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"IT IS ALL ABOUT YOU..." SOCIAL NETWORKING? *Pastor Mario Schiavone*

In Proverbs 22:28, God tells us, *"Remove not the ancient landmark, which thy fathers have set."* A landmark was a visible marker of land ownership. These landmarks were either in the form of wooden posts or rocks piled on top of one another. Because of the possibility of these landmarks being moved, owners would bury (in a sealed container) the property "Title Deeds" directly below one of the visible landmarks. This secured the true boundaries of a person's land.



We need to be careful lest we move spiritual landmarks from our lives. Our visible biblical principles should be founded in the Word of God (Title Deed). It is possible to move off the foundation of the Word of God. One area of shifting today among Christians is within our Lord's charge in *Luke 14:27*: *"And whosoever doth not bear his cross, and come after me, cannot be my disciple."*

One of the ancient landmarks that God has set for His people is to follow the example of our Lord Jesus, Who was willing to carry His cross (for our sins). The cross speaks of death, sacrifice, surrender, self-denial and selflessness. This is a requirement for the disciple of Jesus Christ.

Christianity today is moving further away from this, *into a cross-less life*, a life of self-focus and self-centeredness. This is not evident in the lives of mature spiritual Christians. In fact, men like the Apostle Paul echoed the PRINCIPLE of our Lord Jesus Christ in Galatians 2:20 – "I am crucified with Christ..." What about Philippians 1:21? – "For me to live is Christ, and to die is gain."

The social networking medium is a "cross-less" form of selfishness. Yes, social networking is "all about you." This is so contrary to what our Lord demanded of His disciples. *"Whosoever doth not bear his cross, and come after me, cannot be my disciple"* – *Luke 14:27*.

Let's define selfishness so there is no confusion as to what we mean. Please consider these principles within social networking. Let's look at Lucifer and his five-fold selfish declaration in Isaiah 14:12-15.

Firstly, he said, *“I will ascend into heaven...”* – His selfish heart led to **spiritual superiority**. Because he had a position, wisdom, beauty and musical ability, he became proud. He elevated himself in his own heart to the point that he openly confessed it.

Secondly, he said, *“I will exalt my throne...”* – His selfish heart led to **pushing his authority** and wanting to be influential in Heaven instead of remaining in a position of servant to God Almighty. In his rebellion, he led one-third of all created angels to follow him.

Thirdly, he said, *“I will sit also upon the mount...”* – In his selfishness, **he wanted to be known**; he wanted to be where the action was; he wanted to be noticed. “Look at me; look at pictures of me!” Does that sound familiar?

Fourthly, he said, *“I will ascend above the heights of the clouds...”* In his selfishness, he was looking for promotion. **He was pushing himself forward.**

Lastly, he said, *“I will be like the most high...”* He aspired to be something that he was never meant to be. **He wanted to be God.** His selfish pride planted within his heart a life goal that was contrary to God’s will. What do you want to be? How do you want to be seen? Is it what you want, or do you sincerely want to be what God has planned for your life? Romans 12:1-2.

In this passage, we see selfishness in the first degree in this account of Lucifer. **His selfishness was simply pride.** Pride is sin. His sin of selfish pride led to his destruction – v.15 *“brought down to hell, to the sides of the pit.”*

So likewise, a Christian who lives for himself and does not take up his cross and follow Jesus Christ will not have God’s blessing but will be judged like Lucifer. Lucifer had so much potential for good with the position God gave him, the wisdom, beauty and abilities entrusted to him; but because of the sin of pride and selfishness in his heart, he forfeited usefulness for God’s glory. He became a spiritual castaway (disqualified before God). To this very day he opposes the work of God – 1 Peter 5:8.

Young people, don’t hinder your spiritual growth and usefulness by focusing on yourself through mediums like social networking. Social networking mediums are dangerous, shallow and selfish in essence. This is so contrary to the “cross-life” expected by the Lord Jesus Christ.

Will you right now make a commitment to take up your cross and follow Jesus Christ? Will you be prepared to shut down your Facebook or Google+ account and live your life for the Lord?

Some further thoughts in answering the question, “What is wrong with social networking?” Let me say that you will come closer to knowing the mind of God on this issue (or any issue) by asking this question, **“What is right with social networking?”**

Consider the following...

- 1. Who is the focus?** Is it you or Jesus Christ? Hebrews 12:2; Colossians 3:1-2.
- 2. How much time do you spend in social networking** compared to your daily walk with God, growing spiritually, church attendance, fulfilling your responsibilities and in Christian service? Ephesians 5:16.
- 3. What are you communicating?** Are you gossiping, lying, exaggerating, critical, carnal, tale bearing or simply being a busybody? Ephesians 4:29.
- 4. Friends?** Are you building real friendships or are you just collecting “plastic” friends? Do you really know these people? Are you building real personal relationships? Did you know it’s a proven fact that most of us can’t handle any more than five close friends? Proverbs 18:24.
- 5. Association/company?** Do you really know all those that you are identifying with? Are they spiritual? Are they godly? Do they hold your standards on key issues such as music, purity and foundational Bible doctrine? 1 Corinthians 15:33.
- 6. Addiction/control?** Who is in control? Romans 6:11-14.
- 7. Reality or escape?** Is this the real world where you should live, or are you purposely living outside of that? 1 John 2:15-17.
- 8. Fleshly or spiritual?** What are you feeding, your sinful flesh or your spirit? Galatians 5:16-26.
- 9. Authorities in your life?** Would you be ashamed if your parents and spiritual leaders knew what you are posting and saying? Ephesians 6:1-2; Hebrews 13:7,17.
- 10. Truth /Accuracy/Privacy?** Are these being compromised in some way through what is being portrayed or said? John 8:44; Ephesians 4:25.
- 11. The Old Life?** One of the glaring dangers of social networking is the possibility of being re-connected with sinful people, places and habits from the past. What does the Bible encourage us to do with the sinful lifestyle of the past? 2 Corinthians 5:17; Philippians 3:13-14.

So, what is right with social networking? I am convinced on the authority of the Word of God there is no biblical justification to be involved in social networking because it is dangerous, shallow and selfish in essence.

“Narcissus was a character of Greek mythology renowned for his beauty. He disdained others, caring only for

himself. He fell in love with his own reflection in a pool, and not being willing to stop gazing at his own beauty, perished there, becoming a narcissus flower. His name has come to be synonymous with self-love and self-admiration. This pre-occupation with self seems to be the driving force behind the involvement of many youngsters in social networking. "It's all about me." By way of contrast, Scripture tells us to deny self, take up our cross and follow Christ – Mark 8:34" - Ron Williams

Ecclesiastes 12:1 – "Remember now thy Creator in the days of thy youth..."

