



THE EVANGELISTS

MAGAZINE

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Soldiers of the Cross, founded by Tim and Leah Knowing, is dedicated to evangelising the lost and seeing the church become the mighty, mature and fully-functioning army of God it is meant to be, in a war that has already been won through Christ's atoning death and resurrection.

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*"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."
James 2:19*

I can remember some years ago, after sharing Christ with some co-workers the response I received. "We know who the good guy is", one of them said.

It is a great tragedy that there are so many people who think that because they 'know who the good guy is' that they are right with God, and will therefore wind up in heaven when they die. We often refer to this as giving mental assent or having a head belief, but as our text above tells us, such a belief is no better than that of demons.

We read in Mark chapter 5 the account of a man who was possessed by many demons ("My name is Legion: for we are many".) In verses 6 and 7 it says, "But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not."

Note that Jesus didn't have to be introduced to this demon-possessed man. The demonic spirits that were in control of this man recognised straight away who Jesus was ("...thou Son of the most high God"), and that He had authority over them ("that thou torment me not"). Because of this authority, the Lord Jesus was able to deliver this man from the power of Satan, ("And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea." Verse 13), so that he was sitting, clothed and of a right mind (verse 15). This man was then able to return to his home and friends, declaring the great things that Jesus had done (verse 20).

The above testimony from scripture, I believe, teaches us much about what it truly means to 'believe in God'. There are many people inside and outside the church who 'believe' in God and Jesus. This is why we need the gift of discernment from the Holy Spirit, as I have often found that when you probe a little bit deeper with some, their belief is a passive one. The scriptures tell us that carnal/unregenerate mankind does not

know the ways of God (1 Corinthians 2:14) so it is no wonder that they miss the mark concerning what God requires from us in regard to believing.

In 1 John 5:13 it says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

The word 'believe' here means to 'have faith in', or to 'entrust our self to' or 'to place our trust in'. Nowhere better do we see the evidence of the fruit of this 'believing' than in the man from Gadara (Gadarene). He had a life changing encounter with the Son of God. He was delivered and set free from the devil, and now desiring only to follow Jesus Christ, he returned to his home and declared what the Lord had done to those around him. This was truly a wonderful demonstration of the grace of God poured out upon the life of a person.

For those of us who are believers, we would do well to remember that just like the man from Gadara we, too, were estranged from the Father. We were dead in sins and trespasses (Ephesians 2:1), but have now been brought near and made alive, for we, too, have been recipients of this same grace (Ephesians 2:4-5).

I realise also, that there could be people who are reading this publication who have not yet come into revelation knowledge of the Saviour. If that is you, it is my prayer, that through these pages, the Lord may open your eyes to the truth of God's Word. We each need to have a 'Damascus road' experience like the Apostle Paul, so that we can own the following statement.

*"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."
1 Timothy 1:15-16.*

I would also like to note, for the sake of our regular readers, that from this issue onwards TEM will become a tri-annual publication (ie. three issues per year).

Until next issue.....

On April 25th, 1915, Australian troops landed at Gallipoli Peninsula, Turkey. So began the legend of the ANZACs that is remembered this day each year through services and parades around Australia. Millions of Australians, young and old alike, come to remember those who have served this country, many sacrificing to the point of death. It is a sombre celebration and one that many Australians consider almost sacred.

With Easter only weeks earlier, the ANZAC Day parade poses an excellent opportunity, as one of the labourers testified, "to share the message of God's great sacrifice for our ultimate freedom, as all of us were reminded of others' sacrifices for our present temporal freedoms."

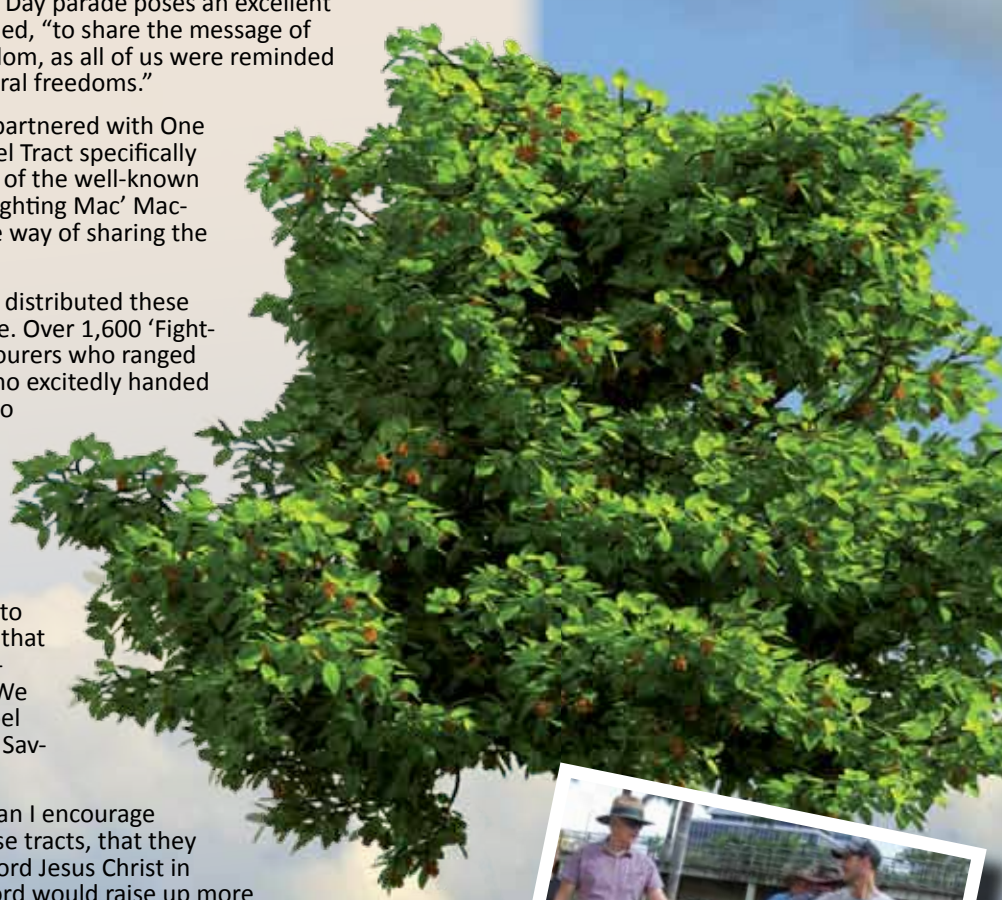
It was with this in mind last year, that we partnered with One Million Tracts Australia to produce a Gospel Tract specifically designed for ANZAC Day. Based on the life of the well-known WW1 Salvation Army Chaplain, William 'Fighting Mac' MacKenzie, the tract is an effective, inoffensive way of sharing the Gospel on such a sensitive day.

