



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

“Projecting the Light of the Word of God on the Issues of the Day”

Roy Hession's

The Calvary Road

by Pastor Tod Brainard

There has been a resurgence of interest in a short book entitled *The Calvary Road* written in 1950 (reprinted in 2004) by Roy Hession. Hession borrowed much from Keswick teachings of the late 19th and early 20th centuries to write his booklet. In it he expressed his beliefs in a “deeper experience of the Lord Jesus” or “victorious life.” A little history is in order. With the release of Hession's book in 1950, copies made their way to Far Eastern Asia where missionaries began to digest the book. After a few months, several missionaries were teaching the book to their people and special prayer meetings were initiated for the purpose of “emptying self of all known sin”, a key principle in Hession's book. Several missionaries went into bouts of depression because of failure to receive the “victorious life” that would be the sign of the filling of their lives with the Holy Spirit. There was confusion and divisions that arose as some claimed to have received “the second blessing” while others had not yet reached the plateau. Hession taught that the Christian was *capable* of eradicating all known sin through confession and repentance. In other words, it was possible to reach a certain measure of spiritual perfection, a level very close to the eradication of the sin nature. He believed that the Christian must constantly empty himself of self and all known sin before he could be filled with the Spirit to be victorious. Still further, Hession taught that a Christian could lose his salvation and in order to be saved again, must “reapply the blood of Christ” to once again be restored to faith in Jesus Christ. His theology was not original for Pelagius, Arminius, John Wesley, the Keswick movement, the Salvation Army and Pentecostalism have all believed and taught this false doctrine.

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Van Impe Exegesis

by Pastor John Ashbrook

This is part of a continuing series on Biblical separation from the booklet entitled, **Axioms of Separation**. You may order the booklet either at www.hereistand.com or www.childrensbibleclub.com.

A few years ago Jack Van Impe wrote a book (entitled) **Heart Disease In Christ's Body**. The book masquerades as a plea for Christian love. Actually, it is an attack on the fundamentalists who tried to help him take a separatist stand. It is not my intent to answer that book. However, in the course of his book he analyzes almost the same lists of texts as I have given above. He seeks to show that none of them teach what I have pointed out that they do teach. He does that by limiting each text to the exact context in which it is found and denying that it might

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EDITOR'S DESK

A Resurrection Viewpoint

The following is an excerpt from a message by A.W. Tozer. It was first preached in the 1950's but it has practical application today. Pay careful attention to his message. You will find that though a half century has passed since Dr. Tozer preached this message, what he refers to is now part and parcel of the contemporary attitude within today's Fundamentalism. As Christ said to His disciples, "He that hath ears to hear, let him hear." In light of our Lord's bodily resurrection, here are Tozer's remarks:

In view of what the Scriptures tell us of Jesus, it should be our primary concern to show forth the eternal glories of this One who is our divine Savior and Lord.

In our world are dozens of different kinds of Christianities. Certainly many of them do not seem to be busy and joyful in proclaiming the unique glories of Jesus Christ as the eternal Son of God. Some brands of Christianity will tell you very quickly that they are just trying to do a little bit of good on behalf of neglected causes. Others will affirm that we can do more good by joining in the "contemporary dialogue" than by continuing to proclaim the "old, old story of the cross."

But we stand with the early Christian apostles. We believe that every Christian proclamation should be to the glory and the praise of the One whom God raised up after He had loosed the pains of death. I am happy to be identified with Peter and his message at Pentecost:

Acts 2:22 -24: Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Peter considered it important to affirm that the risen Christ is now exalted at the right hand of God. He said that fact was the reason for the coming of the Holy Spirit. Frankly, I

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apply to anything else. In effect, he denies that there are any Biblical principles involved – only individual situations. It is enough to say that this is strange exegesis. If followed to its logical conclusion, this would mean that Bible preachers could deal only with specific problems which happened in the early church and would have no guidance on anything else.