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BRO. NONGWA SICHEMBE'S TESTIMONY -



My name is Nongwa Nickson Sichembe. I am 28 years old and one of twelve brothers and sisters. When I was little I went to church thinking that doing good things would get me to Heaven but I also realized later that my church attendance was an attempt to make my parents happy. I desperately wanted my parents or someone to love me. When I was

11 my mother died. She meant a lot to me but I had never heard her nor my father verbally expressing their love for me. They cared for me materially but I did not feel accepted by them. This led me to seek acceptance and love elsewhere. I joined groups of marijuana smokers, thieves and drunkards. I still went to the church (so-called) of my father sitting under the preaching of good works to go to heaven, knowing I was not being 'good'. I did this to please my father and to create an impression that I was OK. At the age of sixteen one of my sisters whom I had observed leading a life of wickedness shocked me by telling me about my need for Jesus Christ. She had stopped drinking and was reading her Bible and going to church.

During that time I was overwhelmed with the feeling that no-one loved me and one day I decided to leave home and went into the country without telling anyone. After two days without being seen, everyone started searching for me. They went to the police station but I was not found. My sister told the church to pray for my salvation and my safety. After about three I came back home. My sister was relieved to have me back and tried to invite me to their church. A man came up to me and said, "We were praying for your return and your salvation". At that time his words did not mean a thing to me.

DEACON TRUE SEZ

My wife loves me so much that she saves me money every day. The other day we went shopping, and she showed me a Valentine's Day card and asked me to read the message (printed on the back since the card was wrapped in cellophane.) I told her that was nice, and she said she was glad I liked it because now she didn't have to buy it for me. Canny old girl, my wifey dear.

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MANNA IN THE WILDERNESS

Every issue of Heads Up contains a Website link where readers who do not live near a good church can hear Bible preaching - We are pleased to recommend <http://www.sharpenedarrows.com/audio-sermons/> to you. - Ed

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1 TIMOTHY 3:16

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

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I started moving from one place to another. I was getting into more and more trouble and becoming more unsettled. One day I was travelling with my sister Hilda from one side of town to another. We passed by the Kaufmanns (missionaries in Kitwe, Zambia). I remained outside while Hilda went in to speak to the missionary. His son, John, came out to talk to me. After a chat, he asked me what killed my mother. He went on to tell me why people die and what happens after death. He presented the gospel but I was like Cain thinking that I could get to God my own way. I believed that I obtained forgiveness by eating the bread and wine and doing good works.

John invited me to the Youth Meeting. I went and it was great fun. I was interested to know the truth but I could not fully understand the teaching of the Gospel. One morning I was seated at home with my father and a friend of mine. Hilda came over to visit and handed each of us a marked "John/Romans" booklet and went through the way of salvation. I realised that because of my sin I was in a hopeless situation and I needed the Saviour. She showed us some verses one of which was Rom.6:23, For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. I learnt that there is only one way to eternal life and that is through the Lord Jesus. I realised that I could not work my own way in (Eph.2:8-9) and that I could not do a thing about my sin. She showed us, through the Bible, that God loves me that He sent his own Son to die on the cross for my sin.

I went to my bedroom, bowed and crying, prayed to God to forgive me and be the Lord of my life (Rom.10:13). I am sure that I am saved because of what the Word of God says in 1 John 5:12-13. I know I am in his hand and none can pluck me out. (John10:28-29)

My life had completely changed. I now had a thirst for the things of God. From the discipleship course I soon learnt what God expected from a believer. I took up membership in the local church and participated in its various

ministries. I had a strong desire to share with all my family and people I knew, the Good News.

In 2006 I started attending Bible College to get to know more about God and his Word. During that time I got to know that God's will for my life was to be a missionary. I also received counselling from Missionary Kaufmann and Mr Chris Hustler which was beneficial. I had been reading many books about missionaries which had an influence on me being open to God's will.

One college holiday I went for a visit to my relatives in a Tanzanian village which was just on the border with Zambia. I was grieved to find that none of the people in my mother's village knew the God of the Bible. On my return all I wanted to do was to finish Bible College and go back to share the gospel with the people of that area. I finished Bible College in 2011 and began to prepare to be on the mission field. In May, 2012 I was commissioned at the church in Kitwe and sent out to share the Gospel with the people of Nakonde on the border of Zambia and Tanzania.

My prayer and desire is that God will use me to share the Gospel with the people of Nakonde who have never heard the truth.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (Luke 15:7) "One soul, one time, one man"

It has been eleven wonderful years since God saved me. I praise God for faithful prayer-warriors who have interceded for me to bring me to this point. I believe God does answer prayer. I have found love, real love in the Lord Jesus.

Nongwa Sichembe

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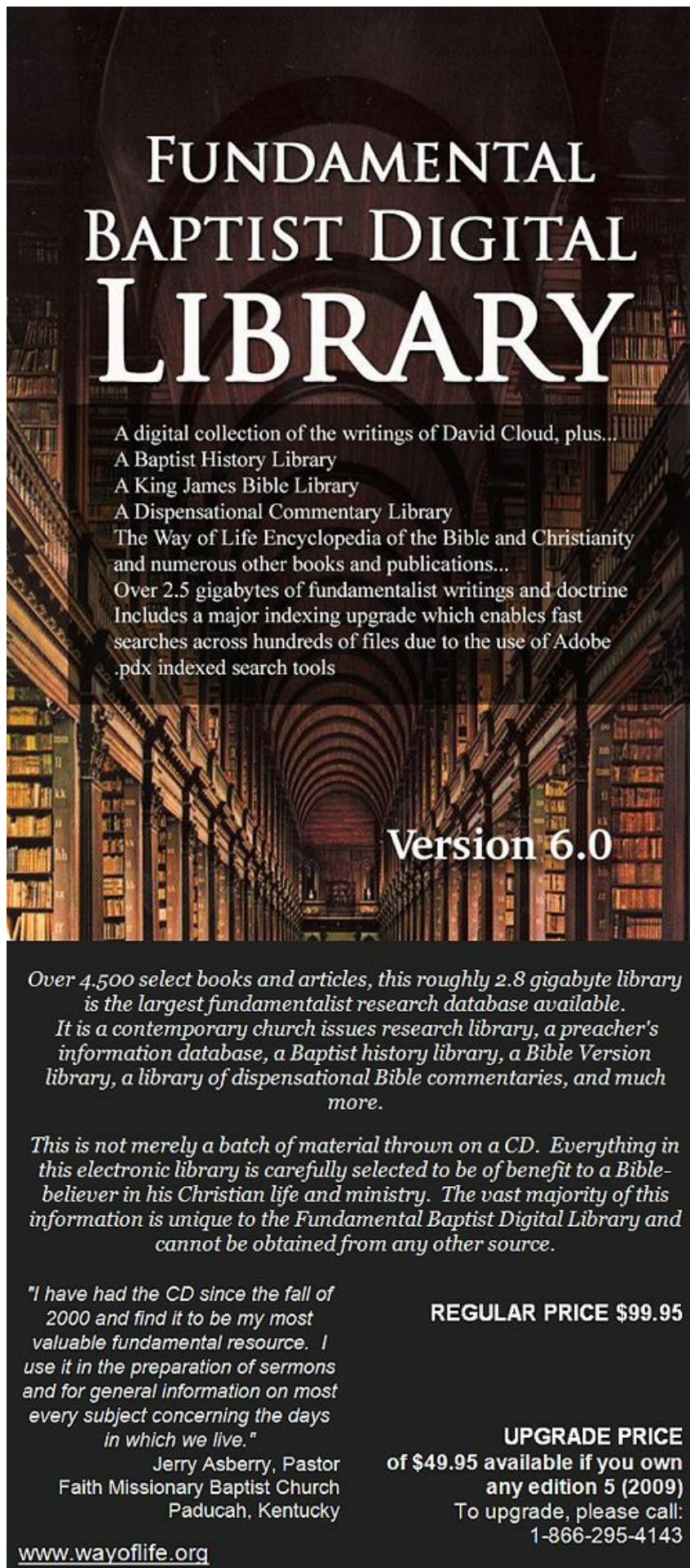
CARTOONS FOR THE WISE