This year in Rockhampton, as last year, we distributed these tracts to those coming to watch the parade. Over 1,600 'Fighting Mac' tracts were distributed by 14 labourers who ranged in age from our 8 year old son, Samuel, who excitedly handed them to everyone who ventured his way, to Leah's 95 year old Uncle, Stan, a seasoned Evangelist and WW2 veteran who was also in the parade. Age is no barrier to being His witness.

While most of the labourers were experienced in witnessing, there were some first-timers. However, most seemed to find it easy. And even though it may seem that it is *only* a Gospel Tract, we can be encouraged knowing God is the One who saves. We are merely His vessels. God has used Gospel Tracts in the past to bring someone to the Saviour and I'm sure He will again.

As in the Australia Day story on page 10, can I encourage you to pray for all those who received these tracts, that they would read the message and turn to the Lord Jesus Christ in repentance and faith. Pray also that the Lord would raise up more labourers "for the harvest truly is great" (Luke 10:2).

ANZAC Day Outreach 2014





THE SOLDIER of Christ

BY TIM KNOWLING

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.”

2 Timothy 2:3&4

During Jesus’ earthly ministry, He would often say when teaching about God’s Kingdom, that *“The Kingdom of God is like...”* and then go on by using parables, that is using things that people could easily relate to and understand, to convey what He was saying.

In 1 Corinthians 9:24-27, Paul used the example of that of an athlete, to exhort the believers, *“Do you not know that in a race all the runners compete, but [only] one receives the prize? So run [your race] that you may lay hold [of the prize] and make it yours. Now every athlete who goes into training conducts himself temperately and restricts himself in all things. They do it to win a wreath that will soon wither, but we [do it to receive a crown of eternal blessedness] that cannot wither. Therefore I do not run uncertainly (without definite*

aim). I do not box like one beating the air and striking without an adversary. But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit [not stand the test, be unapproved and rejected as a counterfeiter].”

In our main passage of scripture, the Apostle Paul in his letter to Timothy again follows a similar pattern when describing what it means to be a follower of Christ, this time using the example of a Soldier. The image of a soldier would have been an enduring image for those that Paul wrote to in his letters, as they lived during an era when the Roman Empire included the Mediterranean, most of Western Europe and extended into North Africa and Asia.

“Thou therefore endure hardness, as a good soldier of Jesus Christ.”

Paul starts by declaring that for all who will follow after Christ that they must endure hardships.

If Paul had been given the task of recruiting new soldiers for an army it would appear that he was taking the wrong approach. Most recruitment

posters and the like appeal to the adventure and more attractive aspects associated with soldiering. However Paul’s declaration was not misguided and in fact echoed the call of Christ Himself.

In Luke 14:25-27, we read that Jesus had many followers to whom He made the following appeal. *“And there went great multitudes with him: and he turned, and said unto them, if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.”*

Everywhere He went and spoke, Jesus always made it clear to His hearers that there was a cost in discipleship. Just as Jesus had a cross to bear, so will all who serve Him as a soldier in His mighty army.

Charles H. Spurgeon made the following comments in regard to this very subject. He said *“If thou desirest delicacy, join not the army. A soldier’s calling is not to be linked with softnesses, and if thou desirest ease and comfort, join not the army of Christ, for a Christian’s profession and these go not together.”*

The cross that a Soldier of Christ may have to bear could come in many forms. Take the Roman soldiers that Paul was in all probability alluding to as an example for us to look at. They were taken from their homes and families, exposed to the elements of the weather, often hungry and still expected to fulfil their duties. They would have probably been made to force march to get to where they were going, and then at the end of the march even be prepared to face their enemies in battle.

For the Roman soldier he would do all of this out of his duty to Rome. How much the more should we be willing to undergo similar privations for the Lord's sake?

The Apostle Paul's charge to Timothy to endure hardness (hardships) was not some whimsical advice, but had been something that he had experienced and lived out personally many times over, since Christ had appeared to him on the road to Damascus.