WE WILL ALL BE TOGETHER IN HEAVEN

What about the argument, "We should not separate from other believers, for we will all be together in heaven"? It is certainly true that all believers will be together in heaven. There will be one great difference then. When we see the Lord as He is, we will see sin as God sees it, and there will be repentance where we have been in error. When that has taken place there will be no trouble being together in heaven. But if that same repentance takes place on earth right now, we will have no trouble fellowshiping on earth. The person who bears the onus of dividing the body of Christ is not the fundamentalist who insists on obeying Scripture, but the new evangelical who insists on fellowshiping out of bounds.

AXIOM #6: GOD'S WORK DONE IN GOD'S WAY PRODUCES ONLY GOOD RESULTS. GOD'S WORK DONE IN MAN'S WAY PRODUCES GOOD AND BAD RESULTS.

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CONSECRATION

by E. Dennett,
Bible Truth publishers,
Addison, Illinois

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Romans 12:1).

Thine, Jesus, Thine,
No more this heart of mine
Shall seek its joy apart from Thee;
The world is crucified to me,
And I am Thine.

Thine – Thine alone,
My joy, my hope, my crown;
Now earthly things may fade and die,
They charm my soul no more, for I
Am Thine alone.

We may point out briefly the characteristics of the consecrated saint. First and foremost, he has no will. Like the Apostle, he says, "Not I, but Christ liveth in me." Crucified with Christ, the will, connected as it is with the old man, is gone before God....The will of Christ is our only law, and we are His; for His sole and absolute use. Then, also, the consecrated believer seeks only the exaltation of Christ....Self disappears from his view, and the glory of Christ fills his soul.

Consecration lies in Christ having full control over the bodies of His people, so that they may be organs for the expression of nothing but Himself.

It is never well with us until we are held by the Spirit at the disposal of the One we love.

"The house was filled with the odor of the ointment" (John 12:3). This was a matter of fact,

but underlying the fact is the teaching that nothing is so fragrant to the heart of God, or to the hearts of the saints, when in communion with Him, as an act of absorbing devotedness to Christ.

This is the secret of all blessing: giving the Lord the supreme place – thinking first of what is due to Him and losing sight of all else until this is rendered.

What is the meaning of that expression in the Song of Solomon, "Jealousy is cruel as the grave"? I will tell you how it presents itself to me. When a body is committed to the ground, the grave closes in over it and shuts out every other object – it possesses the body absolutely. Well, the Lord's jealousy is like that. Do you suppose the Lord could contemplate with indifference our hearts going after this thing and that thing and the other thing which are contrary to Himself? No. If He loves us – and He *does* love us – He wants our whole hearts. Nothing less than our whole hearts will ever satisfy Him.

Christ Himself is our only true blessedness, and we never wholly live for God until Christ becomes everything to us.

"That in all things He might have the preeminence" (Col. 1:18). If I am not giving Christ the first place in my heart, I am not in accord with the mind of God.

The most miserable man on the face of the earth is

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(Continued from page 2 - Van Impe Exegesis)

The newspapers and religious magazines furnish us with a constant chronicle of the good done by new evangelicalism. We read about thousands of decisions in the latest ecumenical crusade of Billy Graham and Luis Palau. There are glowing reports of the encouragement to missionaries at an EFMA-IFMA gathering. We read of Washington being swayed by a conference of Christian Businessmen or the National Religious Broadcasters. What do we say about these things? Is new evangelicalism now the official channel of God's blessing?

Three observations need to be made. First, God has never called us to judge obedience by results. Christianity is not pragmatic. It is authoritarian, with God as the authority. God never has commanded us to cooperate with apostasy and then evaluate the results. Rather, God says, "Come out from among them and be ye separate."

EVALUATING ALL THE RESULTS

The second observation is that, if something is to be measured by results, you must evaluate all the results.

For instance, when new evangelicals breach the Bible principle of separation, the line between belief and unbelief is obscured. Attorney James Bennett was a prominent Christian worker in New York City in the days of Billy Graham's first New York Crusade. I recall hearing him say that, before the Graham Crusade, the religious people of New York clearly knew which churches were fundamental and which were not. After the crusade, that line was erased. Erasing that line was not good, but evil.

