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**The Kingdom-Focused Church: Gospel in Action**

By Justin Lonas

How is your church doing? You could answer that question in a number of different ways, and you’ll probably read into that question whatever issue is weighing most heavily on your heart at the moment.

You might answer that things are generally well: attendance is good, the building is paid off, and your various ministries and programs seem to be genuinely helping people grow in Christ. Perhaps your outlook isn’t so rosy: maybe there’s been strife and division among the body, church members are unwilling to step up and serve others, or you wonder why the Lord hasn’t given you the impact in your community you’d hoped for by this point in your ministry.

Perhaps a better question would be “What is your church up to?” What is your ministry about? What is your vision? How you answer those questions probably bears heavily on your answer to the first.

If your goal is a traditional, American-style “successful” church, then your assessment of how you are doing in a given week is as straightforward as checking the attendance and offering statistics. If your aim is to transform the world, you may find it easier to get discouraged, but you could still measure conversions, baptisms, and the like to see where you are in the process. If you find the purpose of your church in fulfilling its role as an agent of Christ’s kingdom, however, you may find that your vision is simultaneously expanded and more sharply focused.

A church at work on its own is bound to suffer either from an overdose of pride (along the lines of “look what we have accomplished for the Lord”) or an overwhelming sense of defeat (i.e., “we are so small and ineffective that God must have forgotten us”). It is only when we see our local bodies in the context of the spread of the Gospel message throughout history and around the world that we can balance our goals and expectations with God’s plan for our churches. We serve a big God whose work far transcends the individual church, but this same God has chosen individual churches to be the instrument of His work in the world, and even the smallest body exists as part of His eternal plan.

Before I go any further, I’d like to clarify this isn’t just another article on missions. You won’t find any appeals to help starving children, victims of a disease, or the unsaved masses (though each of those are certainly needs which merit such appeals). You won’t see another appeal that you simply try harder to reach the lost or a guilt-trip to remind you of how little of your time and resources you actually devote to that goal (though such pieces also have their place). What I’d like to help you discover is what can happen in your church when your ministry priorities reflect God’s plan for His people.

Perhaps the clearest statement of the identity and purpose of the Church is found in 1 Peter 2:9-10: “*But you are a chosen race, a royal priesthood, a people for God’s own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light, for you once were not a people, but now the people of God; you had not received mercy, but now you have received mercy.*” Does that joy-filled calling characterize your church? Are you proclaiming the Lord’s excellencies (that He has called us, unified us, and given us mercy—that is, the Gospel)?

If that really is our purpose, we should ask ourselves how our ministry as presently practiced fits into that mold. Does the way we apportion our church budget reflect that priority? Do our programs work to shape our members to that end? Do our worship services exalt God and extol His plan for our people? If the answer to those questions is in the negative, we may be shortchanging our people and undercutting the Gospel.

As Christians, we (by definition) understand the Gospel—broadly stated it is the story of God’s work of redemption. We know that God created the world and all that is in it to bring Him glory. We know that the man and woman He created in His image rebelled against Him, bringing separation from Him as a consequence of our sin. We know that He planned from eternity past for this and ordained our redemption. We know that He sent His Son in the form of a servant to suffer and die for our sins and open the path for our reconciliation to God by the merit of His sacrifice. We know that this same Christ was raised from

the grave and ascended into heaven and now lives and pleads for us at the throne of the Father. We know that He sent His Spirit to indwell us and guide us into His righteousness.

This Gospel that we together affirm demands by its powerful truth and by explicit command to be shared; its retelling is one of the surest fruits of its implanting in our hearts. I've never met a believer who would disagree that this is of crucial importance; most, however, do not feel as though the Church as a whole (and their church in particular) fulfills this call to the fullest. This responsibility that should be born out of the uncontainable joy of our salvation is too often seen as an appendage to the Gospel—one avenue of ministry among many—rather than part of its very core. As a result, when we sense a deficiency in this area, we resort to motivating action by obligation and guilt when we should be reminding one another constantly of the wonder of our own redemption to encourage its spread.

The Great Commission of Christ (Matthew 28:18-20) contains four verbs: “go,” “make disciples,” “baptizing,” and “teaching.” All four are important steps in the spread of the Gospel. We have to be in motion to encounter the lost, so we go (the Greek here is something closer to “as you are going”). We then make disciples (“enroll as students”) and begin to show them the way of redemption. This leads to baptism when they are accepted by God as His children through their confession of the Son’s blood. We then continue to teach new believers “to observe all” that Christ commanded us so that their faith may grow strong.

It is difficult for a church to apply these four verbs consistently together. Some excel at one while neglecting the others. Evangelism devoid of teaching leaves weak believers vulnerable to error and disobedience. Teaching devoid of evangelism is equally incomplete and tends to lead believers to complacently keep the truth to themselves. A kingdom-focused church understands the mutuality of its responsibilities and strives to give due effort

to each so that its members are equipped according to their gifts and trusts God with the outcomes.

To return to our initial question, how is your church doing with respect to kingdom responsibilities? Is your answer different when the question contains that dimension? If things aren’t going well in that light, what should you do to reset your focus? The answer is as simple as it is difficult, because it is the same answer that Scripture leads us to for nearly every problem we encounter.

First, **pray**. Confess any unbiblical motivation for your church’s direction that may have contributed to a failure to pursue your calling. Ask God to awaken the hearts of those in your body to the wonderful responsibilities He has given them and to foster in them an attitude of prayer as well. Ask Him to give you a vision for His glory above all else. Ask Him for strength and resources equal to the task.

Second, **obey**. We know what the Lord asks of us, but we are reluctant to step out in faith and follow Him. Challenge your church to give generously to the cause of the Gospel. Challenge them to seek out the opportunities for ministry wherever God has uniquely placed them. Challenge them to lay their whole lives open to His plans, even if those may contradict their own.

I would submit to you that your church cannot truly be doing well unless it is doing well at following the Lord’s lead in the work of His kingdom. Don’t let any other measure of success in the ministry satisfy your people. If things are not well with your church by any standard, perhaps He is unsettling you to stir you to obedience to the call. When you undertake to pray and obey, be prepared to see the Lord work in ways you never anticipated. As William Carey wrote, “Expect great things from God; attempt great things for God.” He is moving to bring men to Himself from every tribe and tongue, and if we want our churches to thrive, we ought to align them with His master plan.

Justin Lonas is the editor of *Disciple Magazine* for AMG International.

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## Praise the Lord, Our God Is a Jealous God!

By Ted Kyle

The first time I read the Bible, as a new Christian, I was perplexed and, truth be told, a bit upset to read that God experiences jealousy. Somehow, it didn’t feel right: I had always heard that jealousy is a bad thing—something civilized grownups ought not give way to. And if we shouldn’t be jealous, shouldn’t that apply to the great Creator and Sustainer of the universe?

But there it was: “*For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God*” (Ex. 34:14). Nor was this the only time the subject

was brought up in the Bible. A quick word search for “jealous” records 16 “hits,” of which 11 refer to Jehovah God—including this one which caught my eye as I read in the Word just recently: “*Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury*” (Zech. 8:2). (The noun “jealousy” showed similar results, with 18 of 31 “hits” referring to God, by my count.)

Why was God jealous? Why wasn’t He too **great** to know jealousy? The enigmatic half-smile that every figure

of Buddha I've ever seen pictured came to mind. No hint of jealousy—or of any other emotion—there. I couldn't suppress the quick question: Shouldn't God be above such things as petty jealousy? It was the old Greek and Roman gods that indulged in anger, fury, lust, impatience, and, yes, jealousy. They acted all too much like mankind. Surely we should emulate them!

But then it dawned on me that I was missing the key to God's jealousy: love! Our Maker experiences jealousy because He loves His children. The Children of Israel aroused His jealousy over and over again, because they repeatedly turned their back on Him and gave themselves, and their love, to false gods—gods that were merely “fronts” for demons (see 1 Corinthians 10:19-20: “*What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils*”).

Absolutely God was jealous. God is more than our Maker! God the Son, our Lord Jesus, is the Bridegroom, and we His Church are His betrothed bride. He has every right to be jealous if our hearts go astray, allured by a false lover. He should be angry at such betrayal!

When it comes down to cases, I don't want a god who is beyond real emotion—for that god would also be beyond real love. I want a God who loves me, and lets me know it. I want a God who frowns if He catches me even thinking about flirting with another god. I want a God who does experience jealousy whenever we give even a smidgen of our love to anyone or anything that draws us away from our First Love!

Ted Kyle served as managing editor of *Pulpit Helps Magazine* (*Disciple's* predecessor) from 1993 until his retirement in 2008. He lives in Newberg, Oregon with his wife, Marga.

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## Exegetically Speaking—by Spiros Zodhiates

### Faith and Demons

Matthew 17:14-21

*From Exegetical Commentary on Matthew, 2006, AMG Publishers.*

[14] Luke says that Jesus and the three disciples descended from the mountain of transfiguration “*on the next day,*” so they may have been there for a full day (Luke 9:37). A crowd had gathered together at the foot of the mountain (see also Mark 9:14). As Jesus approached, He noticed that the crowd had surrounded His disciples. Scribes were asking them why they could not cast a mute spirit out of a child (Mark 9:14, 18).