In 2 Corinthians, Paul described some of the personal hardships that he bore as a 'Soldier of Christ': *"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."* (2 Corinthians 11:24-27)

If we were to read the testimonies of the many saints who have over the centuries taken up the banner of Christ and served Him wholeheartedly, I am sure many would read like the Apostle Paul's. One only has to read 'Foxes Book of Martyrs' to see how some paid the ultimate price in their service to God. Others such as the Rev. David Brainerd experienced many trials during his short life of 29 years, all for the sake of reaching the Native American Indians with the Word of God.

And whilst some of us may never have to experience the trials that come with the mission field, there are the other trials that all believers are subject to, such as the rejection and ridicule and other persecutions that come to those who have sided with Christ.

"No man that warreth entangleth himself with the affairs of this life."

Here the Apostle Paul stresses the point to Timothy that the soldier of Christ is committed wholeheartedly to that which he has been called to. And just as with a soldier in the natural realm, the soldier of Christ is to put a guard on his life, that he doesn't become ensnared and encumbered with the things of this

army of the King of Kings.

In 1 Kings 19 we read of the account where God told Elijah to appoint Elisha as his successor: *"So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."* (vv. 19-21)

From that time on Elisha became fully committed in his new calling as a disciple to Elijah, and then later, as Elijah's successor, he continued in service to God as His prophet. Such was the conviction of the call of God upon Elisha that he destroyed the thing that he had hence previously been occupied with (*"...and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen..."*) as a sign that he had put his hand to another plow. (Luke 9:62)

In the Gospel of Matthew we also read of Jesus and the calling of His disciples: *"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."* (Matthew 4:18-22)

These men, who were chosen by God to carry the mantle of the Gospel, no longer went back to their nets as a full time occupation. Like the Apostle Paul, who was also skilled in tent making (Acts 18:3), and who it seems from time to time continued to use his skills in this area, these things were by no means a distraction to that to which Christ had now called them.



world to the point that he becomes ineffective in that to which he has been called.

For the soldier who is called up for full time service to his country, it is the normal scheme of things that he gives up his previous means of employment so that he may be fully devoted in the service of his country. And so it is, as we see in the scriptures, that when the Lord calls men to serve Him, that they must also be prepared to forsake all to be devoted to service in the

“The Roman soldier would do all of this out of his duty to Rome. How much more should we be willing to undergo similar privations for the Lord’s sake?”

Paul’s warning to all believers however to not be entangled *“with the affairs of this life”* must most importantly been seen in the light of how it effects the spiritual life of the believer. We are all surrounded by things that can consume our time as well as our thoughts, sometimes to the detriment of our spiritual life. It has been wisely said that, *“whatever consumes our thoughts, or our time the most is our god.”* All these things must be made subservient to Christ if we are to be truly effective for Him.

“...that he may please him who hath chosen him to be a soldier.”

As we have already seen, a soldier who is employed in the service of his country is to be singular in mind in regard to his calling. For the soldier of Christ the same is just as true, however he does so out of a greater conviction. Many soldiers in the service of their country do their job out of duty, whereas Christ’s soldiers are to serve him willingly with the desire to please Him.

Every soldier is expected to follow the orders/commands of his superior officer, so it is for Christ’s soldiers who are in the service of the *“Captain of their salvation”* (Hebrews 2:10). In John 14:15, Jesus said to His disciples, *“If ye love me, keep my commandments (or precepts).”*

Love is to be the driving force behind our service to Christ. We love Him and desire to serve and please Him because of the scripture that has become a personal revelation to us, *“... know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”* (1 Corinthians 6:19-20)

Coming back to where we started in this brief study, Paul used the analogy of a soldier because it was an image very real to his readers. They lived during a time when Rome had conquered much of the world, and they were in the era of the ‘Pax Romana’ (Roman Peace). Rome’s armies defeated all before them and their soldiers did so for the glory of Rome and the Emperor.

For the soldier of Christ whose desire is to please his commander he also serves so that glory may be afforded to Him whom it is rightly due.

2 Thessalonians 1:12 says, *“That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.”*

Rome’s soldiers served to protect as well as extend an earthly kingdom. Je-

sus, however, made it known to all that, *“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”* (John 18:36)

The soldier of Christ does not serve for the purpose of conquering lands and its inhabitants with swords made from tempered steel. He serves to extend God’s Kingdom and see men come into submission to it. Christ’s soldiers carry a sword (*“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”* Hebrews 4:12) that is unique like no other, for it not only has the power to slay men in regard to the putting to death of our old sinful nature, but it also has the power to raise us up into a new life, seating us in heavenly places with Christ Jesus (Ephesians 2:6).

As soldiers of Christ we have been given ‘standing orders’ (a general order always in force) and it has remained unchanged since it was given some two thousand years ago.

Hear the words of our commanding officer. *“And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.” Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”* Matthew 28:18-20

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Lessons from the home

with Leah Knowling



The Father's Love

Last issue, I started writing a series on spiritual lessons the Lord has taught me through being married and having a family. This issue I want to continue that theme and describe what the Lord taught me when our first child, Samuel, was born the Father's love.

Obviously, before Samuel was born I had experienced the Father's love. As wretched a sinner as I was, God chose to save me. How great a love it is, that through Christ's death on the cross, my sin could be forgiven and cleansed, and I could now be an inheritor of the eternal promises of His glorious Gospel and co-heirs with Christ. To now know Him, Who is love. Yes, I had experienced the Father's love.

However, whilst I had been on the

receiving end of the Father's love, I had never really understood His love from *His* perspective that is until I had my first child.

