believed that workers should be provided on-the-job training and their ideas and

experience should be used in continuous improvement. Numerical quotas should be eliminated and the annual rating system should be discontinued. Barriers between staff areas should be broken down to improve communication and the flow of ideas.

Robert Greenleaf espoused the theory of Servant Leadership. Servant leaders devote themselves to the needs of organization members and develop the employees to bring out their best. In addition, Servant Leaders coach others and facilitate personal growth. They listen and build a sense of community. Interestingly, the most recent theory of leadership, Servant Leadership, seems to most closely resemble Biblical leadership.

Most often, for a person to be recognized as a great leader, they must be faced with a difficult situation. Successfully leading a nation in its beginning or through a war will often bring recognition to leaders. In the Scripture, those who led God's people back to God or spread the Gospel are the names we recognize. As a result, I think our nation is in need of great leaders to lead us back to God. God's people have wandered far away from Him and are accepting the teachings of man as the truth. Rarely do we give God honor and glory, but accept it ourselves. We no longer condemn sin, but condone it with our acceptance of sin. Whether it be in the local church, local community, state, or nation, leaders are needed with the talent and courage to stand before a heathen nation and lead His people back. So the question is, how does a great leader lead? I think we see a great example of Servant Leadership in Nehemiah.

In the first chapter of the book of Nehemiah, we learn of the difficult situation that existed for God's people that

required a great leader. Nehemiah asked how things were with the Jews and with Jerusalem. Nehemiah was told in the third verse that, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." We learn in the next verse why Nehemiah was fit to be a leader of the Jewish people. "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days." One of the things Servant Leaders do is to devote themselves to the needs of the organization.

A person will never be an effective leader unless there is a genuine concern for the people they lead. Nehemiah asked about the Jewish people and the city of Jerusalem because he was concerned. For effective leaders to rise up today, they must be people who are genuinely concerned about God's people and the state of His people; someone who truly has a burden for the state of God's people and our nation. We know Nehemiah was burdened because he sat down and wept and mourned for certain days. Many of us believe that God's people and our nation have wandered away from God, and we express concern as a result. How many of us, however, have sat down and wept and mourned for a short while, much less certain days? Until we have the same intensity of burden for God's people that Nehemiah had, we are not fit to be a leader of His people.

We also note Nehemiah's burden in the fourth verse when it states that Nehemiah "fasted and prayed before the God of heaven." We may pray for God's people and our nation, but do we have the burden to pray as in-

tensely as Nehemiah prayed? How often and how long do we pray? Do we pray out of a sense of duty, or because we truly have a burden? Nehemiah goes a step further when he says that he also fasted. We hear about prayer often, but rarely do we hear about the importance of fasting. Through fasting, we deny ourselves and concentrate on communication with God. As we talk with God, we also listen to discover His direction for our lives and how we should respond to the situation of

God's people.

I believe true servant leaders are needed today, leaders who will serve God and serve His people. However, we see from Nehemiah's example that only those who have an intense burden for God's people are fit to serve as leaders. Servant leaders must be individuals who have such a great burden that they weep and mourn for certain days and fast and pray before the God of heaven. How many have this great a burden for God's people?

Are we willing to deny ourselves that we might serve God? Will we develop the kind of burden that will cause us to weep and mourn; fast and pray? Lord willing, next month, we will begin to examine what Nehemiah did in his role as a leader. In the next month, just as Nehemiah prepared himself for leadership, let us also prepare ourselves that we might better serve God and His people through weeping, mourning, fasting, and praying.

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# Grow in Knowledge

1. "Yet if any man suffer as a Christian, let him not be \_\_\_\_\_; but let him glorify God on this behalf."
2. "For I am not ashamed of the \_\_\_\_\_ of Christ:...."
3. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, \_\_\_\_\_ dividing the word of truth."
4. According to my earnest expectation and my hope, that in \_\_\_\_\_ I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.
5. "For the scripture saith, whosoever \_\_\_\_\_ on him shall not be ashamed."
6. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have \_\_\_\_\_, and am persuaded that he is able to keep that which I have committed unto him against that day."
7. "And \_\_\_\_\_ maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."
8. "Then shall I not be ashamed, when I have \_\_\_\_\_ unto all thy commandments."
9. "Let all mine \_\_\_\_\_ be ashamed and sore vexed: let them return and be ashamed suddenly."
10. "O my God, I trust in thee: let me not be ashamed, let not mine enemies \_\_\_\_\_ over me."

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## **A PENCIL MAKER TOLD THE PENCIL 5 IMPORTANT LESSONS :**

- 1.) EVERYTHING YOU DO WILL ALWAYS LEAVE A MARK.
- 2.) YOU CAN ALWAYS CORRECT THE MISTAKES YOU MAKE.
- 3.) WHAT IS IMPORTANT IS WHAT IS INSIDE OF YOU.
- 4.) IN LIFE , YOU WILL UNDERGO PAINFUL SHARPENINGS, WHICH WILL MAKE YOU A BETTER PERSON.
- 5.) TO BE THE BEST PENCIL, YOU MUST HAVE FAITH TO BE HELD AND GUIDED BY THE HAND THAT HOLDS YOU.

# Servants of the God of Heaven and Earth

by Elder Jason Solomon  
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*"...We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up." (Ezra 5:11b)*

## Behold My Servant

When I think about the lives of Jesus, Peter, James, John, Paul, Moses, Aaron, Joseph, David, Joshua, and so many other saints of the Scriptures and beyond, I cannot help but see that they were all servants. They were servants to God and servants to His people. Of all other characteristics, this one seems to be the most common. While they were also leaders, they accomplished this through service, not dominance. They earned the respect and love of those who followed them due to their immense work in service.

Very often this work went unrewarded by earthly thanks or earthly reward beyond the unparalleled knowledge that they had served God. Isaiah 42:1 prophesied of the coming Messiah saying, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." Jesus Christ, the Son of God, the Prince of Peace, the King of Kings, was a servant not only out of station, but out of choice.