From the mount of God to the valley of devils, from the height of praise to the depths of unbelief, the descent was as dark as it was deep. We must be prepared to descend with our Lord from the pinnacles of glory to the valleys of service and humiliation, even among Satan and his hosts.

[15] A desperate man spoke first to Jesus: “*Lord (kúrie [2962], Master) have mercy (elēēson, the aorist imperative of eleēō [1653], to be merciful toward) on my son: for he is lunatic (selēniázetai, the present passive of selēniázomai [4583], to be moonstruck), and sore vexed: for oftentimes he falleth into the fire, and oft into the water.*” Luke adds a motive to this request for mercy: “*because (hóti [3754], for the reason that) he is my only-begotten (monogenēs [3439], only [one of his] kind)*” (Luke 9:38; a.t.).

Mercy is universally related to punishment. Historically, a criminal who pleaded for mercy before his

judge or king requested the removal or mitigation of a merited punishment. Because the lawbreaker deserved the punishment, mercy was issued solely at the discretion of the king. Here, the father's request seems like a tacit acknowledgment that his son's suffering was due to sin. The aorist tense of *eleēō* shows that he wanted his son to have an immediate cure from the disease and relief from injuries sustained by fire and water.

The passive tense of *selēniázetai* reflected the ancient idea that the moon or lunar cycles caused seizures. (*Selēnē* means moon, as does the Latin root “luna”- [lunar] in “lunatic.”) During these episodic attacks, the boy frequently fell into fire or water. Even if we identify his condition as epilepsy, the demon was the cause. This is substantiated by the fact that epilepsy produces random motions, not sadistic targets like fire and water.

[16] The father continued his depressing story: “*I brought him to thy disciples, and they could not cure him.*” Since the three—Peter, James, and John—were with Jesus on the mountain and the four of them descended to the commotion at the base, the man brought his son originally to the nine remaining disciples. They were now surrounded by the multitude, and the scribes questioned them, most likely concerning their inability to heal (Mark 9:14).

[17] Jesus responded with, “*O faithless (áπιστος [571] from a [1], without; and pístin [4102], belief; wholly without faith) and perverse (diestramménē, the perfect middle participle of diastréphō [1294], to pervert, make*

crooked, twist) *generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.*”

Jesus’ answer was politely impersonal and generic, yet the accusation was universal. The disciples would be first in line to receive it, since Jesus did not expect unbelievers to cast out demons. On the other hand, since He did not do miracles on certain occasions “*because of . . . unbelief*” (Matt. 13:58), the crowd was equally culpable for discouraging the disciples with their skepticism. “*How long shall I be with (meth’ from metá, with, as in “God with us [meth’ hēmōn]”; [Matt. 1:23]) you? How long shall I suffer (anéxomai, the future middle deponent indicative of anéchomai [430], to endure; from aná, up, again, or ánō [507], above; and échō [2192], to have, hold; therefore “to bear up under” some crushing weight) you?*”

The incarnate Son of God’s stay in the presence of this perverse generation was to be temporary: “*He tabernacled (eskēnōsen, the aorist tense of skēnōō) among us*” (John 1:14; a.t.). In Mark 9:22, after summarizing the oppressive regularity of the demon’s violence from the time the boy was a child, the father understandably addressed Jesus with a bit of doubt, not “if You will,” but rather, “*If (ei [1487], the “if” of supposition) You can (dúnasai [1410], to be able, to have power) do anything, having been compassionate (splanchnistheís, the aorist passive deponent participle of splanchnízomai [4697], to have deep-felt compassion) to us, help (boēthēson, the aorist imperative of boēthēō [997]) us*” (a.t.). This was not a rebellious spirit but a despairing cry. The father himself had borne this crushing weight for a long time.

Jesus answered contingency with contingency: “*If (ei) thou canst believe, all things are possible to him that believeth*” (Mark 9:23). All things are possible, not certain, which means that once faith overrules the impossibility, the Lord’s will is still determinative. But first the impossibility must be removed through belief in His omnipotence. The father responded, “*Lord, I believe, help (boēthei, the present imperative of boēthēō) me with respect to the unbelief (apistía [570])*” (Mark 9:24; a.t.).

The father clearly had faith in the Lord Jesus; otherwise, he would not have brought his son to the disciples in the first place. Yet he had lingering doubts, weighed down by the severity of his son’s case and reinforced by the disciples’ impotence. Now he asked Jesus to remove his doubts. From this we learn that our faith is not holy, reflecting the single-minded perfection the Lord commands. Christ alone increases faith. Therefore, we can ask Him to help us when we honestly doubt. We cannot hide from Him what He already knows.

**[18]** Jesus then commanded the demon to leave: “*And Jesus rebuked (epetímēsen, the aorist tense of epitimáō [2008] from epí [1909], upon; and timáō [5091], to evaluate) the devil; and he departed out of him: and the child was cured (etherapeúthē, the aorist passive of*

*therapeúō [2323], to compassionately heal) from that very hour.*”

As when Jesus rebuked the wind and the waves (Matt. 8:26; Mark 4:39; Luke 8:24), the effect was immediate. Jesus’ verbal rebuke caused the demon to flee. Today, liberal thinkers dismiss most of these narratives as mythological overlays on history. We need, they say, to “demythologize” these fables, stripping them down to “real” history. Yet the New Testament is clear that the Lord Jesus not only acknowledged the existence of demons, but He addressed them, He linked many illnesses to their destructive behavior, and He cast them out with His omnipotent word.

The three aorists are simultaneous, and logically so. Since an “effect” is “that which is caused” then causes and effects are never sequential. The instant Jesus spoke, the demon departed, and the child was cured. There were no delays between cause and effect, as if the demon was “thinking over” God’s will: “*For with authority commandeth He even the unclean spirits, and they do obey him*” (Mark 1:27). He commanded; they obeyed— instantaneously!

**[19]** “*Then came the disciples to Jesus apart (kat’ from katá, according to; idían, private, particular), and said, Why could not we cast him out?*” The disciples were embarrassed, frustrated by their failed attempt before the crowd, and humiliated by the scribes (see vv. 14, 16).

**[20]** “*And Jesus said unto them, Because (diá [1223], for the reason) of your unbelief (TR: apistían; UBS: oligopistían from olígōs [3641], little; and pístis).*” The UBS reading has better manuscript support. Also, it makes sense to set apart the disciples’ “little faith” from the crowds’ “faithlessness” (Remember, too, that “faithless” is joined to “perverse” in verse 17). This does not weaken Jesus’ argument. The disciples could be fairly ineffective against a powerful demon, with faith smaller than a single grain of mustard seed.

The “for” (gár [1063]) introduced a strong conclusion: “*For verily (amēn [281], truly) I say (légō [3004], to intelligently say) unto you, If (eán [1437], the “if” of reality, as opposed to ei, the “if” of supposition) ye have (échēte, the present subjunctive of échō, to have) faith as a grain of mustard seed, ye shall say (ereíte, the plural tense of erēō [2046], to say) unto this mountain, Remove (metábēthi, the aorist imperative of metabainō [3327], depart) hence (enteúthen [1782], from this place) to yonder place (ekeí [1563], there, that place); and it shall remove; and nothing (oudén, contracted from ou, the absolute “not”; dé, even; and hén from heís, one) shall be impossible (adunatēsei, the future tense of adunatēō [101], to be impossible) unto you.*”

By “*this mountain,*” Jesus probably referred to the Mount of Transfiguration in their immediate presence. Although we might be tempted to dampen, if not negate, the

force of this teaching, Jesus Himself said this is the way it “shall be” with the faith of a mustard seed—a faith that no doubt includes its own wisdom and righteousness. Since Jesus gave this imperative, He implied that such a command even to a literal mountain would be rational. He Himself commanded the wind and sea that “obeyed” Him (Mark 4:41). He reinforced His point by adding that “not even a single thing” is impossible to the person of faith.

Nothing was impossible for the perfect Man of perfect faith far beyond that represented by a mustard seed. His point seemed to be that our less-than-mustard-seed size faith will never match His faith, by whose righteousness of faith alone we are justified (Rom. 5:18, 19; Gal. 2:16). If a seed of faith saves us from demons and our own demonic natures, then it is Him, to whom all glory belongs both now and in the ages to come (1 Pet. 4:11).

We should remind ourselves, first, that “possibility” is not “actuality” (i.e., the promise is that all things are “possible,” not “certain”). Second, the Son of man Himself did not command any mountains to displace themselves in His short time on earth. Even if we did command a specific mountain, it will move eventually because they are all going to move in the future: “*And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places*” (Rev. 6:14; see also Isa. 40:4; Rev. 16:20). We believers, destined to judge angels (1 Cor. 6:3), will probably take part in the renewal of the earth.

But this follows later. We should seek which mountains the Lord would have us move now. Babylon, the evil city of unbelief surrounded by the gates of Hades, is the mountain the church should bring down with the Word of God in our present evil age: “*Behold, I am against thee, O destroying mountain [identified as Babylon in the prior verse], saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain*” (Jer. 51:25). We will indeed move the mountains the Lord wills that we move in our lifetimes: “*Greater works than these shall he do; because I go unto my Father....If ye shall ask any thing in my name, I will do it*” (John 14:12, 14).