JOHN 3:16-18

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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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Uniformitarianism and a Burning Candle (Friday Church News Notes, March 5, 2010, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

The evidence for evolution is always dependent on evolutionary assumptions. Remove the assumptions, and the "evidence" vanishes.

The following example is excerpted from *The World That Perished* by John Whitcomb:

"Many scientists claim to have nearly infallible methods for determining the age of the earth and its various formations. But all of these methods are built upon two basic and unprovable assumptions:

- (1) the assumption of starting point or original condition and,
- (2) the assumption of a uniform rate of change from that starting point to the present.

Consider a burning candle in an abandoned house. It is now burning at the rate of one inch an hour.

Question: How long has it been burning and, thus, how long ago was the house abandoned?

Answer: No one can know until it can be shown how high the candle was when it was last lit and how fast it was burning originally!

Question: How old is the earth?

Answer: No one can know unless it can be shown what it was like when it began and how rapidly it has changed since then!"

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(Recently I stumbled across this article in the Smithsonian magazine telling of the discovery of a family of "Old Believers" who escaped persecution in Russia by fleeing to Siberia and living there for years and years. Though their faith in the traditions of the Russian Orthodox does not indicate that they knew the Lord Jesus Christ as Lord and Saviour, I thought it was interesting to find a modern day parallel to what the anabaptists endured under Roman Catholicism for more than a thousand years. It is one of the greater miracles of God that he has preserved His churches to this very day. As you read this article below, I wonder if you will catch a glimpse of what our forefathers endured, and maybe even see why we MUST NOT follow the headlong flight of so many who are going home to Rome. We believe that there have ever been faithful disciples of Christ outside of Rome. If these Russian Orthodox idol worshippers would refuse to compromise, how much more must we who know the free pardon of sin through our Lord Jesus Christ? - Ed)

"As the intruders scrambled up the mountain, heading for the spot pinpointed by their pilots, they began to come across signs of human activity: a rough path, a staff, a log laid across a stream, and finally a small shed filled with birch-bark containers of cut-up dried potatoes. Then, Pismenskaya said, *"beside a stream there was a dwelling. Blackened by time and rain, the hut was piled up on all sides with taiga rubbish—bark, poles, planks. If it hadn't been for a window the size of my backpack pocket, it would have been hard to believe that people lived there. But they did, no doubt about it.... Our arrival had been noticed, as we could see.*

The low door creaked, and the figure of a very old man emerged into the light of day, straight out of a fairy tale. Barefoot. Wearing a patched and repatched shirt made of sacking. He wore trousers of the same material, also in patches, and had an uncombed beard. His hair was disheveled. He looked frightened and was very attentive.... We had to say something, so I began: 'Greetings, grandfather! We've come to visit!'

The old man did not reply immediately.... Finally, we heard a soft, uncertain voice: 'Well, since you have travelled this far, you might as well come in.'

The sight that greeted the geologists as they entered the cabin was like something from the middle ages. Jerry-built from whatever materials came to hand, the dwelling was not much more than a burrow—"a low, soot-blackened log kennel that was as cold as a cellar," with a floor consisting of potato peel and pine-nut shells. Looking around in the dim light, the visitors saw that it consisted of a single room. It was cramped, musty and indescribably

filthy, propped up by sagging joists—and, astonishingly, home to a family of five:

The silence was suddenly broken by sobs and lamentations. Only then did we see the silhouettes of two women. One was in hysterics, praying: 'This is for our sins, our sins.' The other, keeping behind a post... sank slowly to the floor. The light from the little window fell on her wide, terrified eyes, and we realized we had to get out of there as quickly as possible.



Agafia Lykova (left) with her sister, Natalia.

Led by Pismenskaya, the scientists backed hurriedly out of the hut and retreated to a spot a few yards away, where they took out some provisions and began to eat. After about half an hour, the door of the cabin creaked open, and the old man and his two daughters emerged—no longer hysterical and, though still obviously frightened, "frankly curious." Warily, the three strange figures approached and sat down with their visitors, rejecting

everything that they were offered—jam, tea, bread—with a muttered, "We are not allowed that!" When Pismenskaya asked, "Have you ever eaten bread?" the old man answered: "I have. But they have not. They have never seen it." At least he was intelligible. The daughters spoke a language distorted by a lifetime of isolation. "When the sisters talked to each other, it sounded like a slow, blurred cooing."

Slowly, over several visits, the full story of the family emerged. The old man's name was Karp Lykov, and he was an [Old Believer](#)—a member of a fundamentalist (sic) Russian Orthodox sect, worshiping in a style unchanged since the 17th century. Old Believers had been persecuted since the days of Peter the Great, and Lykov talked about it as though it had happened only yesterday; for him, Peter was a personal enemy and "the anti-Christ in human form"—a point he insisted had been amply proved by Tsar's campaign to modernize Russia by forcibly "chopping off the beards of Christians." But these centuries-old hatreds were conflated with more recent grievances; Karp was prone to complain in the same breath about a merchant who had refused to make a gift of 26 poods [940 pounds] of potatoes to the Old Believers sometime around 1900.