Another result of ecumenical evangelism is that hungry-hearted souls are turned back into modernistic churches. Because their unbelieving church cooperated with the Crusade, it was recognized as a true church and now bears the imprimatur of the Bible-preaching evangelist. They were starving there before and have been steered back to starve some more. That is not good, but evil.

Another tragedy is that spiritual babes are left on the doorsteps of unbelieving churches. Do you believe in abandoning babies on doorsteps? Then how can

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the Christian who is trying to enjoy both worlds.

We are told that Solomon was seven years building the temple and thirteen years building his own house. I cannot doubt, therefore, that we are intended to learn that the mind of Solomon was more set upon his own house than upon the house of God. We have the same lesson taught us in Haggai 1. And it is a needed lesson, as we all know. See what money Christians will spend upon the adornments of their own houses compared with what they give for the furtherance of the house of God. Ω

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Proverb Practicals

by Ludwig Opager

Proverbs 15:16,17, **Better is little with the fear of the LORD than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.**

In these "Better is" proverbs, God gives a recipe for knowing what is better, for God, being Love, does not intend for us to be ignorant of the better things. From beginning to end the Bible points us to that which is better. In Hebrews, the "better than" book, we find that Jesus Christ brought in a better hope and a better testament, a better covenant and better promises. He brought a better sacrifice, a better and more enduring substance, a better country and a better resurrection.

But the world makes every effort to promote that which it considers better. The better life of the world is built around money and material things. For the world, the phrase used in popular commercials, "It doesn't get any better than this", is true. That is as good as it is going to get for those who know not God, for the world promotes that which is temporal, but God promotes that which is eternal. The world's better life is built around the body, its presentation and its preservation. But God's better life is built around Jesus Christ and what Jesus Christ does in the heart. The world's better life concerns things outward, while God's better life concerns things inward.

Someone has said, **"Riches and poverty are more in the heart than in the hand."** The world measures the poverty of the

outward man, while God measures the poverty of the inward man. The world measures poverty by income, but God measures poverty by outgo. Jesus said in Matt. 15:11, **Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.**

To the world bigger is better, much is better, but to God little is better. He withholds from those whom He loves not from lack of love, but from love itself. He knows what real needs are and what will tempt and what will ensnare. He knows where great treasure is, there is great trouble. He knows that great treasure blinds the eye from the light of the Word of God. So God says that better is little with the fear of the LORD.

The world attempts in every way to lure its own into the quest for gain. Gain is security, gain will bring safety, gain will buy those who guard the body, houses, lands and treasure. The world convinces that presentation and preservation of the body is the highest purpose, and its efforts all aim at that purpose. Gain and wealth and power and profit are all for the body.

But God says that security lies in living a life knowing that He is the One with whom you have to do. Jesus Christ taught in Luke 12:4,5,

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell. We tend to fear those who contribute to our next meal, those who help us provide for our family, those whom we can see. But Jesus says do not be afraid of those who have control of your body for the end of the body is not the end. Fear Him who has control of the end, fear Him who hath power to cast into hell.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

So many go after the riches and power of this world and do not consider this simple truth of God. "Give me the great treasure and I'll risk the trouble," they say. "Just let me win the lottery and see how much good I will do!"

Will the good you do be good for your mate or for your children? Will the dinner of herbs or vegetables where love is, be discarded in the process? Will you get what you want and lose what you had, even if what you lose is a dinner of vegetables served with the love of a faithful wife? Will riches bring a stalled ox and a full

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(Continued from page 1 - *The Calvary Road*)

The late missionary, Dr. Gerald Johnson, related this account to our founding editor, Dr. Dayton Hobbs, concerning what took place in Japan and Southeast Asia in the early 1950's with the arrival of "*The Calvary Road*" theology or Hessionism. In 1952, Dr. Bob Jones, Sr. received word of what was happening on the mission fields of Japan and Southeast Asia with this wave of "second blessing" theology and he traveled to East Asia to meet with the Bob Jones graduates who were serving as missionaries there. As a former Methodist, Dr. Bob Jones, Sr. understood this "second blessing" doctrine well and was greatly opposed to it. When he arrived he told the missionaries that what they were teaching and practicing from Roy Hession's book amounted to heresy. He warned those who had been ordained through Gospel Fellowship Association that any who continued with the heresy of Hession would be removed from the association. Because of Dr. Bob Jones, Sr.'s great act of courage, the heresy that had spread among Fundamental missionaries was extinguished.