[21] Jesus then advised His disciples that different types of evil spirits exist: “*Howbeit (dé [1161], but) this kind does not go out (ekporeúetai, the present tense of ekporeúomai [1607], to go out of; from ek [1537], out of from within; and poreúomai [4198], to depart) except by prayer (proseuchē{4335} from prós, to, or toward; and euchē, a wish) and fasting (nēsteía [3521]).*

Whether or not copyists inserted this verse in Matthew from a Markan source is irrelevant to the present discussion. The phrase is original in Mark and only serves to amplify, not contradict, what Matthew says. Since Jesus

evidently said it, we will deal with it here. With perhaps the one exception of Daniel’s refrain from “*pleasant bread...flesh [and] wine*” (Dan. 10:3), the biblical fast is total abstinence from food and drink for a certain period of time (Esth. 4:16). The Mosaic Law indirectly legislated fasting for one day only by inclusion in the general prohibition of work (cooking) and the “*affliction of souls*” on the Day of Atonement (Lev. 16:29, 31; 23:27–32; Num. 29:7). This became known as the “*day of fasting*” (Jer. 36:6) or “*the fast*” (Acts 27:9). After the exile, fasting was included in additional feasts and private expressions of grief and penitence.

According to the New Testament, some strict Pharisees fasted every Monday and Thursday (Luke 18:12), and devout laypersons, like Anna, fasted often (Luke 2:37). The only record of Jesus fasting is during the time of His temptations at the outset of His ministry. When asked why His disciples did not fast like those of John the Baptist and the Pharisees, Jesus responded that it was not appropriate until He left their presence (Matt. 6:16–18; 9:14–15). Since Jesus did not rebuke a disease or the symptoms, the antecedent to “*this kind*” can only be the demon itself. We know there are individual demons and sets of demons with names like “*Legion*” (Mark 5:9, 15; 9:17; Luke 8:30).

What does fasting add to prayer? Apart from the Mosaic command to “*afflict your souls*” (see above) on the Day of Atonement, no Scriptures teach us exactly what fasting does. By itself, fasting does not prove that believers are sincere. A case in point is God saying He did not honor fasting (Isa. 58:3, 4), and that true fasting is ministry to the poor (vv. 5–7). Yet fasting is evidence of a willingness to exchange material goods for spiritual goods, the temporal things of this world for eternal things, such as salvation from sin and demonic oppression. If we are willing to give up food so someone else might be saved, then our prayers are in agreement with God’s will.

Had Jesus fasted before casting out the demon? Perhaps so, although there is no correspondence between the way Jesus casts out demons and the way we do. If His deity alone cast out the demon, then the appeal to fasting is incongruous, since God cannot fast. Furthermore, the teaching is ignored, since none of the disciples is God. We must remember that the Son of man “*cast(s) out devils by the Spirit* (Luke 11:20 says ‘finger’) of God” (Matt. 12:28), which is the way we will do it if we do it at all. The implied promise here is we can do it if we fast and pray.

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## Following God—by Wayne Barber

### Faith is Action, Not Words

In that great chapter some call the “Hall of Faith”, the author of Hebrews says: *“By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him. By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith”* (Heb. 11:4-7).

True faith, without which no one can please God, is not static. It acts upon what it believes. When we act upon God’s Word, it gives evidence of our faith. We act because we trust in who God is and what He says. This sends a message to people around us that we mean what we say when we tell them that we love God. This lifestyle of trusting God shapes our witness to those around us. Faith is not just saying that we trust God, it is proving it by the way we live! It is seen not just heard.

In the context of Hebrews, there were Jewish believers who were being enticed by unbelieving Jews and tough times to go back to Judaism. It was not popular to be a believer in Christ but it was acceptable to be a Jew. They actually wanted to walk back into the shadow of fleshly works and leave the substance of true life—Jesus Christ.

But the author of Hebrews, under the leadership of the Holy Spirit, was resilient in seeking to refocus them on Christ. In chapter 11, he is reminding them of the examples of those who trusted God in far worse times in their own ancient history. Hard times are not unique to those who love God. Faith is the most compelling when it is seen in the way we trust God in those hard times! When it came to trusting God, these believing Jews had no excuse to plead ignorance. They had in their own ancient history all the evidence that they would ever need to understand how to walk by faith.

Hebrews 11 talks about those who acted on very little information and those who acted on a lot of information but who had all trusted God at any cost. Their walk matched their talk. The examples of living by faith that are mentioned even predate Israel and go back to the very creation of the first family on earth. In vs. 4-7, he is

going to mention three ancient men who lived before the flood and yet demonstrate authentic faith. Abel trusted God in his worship; Enoch trusted God in his walk; Noah trusted God in his witness.

Abel, of course, was the second son of the first family Adam and Eve. His is a sad story because he brought an acceptable sacrifice to God when his older brother Cain did not. As a result, he paid the ultimate price and was murdered by his brother Cain. But, we see in him that no one can approach God except through the acceptable sacrifice that God requires. Aren’t you glad today that our acceptable sacrifice was the Lord Jesus, whose shed blood does not just cover our sin but remits it instead of a slain animal?

Hebrews 9:22 says, *“Not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.”* Aren’t you glad that His once for all sacrifice for us on the cross has opened the door forever for us who have received Him into our hearts to worship Him? Hebrews 10:20 says, *“By a new and living way which He inaugurated for us through the veil, that is, His flesh.”* Unlike Abel, who, because of the sin of Adam passed down to all mankind, had to continually offer a blood sacrifice as a substitute for what he deserved in order to worship God. Christ, the God-Man, the promised Messiah, the Good Seed promised to Abraham, died for us in our place and has set us free from the barrier of sin forever!

Only those who have received Him can freely worship through Him. The sacrifice that is now required of us is our bodies, daily surrendered to Him, as Paul says in Romans 12:1, *“Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”* So, our faith is seen in the fact that we believe that Christ died for us and we live worshipping Him by surrendering to Him and to His Word. Our faith is seen in the way we live.

The state of Missouri prints its motto on every vehicle license plate: “The Show-Me State.” I researched the origin of that slogan, and most sources believe it came from a U.S. congressman who served from 1897 – 1903. He served on the Committee of Naval Affairs and made a statement at a naval banquet in Philadelphia in 1899 which said “I come from a state that raises corn and cotton and cockleburs and Democrats, and frothy eloquence neither convinces nor satisfies me. I am from Missouri. You have got to show me.” Regardless of your politics the thought is

the key: “Don’t just smooth talk me with pretty words; show me.” That’s the way True Faith is; it shows you! So, way before the flood, Abel demonstrated faith in his worship.

Continuing in verses 5-6 of Hebrews 11, we read how Enoch demonstrated faith in his walk. “*By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God*” (v. 5). This Enoch is not the one who is the son of Cain spoken of in Genesis 4:17. The Enoch that we are talking about in Hebrews was the son of Jared. He was born of the godly seed of Seth. “*Jared lived one hundred and sixty-two years, and became the father of Enoch*” (Gen. 5:18). We read on to discover that “*Enoch walked with God; and he was not, for God took him*” (Gen. 5:24).

The basic fact about Enoch is that he simply lived a life day by day fully trusting in God. Then one day (after living a mere 365 years!), Enoch’s wife and family looked for him and he was gone. He was simply taken by God without physically dying. Enoch was the first to be taken from this world in this way, but he would certainly not be the last. The prophet Elijah would escape experiencing death as well.

The question is “what was it about Enoch’s life that so pleased God that God rewarded him in not having to taste death?” The author of Hebrews says “*for he obtained the witness that before his being taken up he was pleasing to God.*” It had to be seen in his life in order for it to be a witness. Enoch must have walked with God in such a way that told those who came in contact with him that God was his Master, Lord, and Savior—that he relied on the Lord for everything and gave Him all the glory. Faith was seen in Abel’s worship, and showed forth in Enoch’s walk.

We also see how faith was demonstrated in Noah’s witness. “*By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith*” (v. 7).

The first thing that we notice is that Noah was warned by God about an impending doom that had no visible warning. In Scripture, when judgment is spoken of, it has to do with sin. We learn from the Genesis account in 6:1-9 that the people of the world in Noah’s day had become so hardened of heart that God was left out of their vocabulary. We see that it wasn’t just man’s actions that caused this judgment, but it was his heart that God was about to judge. “*Every inclination of the thoughts of his heart was only evil all the time*” (Gen. 6:5).

In the midst of this wicked time God had His man who Trusted Him. “*These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God*” (Gen. 6:9). We gather

from this that Noah’s righteousness wasn’t just determined by the fact that he built the ark, but it was his trusting God’s Word so much that he would do what God asked him to do even though he didn’t fully understand it. Noah’s life was a witness for God.

The only way God could have considered Noah righteous was because he had already been trusting God by faith. What made Noah stand out from the rest of the world was his desire to please God and walk by faith when no one else would—even before God told him to build an ark. “*Then the Lord said to Noah, ‘Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time’*” (Gen. 7:1).