Things had only got worse for the Lykov family when the atheist Bolsheviks took power. Under the Soviets, isolated Old Believer communities that had fled to Siberia to escape persecution began to retreat ever further from civilization. During the purges of the 1930s, with Christianity itself under assault, a Communist patrol had shot Lykov's brother on the outskirts of their village while Lykov knelt working beside him. He had responded by scooping up his family and bolting into forest.

Peter the Great's attempts to modernize the Russia of the early 18th century found a focal point in a campaign to end the wearing of beards. Facial hair was taxed and non-payers were compulsorily shaved—anathema to Karp Lykov and the Old Believers.

That was in 1936, and there were only four Lykovs then—Karp; his wife, Akulina; a son named Savin, 9 years old,

and Natalia, a daughter who was only 2. Taking their possessions and some seeds, they had retreated ever deeper into the taiga, building themselves a succession of crude dwelling places, until at last they had fetched up in this desolate spot. Two more children had been born in the wild—Dmitry in 1940 and Agafia in 1943—and neither of the youngest Lykov children had ever seen a human being who was not a member of their family. All that Agafia and Dmitry knew of the outside world they learned entirely from their parents' stories. The family's principal entertainment, the Russian journalist Vasily Peskov noted, "was for everyone to recount their dreams."



The Lykov children knew there were places called cities where humans lived crammed together in tall buildings. They had heard there were countries other than Russia. But such concepts were no more than abstractions to them. Their only reading matter was prayer books and an ancient family Bible. Akulina had used the gospels to teach her children to read and write, using sharpened birch sticks dipped into honeysuckle juice as pen and ink.

Read more: <http://www.smithsonianmag.com/history-archaeology/For-40-Years-This-Russian-Family-Was-Cut-Off-From-Human-Contact-Unaware-of-World-War-II-188843001.html#ixzz2KqhLBldz>

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TEXTS THAT CHANGED HISTORY - JAMES CHALMERS' TEXT

James Chalmers, the most picturesque and romantic figure in the religious life of his time, had been killed and eaten by the Fly River cannibals. It is the evening of Easter Sunday. It has for years been the dream of his life to navigate the Fly River and evangelize the villages along its banks. And now he is actually doing it at last.

'He is away up the Fly River,' wrote Robert Louis Stevenson. 'It is a desperate venture, but he is quite a Livingstone card!'

Stevenson thought Chalmers all gold. 'He is a rowdy, but he is a hero. You can't weary me of that fellow. He is as big as a house and far bigger than any church. He took me fairly by storm for the most attractive, simple, brave and interesting man in the whole Pacific' 'I wonder,' Stevenson wrote to Mrs. Chalmers, 'I wonder if even you know what it means to a man like me—a man fairly critical, a man of the world—to meet one who represents the essential, and who is so free from the formal, from the grimace.'

But I digress. As Stevenson says, Mr. Chalmers is away up the Fly River, a desperate venture! But he is boisterously happy about it, and at sunset on this Easter Sunday evening they anchor off a populous settlement just round a bend of the river. The natives, coming off in their canoes, swarm onto the vessel. With some difficulty, Mr. Chalmers persuades them to leave the ship, promising them that he will himself visit them at daybreak.

The savages, bent on treachery and slaughter, pull ashore and quickly dispatch runners with messages to all the villages around.

When, early next morning, Mr. Chalmers lands, he is surprised at finding a vast assemblage gathered to receive him. He is accompanied by Mr. Tomkins—his young colleague, not long out from England—and by a party of ten native Christians. They are told that a great feast has been prepared in their honor, and they are led to a large native house to partake of it. But, as he enters, Mr. Chalmers is felled from behind with a stone club, stabbed with a cassowary dagger, and instantly beheaded. Mr. Tomkins and the native Christians are similarly massacred. The villages around are soon the scenes of horrible cannibal orgies.

I cannot believe it!' exclaimed Dr. Parker from the pulpit of the City Temple, on the day on which the tragic news reached England, 'I cannot believe it! I do not want to believe it! Such a mystery of Providence makes it hard for our strained faith to recover itself. Yet Jesus was murdered. Paul was murdered. Many missionaries have been murdered. When I think of that side of the case, I cannot but feel that our honored and noble-minded



friend has joined a great assembly. James Chalmers was one of the truly great missionaries of the world. He was, in all respects, a noble and kingly character' And so it was whispered from lip to lip that James Chalmers, the Greatheart of New Guinea, was dead, dead, dead; although John Oxenham denied it.

*"Greatheart is dead, they say!
Greatheart is dead, they say!
Nor dead, nor sleeping! He lives on! His name
Shall kindle many a heart to equal flame;
The fire he kindled shall burn on and on
Till all the darkness of the lands be gone,
And all the kingdoms of the earth be won,
And one!
A soul so fiery sweet can never die
But lives and loves and works through all eternity."*

Yes. lives and loves and works! 'There will be much to do in heaven,' he wrote to an old comrade in one of the last letters he ever penned. 'I guess I shall have good mission work to do; great, brave work for Christ! He will have to

find it, for I can be nothing else than a missionary!' And so, perchance, James Chalmers is a missionary still!

Now, underlying this brave story of a noble life and a martyr-death is a great principle; and it is the principle that, if we look, we shall find embedded in the very heart of James Chalmers' text. No law of life is more vital. Let us return to that evangelistic meeting held on that drenching night at Inverary, and let us catch once more those matchless cadences that won the heart of Chalmers! 'The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely!

'Let him that is athirst come!' 'I was athirst,' says Chalmers, 'so I came!'

'Let him that heareth say, Come!' James Chalmers heard; he felt that he must say; that is the connecting link between the evangelistic meeting at Inverary and the triumph and tragedy of New Guinea.

'Let him that heareth, say!' - that is the principle embedded in the text.

The soul's exports must keep pace with the soul's imports.

What I have freely received, I must as freely give. The boons that have descended to me from a remote ancestry I must pass on with interest to a remote posterity.

The benedictions that my parents breathed on me must be conferred by me upon my children.

'Let him that heareth, say!'

What comes into the City of Mansoul at Ear Gate must go out again at Lip Gate.

The auditor of one day must become the orator of the next.

It is a very ancient principle. 'He that reads,' says the prophet, 'must run!'

'He that sees must spread!'

With those quick eyes of his, James Chalmers saw this at a glance. He recognized that the kingdom of Christ could be established in no other way. He saw that the Gospel could have been offered him on no other terms.

What, therefore, he had with such wonder heard, he began, with great delight, to proclaim. Almost at once he

accepted a Sunday school class; the following year he began preaching in those very villages through which, as a boy, his exploratory wanderings had so often taken him; a year later he became a city missionary, that he might pass on the message of the Spirit and the Bride to the teeming poor of Glasgow; and, twelve months later still, he entered college, in order to equip himself for service in the uttermost ends of the earth. His boyish passion for books and boxes had been sanctified at last by his consecration to a great heroic mission.