## The Servants of God

In the book of Ezra, we find God's people seeking to obey their heavenly Master. In Ezra 5, the enemies of the returning Israelites sought to incriminate them before the King of Persia. These enemies composed a letter to this king to petition his intervention to stop the returning Israelites from completing their work on the wall of Jerusa-

lem and the new Temple. These false accusers wrote to the King of Persia...

"We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up (Ezra 5:10-11).

Are God's children not still His servants? Yes, every child of God (should be) His grateful servant.

Is He still the God of Heaven and Earth? He is the one and only God of everything we can see and everything we cannot see.

When was the Church initially built and setup? It was brought into being on Pentacost about 2000 years ago.

What king of Israel established the Church? Jesus Christ, the greatest King ever to set foot on earth, the Chief Cornerstone, is set down on the right hand of the Majesty in Heaven.

These same verses could be read in every true house of God today and apply just as fully. Above all, we are servants. When we fail to serve, we fail God, the Church, and family and friends. Jesus sought to please His God before all things. To do this, He sought to do the will of the Father.

## Whosoever Will Be Great

When confronted with the worldly order around Him, Jesus warned His disciples saying, "...Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will

be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:25-28).

Looking at Jesus' example, we see first and foremost someone who sought to please His God. He sought to do the will of the Father. If Jesus is a servant, then we are servants.

The Church is not just made up of servants, but servants of God. Lest we be swept away by good works without acknowledgement of God, we should rehearse the words of Peter to the Jewish council in Jerusalem. The council had taken Peter and others to chasten them for preaching Jesus Christ, "Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:28-29).

In his letter to the Romans, the Apostle Paul explains the nature of our servitude. He wrote, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 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." (Romans 6:16-17) We are either servants of sin or righteousness. If then righteousness, then we return to God who is the source and standard of all goodness and righteousness.

**PLEASE SEND A TAX-DEDUCTIBLE CONTRIBUTION TO HELP TODAY!**

# God Judging His People

by Elder William M. Mullis  
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## **GOD JUDGES HIS CHILDREN ACCORDING TO THEIR WORKS WHILE THEY ARE LIVING!**

It is extremely important to understand that most of the time the Bible is talking about judgment, it is about God judging His people (His children) according to their works while they are living, NOT judgment of the unsaved at the end of the time world. Satan has deceived many of God's children in recent years into looking at judgment as if it is far into the future, and only applying to people other than themselves!

### **CHOOSE LIFE**

The Bible emphasizes God judging His people while they live each day of their lives. When we do what He says, He rewards us with blessing; and when we do evil, we are chastened or punished by God. THAT is the essence of judgment as taught in the Scriptures. That is the way God judged Adam and Eve in the garden; the way He judged His chosen nation, Israel, repeatedly; and the way He judges us today as we live. The exhortation from God to His people is: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to

record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them" (Deuteronomy 30:14-20). God judges us according to our works (see Psalm 62:12; Proverbs 24:12; Jeremiah 17:10; 32:19; Ezekiel 18:30; Revelation 22: 12-14).

This judgment of God's people according to their works is also what Jesus was specifically teaching. For example, Jesus says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:24-27). Being a "doer" of the word, walking in obedience to God's teachings and commandments, will keep our house (personal life, family, a local Church, or a nation) from falling!

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Corinthians 11:30-32).

God was carrying out judgment on many of the members of the Church at Corinth because they were walking in disobedience. He explains the reason why many were dying and sick was because they were not judging themselves. If they would judge themselves, they would not be judged of God. But when they are judged of God, it is clear they will not be judged at the end of the time world in the final judgment.

"For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:30-31). We know that our God carries out vengeance on His people when they walk in willful disobedience to His teaching and commandments. "The Lord shall judge His people" has clear reference to God judging "His people", the same ones Jesus saved ("He shall save His people from their sins"- Matthew 1:21).

He saved His people from their sins, and now He judges His people according to their works!

### **WHOM THE LORD LOVETH, HE CHASTENETH**

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Hebrews 12:6-8). There are some people (those who are not God's children) who are not judged (chastened) while they are living. They will be judged at the end of this world in the final judgment. But those who are His children are judged (chastened) while they live here on the earth. If one is never chastened, he is

not a child of God, for whom the Lord loves he chastens!

### KING JESUS JUDGES

“Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (II Corinthians 5:9-10). Notice that the Apostle Paul declares, “we must all appear before the judgment seat of Christ.” Paul included himself. Then, Paul says we “receive the things done in our body, according to that he hath done, whether it be good or bad.” This is a judgment according to our works! Eternal salvation is not of our works, not by our works, and not according to our works (Ephesians 2:8-9; Romans 9:9-16; II Timothy 1:9; Titus 3:5-7). Our eternal salvation from eternal hell to the eternal heaven is because of what God has done for us, by His grace! Our works have nothing to do with us being in the eternal heaven when this world is over! BUT our works DO have a profound effect on us being in the kingdom of heaven as we live each

day!

“For the Father judgeth no man, but hath committed all judgment unto the Son:” (John 5:22). Jesus is the king of His kingdom which He has established for His obedient people while they live here on this earth. It is a spiritual kingdom, and He determines who can enter the kingdom of heaven (kingdom of God). He alone is the judge of who enters His kingdom. All the parables are about Jesus judging His people according to their works, and those who are faithful being able to enter the kingdom of heaven which is defined as “righteousness, and peace, and joy in the Holy Ghost.” (Romans 14:17). Jesus will even refuse to allow born-again children of God to enter the kingdom of heaven when they walk in disobedience, fail to serve Him, or get lifted up in vain pride (Matthew 18:1-4).

While Jesus was here in the flesh, He told His disciples that He was going to come again while some of them were still living, and He was going to reward them according to their works as He established His kingdom. Notice His words carefully. “For the Son of man shall come in the glory of his

Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom” (Matthew 16:27-28).