For me, the joy of being a parent for the first time didn't start when Samuel was born, but when I was pregnant. Whilst we were on a ministry trip to Africa, I started getting sick. Some women are blessed with no 'morning sickness' or any other symptoms. However, as I was about to find out, I am blessed with it all ... morning, noon and night sickness. And, as with all my children since then, it was my first sign of a new life inside.

A week after returning from Africa and confirming that I was indeed pregnant, I started to bleed. Now, I am sure that all those reading this magazine would agree that all life begins at conception.

However, nothing makes that little life more real than when you are in danger of losing it.

After much prayer, the bleeding stopped. A few days later I had my first ultrasound. The sound of that little heart beating well, I just burst into tears. Here was a real little person growing inside of me, whose life and continued growth depended on me. It was for me both joyful and humbling.

Up until that moment, no one had ever depended on me for their life. To perform a job well perhaps, but not for their life. My heart just swelled with love and compassion for this little one that I had yet to meet. It marked the start of my understanding of the Father's love, from His perspective.

As a Christian, I love God first and fore



most in my life. Whilst I knew that my love for God is and will always be on a totally different level than that of any other person, nevertheless, before I was married, I wondered how I could give my heart and love to my husband, and still remain undivided in my love and loyalty to the Lord? When I got married I understood. God somehow just expands your heart.

So when I became pregnant I had this same question. How could I love this little person and still love God and my husband just as much as before? When Samuel was born I understood. Again God somehow expanded my heart. I don't love God any less than before. If anything I love Him more and am more thankful for these great blessings He has given me.

As for my love for my husband, it has only grown and deepened. When

Samuel was born, and also after the birth of our daughters Rebekah and Sarah, I have often marvelled at how much more God could expand my heart to love each one deeply and equally. But He has. This, I am learning, is how "*deep and wide and long and high*" the love the Father has for us (Ephesians 3:18). And just as my love for my children has overflowed in a desire to bless them, so too, the Father's love and blessing is upon each of His children equally and impartially. (Deuteronomy 10:17; Matthew 7:9-11; Act 10:34).

But my understanding of the Father's love goes far deeper than merely having the joy of seeing my children born. It denotes, among other things, responsibility, discipline (for myself, as well as them), training, encouragement, praise, affection, selflessness and sacrifice.

Tears of joy and pride have flowed at

their every little achievement from rolling over to walking; from making their first sound, to being able to read a book by themselves. It is, I believe, a small glimpse of the kind of love the Father has for our little steps of progress in our Christian walk.

However, it is the tears of pain and disappointment where real love is shown. This kind of love will discipline when it would be easier to let it go and keep the peace. It is the sacrificial love that goes the extra mile, where you give of yourself and go without, so that your children are provided for.

Ultimately, this is the real example of the Father's love - sacrifice. It is what the Father showed us through His Son, Jesus Christ (John 3:16) and it is what He has called us all to display, not just to our family, but to everyone. It is a lesson I am still learning. How about you?

With so many heading down to the beaches to celebrate Australia Day this year,



Brisbane/Gold Coast-based Evangelism ministry, Operation 513 took the opportunity to make the most of the crowds.



Operation 513 President, Kyösti Toivola writes, "Most were out to seek joy in the beach, drinks, street entertainment and those

wearing less than they should, but we were out to proclaim that true and lasting joy and happiness could only be found in one person – the Lord Jesus Christ."

He said the 'Are you a Good Aussie?' gospel tract worked like a treat that day, with much fewer rejections than normal.

"We would offer the tract and ask something like, 'Did you get your Australia Day Card?' or 'Are you a good Aussie?' – questions that at face value did not seem 'religiously' demanding - so many took the tracts and by God's grace we pray that they read them and trusted in the message of the Gospel."

Many indeed stopped to listen and asked 'what's this all about?' to which they responded with the beauty of God's gracious Gospel. And because most – if not

all – had a public holiday that day, very few were in a rush anywhere, which allowed many opportunities to elaborate on the Truth they desperately needed to hear.

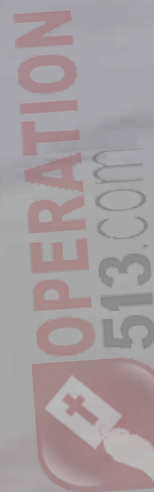
The Gold Coast is a unique place where you get such a variety of cultures and tourists from all around the world. Kyösti reported they were able to hand out 2,500 tracts (which were donated by Operation 513) to many that they would not normally be able to hand them to.

With Australia Day being the celebration of the first fleet arriving in Australia, Kyösti said their prayer is that "the truth would arrive in people's hearts and many would repent from their sins and trust in Jesus Christ".

Please pray for all those who received the Gospel and for the Lord to raise up more labourers such as those from Operation 513.



Australia Day Outreach



Which Jesus?

If a stranger approaches you and says they know your buddy "John", but all their facts are wrong concerning him, you could safely conclude they are referring to a "different" John.

With that in mind, there are many religions that claim they know and believe in Jesus, but that doesn't mean they are referring to the same Jesus of the Bible. For example,

- Mormons believe Jesus was the spirit brother of Lucifer. That's not the Jesus of the Bible.
- Jehovah Witnesses believe Jesus was Michael the Archangel. That's not in the Bible!
- Muslims believe Jesus was just a prophet. That's definitely not what the Bible teaches.
- Bahai teaches Jesus was simply a messenger.

Notice how none of these religions teach what the Bible says, that Jesus was God in human flesh.