'Let him that is athirst come!' 'I was athirst,' says Chalmers, 'and I came!'

'Let him that heareth say, Come!' And Chalmers, having heard, said 'Come!' and said it with effect. Dr. Lawes speaks of one hundred and thirty mission stations which he established at New Guinea. And look at this! 'On the first Sabbath in every month not less than three thousand men and women gather devotedly round the table of the Lord, reverently commemorating the event which means so much to them and to all the world.

Many of them were known to Chalmers as savages in feathers and war-paint. Now, clothed and in their right mind, the wild, savage look all gone, they form part of the Body of our Lord Jesus Christ and are members of His Church. Many of the pastors who preside at the Lord's Table bear on their breasts the tattoo marks that indicate that their spears had been imbrued with human blood.

Now sixty-four of them, thanks to Mr. Chalmers' influence, are teachers, preachers and missionaries.'

They, too, having listened, proclaim; having received, give; having heard, say; having been auditors, have now become orators. They have read and therefore they run. Having believed with the heart, they therefore confess with the mouth. This is not only a law of life; it is the law of the life everlasting.

It is only by loyalty to this golden rule, on the part of all who hear the Spirit and the Bride say Come, that the kingdoms of this world can become the kingdoms of our God and of His Christ. It is the secret of world-conquest; and, besides it, there is no other.

(excerpted from F. W. Boreham's book *A Handful of Stars*)

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HURT FEELINGS REPORT *Form All About Me 111

For use of this form, see James 2:10; the proponent agency is The Church of God; sub agency THE BIBLE Baptist Church of DeLand, FL

DATA REQUIRED BY THE PRIVACY ACT OF 1974**AUTHORITY:** King James Bible, Christian Regulations**PRINCIPAL PURPOSE:** To assist whiners in documenting hurt feelings, and to provide leaders with a list of attendees and servants who require additional counselling and leadership.**ROUTINE USES:** For subordinate leader development. Leaders & whiners should use this form as necessary.**DISCLOSURE:** Disclosure is voluntary, but repeated disclosure may result in loss of attention and in a diagnosis of boy who cried wolf syndrome.**PART I – ADMINISTRATIVE DATA**

A. WHINER'S NAME (Last, First, MI)	B. TITLE	C. SOCIAL SECURITY NUMBER	D. DATE OF REPORT
E. ORGANIZATION		F. NAME & TITLE OF THE PERSON FILLING OUT THIS FORM	

PART II – INCIDENT REPORT

A. DATE FEELINGS WERE HURT	B. TIME OF HURTFULNESS	C. LOCATION OF HURTFUL INCIDENT	D. NAME OF PASTOR/BISHOP/DEACON SYMPATHETIC TO WHINER
E. NAME OF MAN/WOMAN WHO HURT YOUR SENSITIVE FEELINGS		F. TITLE	G. ORGANIZATION (if different from 1e above)

E. INJURY (Mark all that apply)

1. INTO WHICH EAR WERE THE WORDS OF HURTFULNESS SPOKEN? <input type="checkbox"/> LEFT <input type="checkbox"/> RIGHT <input type="checkbox"/> BOTH	2. IS THERE PERMANENT FEELING DAMAGE? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> MAYBE
3. DID YOU REQUIRE A "TISSUE" FOR TEARS? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> MULTIPLE	4. HAS THIS INCIDENT RESULTED IN A TRAUMATIC SELF-ESTEEM INJURY? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> MAYBE

F. REASON FOR FILING THIS REPORT (Mark all that apply)

<input type="checkbox"/> I am thin skinned	<input type="checkbox"/> The Pastor needs to fix my problems	<input type="checkbox"/> The message was preached at me
<input type="checkbox"/> I am a wimp	<input type="checkbox"/> My feelings are easily hurt	<input type="checkbox"/> There was no love in the message
<input type="checkbox"/> I am a pansy	<input type="checkbox"/> I didn't sign up for this	<input type="checkbox"/> Someone failed to see how superior my children are to the other children
<input type="checkbox"/> Everyone did not embrace my latest heretical idea	<input type="checkbox"/> I was told that I can't have it my way	<input type="checkbox"/> There are not enough back rows
<input type="checkbox"/> I want my mommy	<input type="checkbox"/> Someone sat in my seat	<input type="checkbox"/> I did not get a large enough helping of free food at the last free meal
<input type="checkbox"/> I did not get all to which I feel entitled	<input type="checkbox"/> The church is too hot / cold	<input type="checkbox"/> All of the above and more

G. NARRATIVE (Tell us in your own words how your feelings were hurt. CAUTION – Do not get tears on the form.)

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PART III - AUTHENTICATION

a. PRINTED NAME OF REAL SPIRITUAL PERSON	b. SIGNATURE	c. PRINTED NAME OF WHINER	d. SIGNATURE
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We, as the Church, take hurt feelings seriously. If you do not have someone who can give you a hug and make things all better, please let us know and we will promptly dispatch a "hugger" to you ASAP. In the event we are unable to find a "hugger" we will notify the gossip department and request that they send personnel to your location who can help you amplify your complaint. If you are in need of supplemental support, upon written request, we will make every reasonable effort to provide you with a "blanky", a "binky", and/or a bottle if you so desire. Remember, most of the world is dying and going to hell, but we will gladly suspend all efforts to win them to Jesus Christ in order to make sure your feelings receive sufficient attention.

Notice. This form is only for use by those who are participating members of a local church. If you belong to the "My Couch Church", the "Living Room Church", the "I Am The Patriarch of The Tribe of My Woman's Womb Church", or the "Me in My Pajamas on the Internet Church" you must use form *All About Me 222 which form is to be submitted to yourself. Yourself will get back to you promptly.