We are also warned that if we call on the Father, we better remember that He judges us according to our works! (See I Peter 1:17.)

Jesus is ruling and reigning as king of His kingdom. He is judging and rewarding His people according to their works. When His people love Him, worship Him, and serve Him, He manifests His presence to them and blesses them to enter into the joy of the Lord in the kingdom of heaven. He then has intimate fellowship with them. When His people disobey Him and continue to walk in willful disobedience, there are serious consequences. They are temporarily shut out of His kingdom, and can even lose fellowship with Him as long as they are living here on this earth (I John 5:16; I Corinthians 5:1-5; Acts 5:1-11; James 5:19-20). May God help us to love Him, serve Him, and fear Him! (See Hebrews 12:28,29.)

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## Answers to Grow In Knowledge

- |                              |                               |                          |
|------------------------------|-------------------------------|--------------------------|
| 1. ashamed - I Peter 4:16    | 4. nothing - Philippians 1:20 | 7. hope - Romans 5:5     |
| 2. gospel - Romans 1:16a     | 5. believeth - Romans 10:11   | 8. respect - Psalm 119:6 |
| 3. rightly - II Timothy 2:15 | 6. believed - II Timothy 1:12 | 9. enemies - Psalm 6:10  |
|                              |                               | 10. triumph - Psalm 25:2 |

## Give the Devil an Inch



## He'll Become Your Ruler!



# The Triune God

by Elder W. H. Durrence  
Brooklet, Georgia

Triune is an adjective which describes God as three in one, setting forth the idea of the Trinity. It is sad to acknowledge that some oppose this glorious doctrine of the Trinity. Perhaps God has allowed such errors to exist so that we may be provoked to a deeper study of the Word of God. The Trinity does exist, declared to be one God with three persons in the Godhead. They are Father, Son, and Holy Ghost or Holy Spirit. The doctrine of the Trinity acknowledges the constant existence of the three persons, not one in the past, another in the present, and the third at still another time. John declared that all three Persons co-exist when he said, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

The Law of God required testimony by the mouth of two or three witnesses; thus the Trinity constitutes full legal testimony (Deut. 17:6, 19:15; Mt. 18:16 and 2 Cor. 13:1). The testimony of all three agrees as one, for they are One. Their testimony is unanimous with no contradiction or discrepancies in their evidence. The voice of the Trinity is one voice, even as there is unanimity of will.

In this study we shall consider scriptural evidence that God is Triune. Though the doctrine of the Trinity is not revealed in the Old Testament with the same clarity as in the New Testament, still the light of this truth does shine throughout the Old Testament dispensation. Therefore, we shall begin our explanation of this important doctrine by going back to the beginning of the Old Testament.

The Bible begins with the words "In the beginning God." The word for God is **Elohim**, which strongly indicates plurality, for **Elohim** is the plural form of **Eloah**. It denotes not a plurality of Gods as some have thought, for it is often used with singular verbs and adjectives. It reveals one God (singular) with a plurality of persons (Trinity) in the Godhead. This plural word for God denotes the Triune God and occurs

more than two thousand times in the Old Testament. **Elohim** is often found in its shortened form, **EI** as in Gen. 35:7.

Genesis 1:26 says, "And God said, Let us make man in our image, after our likeness" This suggests the fulness of the divine personality and foreshadowed the doctrine of the Trinity. There is only a slight distinction that can be made between the words **image** and **likeness**. Both denote the shadow outline of a figure and the likeness of the shadow to the figure. One obvious point of similarity is that God has three persons and man has three parts, body, soul, and spirit (1 Thes. 5:23).

The seraphims are regarded as typical of the Trinity. A seraphim has six wings, two covering the face, two covering the feet, and two for flying. Certainly three different works were manifested even as there are three distinct works of the Trinity (Is. 6:2). In Numbers 6:24,26 a threefold blessing was pronounced which said, "...The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." There is also a threefold blessing pronounced in 2 Cor. 13:14, and it is clearly ascribed to the Trinity. Comparing these passages, I find no difficulty in believing that the Old Testament passage also described the works of the Triune God.

Now let us move into the New Testament for further verification of the Trinity. At the baptism of our Lord, the three persons of the blessed Trinity were present and can be accounted for. The voice of the eternal Father came ringing down out of heaven, the Holy Spirit in dove-like form descended, and John baptized the beloved Son in the river (Mt. 3:13,17). Thus the Father, Son, and Holy Spirit impart the grace and bestow the blessing of this dispensation, and they will share the glory at its close. Therefore we are baptized in the name of all three persons of the Godhead (Mt. 28:19).

We not only recognize the Trinity in

Christian baptism, but we also ascribe all the blessings of this dispensation to the Triune God. We believe and acknowledge that the blessings received in answer to prayer all come through the combined work of the Trinity.

The New Testament unquestionably reveals that God the Father, Son, and Holy Ghost all have a vital role in successful prayers. We are taught to pray to our Heavenly Father (Mt. 6:9), in the name of Jesus Christ (John 15:16), and through the intercession of the Holy Spirit (Rom. 8:26). Paul expressed it this way, "For through him we both have access by one Spirit unto the Father" (Eph. 2:18). Every time we pray, let us be reminded of the truth of the Trinity.

Not only do we receive blessings from the Trinity through prayer, but because of the work of this Triune God, we have received the greatest of all gifts - eternal life. All three persons of the Trinity are unquestionably and essentially active in salvation from sin. Jude referred "...to them that are sanctified by God the Father, and preserved in Christ Jesus, and called..." (Jude 1). We are sanctified or set apart by God the Father in election (Eph. 1:4), we are preserved by the redemption that is in Christ Jesus the Lord (Eph. 1:7), and we are called with an effectual call by the Holy Spirit in the work of regeneration or the new birth (John 3:8). The work of the Trinity in these three great acts of grace establishes for us an eternal hope and gives all glory to God.