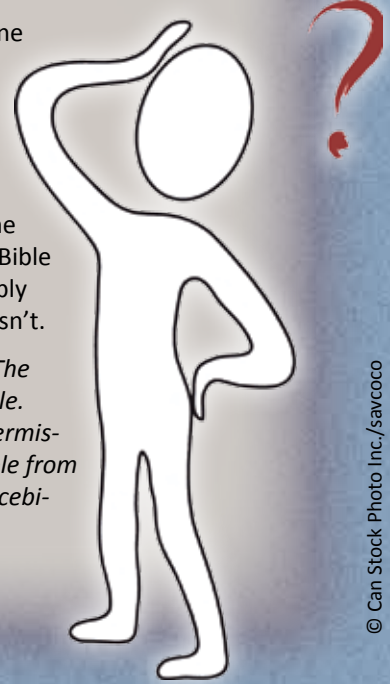
You see, the real Jesus sparked more controversy than any other religious leader in history. He made radical claims, spoke, not from, but with authority, and forgave people of their sins; which was a hook that God alone could hang His hat. He healed without medicine, fed thousands from a boy's lunch, and calmed the raging sea.

He claimed to be the Way, the Truth, and the Life and said that no man would come to the Father, but through Him. He claimed to be the Bread of Life, the Light of the world, the good Shepherd, the true Vine, and the Resurrection and the Life, and He was ultimately crucified because He claimed to be God.

He was able to conquer death by rising from the grave as He said He would. How is that possible? Because, He is the Christ, the Savior of the world.

So, if someone comes to you talking about Jesus, but he doesn't sound like the Jesus of the Bible that's probably because he isn't.

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the **Blood** of **Jesus Christ**

“For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh” - Paul argued in his letter to the Hebrews “how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.” (Hebrews 9:13-14)

The atoning blood of Jesus Christ - that is the thing about which all else centers. I believe that more logical, illogical, idiotic, religious and irreligious arguments have been fought over this than all others. Now and then when a man gets a new idea of it, he goes out and starts a new denomination. He has a perfect right to do this under the thirteenth amendment, but he doesn't stop here. He makes war on all of the other denominations that do not interpret as he does. Our denominations have multiplied by this method until it would give one brain fever to try to count them all.

The atoning blood! And as I think it over I am reminded of a man who goes to England and advertises that he will throw pictures on the screen of the Atlantic coast of America. So he gets a crowd and throws pictures on the

screen of high bluffs and rocky coasts and waves dashing against them, until a man comes out of the audience and brands him a liar and says that he is obtaining money under false pretence, as he has seen America and the Atlantic coast and what the other man is showing is not America at all. The men almost come to blows and then the other man says that, if the people will come tomorrow, he will show them real pictures of the coast. So the audience comes back to see what he will show, and he flashes on the screen pictures of a low coast line, with palmetto trees and banana trees and tropical foliage and he apologizes to the audience, but says these are the pictures of America. The first man calls him a liar and the people don't know which to believe. What was the matter with them?

They were both right and they were both wrong, paradoxical as it may seem. They were both right as far as they went, but neither went far enough. The first showed the coast line from New England to Cape Hatteras, while the second showed the coast line from Hatteras to Yucatan. They neither could show it all in one panoramic view, for it is so varied it could not be taken in one picture.

God never intended to give you a picture of the world in one panoramic view. From the time of Adam and Eve down to the time Jesus Christ hung on the cross he was unfolding his views.

When I see Moses leading the people out of bondage where they for years had bared their backs to the taskmaster's lash; when I see the lowing herds and the high priest standing before the altar severing the jugular vein of the rams and the bullocks; on until Christ cried out from the cross, *“It is finished,”* (John 19:30) God was preparing the picture for the consummation of it in the atoning blood of Jesus Christ.

A sinner has no standing with God. He forfeits his standing when he commits sin and the only way he can get back is to repent and accept the atoning blood of Jesus Christ.

I have sometimes thought that Adam and Eve didn't understand as fully as we do when the Lord said; *“Eat and you shall surely die.”* (Genesis 2:17) They had never seen any one die. They might have thought it simply meant a separation from God. But no sooner had they eaten and seen their nakedness than they sought to cover themselves, and it is the same today. When man sees himself in his sins, uncovered, he tries to cover himself in philosophy or some fake. But God looked through the fig leaves and the foliage and God walked out in the field and slew the beasts and took their skins and wrapped them around Adam and Eve, and from that day to this when a man has been a sinner and has covered himself, it has been by and through faith in the shed blood of Jesus Christ. Every Jew covered



his sins and received pardon through the blood of the rams and bullocks and the doves.

An old infidel said to me once, "But I don't believe in atonement by blood. It doesn't come up to my ideas of what is right." I said, "To perdition with your ideas of what is right. Do you think God is coming down here to consult you with your great intellect and wonderful brain, and find out what you think is right before he does it?" My, but you make me sick. You think that because you don't believe it that it isn't true.

I have read a great deal - not everything, mind you, for a man would go crazy if he tried to read everything - but I have read a great deal that has been written against the atonement from the infidel standpoint - Voltaire, Huxley, Spencer, Diderot, Bradlaugh, Paine, on down to Bob Ingersoll - and I have never found an argument that would stand the test of common sense and common reasoning. And if anyone tells me he has tossed on the scrap heap the plan of atonement by blood, I say, "What have you to offer that is better?" And until he can show me something that is better I'll nail my hopes to the cross.