This form may not be used to state your reason for leaving the church. In those cases you will have to fill out supplemental forms *All About Me 421 - The Real Reason I Am Leaving and *All About Me 4666 – The Lie I Am Going to Tell People About Why I Left So They Will Not Know Why I Really Left.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

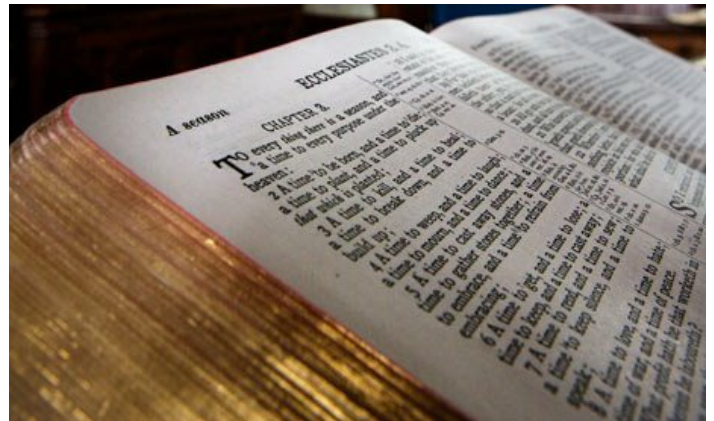
I've been meditating on this passage recently. The word "study" appears in the KJV just three times, and only two times with the meaning here (see I Thess. 4:11, "study to be quiet"; the other meaning, "study," referring to academic pursuits, is used in Ecc. 12:12). Webster's 1828 dictionary describes this verb as "to endeavor diligently".

The word "shew" (modern spelling: "show") can also mean "to present", "to stand before", "to make to stand before", "to show to", "to bring before", or "to yield up to".

The Greek word for "approved" is used seven times in the NT, with only one being translated differently – "when he is tried" in James 1:12. This word for "approval" means something like "having passed the testing / trial and gained approval".

As I apply this to myself, my heart wants to be endeavoring diligently to succeed during the testing such that I can present myself to God as an unashamed workman, one who rightly divides the word of truth (the Bible).

I have been focusing more on the "approved" and "show / present" part lately, but God has also brought the "rightly dividing" part to the forefront. Not twisting the Bible's words to make them sound like what I would prefer is essential if I want to pass the test. I choose to rejoice in the exact way God worded each of His sentences. I recall with joy reading about some servant of the Lord



(I don't recall who it was) who said he was glad that every word of God was said precisely as it was, he wouldn't want anything said the least bit differently. You can be sure that kind of man tried diligently to rightly divide the word of truth, since he took it as truth, not as suggestions or commentary! (See I Thess. 2:13.) Unfortunately, today many would modify, edit, correct or explain away what "God hath said."

Also, it seems likely "rightly dividing" may include the idea of knowing which part(s) of the Word to apply in which circumstances or to which people. Ah! Wisdom! To be an approved workman, that I surely must have! Can you imagine the joy it will be if indeed we stand before the Lord as such workmen?! I can think of nothing more pleasant to hear, than to hear the Lord say, "Well done, good and faithful servant!" However, now is still the time of testing. It's going to take diligent endeavor until He takes us home to faithfully discharge this duty. Let's pray for each other that we'll end well the "race that is set before us."

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DIARIES OF THE SAINTS



'Those words are the sheet-anchor of my soul!' said Hedley Vicars, a gallant young Army officer, as he sat talking to his sweetheart in the handsome drawing-room at Terling Place.

What words?

Hedley Vicars was only twenty-eight when he fell, leading his regiment—the Ninety-seventh—in action before Sebastopol. The enemy attacked suddenly under cover of darkness. His biographer tells us that it was more than three years earlier—in November, 1851—that, whilst awaiting in his room the return of a brother officer, he idly turned over the leaves of a Bible which lay on the table. The words, 'The blood of Jesus Christ, His Son, cleanseth us from all sin,' caught his eyes and profoundly impressed his mind. 'If,' he said, as he closed the sacred Volume, 'if this be true, I will henceforth live by the grace of God as a man should live who has been redeemed by the blood of Jesus Christ.' That

night he could scarcely sleep; the great words repeated themselves again and again within his throbbing brain; they seemed too good to be true.

'That is what I want!* exclaimed young Hedley Vicars, as his startled eyes fell upon the tremendous words that seemed to leap from the Bible on the table. 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' *That is what I want! That is what I want!'

'All sin! All sin cleansed by the blood of Jesus!'

'The blood of Jesus Christ, His Son, cleanseth us from all sin.'

He never tired of telling of that wonderful experience. Miss Marsh, to whom he was engaged to be married, says that, almost as soon as they were introduced to each other, 'he gave her an outline of the manner in which God had worked the great change in his heart. With forceful simplicity he told the point of the story, how the words, "The blood of Jesus Christ, His Son, cleanseth us from all sin," became the sheet-anchor of his soul, adding, "Thus was I born again of the Word of God which liveth and abideth for ever!"'

Hedley Vicars appropriated the priceless gift held out to him, and his whole life was transfigured in consequence.

His life—and his death! For, on that fatal night at Sebastopol, two chaplains, both men of God, moved in the darkness across the battlefield.

And now they stand beside a broken form, outstretched, alone. His helmet from his head had fallen. His hand still

firmly grasped his broken sword. His face was white and cold, and, thinking he was gone, they were just about to pass on when a faint sigh caught their attentive ears.

Life was still there, so bending down, they whispered in his ears most earnestly, 'Brother! The blood of Jesus Christ, God's Son, cleanseth from every sin.'

The pale lips moved, And gently whispered 'hush!' and then they closed, Life seemed to be gone.

Once more they whispered those blessed words. Pointing the departing soul to Christ and heaven— 'Brother! the precious blood of Jesus Christ can cleanse from every sin.'

Again the pale lips moved, All else was still and motionless. Death already had his fatal work half done, but gathering up all that was left of his failing strength, the dying soldier whispered, 'Hush! for the angels are calling the muster roll! I wait to hear my name!'

They spoke no more. What need to speak again? They now knew full well on Whom his dying hopes were fixed. And what his prospects were. So they remained, hushed and still. Kneeling, they watched and listened.

And presently a smile, as that of a most thrilling and intense delight, a smile played for a moment on the soldier's face, And with his one last breath he whispered 'Here!'

Excerpted from A Handful of Stars by F. W. Boreham

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GOD'S GUIDANCE - Graeme Elingsen

Recently I have been doing some work up the highway at Gunalda (in Queensland). I have travelled there a number of times prior to the recent flood and after. I noticed on each trip a sign on the highway just this side of Gunalda advertising mangoes. Often I thought I would get some as we had run out, but on each occasion for whatever reason I did not stop. On Wednesday this week as I drove I said to myself I must get some mangoes if the vehicle is there. Sure enough as I went out it was there and selling mangoes. On the return to Gympie I decided to stop. We exchanged greetings and conversed and I asked my regular questions where are you from and where are they grown, and we chatted about the mangoes and his farm on the side of the Gunalda range.

If you know the area and are from Christian circles you will recall that Les and Jean Smith of Open Doors used to



live on the top of the Gunalda range. We had been up there to visit them many years ago. If my memory is correct Mr Mason, father of Valda Polley also had a farm up there years ago. This man selling the mangoes began to explain to me about the Gunalda range that it was an

extinct volcano. In the course of his speech he told me that 20 million years ago this volcano was active, etc. It was at this point that I told him I was a Christian and believed the Bible record of creation and that the world was not 20 million years old but rather only around 6000 years old.