Having considered the Trinity in the light of both Old and New Testament Scripture, let us conclude our study by looking at lessons from nature. As you remember that God divinely created nature, then perhaps you may see Him glorified by His creation (Ps. 19:1). First of all, let us view the Trinity as revealed by light. John said, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5). The existence of God as a Trinity of unity is strongly suggested as God is declared to

be light. Light is made up of three primary colors-red, green, and violet; by various combinations of these three colors all other colors are produced. The combination of these three colors in equal proportions gives white light which cannot be seen unless it strikes an object and is reflected by it. The three primary colors represent the three persons of the Godhead. God is invisible to us until He shines upon a life, and then we see His glorious presence.

As light fills this world, allowing us to see its beauty and giving us warmth, so does the Triune God. As light reveals the Trinity, so does water, for it consists of three

parts-one part of hydrogen and two parts of oxygen. He may also be seen in a tree with its foliage, trunk, and roots. Even the apple serves to remind us of the Triune God. The peel covers, the meat is for eating, and the seeds are planted in the ground to grow another tree. The list in nature is endless, and yet it is all useless unless you believe the preceding scriptural references. If you disregard the scriptural evidences, these simple illustrations certainly cannot convince you; but if you do believe, then perhaps they will serve as reminders to help you rejoice in the Triune God.

I hope that you have been able to accept

the truth about the Trinity, although none of us can comprehend it fully. Our God is far too great for us to understand, but through the Scriptures and faith which is imparted by the Holy Spirit, we are able to believe what we cannot rationalize. The doctrine of the Triune God is admittedly a subject which is difficult to understand and often misunderstood; therefore, it must be accepted by faith (2 Cor. 5:7). If you are able to believe with some small measure of understanding, then rejoice and share your knowledge with others. Our God is three persons in one. Let us acknowledge Him, serve Him daily, and love Him with all our heart, soul, and mind (Mt. 22:37).

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# Blessings

by Sis. Gale Groover Smith  
Statesboro, Georgia

*Walking in the country on a hot, June day,  
My soul cannot express  
what my heart wants to say.  
God's beautiful creation surrounds me  
no matter which way I turn;  
While thoughts of my childhood  
causes my heart to yearn.  
So many things I took for granted,  
running barefoot through the field,  
We always had clothes to wear  
and we never missed a meal.  
Mama was there to hug our  
hurts and pain away.  
She always wore a smile,  
even on a cloudy day.  
Listening to an "Old Line"*

*preacher on the fourth weekend,  
Or window shopping  
because we had no money to spend.  
When I was seventeen,  
Jesus walked with me down the aisle  
of the little country church.  
He promised if I always followed Him,  
For peace and happiness  
I would never have to search.  
Jesus has kept His promise  
through the years,  
Although I have strayed from time to time  
and cried a million tears.  
Why do we sometimes fail to listen to the  
One that we know to be true?  
The One who always forgives,*

*no matter what we say or do.  
So, today my heart is bursting with joy  
and I want to shout.  
Jesus is the answer and there is no doubt.  
So many blessings I can't begin to recite,  
My home, church, family, friends, and  
warmth on a cold winter's night.  
Lord, thank You for freedom of religion  
in a world so full of sin,  
And a Savior Who promises to be  
with me to the end.  
Help me to always share a smile  
or a comforting word,  
To those who have forgotten,  
or maybe, never heard.*

*This Book [the Bible] had to be written by one of three people: good men, bad men or God. It couldn't have been written by good men, because they said it was inspired by the revelation of God. Good men don't lie and deceive. It couldn't have been written by bad men, because bad men would not write something that would condemn themselves. That leaves only one conclusion. It was given by divine inspiration of God.*

John Wesley



How many observe Christ's birthday! How few, His precepts!

Oh, 'tis easier to keep holidays than commandments. Benjamin Franklin



# Christ Died For Us

by Elder Greg Phillips  
Chattanooga, Tennessee

*"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).*

To the soul that has seen his own sinful condition and felt God's righteous condemnation for sin, there can surely be no sweeter message than these words of Paul, "...Christ died for us."

Paul was, without doubt, struck with wonder to contemplate that "...Christ died for us." Paul fully understood the nature of Christ, His humanity and His deity. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Colossians 1:16-17). To consider that such a One could die challenges the human imagination. We are told, however, that Christ, the eternal God became a man in order to die. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15).

It is amazing that Christ could die, and amazing, as well, that He would die. His death was voluntary, His life freely given. He willingly laid down His life. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17-18).

Jesus Christ willingly gave His life for a purpose: "... that through death he

might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). He "...gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

Who are the "us" of whom Paul speaks? Paul's letter is addressed "To all that be in Rome, beloved of God, called to be saints..." (Romans 1:7). Paul wrote to people whom God by His grace had bestowed His love upon and had set apart to serve Him.

God's grace is clearly displayed in Paul's description of those addressed. They were people who "...were yet without strength" and "ungodly" (Romans 5:6). They "...were yet sinners" (Romans 5:8, and "enemies" of God (Romans 5:10). God loved His chosen people, not because they were good or would become good, but when they were at their worst. They were by nature no different from the world of the lost. "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:1-5).

Notice Paul's words, "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6). We were "...yet without strength."

We had no ability to recover ourselves from our sinful, ungodly condition. We were as the Ephesians, "...dead in trespasses and sins," and walking "...according to the course of this world." Our conversation (manner of living) was "...in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephesians 2:1-3).

It was in "due time" that Christ died. Paul, writing to the Galatians, said that Christ came in "the fulness of the time." "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). Christ came at the time which God in his infinite wisdom deemed best. In addition, it was the time which the Holy Spirit, by the prophets, had specified. It was as well at the time God had amply proven that man was "without strength." The Jews had had their Law for centuries, yet their history was one of rebellion and sin. Human nature was as it had always been. Rather than being improved by the law, the Jews were far from God.

The Greek civilization with their philosophy and education had come and gone, yet, "...the world by wisdom knew not God" (I Corinthians 1:21). Their wisdom may have for a time improved man's quality of living, but man's sinful nature continued to pull him downward.