Suffering for the Guilty

You say you don't believe in the inno-

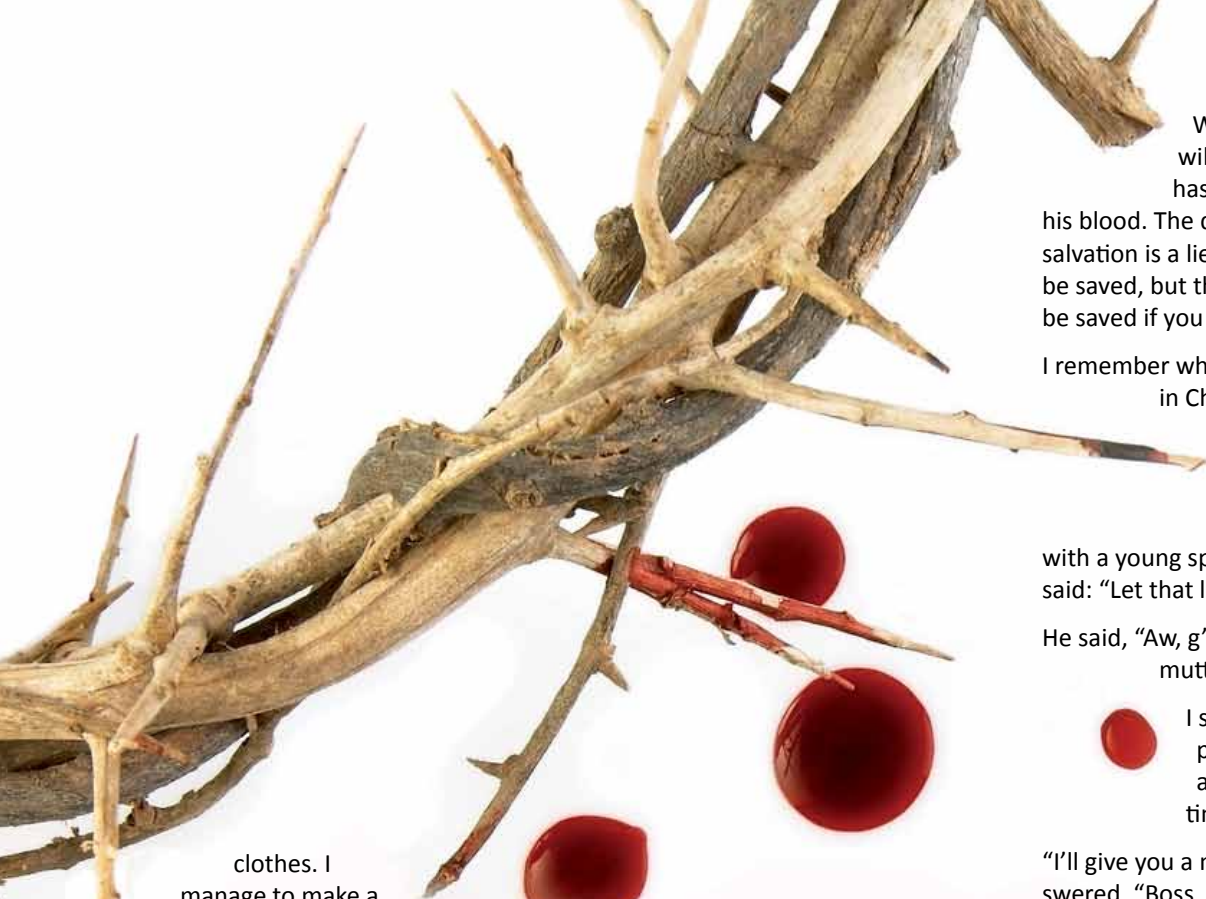
cent suffering for the guilty. Then I say to you, you haven't seen life as I have seen it up and down the country. The innocent suffer with the guilty, by the guilty and for the guilty. Look at that old mother waiting with trembling heart for the son she has brought into

the world. And see him come staggering in and reeling and staggering to bed while his mother prays and weeps and soaks the pillow with her tears over her godless boy. Who suffers most? The mother or that godless, maudlin [drunk] bum? You have only to be the mother of a boy like that to know who suffers most. Then you won't say anything about the plan of redemption and of Jesus Christ suffering for the guilty.

Look at that young wife, waiting for the man whose name she bears, and whose face is woven in the fiber of her heart, the man she loves. She waits for him in fright and when he comes, reeking from the stench of the breaking of his marriage vows, from the arms of infamy, who suffers most? That poor, dirty, triple extract of vice and sin? You have only to be the wife of a husband like that to know whether the innocent suffers for the guilty or not. I have the sympathy of those who know right now.

This happened in Chicago in a police court. A letter was introduced as evidence for a criminal there for vagrancy. It read, "I hope you won't have to hunt long to find work. Tom is sick and baby is sick. Lucy has no shoes and we have no money for the doctor or to buy any

A Classic Sermon by Billy Sunday



clothes. I manage to make a little taking in washing, but we are living in one room in a basement. I hope you won't have to look long for work," and so on, just the kind of a letter a wife would write to her husband. And before it was finished men cried and policemen with hearts of adamant were crying and fled from the room. The judge wiped the tears from his eyes and said: "You see, no man lives to himself alone. If he sins others suffer. I have no alternative. I sympathize with them, as does every one of you, but I have no alternative. I must send this man to Bridewell [house of correction]."

Who suffers most, that woman manicuring her nails over a washboard to keep the little brood together or that drunken bum in Bridewell getting his just deserts from his acts? You have only to be the wife of a man like that to know whether or not the innocent suffer with the guilty.