He listened as I shared this. He then said he had just started reading the New Testament AGAIN. In fact he just put the book down when I arrived on the scene. I asked why he was reading it? He said he had read it many years ago but felt that he should read it again.

He also spoke about climate change and the mess mankind is making of this world and the danger we are in if we do not stop and change our actions.

I then shared with him that God who created the world also maintained the world and even though we do foolish things nothing we do is going to thwart God's plans and purposes.

I then spoke of the new Heaven and new earth, the new creation that God had already began creating through the Lord Jesus Christ and His resurrection from the dead for one of the titles he will read about is "The beginning of the creation of God" referring to the Lord Jesus. I spoke about the rapture, the hope of the Christian, the promise of Christ. I spoke about the 7 year tribulation period and then the reign of Christ for 1000 years etc. etc. before I left I challenged him, as he read through the NT to keep in mind it was God's letter to him, communicating to him the great news of how he could be right with God and part of the New Creation.

He shook my hand and thanked me for the conversation. He gave me his name and I gave him a little card I had printed with the gospel message on it.

As I drove away I thanked the Lord for the opportunity and prayed that the seed sown would bring forth fruit unto His Glory. I also realized something very precious. If I had dropped in to get mangoes on those earlier trips the time would not have been right for he would not have started reading the NT again. He had just started that day.

How careful is God! How on time is He? How important to allow oneself to be led and guided by Him in our daily lives.

I hope you are encouraged as you seek to share His word in your daily living.

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THERAPY FOR THE FUNNY BONE

KIDS IN ALABAMA

You can never underestimate the innovativeness of American farm boys:

At a high school in central Alabama, a group of students played a prank . They let three goats loose inside the school. But before turning them loose, they painted numbers on the sides of the goats: 1, 2 and 4.

School Administrators spent most of the day looking for No. 3.

And you doubted the education system in Alabama!

One of our men at church told me about a golfer who was so badly overweight that he said, "If I can see the ball I can't reach it and if I can reach it I can't see it."

When the mother of the bride planned her wedding they decided to invite the family doctor. He had cared for them for twenty years.

Of course, the invitation was RSVP, and of course, the doctor replied. The problem was, they couldn't read his answer.

The mother said, "I should have known. Nobody can ever read a doctor's scribbles."

The daughter then asked, "Well, how will we know if he's coming to the wedding or not?"

Mom pondered the problem for a bit, and then said, "I know, we'll take it to the pharmacist. He has to decipher the doctor's handwriting all the time." So they did.

They handed the doctor's reply over the counter and asked the pharmacist, "What does that say?"

He looked at it for a minute or two, reached up on the shelf behind him, took a bottle down, poured a dozen tablets into a little pill jar, set it on the counter, and said, "That'll be ten dollars, please."

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Harry Ironside's writings did me much good as a babe in Christ. From time to time I go back and read them again and find them to be faithful friends, always saying the same thing, never changing their minds. Such is his book on Repentance, *Except Ye Repent*. It is available as a free download from <http://www.wholesomewords.org/etexts/ironside/repentye.pdf>. Every pastor ought to read it.

Recently a brother forwarded to me a letter written by Pastor Neil Aitchison, in which he speaks out against the classic meaning of Repentance. He writes,

"Dear _____,

Once again....the article you forward me assumes that every time the word "repentance" or "repent" is used in the Bible, it automatically means repenting from "lying", "stealing", "committing adultery", "murder/hatred" or "coveting" - but the Bible quotes used in the article (and in Ray Comfort's material) NEVER talk about repenting from "lying", "stealing", "committing adultery", "murder/hatred" or "coveting". Sometimes God repents (obviously not from sin) and even the Apostle Paul "repented" and "not repented" at the same time (2 Cor 7:8) - both of which were Godly repentance (no sin involved). If you check the Bible quotes, there is no mention by John the Baptist, the Lord Jesus Christ, and the apostles that salvation is repenting from "lying", "stealing", "committing adultery", "murder/hatred" or "coveting". In fact, the Biblical repentance is that we no longer trust our own works (or part thereof) to save us.

In all of the Bible quotes mentioned in the article you sent me, the repentance mentioned is ONLY repenting from specific false doctrines of salvation that various people were believing in at the time - if you check each mention of repentance that saves people, it is ALWAYS repenting from a false salvation doctrine and

NEVER includes repenting from "lying", "stealing", "committing adultery", "murder/hatred" or "coveting". In other words, Biblical salvation includes repenting from a sinful "false salvation" to the true "Gospel of Jesus Christ" and it happens by a single faith step without adding a second "works-based" repentance to the Gospel - that's why passages in the Bible (like John 3:16) state how "faith" saves us and they NEVER include the word repentance because they don't need too!!....when a person turns to Christ in faith, he/she automatically repents from the false salvation they were believing in (ie. turning to Jesus automatically means turning their back on the false salvation doctrine). There is NO repenting from "lying", "stealing", "committing adultery", "murder/hatred" or "coveting" involved in this....adding such a "works-based" repentance to the Gospel turns salvation into a REWARD instead of a FREE GIFT as God intended it to be.

The "works-based" repentance is a mythical, false and dangerous teaching. Some Christians have latched onto it and peddled the "works repentance" without bothering to check how erroneous and dangerous this teaching is. NO-ONE can be saved by a "works-based" repentance which is added onto the Gospel message!....only a "faith-based" repentance can save people. A "works-based" repentance has been dreamed up because our human wisdom requires some sort of outward proof to us that a person is saved based on what we can observe about a person - however, we aren't good enough to do this....only God can do this properly and so we should leave it up to Him to judge another person's salvation. A "works-based" repentance also contradicts the sufficiency of Christ's righteousness to save us and "frustrates" the simplicity of the Gospel message. Some people (like Ray Comfort) are making plenty of money out of selling his false repentance message, so no wonder they won't change back to the Biblical salvation message. If you are worried about "quick prayerism" (as the article you sent me sets out and what Ray Comfort also says), then you look at the genuineness of their faith and not their repentant works - even the "fruit of the Spirit" DOES NOT include repentance, neither do passages that talk about living a Christ-like and sanctified life use the word "repentance" or "repent". You are letting the "tail wag the dog" when you think "works-based" repentance increases our Godly lifestyle one bit....when we are told to "put on Christ", the verb is passive voice, meaning that Christ is put on us and not us doing the putting on. To assume that we have a capability to contribute to our salvation by "works-based" repentance detracts from

the perfect, all-encompassing, sacrificial work of Christ. You cannot have it both ways.