The Roman empire was near its height when Christ was sent into the world. The Romans had one of the greatest systems of law the world had ever known. They were masters of architecture and had an extensive system of roads. The citizens of the empire knew great freedom and prosperity, yet the empire would soon fall. Man was utterly without strength to change

his nature.

Against the dark background of man's sinful condition, God's grace shone brightly. "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6).

Christ died "for" the ungodly. That little word "for" conveys a sea of meaning. This simple word expresses a relationship between things or persons, and in the context it is related to a decreed death and the ungodly. The two outstanding meanings of the word are well-known. The Greek word, *huper*, used by Paul so often in his Epistles, signifies a deep truth. It suggests a bending over to protect as a mother bird will cover her young at the sacrifice of her own life. There are many recorded instances in which a mother bird was destroyed by fire, and under the dead, charred body, a brood of live chicks. The Greek word is the same as the Hebrew word *kaphar*, meaning to protect by means of covering. This is what Christ did for us when and as he died on our behalf. Acting as our Representative, he secured for us a present and eternal salvation.

"For" can also signify instead of and on the behalf of. Here we have the substitutionary aspect of his death, which brings us to the heart of the supreme message: "Christ died for-instead-of-the ungodly." His death was not only voluntary, but vicarious in that he tasted death instead of every man for whom He died.

Barabbas, whose name means son of the father, was imprisoned, guilty and condemned to die. As he awaited his cruel, agonizing death, he was suddenly, miraculously released, because another was dying in his stead. Did Barabbas understand the substitutionary aspect of his freedom? Did he gaze upon the Cross where he should have died? Did he look up at the blood-stained face that should have been his and see the great love exhibited there? We can only wonder.

We wonder, as well, if believers today really grasp the fact that Christ died in our place. Surely if we did

grasp that fact we would be more devoted to Christ and to serving Him. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). Paul reckoned himself to be dead to all that was before his encounter with Christ, but alive to Christ. His life was no longer his, but was Christ living in him.

Paul testified of the great change in his life, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:13-15).

Paul never missed the things he left behind, but considered them a hindrance that he was glad to be rid of. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Philippians 3:7-11). Paul's great desire was to take hold of all that Christ's death had secured for him.

Let us now consider the necessity of Christ's death. We understand that Christ willingly chose to redeem His people, and in order to do that, it was necessary that He died in their stead. As Jesus prayed to His Father in the Garden of Gethsemane, He said, "...O my Father, if it be possible, let this cup

pass from me: nevertheless not as I will, but as thou wilt" (Matthew 25:39). He prayed the second time, "...O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matthew 26:42), and likewise the third time. Since He drank that cup, we understand that there was no other way possible for Him to redeem His people. God so ordered it, that the salvation of man could only be brought about by the death of Christ.

Throughout Scripture, the relationship between Christ and His church is portrayed as a marriage relationship. Among the Israelites, marriages were usually arranged by the groom's father. Once the arrangement was made, the groom assumed complete responsibility for his bride. He became responsible for paying any and all debts the bride might have.

Christ's bride owed "ten thousand talents," a debt impossible to pay, and "had not to pay" (Matthew 18:24-25). She owed the debt of sin.

God gave Adam the freedom to take of the fruit of all the trees of the garden except one. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16-17). Death was to be the penalty of disobedience. God said that in disobedience Adam would "surely die," as the literal Hebrew expresses, in dying thou shalt die. When Adam ate of that forbidden fruit, he immediately died to his state of innocence, to his fellowship with God, and to the joys and pleasures of Eden. He would eventually die a physical death. Had not God in mercy intervened, Adam would have been eternally separated from God and consigned to unending woe and misery.

Before man was cast out of the garden, a gracious promise was made of Christ as the deliverer of fallen man from the power of sin and Satan. The words were spoken to the serpent.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). This promise contains the essence of the Gospel message. Jesus Christ would die to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil.

God’s grace is again displayed in His dealing with the disobedient, rebellious man. “Unto Adam also and to

his wife did the LORD God make coats of skins, and clothed them” (Genesis 3:21). When our first parents had vainly endeavored to hide their shame by a covering of their own invention, God, in his great mercy, provided for them a suitable covering. The animals whose skins were used had to be slain, their blood shed. The innocent animals died that the nakedness of the guilty sinners might be covered, a picture of the great sacrifice, Jesus Christ.

Paul understood that there was an

intimate union between Christ and his people; so that what affected him, affected them. The death of the Redeemer on the cross involved as a consequence the death of his people to the world and to sin. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

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# *Silent No Longer!*

by Sis. Darlene McWilliams  
Brownsburg, Indiana

I am one of the silent majority. There are many of us who have definite and strong opinions on such things as abortion, lack of prayer and discipline in school, sex education, lack of parental teaching, and many other subjects.

So why am I writing this? Well, we tend to blame schools, TV, society, friends and other influences for the mess in this nation. But the real blame lies with the lack of religious training and good parental role models. How can you expect children to be honest, considerate, kind, and productive if their parents do not live that way? How will they know the difference between right and wrong without discipline and

rules?

Of course, this is not something that has happened overnight and cannot be solved overnight. But we, as the silent majority, can do our part by taking our children to church, giving them good role models and discipline according to Biblical teachings.

And we must tell our legislators how we feel ,and if they continue to support non-Christian bills, help in electing ones that hold to Christian beliefs.

But don’t stop there. Tell the world how you feel. This may mean writing the newspapers, joining organizations that support your point of view, attending school board meetings and town

meetings, writing the TV producers and sponsors, boycotting programs that harm family values. You can think of other ways, can’t you?

The first step is “Train up a child in the way he should go, and when he is old he will not depart from it.” (Proverbs 22:6). If you have left the church, return **WITH** your children. Be a good, loving parent who gives Godly instructions. Become involved in their activities and interests. And **LISTEN!!** There are things they can teach us.