In the preface to the 1973 edition of *The Calvary Road*, Hession wrote that through **revival**, believers are coming to experience "...*the blood of the Lamb... to cleanse us from all sin...*" Hession had an infatuation with the "blood of Christ" that went beyond the bounds of Scripture. Hession referred to his understanding as "the disposition in the Blood" (Pages 29,30). The blood of Christ is indeed the foundational truth of the forgiveness of sin provided by Christ. However, Ephesians 5:25-27 is very clear that sanctification is carried forth in the believer's life through the "*washing of the water by the word.*" The daily cleansing of sin in the believer's life is handled through the washing of the Word of God, thereby walking in the Light (which is a synonym for the Word of God) and confession of sin (I John 1:7-9). His understanding of "the disposition in the Blood" implies several things: 1) it implies that the blood of Christ only covers sin insofar as the believer confesses all known sin; 2) it implies that any unconfessed sin is not covered by Jesus' blood sacrifice and therefore must be exposed and identified; 3) it implies that revival

is an experience equal to a second work of grace beyond initial salvation as the believer comes to experience the power of the blood to "*reach us in cleansing power*" (page 31). In other words, the blood is limited in its efficacious work for it can only reach us as individuals confess every sin.

In addition, in his preface to the 1973 edition, Hession references Psalm 102:13 and Nehemiah 2:13 (very little Scripture is used by Hession to back his beliefs) in relation to revival and his vision for the Church. These verses obviously pertain to Israel, yet Hession applies them to the Church.

Brokenness

In Chapter One it is clear that Hession does not understand true conversion. He sees salvation and sanctification as two separate acts. Furthermore, he does not understand positional sanctification and practical sanctification. Positionally, the believer is "HOLY", "hidden with Christ in God," (Colossians 3:3). But the Christian still has the old sin

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pantry along with hatred and disorder in the family?

Whatever God gives is better than what is substituted in its place. If all you have is vegetables, but "love" put the vegetables on the table you are a wealthy person. But if you always want, if you always desire, you are poor, for you always lack what you want.

All that is in the earth will not satisfy the man of the world, but a little will satisfy a heart created by

God, a heart born from above. Where love is the meal is sweetened, be it simple herbs or greens or vegetables. Where love is contentment reigns, where love is there is no need of an ox ready for slaughter.

If we live this life expecting little from the world and everything from God we shall be the wiser, for that which God provides is always the better. Ω

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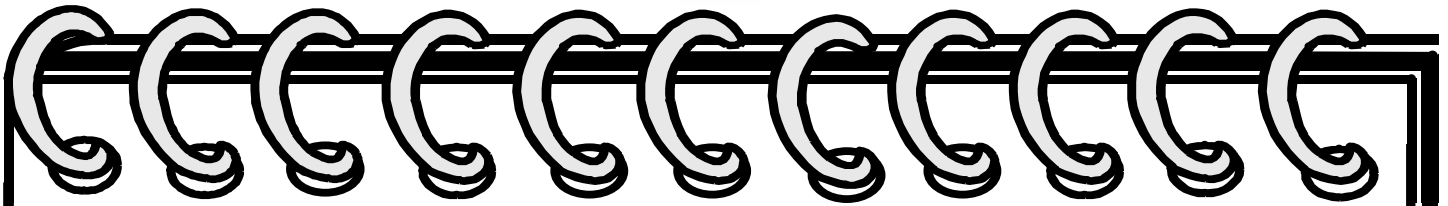
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Teaching Tips