To the contrary, if we want to judge others about their faith, then we judge them by how genuine their faith is (no repentance needed) by their "love for others"....even when Jesus says if we love Him then we are to keep His commandments, He then tells us what the commandments are - "Love one another" (John 15:12, 17). There is no mention of the word repentance!....if you want to teach the Old Testament Law to people, then the best it can do is convict people of their sin - it doesn't lead to repentance. In fact, no level of "works-based" repentance can decrease our sinful position before God and no level of "works-based" repentance makes us more savable. Even an intention to be repentant based on the Ten Commandments won't help us because we always will turn to sin. Plus, NO repentance occurs by preaching the judgment and wrath of God upon sinners. Even the book of Revelation shows that people blatantly refuse to repent when God's wrath is dished out on them - they just sin and blaspheme Him more. If you want people to live a Godly life, then they "love God and others". The "works-based" repentance is a mere human perception that we use on other Christians are not "Christian enough" or "repenting enough" to be saved in our eyes. Such arrogant, self-centred, legalistic, judgmental and unBiblical repentance is worse than any of the "lying", "stealing", "committing adultery", "murder/hatred" or "coveting" that we are suppose to repent from. Ray Comfort himself wouldn't be saved if he applied his own teaching to himself.

The more I read about the "works-based" repentance, the more dangerous it looks and the more "cult like" nature it has. It is a pity that some Christians are letting their human wisdom contradict God's wisdom in how the "faith-based" Gospel should be preached. If you look at the fruit of the "works-based" repentance doctrine, you see confusion, disunity and controversy....this should set off alarm bells by the proponents of "works-based" repentance if they bothered to judge themselves like they so quickly judge others. I can see the need to warn people about it as much as possible."

Harry Ironside comments on the meanings of words, "One great trouble in this shallow age is that we have lost the meaning of words. We bandy them about until one can seldom be certain just how terms are being used. Two ministers were passing an open grocery and dairy store where, in three large baskets, eggs were displayed. On one basket was a sign reading, "Fresh eggs, 24 cents a dozen." The second sign read, "Strictly fresh eggs, 29

cents a dozen." While a third read, "Guaranteed strictly fresh eggs, 34 cents a dozen." One of the pastors exclaimed in amazement, "What does that grocer understand 'fresh' to mean?" It is thus with many Scriptural terms that to our forefathers had an unvarying meaning, but like debased coins have today lost their values."

So it is with the word, "Repentance." Hear the old Ironside as he delivers a broadside on the subject of repentance, "Repentance is the sinner's recognition of and acknowledgment of his lost estate and, thus, of his need of grace. Yet there are not wanting professed preachers of grace who, like the antinomians of old, decry the necessity of repentance lest it seem to invalidate the freedom of grace...

Shallow preaching that does not grapple with the terrible fact of man's sinfulness and guilt, calling on "all men everywhere to repent," results in shallow conversions; and so we have a myriad of glib-tongued professors today who give no evidence of regeneration whatever...

No man can truly believe in Christ, who does not first repent.

Undoubtedly one great reason why some earnest Gospel preachers are almost afraid of, and generally ignore, the terms "repent" and "repentance" in their evangelizing is that they fear lest their hearers misunderstand these terms and think of them as implying something meritorious on the part of the sinner. But nothing could be wider of the mark. There is no saving merit in owning my true condition.

What then is repentance?

It seems almost necessary to say that it is the Greek word *metanoia*, which is translated "repentance" in our English Bibles, and literally means a change of mind. This is not simply the acceptance of new ideas in place of old notions. But it actually implies a complete reversal of one's inward attitude. To repent is to change one's attitude toward self, toward sin, toward God, toward Christ. And this is what God commands. John came preaching to publicans and sinners, hopelessly vile and depraved, "Change your attitude, for the kingdom is at hand." To haughty scribes and legalistic Pharisees came the same command, "Change your attitude," and thus they would be ready to receive Him who came in grace to save. To sinners everywhere the Saviour cried, "Except ye change your attitude, ye shall all likewise perish." And everywhere the apostles went they called upon men thus to face their sins — to face the question of their helplessness, yet their responsibility to God — to face Christ as the one, all-sufficient Saviour, and thus by trusting Him to obtain remission of sins and justification

from all things. So to face these tremendous facts is to change one's mind completely, so that the pleasure lover sees and confesses the folly of his empty life; the self-indulgent learns to hate the passions that express the corruption of his nature; the self-righteous sees himself a condemned sinner in the eyes of a holy God; the man who has been hiding from God seeks to find a hiding place in Him; the Christ-rejector realizes and owns his need of a Redeemer, and so believes unto life and salvation.

Which comes first, repentance or faith? In Scripture we read, "Repent ye, and believe the gospel." Yet we find true believers exhorted to "repent, and do the first works." So intimately are the two related that you cannot have one without the other. The man who believes God repents; the repentant soul puts his trust in the Lord when the Gospel is revealed to him. Theologians may wrangle over this, but the fact is, no man repents until the Holy Spirit produces repentance in his soul through the truth. No man believes the Gospel and rests in it for his own salvation until he has judged himself as a needy sinner before God. And this is repentance.

Perhaps it will help us if we see that it is one thing to believe God as to my sinfulness and need of a Saviour, and it is another thing to trust that Saviour implicitly for my own salvation. Apart from the first aspect of faith, there can be no true repentance. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." And apart from such repentance there can be no saving faith. Yet the deeper my realization of the grace of God manifested toward me in Christ, the more intense will my repentance become.

It was when Mephibosheth realized the kindness of God as shown by David that he cried out, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" (2 Sam. 9:8). And it is the soul's apprehension of grace which leads to ever lower thoughts of self and higher thoughts of Christ; and so the work of repentance is deepened daily in the believer's heart.

I might select Manasseh (as an example of repentance), the ungodly son of a most pious father, whose horrid vices and unmentionable wickednesses dragged the name of Hezekiah into the dust and brought grave reproach upon the honor of the God of Israel. And yet Manasseh was brought at last to repentance and humbled himself before God, and was eventually saved in answer probably to that dishonored father's prayers offered so long before. What a fine picture of a truly repentant soul does Manasseh present as he bows low before the throne of God confessing his manifold transgressions and seeking forgiveness for his scarlet sins."

The baneful influence of Jack Hyles and Curtis Hutson has caused many pastors to shun the complete Bible doctrine of repentance.

It would do us all much good and bless our people if we pastors went back to their Bibles and just read and studied every reference to repentance. It is a blessed word of God's own choosing, and we must learn to love all His words.

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Welcome to the Website of Grace Baptist Church - Malanda, North Queensland, Australia



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