I’m going to make an effort to no longer be silent. This article is the beginning. How about you?

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THE THINGS THAT WILL DESTROY AMERICA ARE PROSPERITY-AT-ANY-PRICE,  
PEACE-AT-ANY-PRICE, SAFETY FIRST INSTEAD OF DUTY-FIRST,  
THE LOVE OF SOFT LIVING, AND THE GET-RICH-QUICK THEORY OF LIFE.

THEODORE ROOSEVELT



*In every city in America today, there are more people  
at home on Sunday than those in church.*

# ***CONVICTION OF THE HOLY SPIRIT*** ***&*** ***COMFORT OF THE HOLY SPIRIT***

God is more complex than we can comprehend! However, we will have a much better understanding of God if we realize that for every attribute we like to hear about Him, there is another equally true quality He has that is “the rest of the story,” as Paul Harvey used to say. For example, we like to hear about the love of God! But we do not like to hear about the judgment of God on His people. Love and discipline are inseparably connected in God: “For whom the Lord loveth, He chasteneth, and scourgeth every son whom he receiveth” (Hebrews 12:6). Jesus said, “As many as I love, I rebuke and chasten” (Revelation 3:19). The same people God loves, He chastens. He chastens (punishes) us because He loves us! He does it for our good, for our improvement, and for His glory!

This same “counterpart” is seen as we like to think about the “comfort of the Holy Spirit.” Nothing makes our hearts rejoice and our souls feel as good as when we feel the “Comforter” (the Holy Spirit) giving us the comfort that can come only from God Himself! But “comfort” is not the only work of the Holy Spirit. We must also view and understand that the Holy Spirit Who “comforts” us in our sorrows, is the same Holy Spirit Who “convicts” us in our disobedience.

First, let’s consider the convicting work of the Holy Spirit. When the whole council of God’s word is preached, there will be times we are “convicted” by the word of God (which was inspired by the Holy Spirit). We will feel guilty because of a recognition that there is a portion of the word of God we are not keeping. We are convicted by the Holy Spirit when the Holy Spirit causes us to realize there is sin in our lives. We sometimes express this by saying our “conscience” is bother-

ing us. Have you ever felt convicted in your conscience, or by your conscience? That is the work of the Holy Spirit. He causes you to feel the guilt, the grief, the weight of sin in your life. It is the work of the Holy Spirit that leads us to repentance!

Do you remember the account of the woman caught in the very act of adultery? Remember those scribes and Pharisees who brought the woman to Jesus? They were very judgmental of the woman, and were actually tempting Jesus that they might have reason to accuse Him. They were guilty of major sins in their own lives, but were not judging themselves, just judging others, specifically this woman. Jesus said, “He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst” (John 8:7-9). These people were convicted by their own conscience! Man without God does not feel conviction because of sin. It is the Holy Spirit of God that convicts men of sin! If you have ever had a guilty conscience because of sin in your life, it is the work of the Holy Spirit.

When the Holy Spirit is convicting us because of sin, it is the same as “reproving” us because of sin. The words “convict,” “reprove,” and “convince” all come from the same Greek word. The word means “to admonish, to tell a fault, rebuke, reprove. In John 16:7-11, Jesus said, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And

when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”

It is amazing how the Holy Spirit FIRST convicts us of our sins. THEN, when we feel great sorrow and repent of our sins, He comforts us! The One Who convicts is the same one who comforts!

Now, let’s look further at the Holy Spirit being our Comforter. In John 14:15-18, Jesus speaks clearly: “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” As we keep His commandments, He sends the Holy Spirit (Comforter) to “abide with you for ever.” If we do not obey His commandments, Jesus sends the Comforter to “convince, convict, reprove, and rebuke.” But, if we keep His commandments, Jesus sends the Comforter to live with us, to comfort us daily as we have trials, afflictions, and tribulations. (See also Isaiah 51:12,13; II Corinthians 1:3-7). The blessing of daily having the Comforter abide with us is more wonderful than words can express. But when we stray, when we sin, it grieves the Holy Spirit (Ephesians 4:30), and He “convicts” us in our hearts, minds, and souls.

**THANK OUR FATHER FOR THE COMFORTER! AND THANK OUR FATHER FOR THE CONVICTER!**

# Godly Parenting

by Sis. Christy Bond  
Patterson, Georgia

Let me begin by saying I am not writing this as a teacher thinking I have parenting right and need to teach others, but I am writing this as a student sharing what God has been teaching me. As a mother of a two year old son and a little girl on the way, my eyes have been opened recently to how much I have to learn about being a Godly parent. God's Word has so much to say about how to be a Godly parent. I have also recently been given a book, Shepherding a Child's Heart, written by Tedd Tripp which guides parents in a biblical view of how to be a Godly parent. I am thankful for the lessons God has been teaching me on how He is teaching me to parent my children!

It isn't easy to train children to honor parents and authority in a society in which virtually no one is honored. We must look to God and His Word for help. We, as parents, have authority over our children because God calls us to be an authority in their lives. We are instruments of God that He uses to teach and train our children in His ways. We are to teach our children that God loves them so much that He gave them parents to be authorities to teach, train, provide for, nurture, control, correct, and love them. We MUST correct and discipline our children, in love, because God requires us to. We are not to do it in anger because that is not setting an example

that will draw them closer to God. When we discipline them, in love, it reminds our children that their sinful behavior offends God and their parents. They are to obey their parents because they are commanded by God to do so. When disciplined correctly, they will learn to hear reproof and get understanding in the Lord (Proverbs 15:32). When they get older, they will appreciate their parents' training and not depart from the ways they should go (Proverbs 22:6).

Discipline and love are inseparable! This concept is proven in the scriptures. Proverbs 3:12 says, "For whom the Lord loveth he correcteth..." and Proverbs 13:24 says, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Hate is the opposite of love and God says you hate your child if you spare the rod. Parents that say they "love" their children too much to spank them do not understand what true love is! Jesus taught this in Revelation 3:19, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Discipline is an expression of love. When I fail to discipline my child with the rod, I am failing God's command to correct him and I am then SINNING and disobeying God. When I follow God's command in disciplining him, then he will be a joy to me (Proverbs 23:15-16, 24-25).