So when you don't like the plan of redemption because the innocent suffer with the guilty, I say you don't know what is going on. It's the plan of life everywhere.

From the fall of Adam and Eve till now it has always been the rule that the innocent suffer with the guilty. It's the plan of all and unless you are an idiot, an imbecile and a jackass, and gross flatterer at that, you'll see it.

Jesus' Atoning Blood

Jesus gave his life on the cross for any who will believe. We're not redeemed by silver or gold. Jesus paid for it with his blood (1 Peter 1:18). When some one tells you that your religion is a bloody religion and the Bible is a bloody book, tell them yes, Christianity is a bloody religion; the gospel is a bloody gospel; the Bible is a bloody book; the plan of redemption is bloody. It is. You take the blood of Jesus Christ out of Christianity and that book isn't worth the paper it is written on. It would be worth no more than your body with the blood taken out. Take the blood of Jesus Christ out and it would be a meaningless jargon and jumble of words.

If it weren't for the atoning blood you might as well rip the roofs off the churches and burn them down. They aren't worth anything. But as long as the blood is on the mercy seat (Leviticus 16:14), the sinner can return, and by no other way. There is nothing else. It stands for the redemption. You are not redeemed by silver or gold, but by the blood of Jesus Christ. Though a man says to read good books, do good deeds, live a good life and you'll be saved, you'll be damned. That's what you will. All the books in the world won't keep you out of hell without the atoning blood of Jesus Christ. It's Jesus Christ or nothing for every sinner on God's earth.

Without it not a sinner will ever be saved. Jesus has paid for your sins with his blood. The doctrine of universal salvation is a lie. I wish every one would be saved, but they won't. You will never be saved if you reject the blood.

I remember when I was in the Y.M.C.A. in Chicago I was going down Madison Street and had just crossed Dearborn Street when I saw a newsboy with a young sparrow in his hand. I said: "Let that little bird go."

He said, "Aw, g'wan with you, you big mutt."

I said, "I'll give you a penny for it," and he answered, "Not on your tintype."

"I'll give you a nickel for it," and he answered, "Boss, I'm from Missouri; come across with the dough."

I offered it to him, but he said, "Give it to that guy there," and I gave it to the boy he indicated and took the sparrow.

I held it for a moment and then it fluttered and struggled and finally reached the window ledge in a second story across the street. And other birds fluttered around over my head and seemed to say in bird language, "Thank you, Bill."

The kid looked at me in wonder and said: "Say, boss, why didn't you chuck that nickel in the sewer?"

I told him that he was just like that bird. He was in the grip of the devil, and the devil was too strong for him just as he was too strong for the sparrow, and just as I could do with the sparrow what I wanted to, after I had paid for it, because it was mine. God paid a price for him far greater than I had for the sparrow, for he had paid it with the blood of his Son, and he wanted to set him free.

No Argument Against Sin

So, my friend, if I had paid for some property from you with a price, I could command you, and if you wouldn't give it to me I could go into court and make you yield. Why do you want to be a sinner and refuse to yield? You are withholding from God what he paid for on the cross. When you refuse you are not giving God a square deal.

I'll tell you another. It stands for God's hatred of sin. Sin is something you can't deny. You can't argue against sin. A skillful man can frame an argument against the validity of religion, but he can't frame an argument against sin. I'll tell you something that may surprise you. If I hadn't had four years of instruction in the Bible from Genesis to Revelation, before I saw Bob Ingersoll's book, and I don't want to take any credit from that big intelligent brain of his, I would be preaching infidelity instead of Christianity. Thank the Lord I saw the Bible first. I have taken his lectures and placed them by the side of the Bible, and said, "You didn't say it from your knowledge of the Bible." And I have never considered him honest, for he could not have been so wise in other things and such a fool about the plan of redemption. So I say I don't think he was entirely honest.

But you can't argue against the existence of sin, simply because it is an open fact, the word of God. You can argue against Jesus being the Son of God. You can argue about there being a heaven and a hell, but you can't argue against sin. It is in the world and men and women are blighted and mildewed by it.

Some years ago I turned a corner in Chicago and stood in front of a police station. As I stood there a patrol dashed up and three women were taken from some drunken debauch, and they were dirty and bleary-eyed, and as they were taken out they started a flood of profanity that seemed to turn the very air blue. I said, "There is sin." And as I stood there up dashed another patrol and out of it they took four men, drunken and ragged and bloated, and I said, "There is sin." You can't argue against the fact of sin. It is in the world and blights men and women. But Jesus came to the world to save all who accept him.

"How Long, O God?"

It was out in the Y.M.C.A. in Chicago. "What is your name and what do you want?" I asked.

"I'm from Cork, Ireland," said he, "and my name is James O'Toole." Here is a letter of introduction." I read it and it said he was a good Christian young man and an energetic young fellow.

I said, "Well, Jim, my name is Mr. Sunday. I'll tell you where there are some good Christian boarding houses and you let me know which one you pick out." He told me afterwards that he had one on the North Side. I sent him an invitation to a meeting to be held at the Y.M.C.A., and he had it when he and some companions went bathing in Lake Michigan. He dived from the pier just as the water receded unexpectedly and he struck the bottom and broke his neck. He was taken to the morgue and the police found my letter in his clothes, and told me to come and claim it or it would be sent to a medical college. I went and they had the body on a slab, but I told them I would send a cablegram to his folks and asked them to hold it. They put it in a glass case and turned on the cold air, by which they freeze bodies by chemical processes, as they freeze ice, and said they would save it for two months, and if I wanted it longer they would stretch the rules a little and keep it three.