What causes us to stand out in this generation? It is only when we live by faith, seek God, and desire to please Him, that He reveals His will to us. Otherwise it’s only trial and error. God revealed His will to Noah: build a boat! God also revealed what the boat was for: He was going to judge the earth by a flood. This was an amazing thing, because up to this point in human history, there were no such things as floods because there was no such thing as rain (cf. Gen 2:4-6). Rain is never spoken of in Scripture until Noah. So, for Noah, trusting God that it was going to rain (and to such a degree that it would cover the earth, destroying all life on land) would have been an overwhelming thing!

But Noah, by faith, did what God told him to do! This is what faith does. What is the “ark” that God has told you to build that nobody around you understands? Remember that God only reveals His will to those who are seeking to walk with Him by Faith! Faith must first trust the God of the Word before it obeys the Word of God. Noah fully believed that God would do exactly what He said He would do.

It’s no different for you and me in Christ. We are considered righteous by faith in Christ and, as such, are saved from the penalty and power of sin. Christ in us provides the means for us to walk with Him through His Word by faith. Faith looks to God and builds the ark, whether we fully understand every aspect about it or not. God gives us the patience to endure until His plan is worked out in our lives—it took Noah at least 100 years to finish the ark.

Peter tells us, “[God] *did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly*” (2 Pet. 2:5). The Word “preacher” means a “herald” which is “one who proclaims; who announces something; who declares it publically.” In what sense was Noah a preacher of righteousness? Noah warned the people of the coming judgment of God not only by his preaching but by the life he lived surrendered to God in a time when people laughed at God. This was a sermon of reproof in itself. When we live a life surrendered to God and to His Word, we become a sermon to those around us and a

witness of God's judgment to come just by the way in which we live.

So, we see Faith demonstrated by Abel in his worship—He came to God through the sacrifice that God required. Faith is demonstrated by Enoch in his walk—even death could not deter him. And faith is demonstrated by

Noah in his witness—he preached not only in what he said but in how he lived before a lost generation. How is faith seen in your life?

Wayne Barber is senior pastor of Hoffmantown Church in Albuquerque, New Mexico.

## Spiritual Mildew

By Charles Haddon Spurgeon

*“I smote you and every work of your hands with blasting wind, mildew and hail; yet you did not come back to Me,” declares the Lord*” (Haggai 2:17).

How destructive is the hail to the standing crops, beating out the precious grain upon the ground! How grateful ought we to be when the corn is spared so terrible a ruin! Let us offer unto the Lord thanksgiving. Even more to be dreaded are those mysterious destroyers—blight, bunt, rust, and mildew. These turn the ear into a mass of soot, or render it putrid, or dry up the grain, and all in a manner so beyond all human control that the farmer is compelled to cry, “This is the finger of God.”

Innumerable minute fungi cause the mischief, and were it not for the goodness of God, the rider on the black horse would soon scatter famine over the land. Infinite mercy spares the food of men, but in view of the active agents which are ready to destroy the harvest, right wisely are we taught to pray, “Give us this day our daily bread.” The curse is abroad; we have constant need of the blessing. When blight and mildew come, they are chastisements from heaven, and men must learn to bear the rod, and Him that hath appointed it.

Spiritually, mildew is no uncommon evil. When our work is most promising, this blight appears. We hoped for many conversions, and lo, a general apathy, an abounding worldliness, or a cruel hardness of heart arises! There may be no open sin in those for whom we are laboring, but there is a deficiency of sincerity and decision sadly disappointing our desires.

We learn from this our dependence upon the Lord, and the need of prayer that no blight may fall upon our work. Spiritual pride or sloth will soon bring upon us the dreadful evil, and only the Lord of the harvest can remove it. Mildew may even attack our own hearts, and shrivel our prayers and religious exercises. May it please the great Husbandman to avert so serious a calamity. Shine, blessed Sun of Righteousness, and drive the blights away.

From *Morning and Evening*

Charles Haddon Spurgeon (1834-1892), “the Prince of Preachers,” was a renowned pastor and author who served as pastor of London’s Metropolitan Tabernacle for 38 years. His works are still widely read today.

## Words to Stand You on Your Feet—by Joe McKeever

### Pastor, Remind Them

I send up a prayer, open my Bible, and start reading. “Lord, what shall I preach next Sunday? Please show me from your word.”

What I’m expecting—and what generally happens—is that as I’m reading along, my attention will be snagged by some truth, some story, some verse, or some phrase, even a word. I pause in my journey to pick it up and analyze it. Could it be the Holy Spirit is calling my attention to this as the basis for the sermon? Sometimes, I lay it back down with a, “Nope, nothing there,” and sometimes, the further I dig, the deeper it goes and the more excited I become.

That’s how I get sermons, and I’m guessing I have lots of company. One of the biggest dangers I’ve found in myself is a tendency to reject the commonplace and familiar

themes of Scripture in favor of something new and exciting that the congregation hasn’t heard before.

I know why this is. I have a low threshold for boredom. I don’t like being bored and surely do not want to bore those sitting before me on Sunday. And the truth of the matter is, it’s harder to preach a fresh message on a familiar theme than to find something the congregation has never thought of and regale them with new insights.

As though addressing this fatal tendency in me and no doubt many of my brethren, the Apostle Peter speaks: “For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord

*Jesus showed me. Moreover, I will be careful to ensure that you will always have a reminder of these things after my decease*" (2 Peter 1:12-15).

I read that and remembering the Simon Peter we meet throughout the Gospels, I smile. He knows. Peter knows that it's not enough to teach someone something and expect them to get it and then move on to the next lesson. Some things have to be taught again and again. Some lessons need constant repetition and reinforcement.

I love what he says here: "I know that you know these truths, but I'm still going to remind you!" (v. 12); "It's not enough to know it; it needs to be stirred up inside you!" (v. 13); "I don't have a lot of time left, so I'm going to make sure that even after I'm gone, you'll not forget these things!" (vv. 14-15).

We are to remind people of God's truth. The reason we remind them is to stir them to faith and action. If we do a good job of bringing these things to their memory, even after we're off the scene, our work will still be bearing fruit in their lives.

John L. Smith is the pastor who baptized me. I was a 19-year-old college student who dropped in on his church one Wednesday night, never expecting to return. The Holy Spirit used this good father-in-the-ministry to ensnare me that night, drawing me away from the periphery of the kingdom and inserting me right smack-dab into the middle of His work, where I have been ever since.

Not long after baptizing me, Dr. Smith moved to a church in another city (I don't think there was a connection,

but one never knows!). One day a year or two later, I learned he was back in town, holding a revival at a local church. I sat in the audience one night and can remember a hundred details of that service. I recall the text he used, an illustration he gave, and even a joke he told.

The text was 2 Peter 1:13, "*Stir up the gift.*" Pastor Smith said, "The family is sitting down to eat dinner. One of the children keeps asking for more sugar in his tea. Dad can see there is already a half-inch of sugar in the bottom of the child's glass. He says, 'Honey, you don't need any more sugar. You just need to stir up what you have.'"

And so with us, Dr. Smith said. "God has given us '*all things that pertain to life and godliness*' in Christ Jesus. (2 Peter 1:3) But we need to remind ourselves of these truths. In doing so, they will stir us up to action and faith!"

The joke? You wouldn't have let me leave without that, would you? Remarking on the commonplaceness of his name, John L. Smith, he said, "The pastor called on Brother Smith to lead in the offertory prayer. Immediately, 25 men began praying. 'I'm sorry,' the preacher said, 'I meant Brother John Smith.' All but 17 quit."

Oh, you've heard that before? Well, you surely didn't mind my reminding you, I hope!

Joe McKeever is a retired Southern Baptist pastor from New Orleans, Louisiana. He blogs regularly at [www.joemckeeper.com](http://www.joemckeeper.com).

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## Jewels from Past Giants

### Love, the Sum of All Virtue—Part 1

By Jonathan Edwards

*Originally preached at Northampton, Mass., in 1738 and later included in the book Charity and Its Fruits (1851). Edited slightly here for length. Part two will comprise the next "Jewels from Past Giants" column in the 9/13/10 issue.*

*"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13:1-3).*

In these words we observe first that something is spoken of as of special importance, and as peculiarly essential in Christians, which the Apostle calls **charity**.

And this charity, we find, is abundantly insisted on in the New Testament by Christ and His apostles—more insisted on, indeed, than any other virtue.

By the word "charity" here is understood Christian love in its full extent, and whether it be exercised toward God or our fellow-creatures. And this charity is here spoken of as that which is, in a distinguishing manner, the great and essential thing: which appears more fully when we observe what things are mentioned as being in vain without it: the most excellent things that ever belong to natural men; the most excellent privileges and the most excellent performances. First, the most excellent privileges, such as preaching with tongues, the gift of prophesy, understanding all mysteries, faith to remove mountains, etc.; and secondly, the most excellent performances, such as giving all one's goods to feed the poor, and the body to be burned, etc. Greater things than these, no natural man ever had or did, and they are the kind of things in which men are

exceedingly prone to trust; and yet the Apostle declares that if we have them all, and have not charity, we are nothing.