As parents, we must follow God's standards in raising our children, not the world's standards. Ephesians

chapters 5 and 6 teach God's order in a home. The wife is to be submissive to her husband and the children are to be submissive to the parents. If your children aren't taught that submitting to you pleases God and is His commandment to them, then they will never truly submit to your authority over them. They will be rebellious and will cause you much heartache from their youth all the way through their adulthood!

I have only begun to scratch the surface of what God's Word says about being Godly parents. Here is a list of duties for parents to follow that are taught in God's Word.

1. Teach your children. (Deut. 6:5-7)
2. Train your children. (Pr. 22:6; Is. 38:19)
3. Provide for your children. (II Cor. 12:14; Pr. 31:21)
4. Nurture your children. (Eph. 6:4)
5. Control and correct your children. (I Tim. 3:4, 12; Pr. 13:24; Pr. 15:32; Pr. 19:18; Pr. 22:15; Pr. 23:13; Gen. 18:19)
6. Love your children. (Tit. 2:4)
7. Be a good example for your children. (Pr. 23:26; I Kings 9:4-5; II Chron. 17:3; II Chron. 26:4; II Tim. 1:5)

May God give us the strength and courage we need to be Godly parents. Please pray for parents to have Godly wisdom as they try to bring their children up in the nurture and admonition of the Lord.

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***We know securely that the difference between an embryo and a fetus, infant, child, adolescent and adult is not a difference in kind, but is rather a difference biological maturity or stage of development. Embryos and human beings are not different kinds of beings; an embryo is simply a human being in the earliest developmental stage. Robert P. George***

# Bible Reading Calendar for December

DATE	MORNING	EVENING
1	Ezek. 43,44	II Peter 2
2	Ezek. 45,46	II Peter 3
3	Ezek. 47,48	I John 1
4	Daniel 1,2	I John 2
5	Daniel 3,4	I John 3
6	Daniel 5,6	I John 4
7	Daniel 7,8	I John 5
8	Daniel 9,10	II John
9	Daniel 11,12	III John
10	Hos. 1-4	Jude
11	Hos. 5-8	Rev. 1
12	Hos. 9,10,11	Rev. 2
13	Hos. 12,13,14	Rev. 3
14	Joel 1,2,3	Rev. 4
15	Amos 1,2,3	Rev. 5

DATE	MORNING	EVENING
16	Amos 4,5,6	Rev. 6
17	Amos 7,8,9	Rev. 7
18	Obad.	Rev. 8
19	Jonah	Rev. 9
20	Mic. 1,2,3	Rev. 10
21	Mic. 4,5	Rev. 11
22	Mic. 6,7	Rev. 12
23	Nah.	Rev. 13
24	Hab.	Rev. 14
25	Zeph.	Rev. 15
26	Hag.	Rev. 16
27	Zech. 1-3	Rev. 17
28	Zech. 4,5,6	Rev. 18
29	Zech. 7-10	Rev. 19, 20
30	Zech. 11-14	Rev. 21
31	Mal. 1-4	Rev. 22

**ANSWERS TO  
CROSSWORD  
PUZZLE  
NOVEMBER 09**

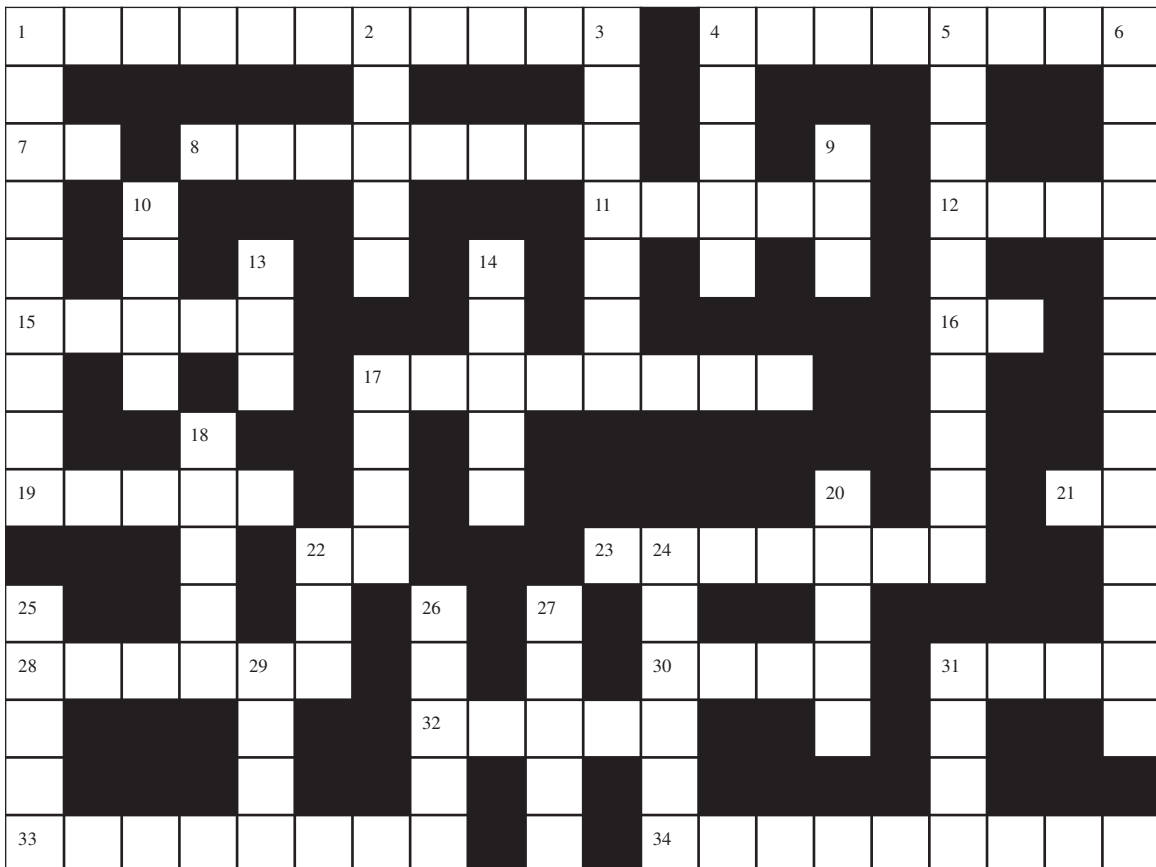
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# Crossword Puzzle