by Doris Peppard

The Praise Problem

All of us, boys and girls, men and women, hunger for approval; and perhaps some of us wish we had gotten a lot more praise (and a lot less criticism) as children. However, in today's society, giving praise has reached a new height and is highly overrated. Today, children are described as "awesome" and "wonderful." Now in truth, have you ever met an awesome, wonderful child? People today use words of praise to describe children that should be reserved for God alone. "Stand in *awe*, and sin not" (Ps 4:4). "Let all the earth fear the Lord: let all the inhabitants of the world stand in *awe* of Him" (Ps. 33:8). Humanistic ideas and methods have come full circle, and even Christian school teachers can take "praise" too far. God is worthy of our praise and adoration. Our children, however, who do need positive and negative feedback for their actions, do not need constant praise in order to do their best work.

In Proverbs 3:31, God describes the virtuous woman by saying, "Give her of the fruit of her hands; and let her own works praise her in the gates." Her works brought her praise, not simply existing and breathing God's good air. Our students should in the same way receive satisfaction from their own work as it is seen in the classroom. They, themselves, know if their work is good or not. While it is very appropriate to acknowledge our students achievements, we should be careful not to praise students for simply doing what they should. Praise should be given in recognition for honorable achievement, accomplishment, and character. Praise is not for their beauty, physical attractiveness, or talent. These attributes were given them by God and are nothing for them in which to glory. Praise is due for deeds of kindness, self-sacrifice, overcoming obstacles, and showing moral Christian character. Empty praise for empty, self-centered actions or attitudes leaves empty hearts with no reference on which children may move forward in their lives.

Here are four practical suggestions to keep praise in its proper perspective.

- 1) Don't praise students; praise the things students do. Example: Say, "That's really a nice story" rather than "You're such a terrific writer."
- 2) Make praise as specific as possible. Example: Say, "That's neat at the end when you leave the main character a little shy about what happened to him" is even better than "That's a really nice story."
- 3) Avoid phony praise. Now if you are truly delighted by or appreciative of something a child has done, you should feel free to let that excitement show. However, children spot a "phony" very easily.
- 4) Avoid praise that sets up a competition. Do not say, "I like the way Johnny is sitting so nicely and quietly and ready to work." This sets up a contest for the nicest, quietest student.

All of our students need support and approval, but they need it without strings attached; they require unconditional love. Love is stable, taking every child at face value for what and who they are; praise recognizes character that builds a child for responsibility and service in life. Giving encouragement rather than praise requires practice and prayerful consideration of each student. Recently a flyer came across my desk advertising ribbons and stickers inside. One of the stickers said, "I was caught being good." Now on the surface, it made me smile, but after consideration I realized this was a gimmick or technique to reward children to do what is right. The Word of God tells us that "...it is required in stewards, that a man be found faithful." (I Cor. 4:2). We should not reward or praise students for doing right, rather, we should teach our students that God requires us to do right and faithfully do our best work.

It is essential that we give our students feedback about their academic progress. They need encouragement and recognition, but we should be wary about praising every little thing our students do each day. We need to teach that all glory and praise belongs to God, and if we are able to do anything through His strength, the glory is not ours, but God's.



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nature, including self-will. This sin nature will continue in the body until death. **We cannot empty the old nature.** What Hession does not understand is that Christian perfection is **not perfection of conduct.** Rather, Christian perfection is a perfect relationship between man and God, perfection of motive and love (I Cor. 10:31; I John 4:17,18; Matt. 22:37-40; I Cor. 13). Enoch "walked with God." Whether Enoch's relationship with God was perfect or not was known only to God. Others saw its fruit in Enoch's life, but the fruit did not convince others of his perfection of relationship with God, for man judges the outward appearance and finds imperfection. Yet Enoch "walked with God" right into heaven without dying. Hession seems to believe that one cannot walk in newness of life unless we are continually confessing and emptying ourselves of "self"; his definition of "brokenness." Now, do not misunderstand me, the Christian is to confess sin to God. God is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness. The problem is that Hession and the Keswick teachers of his day taught that we ***maintain brokenness by emptying ourselves of self*** through continued confession. While it is true that we are indeed selfish and willful, does the New Testament teach us to **empty ourselves of self?** If by self, Hession is referring to the "flesh" he is not preaching a Biblical concept. The flesh is corrupt. We cannot fix the flesh nor can we empty ourselves of the flesh. Romans teaches in Chapter 6:6, ***"Knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we***