The doctrine taught, then, is this: that all the virtue that is saving, and that distinguishes true Christians from others, is summed up in Christian love. This appears from the words of the text, because so many other things are mentioned that natural men may have, and the things mentioned are of the highest kind it is possible they may have, both of privilege and performance, and yet it is said they all avail nothing without this, whereas if any of them were saving, they would avail something without it.

And by the apostle's mentioning so many and so high things, and then saying of them all that they profited nothing without charity, we may justly concluded that there is nothing at all that avails anything without it. Let a man have what he will and do what he will, it signifies nothing without charity, which surely implies that charity is the great thing, and that everything which has not charity in some way contained or implied in it is nothing, and that this charity is the life and soul of all religion, without which all things that wear the name of virtues are empty and vain.

In speaking to this doctrine, I would first notice the nature of this divine love, and then show the truth of the doctrine respecting it.

### **The Nature of a Truly Christian Love**

All true Christian love is one and the same in its principle. It may be various in its forms and objects, and may be exercised either toward God or men, but it is the same principle in the heart that is the foundation of every exercise of a truly Christian love, whatever may be its object. It is not with the holy love in the heart of the Christian as it is with the love of other men. Their love toward different objects may be from different principles and motives, and with different views; but a truly Christian love is different from this. It is one as to its principle, whatever the object about which it is exercised; it is from the same spring or fountain in the heart, though it may flow out in different channels and diverse directions, and therefore it is all fitly comprehended in the one name of charity, as in the text. That this Christian love is one, whatever the objects toward which it may flow forth, appears by the following things:

**1) It is all from the same Spirit influencing the heart.** It is from the breathing of that Same Spirit that true Christian love arises, both toward God and man. The Spirit of God is a Spirit of love, and when the former enters the soul, love also enters with it. God is love, and he that has God dwelling in him by His Spirit will have love dwelling in him also. The nature of the Holy Spirit is love; and it is by communicating Himself in His own nature to the saints that their hearts are filled with divine charity. Hence we find that the saints are partakers of the divine nature, and Christian love is called the "*love of the Spirit*" (Rom.

15:30), and "*love in the Spirit*" (Col. 1:8), and the very bowels of love and mercy seem to signify the same thing with the fellowship of the Spirit in Philippians 2:1. It is that Spirit, too, that infuses love to God (Rom. 5:5), and it is the indwelling of that Spirit that the soul abides in love to God and man (1 John 3:23-24; 4:12-13).

### **2) Christian love both to God and man is wrought in the heart by the same work of the Spirit.**

There are not two works of the Spirit of God, one to infuse a spirit of love to God and the other to infuse a spirit of love to men, but in producing one, the Spirit produces the other also. In the work of conversion, the Holy Spirit renews the heart by giving it a divine temper (Eph. 4:23), and it is one and the same divine temper thus wrought in the heart, that flows out in love to both God and man.

**3) When God and man are loved with a truly Christian love, they are both loved from the same motives.** When God is loved aright, he is loved for His excellence and the beauty of His nature, especially the holiness of His nature; and it is from the same motive that the saints are loved from the same respect to God. Love to God is the foundation of gracious love to men; and men are loved, either because they are in some respect like God in the possession of His nature and spiritual image, or because of the relation they stand in to Him as His children or creatures—as those who are blessed of Him, or to whom His mercy is offered, or in some other way from regard to Him. Only remarking that through Christian love be one in its principle, yet it is distinguished and variously denominated in two ways, with respect to its objects, and the kinds of its exercise, as for example its degrees, etc.

### **The Truth of the Doctrine That All Virtue Is Summed up in Christian Love**

We may argue this from what reason teaches of the nature of love. And if we duly consider its nature, two things will appear.

**1) Love will dispose of all proper acts of respect to both God and man.** This is evident because a true respect to either God or man consists in love. If a man sincerely loves God, it will dispose him to render all proper respect to him; and men need no other incitement to show each other all the respect that is due than love. Love to God will dispose a man to honor Him, to worship and adore Him, and heartily to acknowledge His greatness, glory, and dominion. And so it will dispose to all acts of obedience to God; for the servant that loves his master and the subject that loves his sovereign will be disposed to proper subjection and obedience. Love will dispose the Christian to behave toward God as a child to a father; amid difficulties to resort to Him for help, and put all his trust in Him; just as it is natural for us, in case of need or affliction, to go to one that we love for pity and help. It will lead us, too, to give credit to His Word and put confidence in Him; for we are

not apt to suspect the veracity of those we have entire friendship for. It will dispose us to praise God for the mercies we receive from Him, just as we are disposed to gratitude for any kindness we receive from our fellow-men that we love.

Love, again, will dispose our hearts to submission to the will of God, for we are more willing that the will of those we love should be done than that of others. We naturally desire that those we love should be suited, and that we should be agreeable to them, and true affection and love to God will dispose the heart to acknowledge God's right to govern, and that He is worthy to do it, and so will dispose to submission. Love to God will dispose us to walk humbly with Him, for he that loves God will be disposed to acknowledge the vast distance between God and himself. It will be agreeable to such a one to exalt God and set Him on high above all, and to lie low before Him. A true Christian delights to have God exalted on His own abasement because he loves Him. He is willing to own that God is worthy of this, and it is with delight that he casts himself in the dust before the Most High from his sincere love to Him.

And so a due consideration of the nature of love will show that it disposes men to all duties toward their neighbors. If men have a sincere love to their neighbors, it will dispose them to all acts of justice toward those neighbors—for real love and friendship always dispose us to give those we love their due, and never to wrong them. "*Love worketh no ill to his neighbor*" (Rom. 13:10). And the same love will dispose to truth toward neighbors, and will tend to prevent all lying, fraud, and deceit. Men are not disposed to exercise fraud and treachery toward those they love; for thus to treat men is to treat them like enemies, but love destroys enmity.

Thus the Apostle makes use of the oneness that there ought to be among Christians as an argument to induce them to truth between man and man. Love will dispose to walk humbly amongst men, for a real and true love will incline us to high thoughts of others, and to think them better than ourselves (Eph. 4:25). It will dispose men to honor one another, for all are naturally inclined to think highly of those they love, and to give them honor, so that by love are fulfilled those precepts (1 Pet. 2:17, Phil. 2:3). Love will dispose to contentment in the sphere in which God hath placed us without coveting any things that our neighbor possesses, or envying him on account of any good thing that he has. It will check and restrain everything like a bitter spirit; for love has no bitterness in it, but is a gentle and sweet disposition and affection of the soul. It will prevent broils and quarrels, and will dispose men to peaceableness, and to forgive injurious treatment received from others. As it is said in Proverbs 10:12, "*Hatred stirreth up strifes, but love covereth all sins.*"

Love will dispose men to all acts of mercy toward their neighbors when they are under any affliction or

calamity, for we are naturally disposed to pity those we love when they are afflicted. It will dispose men to give to the poor, to bear one another's burdens, and to weep with those that weep, as well as to rejoice with those that do rejoice. It will dispose men to the duties they owe to one another in their several places and relations. It will dispose a people to all the duties they owe to their rulers, and give to them all the honor and subjection which are their due. And it will dispose ruler to rule the people over whom they are set justly, seriously, and faithfully, seeking their good and not any by-ends of their own.

Love will dispose a people to all proper duty to their ministers, to hearken to their counsels and instructions, and to submit to them in the house of God, and to support and sympathize with and pray for them as those that watch for their souls; and it will dispose ministers faithfully and ceaselessly to seek the good of the souls of their people, watching for them as those that must give account. Love will dispose to suitable carriage between superiors and inferiors: it will dispose children to honor their parents, and servants to be obedient to their masters, not with eye service, but in singleness of heart; and it will dispose masters to exercise gentleness and goodness toward their servants.

This love would dispose to all duties both toward God and toward man. And if it will thus dispose to all duties, then it follows that it is the root, spring, and, as it were, a comprehension of all virtues. It is a principle, which if it be implanted in the heart, is alone sufficient to produce all good practice, and every right disposition toward God and man is summed up in it and comes from it, as the fruit from the tree or the stream from the fountain.

**2) Reason teaches that whatever performances or seeming virtues there are without love are unsound and hypocritical.** If there be no love in what men do, then there is no true respect to God or men in their conduct; and if so, then certainly there is no sincerity. Religion is nothing without proper respect to God. The very notion of religion among mankind is that it is the creature's exercise and expression of such respect toward the Creator. But if there be no true respect or love, then all that is called religion is but a seeming show, and there is no real religion in it, but it is unreal and vain. Thus if a man's faith be of such a sort that there is no true respect to God in it, reason teaches that it must be in vain; for if there be no love to God in it, there can be no true respect to Him.

From this it appears that love is always contained in a true and living faith, and that it is that which especially distinguishes a living faith from every other. Without love to God, there can be no true honor to Him. And so reason teaches that there is no sincerity in the obedience that is performed without love, for if there be no love, nothing that is done can be spontaneous and free, but all must be forced. So without love, there can be no hearty submission to the

will of God, and there can be no real and cordial trust and confidence in Him. He that does not love God will not trust Him: he never will, with true acquiescence of soul, cast himself into the hands of God or the arms of His mercy.