## ACROSS

1. "It is not \_\_\_\_\_ for me doubtless to glory. I will come to visions and revelations of the Lord." 4. "And we know that all things work \_\_\_\_\_ for good to them that love God, to them who are called according to his purpose." 7. "Moreover whom \_\_\_\_\_ did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." 8. "Take heed unto thyself, and also the doctrine; \_\_\_\_\_ in them: for in doing this thou shalt both save thyself, and them that hear thee." 11. "Blessed are the peacemakers: for they \_\_\_\_\_ be called the children of God." 12. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; \_\_\_\_\_ an one caught up to the third heaven." 15. "Then they that gladly received his word were baptized: and the same day there were added unto them about \_\_\_\_\_ thousand souls." 16. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I \_\_\_\_\_ with you always, even unto the end of the world. Amen." 17. "And ye fathers, provoke not your \_\_\_\_\_ to wrath: but bring them up in the nurture and admonition of the Lord." 19. "\_\_\_\_\_ one another with an holy kiss." 21. "For whatsoever \_\_\_\_\_ born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 22. "What shall \_\_\_\_\_ then say to these things? If God be for us, who can be against us?" 23. "And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all \_\_\_\_\_." 28. "O the depth of the \_\_\_\_\_ both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" 30. "And the Lord God formed man of the \_\_\_\_\_ of the ground, and breathed into his nostrils the breath of life; and man became a living soul." 31. "Beloved, now are we the \_\_\_\_\_ of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 32. "For whom he did foreknow, he also did predestinate to be conformed to the \_\_\_\_\_ of his Son, that he might be the firstborn among many brethren." 33. "Then understood they how that he bade them not beware of the leaven of bread, but of the \_\_\_\_\_ of the Pharisees and of the Sadducees." 34. "Restore unto me the joy of thy \_\_\_\_\_; and uphold me with thy free spirit."



## DOWN

1. "Conforming the souls of the disciplines, and \_\_\_\_\_ them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." 2. "Not every one that saith unto me, Lord, Lord, shall \_\_\_\_\_ into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." 3. "\_\_\_\_\_ are the merciful: for they shall obtain mercy." 4. "How that in a great \_\_\_\_\_ of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 5. "And you hath he quickened, who were dead in \_\_\_\_\_ and sins;" 6. "For the kingdom of God is not meat and drink; but \_\_\_\_\_, and peace, and joy in the Holy Ghost." 9. "Prove \_\_\_\_\_ things; hold fast that which is good." 10. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the \_\_\_\_\_ of truth." 13. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for \_\_\_\_\_ husband." 14. "But speak thou the things \_\_\_\_\_ become sound doctrine." 17. "Howbeit when he, the Spirit of truth, is \_\_\_\_\_, he will guide you in all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall speak: and he will shew you things to come." 18. "Go ye therefore, and \_\_\_\_\_ all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" 20. "The wind bloweth where it listeth, and thou hearest the soul thereof, but canst not tell whence it cometh, and whither it \_\_\_\_\_: so is every one that is born of the Spirit." 22. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there \_\_\_\_\_ no more sea." 24. "And from Miletus he sent to Ephesus, and called the \_\_\_\_\_ of the church." 25. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of \_\_\_\_\_, and in prayers." 26. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people \_\_\_\_\_." 27. "Blessed are the pure in \_\_\_\_\_: for they shall see God." 29. "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for \_\_\_\_\_." 31. "Jesus answered them, and said, My doctrine is not mine, but his that \_\_\_\_\_ me."

# Encouragement and Strength

by Elder Edward McIntyre  
Fitzgerald, Georgia

**"I can do all things through Christ which strengtheneth me." (Philippians 4:13)**

This verse is often quoted, "I can do all things through Christ" which is an incomplete quotation. Therefore we must complete the quote to get the full intent of what Paul is saying. We can do those things through Christ which strengthens us. There are things we do that weaken us, and surely this is not with the blessings of Christ.

It is not unusual in life to come up against things that are larger than ourselves, and we cannot overcome them by our own strength. It may be a lust that threatens to consume us, an addiction that repeatedly overcomes us.

It could be resentment or an unforgiving spirit that is growing inside us. It may be grief and sorrow that seem to paralyze us. When we give ourselves over to these things, they can weaken us spiritually and cause "our light" to be dimmed or extinguished.

So often, we roll up our sleeves, stiffen our backs, and seek to make it through by our strength. We tell ourselves we can overcome if we just try hard enough. Yet, here is the spiritually strong apostle Paul admitting that his strength does not come from himself or from his own willpower. He is not trying to do it on his own. Rather, he is looking to Jesus Christ for the power he needs.

Through Christ, you make it through trials. Through Christ, you overcome that temptation or addiction. Through Christ, you can rise above your grief or depression. There is nothing that you cannot do through the strength that Christ has promised to you. Trust in Jesus Christ for your strength in handling the problems in your life and you will find that His grace and strength are sufficient for all the cares of life. Paul found strength through Christ. That is where we will find strength also.

**Today may we seek to follow after those things that will strengthen us, and cause us to walk closer to our Lord and Savior, Jesus Christ.**

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**WHEN WE GO TO SLEEP TALKING WITH GOD,  
WE KEEP GOOD COMPANY ALL NIGHT LONG!**

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