I was just thinking of what sorrow that cablegram would cause his old mother in Cork, when they brought in the body of a woman. She would have been a fit model of Phidias [ancient Greek sculptor], she had such symmetry of form. Her fingers were manicured. She was dressed in the height of fashion and her hands were covered with jewels and as I looked at her, the water trickling down her face, I saw the mute evidence of illicit affection. I did not say lust, I did not say passion, I did not say brute instincts. I said, "Sin." Sin had caused her to throw herself from that bridge and seek repose in a suicide's grave. And as I looked, from the saloon, the fantan rooms, the gambling hells, the opium dens, the red lights, there arose one endless cry of "How long, O God, how long shall hell prevail?" (Psalm 74:10)

You can't argue against sin. It's here. Then listen to me as I try to help you.

When the Standard Oil Company was trying to refine petroleum there was a substance that they couldn't dispose of. It was a dark, black, sticky substance and they couldn't bury it, couldn't burn it because it made such a stench; they couldn't run it in the river because it killed the fish, so they offered a big reward to any chemist who would solve the problem. Chemists took it and worked long over the problem, and one day there walked into the office of John D. Rockefeller, a chemist and laid down a pure white substance which we since know as paraffin [paraffin wax].

You can be as black as that substance and yet Jesus Christ can make you white as snow. "Though your sins be as scarlet they shall be as white as snow." (Isaiah 1:18)

'Billy' Sunday



William Ashley "Billy" Sunday (November 19, 1862 – November 6, 1935) was an American athlete who, after being a popular outfielder in baseball's Na-

tional League during the 1880s, became the most celebrated and influential American evangelist during the first two decades of the 20th century.

Converted to evangelical Christianity in the 1880s, Sunday left baseball for the Christian ministry. He gradually developed his skills as a pulpit evangelist in the Midwest and then, during the early 20th century, he became the nation's most famous evangelist with his colloquial sermons and frenetic delivery. Sunday held widely reported campaigns in America's largest cities, and he attracted the largest crowds of any evangelist before the advent of electronic sound systems.

His audiences grew smaller during the 1920s as Sunday grew older, religious revivals became less popular, and alternative sources of entertainment appeared. Nevertheless, Sunday continued to preach and remained a stalwart defender of conservative Christianity until his death.

Take the blood of Jesus Christ out of Christianity and that book isn't worth the paper it is written on.

Billy Sunday

THE NARROW WAY

◆ A. W. Pink

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matthew 7:13-14).

The second half of Matthew 7 forms the applicatory part of that most important discourse of our Lord’s, known as “the Sermon on the Mount.” One leading design of the Sermon was to show the spiritual nature and wide extent of that obedience which characterizes the true subjects of Christ’s kingdom, and which obedience is absolutely necessary for the enjoyment of that ultimate state of blessedness which Divine grace has provided for them. As the Prophet of God, Christ made known that the righteousness which obtains in His kingdom greatly exceeds the righteousness of the scribes and the Pharisees.”

Now the Jews imagined that they were all of them the subjects of the Messiah’s kingdom; that by virtue of their descent from Abraham, they were the rightful heirs of it; that the “righteousness of the scribes and Pharisees” (that system of religious and moral duty taught by them) met all the requirements of God’s law. But this delusion the Lord Jesus here exposed. Fleshly descent from Abraham could not give title unto a spiritual kingdom: that which was merely natural was no qualification for the supernatural realm: only they were accounted the true children of Abraham who had his faith (Romans 4:16), who did his works (John 8:39), and who were united to Christ (Galatians 3:29).

In the Sermon on the Mount, the Lord delineated the inward state of those who belonged to His spiritual kingdom (Matthew 5:4-11); described the outward conduct by which they might be identified (5:13-

16); expounded the personal righteousness which God’s justice demanded (5:17-28); and defined that utter repudiation of sin which he required from His people (5:29-30). So high are the demands of the thrice holy One, so uncompromising are the requirements of His ineffable character, that none can dwell with him eternally who do not in time, loathe, resist, and turn from all that is repulsive to His pure eye. Nothing short of the complete denying of self, the abandoning of the dearest idol, the forsaking of the most cherished sinful course—figuratively represented under the cutting off of a right hand and the plucking out of a right eye—is what He claims from every one who would have communion with Himself.

Such plain and pointed declarations of Christ must have seemed “hard sayings” to the multitudes who listened to Him; such piercing and flesh-withering demands would probably cause many of his Jewish hearers to think within themselves, “Who then can be saved? This is indeed a strait gate and a narrow way.”

Anticipating their secret objections, the Lord plainly declared that the Gate unto salvation is “Strait” and the Way which leadeth unto life is “Narrow;” yet, He went on to point out, it is your wisdom, your interest, your duty to enter that “Gate” and walk that “Way.” He acknowledged and faithfully warned them that there was a “Wide gate” soliciting their entrance, and a “Broad road” inviting them to walk therein; but that gate leads to perdition, that road ends in Hell.

The “Strait Gate” is the only gate to “life,” the “Narrow Way” is the only one which conducts to Heaven. Few indeed find it, few have the least inclination for it; but that very fact ought only to provide an additional incentive to my giving all diligence to enter therein.

Taken from ‘The Narrow Way’ a sermon by A.W. Pink.



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