And so whatever good carriage there may be in men toward their neighbors, reason teaches that it is all unacceptable and in vain if at the same time there be no real respect in the heart toward those neighbors; if the outward conduct is not prompted by inward love. From these two things taken together, that love is of such a nature that it will produce all virtues, and dispose to all duties to God and men, and that without it there can be no sincere virtue, and no duty at all properly performed, the truth of the doctrine follows that all true and distinguishing Christian virtue and grace may be summed up in love.

### **The Scriptures Teach Us that Love is the Sum of All That is Contained in the Law of God**

**1) The Scriptures teach this of the Law and Word of God in general.** By the Law, in the Scriptures, is sometimes meant the whole of the written Word of God (as in John 10:34), and sometimes by the Law is meant the five books of Moses, as in Acts 24:14, where it is named with the distinction of the “Law” and the “Prophets”. Sometimes by the Law is meant the Ten Commandments, as containing the sum of all the duty of mankind, and all that is required as of universal and perpetual obligation. But whether we take the Law as signifying only a part or as including the whole written Word of God, the Scriptures teach us that the sum of all that is required in it is love.

Thus, when by the Law is meant the Ten Commandments, it is said in Romans 13:8, “*He that loveth another hath fulfilled the Law;*” and therefore several of the commandments are rehearsed, and it is added, in the tenth verse, that love (which leads us to obey them all) “*is the fulfilling of the law.*” Now unless love was the sum of what the law requires, the law could not be wholly fulfilled in love; for a law is fulfilled only by obedience to the sum of the whole of what it contains and enjoins. So the same Apostle again declares, “*Now the end of the commandment is charity out of a pure heart, and of a good conscience,*

*and of faith unfeigned*” (1 Tim. 1:5). Or if we take the law in a yet more extensive sense, as the whole Word of God, the Scriptures still teach us that love is the sum of all that is required in it. In Matthew 22:40, Christ teaches that on the two precepts of loving God with all the heart and our neighbor as ourselves, hang all the Law and the Prophets (i.e., all the written Word of God).

**2) The Scriptures teach the same thing of each table of the Law in particular.** The command, “*Thou shalt love the Lord thy God with all thy heart,*” is declared by Christ to be the sum of the first table of the Law, or the first “great commandment” (Matt. 22:38); and in the next verse to love our neighbor as ourselves is declared to be the sum of the second table. This is also the case in Romans 13:9, where the precepts of the second table of the Law are particularly specified, and then it is added, “*And if there be any other commandment, it is briefly comprehended in this saying, namely, ‘Thou shalt love thy neighbor as thyself.’*” And so in Galatians 5:14, “*For all the Law is fulfilled in one word, even in this, ‘Thou shalt love thy neighbor as thyself.’*” The same seems also to be stated in James 2:8. Hence love appears to be the sum of all the virtue and duty God requires of us, and therefore must undoubtedly be the most essential thing—the sum of all the virtue that is essential and distinguishing in real Christianity. That which is the sum of all duty must be the sum of all real virtue.

**Jonathan Edwards** (1703-1758) was a preacher, theologian, and missionary to Native Americans. Edwards is widely regarded as America’s most important theologian and one of its greatest intellectuals. His work is very grounded in his Puritan heritage, and he was a fierce proponent of the power of the Word, God’s sovereignty, and man’s need of grace for salvation. His preaching helped spark the Great Awakening in the 1730s and 40s. He served most of his ministry at his church in Northampton, Mass., and was appointed president of Princeton University shortly before his unexpected death from a smallpox vaccine. Edwards’ sermons and treatises are still widely read, and he continues to influence evangelicalism in America and around the world today.

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## **Marks of the Master—by the Old Scot**

### **Metamorphosis Is a Way of Life**

Most forms of animal life go through some degree of metamorphosis, or change in form. This is even seen in mankind, for babies do not look like “little men” or “little women” (despite such fond expressions by proud parents as, “That’s my little man!”). Nor do the elderly look the way they did 40 years ago.

In fact, in only a few simple life forms, such as silverfish and springtails, is there no change at all except in size as the creature matures. On the other hand, the metamorphosis of some animals is so radical that analysts have experienced great difficulty in being certain some immature forms are actually related to mature species.

The sea-going larvae of some types of eels, for instance, are so unlike their parents that zoologists for many years believed they were totally unrelated species. The experts were left groping because they had no opportunity to see the transformation taking place. Anyone who is familiar with the transformation of a tadpole into a frog can understand the zoologists' problem, for if we could not observe the intermediate steps we would be likely to make the same mistake.

For one thing, the larval stage may live in a totally different environment from the adults. The tadpole, for example, lives in the water, uses gills to extract oxygen from the water, and eats aquatic plants. Adult frogs, however, live on land, breathe air, and eat insects.

Thus we can generalize that land-dwelling adults (such as frogs) may have aquatic larvae; flying adults (houseflies, for instance) may have burrowing larvae; and sedentary adults (such as sponges and oysters) may—and usually do—have free-swimming larvae.

In some cases, metamorphosis occurs in a series of small changes, often called molts. But the most dramatic transformations undoubtedly occur among certain insects, in which sweeping changes take place in just one step. We think, for instance, of the lowly caterpillar, which is transformed into a beautiful butterfly.

What actually happens in such a transformation?

Outwardly, we can see that the typical caterpillar spins itself a chrysalis or a silken cocoon and appears to go into a long sleep. However, during this time of immobility, mighty processes are under way. Large parts of the larva's body disintegrate and then reform into totally different structures. The larva possessed a soft body, without any skeleton at all; the adult insect will be sheathed in a hard external skeleton. The larva crawled or hunched its way along; the adult will spread its wings and fly. All this is possible because of a grand "reshuffling" of the creature's organic cells. In many cases, groups of cells have been held in reserve in the larval state, unused by the grub but coming into their own in the transition.

As the work of tearing down and rebuilding progresses, internal organs are reorganized, even as legs and wings begin to form. In many cases the entire nervous system is rebuilt, as are the circulatory and digestive systems. In the end, only the outer skin of the grub remains, and it is a dry husk about to be left behind.

At last the transformation is complete. The husk splits and the butterfly (for instance) emerges. It spreads apart the limp folds of its wings, and as fluid courses through the tiny passages, the wings take their final form and then harden in the air. A thing of rare beauty has been created out of the lowliest of materials!

That this is a marvel, none can deny. Some would say that the various stages of metamorphic life evolved in order to ensure the survival of the various species. I disagree. It is true that the larva is well-adapted to its environment, just as the adult is to its own environment. But it should be obvious that there is no room at all for gradual evolution. The caterpillar could never have taken thought and said to itself: "I think I'll change into a butterfly." Nor could such changes have taken place without thought. Recall that the creature loses all of its old ability to move, to feed, to protect itself. For weeks or months it is utterly helpless. Then it bursts forth into new life that could not possibly be the result of small incremental changes.

The truth is that the change was not without thought. It is the product of a mind so vast, so all-encompassing, that it truly knows all. This is one of the attributes of our all-knowing, all-powerful, and ever-present God.

He is also a merciful, loving God who wishes to work just such a transformation in us as He does in the butterfly grub. He yearns to make something beautiful out of us.

To do this requires just as radical a reorganization within us, on the spiritual level, as transpires within that grub's cocoon. And our radical metamorphosis begins, very appropriately, with what the Bible describes as spiritual rebirth (John 3:1-8). We must begin at the beginning with God, and let Him work His wonders within us. All praise to His Name!

The Old Scot (Ted Kyle) lives in Newberg, Oregon, with his wife Marga.

Sources: "Bee Castes and Division of Labor" in *American Social Insects*, by Charles D. and Mary H. Michener, Van Nostrand Co., NY, 1951, p. 110.

*Encyclopedia Britannica*, 15<sup>th</sup> Ed., Vols. 1:898; 5:640; 9:611; 13:508; 14:849; and 18:1085-1086.

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## Advancing the Ministries of the Gospel

### Spreading the Gospel in India

By AMG International Staff

*This column highlights the ministries of Disciple's parent organization, Advancing the Ministries of the Gospel*

*(AMG) International, a non-denominational missions agency.*

India is the world's second-most populous country with nearly 1.2 billion people. Yet no more than 2.3% of the population is Christian. The predominant religion is Hinduism, and the vast majority of India's people live in spiritual darkness.

AMG has been ministering in India for over 30 years. Our outreach in that country takes many forms, including caring for destitute children, providing loving care to leprosy sufferers, publishing the Gospel message through newspaper advertisements, and utilizing national workers to share the Good News with their countrymen throughout the villages of Andhra Pradesh.

One of these workers is Daniel, who was raised in a Hindu family, following Hindu customs and traditions. One of those customs was worshipping nature and idols. Lord Rama and Lord Krishna were their gods.

As a child, Daniel worshipped those gods, living according to his own desires. He had bad friends and got involved in many bad habits, including drinking, smoking and gambling. Evangelists would come to his village, and Daniel would mock them and swear at them. His life was marked by sin.

In 1976, another servant of God visited Daniel's village. The evangelist preached from Romans 8:1, "*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.*" God spoke to Daniel through that evangelist and that passage. The Holy Spirit stirred and moved his heart. Daniel realized that he was a sinner and needed a Savior. On that day he repented, confessing his sins, and accepted Jesus Christ as His personal Savior and Lord.

Daniel began to share the Good News with others in his community. But then, another message from Romans 1:16, "*For I am not ashamed of the Gospel for it is the power of God to salvation to everyone who believes,*" spoke to his heart. Daniel realized that the Gospel needed to be proclaimed in many remote places. So three years after

coming to know Jesus as Savior, Daniel offered his life to the service of the Gospel.

Daniel started a congregation in his own village with 15 members. Now that congregation has grown to 65 members. Daniel holds regular meetings to preach the message of salvation to his fellow villagers. He also travels to nearby villages to share the Good News, and as a result a number of worship groups have formed.

Devaiah also has a Hindu background. In India's rigid caste system his family was considered to be of the Dalit, or "untouchable", class. That rejection from society turned Devaiah to God. One day, a group of evangelists visited his village stressing that "*it is not possible that the blood of bulls and of goats should take away sins*" (Heb. 10:4) but "*the blood of Jesus Christ cleanses all our sins*" (1 John 1:7). It was that message that convicted Devaiah and led him to the Lord.

Devaiah was the first Christian convert in his village. He had a burning zeal to win the souls of his own people for His glory. He attended Bible School and became an AMG national worker. There are now 65 members attending Devaiah's church, and he also travels to nearby villages to share the Gospel. The Lord is blessing that outreach in wonderful ways.

There are many more individuals who serve with AMG India as national workers. It is amazing to see how the Lord is using them to bring people to Him. Please pray for our national workers in India as well as in other countries around the world, and consider how you might support their work spiritually and financially through AMG International.

Advancing the Ministries of the Gospel (AMG) International, a non-denominational international missions agency based in Chattanooga, Tenn. AMG's distinctive has always been its reliance on national workers to carry the Gospel in their own cultures. Today, they operate ministries in over 40 countries around the world through partnership with national believers.

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## Book Review—8/9/10

*Institutes of the Christian Religion*, John Calvin, Originally published in 1536, revised in 1559, translated into English by Henry Beveridge in 1845. **Best Recent Reprint** from Hendrickson Publishers, Peabody, Mass., 2008, ISBN 9781598561685, 1059 pages, \$24.95, hardcover.

*Editor's Note: periodically, it is our practice to review books from years past that merit "re-discovery" and*

*remain prescient to today's believers instead of the latest releases from Christian publishers.*

Writing an introduction to a 1944 English translation of Athanasius' *On the Incarnation*, C.S. Lewis said:

"There is a strange idea abroad that in every subject, the ancient books should be read only by the professionals, and that the amateur should content himself with the modern books... It has

always therefore been one of my main endeavors as a teacher to persuade the young that firsthand knowledge is not only more worth acquiring than secondhand knowledge, but is usually much easier and more delightful to acquire. This mistaken preference for the modern books and this shyness of the old ones is nowhere more rampant than in theology.”

His point is quite valid—we often obtain too much of our knowledge of the Church fathers, the Reformers, and even Scripture itself from the “experts”. We are either too scared or too lazy to look to the source and study for ourselves the words that have shaken the world through the centuries. When we fail to do this, we not only deprive ourselves of the opportunity to learn from the finest teachers of history, but we are apt to repeat misconceptions and write off the life work of heroes of the faith because someone told us of their errors instead of taking stock of their merits as a whole.

Perhaps no writer of old has been more maligned, misunderstood, and misrepresented than John Calvin. I would wager that few of those who claim to despise his teachings have ever bothered to crack the spine of his *Institutes*, even to see for themselves why they might disagree with him. Calvin initially completed this monumental work when he was only 27 years old, just shortly after his conversion, and he revised it continually until a few years before his death. Its pages give voice to the beliefs of the Reformers, refining their teachings for the understanding of the masses and outlining the doctrines that are still the core of Protestantism.

True to Lewis’ statement, Calvin’s work is remarkably accessible, leaping off the page after over 450 years with a passionate, engaging style. It is easy to see what animated him and angered him about the state of the Church—he holds forth with particular passion about the beauty and truth of the Scripture and roundly denounces those who would demean the Holy Word.

Many of the objections to the Word and the faith which he answers sound remarkably like those voiced in various quarters today, reminding readers that “there is

nothing new under the sun” when it comes to heresies and errors. Indeed the layout and tone of the book not so much one of a theological treatise but a hearty apologetic, giving an answer to a Roman Catholic world for the Gospel-based faith of the Reformers. Calvin takes great pains to delve into the Scripture, but also to the early Church fathers, to show that it was Catholicism, not the nascent reformation, that was the aberration from the teaching and practice of the Apostles.

The *Institutes* is divided into four books, each with a different theme. The first is a spirited discussion on the general revelation of God, the necessity and reliability of Scripture, and the responsibilities this places on mankind. This mirrors the structure of Romans, showing how God has acted to reveal His will so that men are without excuse before Him. Book two introduces the person and work of Christ as God’s solution to the problem of man’s sin and guilt. Book three looks at the implications of Scripture and the work of Christ on the life and choices of believers. The final book lays out many of the doctrines and practices of the Reformation churches and contrasts them with the errors, abuses, and excesses Calvin saw in Catholicism.

Of Calvin’s many contributions to the Church (including the promotion of expository preaching and writing commentaries on each book of the Bible) and the intellectual life of Christianity (including the founding of a University), *Institutes of the Christian Religion* ranks as perhaps his greatest and most enduring, because it condenses the body of his ideas in one volume that is as useful and readable today as when originally published. Many English translations have been made, but Beveridge’s 1844 version is generally regarded as the most readable—because it is in the public domain, it is also the most readily available. Find a copy and enjoy the thrill of God’s truth and majesty at work across the ages.

Justin Lonas

**Target: Pastors/All**

**Type: Theology/Apologetics**

**Take: Highly Recommended**

## Sermon Helps—From SermonHall.com

### Sermon Outline

#### Why We Must Believe in the Resurrection of Christ

The original “Resurrection Sunday” was a day of unbelief. Three times unbelief is mentioned in this account (Mark 16:11, 13, 14). We must believe in the resurrection of Christ because:

I. There can be no justification without it.

A. Jesus was raised for our justification (Rom. 5:1).

B. We are justified by faith (Rom. 5:1).

C. Faith in what? His resurrection!

II. There can be no salvation without it.

A. We will be saved if we believe in our heart that God raised Christ from the dead (Rom. 10:9, 10).

B. “He that believeth...” (Mark 16:16). Believeth in what? The resurrection! (v. 14).

III. There can be no heaven without it. “If we believe that Jesus died and rose again ...” (1 Thess. 4:13–17).

Conclusion: Faith in the resurrection is the very keystone of Christianity. When removed, all must invariably crumble into ruin. It is the doctrine that turned the ancient world upside down. But just as the presence of the reviling thief on the cross shows that a person can be right next to Jesus and yet be lost; just as the mocking Athenians show that you can hear the greatest gospel preacher and still be lost, so does this message reveal that one can hear a message on the resurrection of Christ and still be lost—unless one believes and makes a confession of that new belief!

Victor Knowles

### Man's Sin

Isaiah 53:6

I. Example of Sheep, “*We all, like sheep, have gone astray.*”

- A. Astray from God's word
- B. Astray from God's will
- C. Astray from God's way

II. Example of Stubbornness, “*Each of us has turned to his own way.*”

- A. Because of sin
- B. Because of Satan
- C. Because of selfishness

III. Example of Sin “*And the Lord has laid on Him the iniquity of us all.*”

- A. Bearing unconfessed sin
- B. Bearing unforgiven sin
- C. Only Christ delivers us from sin.

Croft M. Pentz

### Illustrations

#### Habits of Prayer

When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first

stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while, and the water comes only after great effort. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.

Anonymous

### The Burning Torch

Among ancient Greeks the runner who won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning.

We are so often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to be extinguished. A good woman once said that in the rush and hurry of her life she felt in danger of being “jostled out of her spirituality.” There is a real danger of being too busy to be good, of running too fast to keep our torch burning.

Anonymous

### Bulletin Inserts

#### On Temper

The emptier the pot, the quicker it boils. Watch your temper.

A slip of the foot you'll soon recover, but a slip of the tongue may last forever.

These two via the *Old Union Reminder*

A gentleman is a man who can disagree without being disagreeable.

Anonymous

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## News Update—8/9/10

### U.S. Medical Workers among 10 Killed by Taliban in Afghanistan

Major news outlets across the world reported on August 7 that eight foreigners and two Afghans have been found shot dead next to abandoned vehicles in the northeastern Afghan province of Badakhshan on Friday.

The BBC report says the foreigners are believed to be six Americans, one Briton and a German, who worked for the charity International Assistance Mission providing eye care and medical help. According to the *New York Times*, the attack is the largest massacre in years of aid workers in Afghanistan, and offers chilling evidence of the

increasing insecurity in the northern part of the country. The Taliban claimed responsibility for the killings, accusing the group of being spies and Christian missionaries.

Dirk Frans, director of the International Assistance Mission, told the Associated Press that IAM is registered as a nonprofit Christian organization but it does not proselytize. “This tragedy negatively impacts our ability to continue serving the Afghan people as IAM has been doing since 1966,” according to a statement released by the charity. “We hope it will not stop our work that benefits over a quarter of a million Afghans each year.”

Religion Today Summaries

## California's Proposition 8 Overturned, Christian Leaders Respond

On Wednesday, August 4, U.S. District Judge Vaughn R. Walker struck down California's Proposition 8, a voter-driven referendum, which confirms that marriage should remain between one man and one woman. Many politically active Christian leaders spoke up against this decision, expressing deep concern over implications of the controversial ruling.

"The religious liberty dimensions of the decision are momentous and deeply troubling. Albert Mohler, President of the Southern Baptist Theological Seminary, said that 'while Judge Walker declared that the religious freedoms of citizens and religious bodies were not violated... the very structure of his argument condemned religious and theological objections to homosexuality and same-sex marriage as both harmful and irrational.'

"It's not just marriage that was put on trial," said Daniel Blomerg, an attorney with the Alliance Defense Fund, "but the fundamental freedom of having your vote count and having the liberty to express and live by your religious beliefs. It's pretty shocking."

On his radio program Thursday, August 5, author and President of Prison Fellowship Chuck Colson told listeners, "What's at stake here goes beyond California and even beyond marriage itself. The reasoning that overturned California's law, that said that the right of gays to marry is a fundamental constitutional right, would, if applied nationally, overturn similar laws throughout the country."

Religion Today Summaries

## Six More Churches Attacked and Robbed in Kyrgyzstan

ASSIST News Service reports that six churches in Bishkek, the capital city of Kyrgyzstan, have been vandalized and robbed. This follows a similar attack on a different church three weeks ago.

Jed Courley, the church's pastor said, "At about 1:00 in the morning four men climbed over the fence and broke into the back door of the church. A woman, Valya, who was there at the time was badly beaten, tied up with tape, and then beaten more when very little money was found. Rooms trashed, safe demolished. Some music equipment, a computer, and other things were taken."

Courley says police have done nothing and did not even respond to one scene. The church is currently working to help Kyrgyz refugees affected by violence in the city of Osh.

Religion Today Summaries

## Church in China Experiencing "Tremendous" Growth

*Christian Today* reports that Christians in China's official churches face greater opportunity and much less persecution than 15 years ago.

Mathews George Chunakara, Director of the World Council of Churches' (WCC) International Affairs and Public Witness, said there had been a "unique and explosive growth" of Christianity among the Chinese people. "I have been visiting China for the last 15 years. I am astounded to see the tremendous growth there. Their worship places are now overflowing," Chunakara told *Christian Today*.

"It is not just the poor you see in churches, even the rich and educated are embracing Christianity. Beijing and Shanghai are the proof," he added. Since the early 1970s, when an estimated 3 million Christians lived in China, that number has shot up to as many as 130 million by some estimates. Chunakara maintains that now security officials "will not raid unless provoked" by a church.

Religion Today Summaries

## Ban Bullfighting but Kill Babies?: Spain's New Moral Values Criticized by Pro-Life Leader

As Spain's newly liberalized abortion law comes into effect, the Spanish regional government of Catalonia has banned the ancient blood sport of bullfighting, and the irony has not been lost on pro-life observers.

Catalonia's regional parliament voted Wednesday to ban bullfighting from January 1, 2012, making it the first region in mainland Spain to outlaw the centuries-old tradition, outraging the sport's supporters and fans.

Monsignore Ignacio Barreiro Carambula, the director of the Rome office of Human Life International and an Uruguayan of Spanish descent, said that the banning of bullfighting in Spain, like the banning of fox hunting in Britain, even as those governments promote abortion, represents a triumph of newly invented moral values based on arbitrary "progressive" whims and social fads.

Barreiro said that "a large percentage of the persons in favor of animal rights are not concerned at all about the rights of the unborn." Those who voted for the bullfighting ban, he said, are on the progressive left, the same people who have pushed to expand abortion and homosexuality.

"This is based in a wrong ideology," he said. "Animals should not be treated with cruelty, but animals do not have 'rights'. Rights are inherent to the human person, so from the moment of conception, you have a human being who has rights."

"It's an irony that these people are protecting non-existent rights and they conveniently forget about real rights of human beings. And they forget about the most basic of all rights, which is life," Barreiro said. "New moral values are coined that are not part of the Natural Law, and real values are destroyed or not recognized."

LifeSiteNews

Puzzles and 'Toons

Church 'Toons by Joe McKeever



Answers to last issue's puzzles:

Father Abraham's Answers from p. 13

1. King Asa (1 Kgs. 15:18-20) and King Ahaz (2 Kgs. 16:6-9).
2. King Rehoboam (2 Chr. 12:2-4).
3. King Jehoram of Israel and King Jehoshaphat of Judah (2 Kgs. 3:6, 7). The king of Edom also joined this alliance.
4. King Menahem (2 Kgs. 15:19).
5. King Rehoboam and King Abijah (2 Chr. 12:15; 13:2).
6. The Ammonites, Moabites, and the Edomites (2 Chr. 20:10, 11).
7. Assyria (2 Chr. 33:11).
8. Syria (1 Kgs. 22:33, 34).
9. Egypt (2 Chr. 35:20-24).
10. Three times (2 Kgs. 13:25). This was prophesied by Elisha on his deathbed (2 Kgs. 13:19).



*Editor's Note: Due to a printing oversight when these puzzles originally ran, we cannot locate the answers to last issue's "Hidden Wisdom" puzzle. We hope you were able to solve it on your own! Our apologies for leaving you hanging.*

Father Abraham and Hidden Wisdom

By Mark Oshman

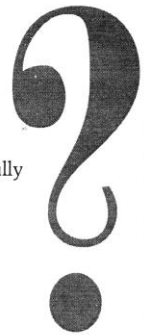
Originally published in *Pulpit Helps*, February 1996

Father Abraham's Question Box

"For Such a Time As This":  
The Life and Times of Esther

1. What was Esther's Hebrew name?
2. Over how many provinces did King Ahasuerus of Persia reign?
3. How was Mordecai related to Esther?
4. Who were the two men who unsuccessfully plotted to kill King Ahasuerus?
5. Why was Haman angry at Mordecai?
6. How much money did Haman give King Ahasuerus for permission to destroy the Jewish people?
7. How was Haman's scheme foiled?
8. What happened to Haman afterward?
9. Who did King Ahasuerus appoint in Haman's place?
10. What Jewish holiday commemorates the Jews' deliverance?

See answers on page 27.



Hidden Wisdom on next page

# Hidden Wisdom: Bible Acrostic #55

by Mark A. Oshman

Solve the acrostic by using the clues to guess the words and by transferring the letter above each number to its appropriate place in the diagram. The result will be a Scripture verse of admonition, comfort, or instruction. Further, the initial letters of the answers will contain the name of the book from which the verse was taken. Happy solving!

|     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1P  | 2J  | 3F  |     | 4M  | 5K  | 6N  | 7H  |     | 8L  | 9A  | 10D | 11E |     | 12B | 13G | 14M | 15Q |
|     | 16K | 17H | 18P | 19C |     | 20N | 21M | 22I | 23K | 24P |     | 25C | 26B |     | 27D | 28E | 29G |
|     | 30M | 31H | 32F | 33A | 34L | 35P | 36Q |     |     | 37G | 38B |     | 39K | 40N | 41C | 42F |     |
| 43Q | 44H | 45D | 46M | 47F | 48A | 49L | 50C | 51I |     | 52B | 53M | 54A |     | 55C | 56E | 57B | 58H |
|     | 59F | 60L | 61G | 62P |     | 63N | 64D |     | 65A | 66C | 67F |     |     | 68M | 69I | 70C | 71J |
| 72Q | 73K | 74G | 75M | 76B |     | 77L | 78E |     | 79H | 80P | 81F |     | 82I | 83B | 84D | 85G |     |
|     | 86J | 87N |     | 88L | 89F | 90H |     |     |     |     |     |     |     |     |     |     |     |

- A. Former name of the city of Dan 48 9 33 54 65
- B. Stuck fast 83 12 52 38 57 26 76
- C. One of Jesus's disciples 70 66 41 19 25 50 55
- D. An ether whose chemical formula is (C<sub>2</sub>H<sub>5</sub>)<sub>2</sub>O 64 10 27 84 45
- E. Grandson of Methuselah 78 56 28 11
- F. "Neither give place to " \_\_\_\_\_ " (2 words) 59 42 3 67 81 32 47 89
- G. Where the Philistines first took the Ark of God (1 Sam. 5) 61 85 37 29 13 74
- H. Landed with a dull sound 79 17 44 7 90 31 58
- I. The prophet Zechariah's father 22 82 51 69
- J. German physicist (1787-1854) 86 2 71
- K. Make an angular indentation 73 5 16 23 39
- L. Where Ahijah the prophet lived (1 Kings. 14) 34 8 77 49 88 60
- M. Wincled 46 4 53 14 68 21 75 30
- N. Pier 20 63 40 6 87
- O. The Mosaic Law forbade cursing one in this condition 36 15 72 43
- P. "He that \_\_\_\_\_ his brother is in darkness" 80 18 1 35 62 24