would no longer be slaves to sin") (NASV). We, therefore, are ***"to reckon ourselves (the flesh, self) to be dead indeed unto sin and alive unto God through Jesus Christ our Lord. Therefore do not let sin reign in your mortal body so that you obey the lusts thereof"*** (Romans 6:11-12). There is no teaching of sin eradication, but rather crucifixion of the flesh and sin's removal from power (the reign of sin) in our mortal bodies. ***"He breaks the power of canceled sin, He sets the prisoner free,"*** as the hymn says. There is indeed a big difference in that understanding. ***"For sin shall not be master over you, for you are not under law but under grace"*** (Romans 6:14). We are no longer slaves to sin, but slaves to righteousness (Romans 6:16-18).

The error of Hession is the same error upon which Methodism, the Holiness movement, and the Salvation Army was founded in the 19th century. The promises related to contrition and brokenness are linked to **salvation**, not a **"second blessing"** - ***"the Lord... saveth such as be of a contrite spirit"*** (Psalm 34:18). To apply this to some additional work of revival and appearance of a "second blessing" is to rewrite Scripture to fit a human belief system, not a Biblical system. For excellent studies on the doctrine of sanctification (holiness) and the false doctrine of the "second blessing" read *Holiness: The False and the True* by H.A. Ironside and *The Doctrine of Holiness in These Times* by Chester Tulga.

21st Century Hessionism

Hessionism is the profound belief that daily brokenness (emptying of

self – the flesh and all known sin in order to obtain or gain something in return) is the secret to revival and the "victorious life" and that sanctification cannot come unless we live out a **daily** emptying of the flesh and all known sin. Yet, we read in Galatians 2:20, ***"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."*** As Paul says, ***we are to "reckon (lit. continually consider) yourselves to be dead indeed unto sin, but ALIVE unto GOD through Jesus Christ our Lord"*** (Romans 6:11). Paul did not say we are to be broken everyday, he says we are to continually consider¹ ourselves to be two things: 1) DEAD indeed to the reign and rule of sin, **but** 2) ALIVE UNTO GOD.

Hessionism also accepts a new definition of GRACE; it calls it REVIVAL. How did the early Christians miss this definition? How did Grace, God's favor against human merit, become **revival**, with no context of revival being given? ***"The grace of God that bringeth salvation hath appeared to all men"*** (Titus 2:11). The grace of God is the way God **saves** and **sustains** us. There is absolutely no excuse for any Christian to live a life of defeat and failure – for, ***"...where sin abounded, grace [not revival] did much more abound"*** (Romans 5:20). Paul warns the believer in II Corinthians 6:1-10 that the Christian **not receive** ***"the grace of God in vain."*** In other words, God supplies His grace in the day of your salvation (vs.2) and continues to supply His grace in Christian living (vs. 4-10).

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Grace is certainly exhibited in revival but the two words are not synonymous. One Fundamentalist evangelist recently wrote in an article on *Brokenness*², that James 4:6 and I Peter 5:5 mean the following: "*God resisteth the proud [the unbroken], but giveth grace [revival] unto the humble [the broken]*". This translation of Grace is saying something that is not in the text. **Grace is nowhere in the Scriptures the very same as revival.** Grace, God's favor against man's merit, is manifested every moment of every day to the child of God. Revival may or may not be manifested for it is the sovereign work of God. In addition, God does not give revival to unregenerate sinners; He gives ETERNAL LIFE on the basis of His righteousness (Romans 5:15-17). Revival assumes ETERNAL LIFE, not DEATH. You cannot revive that which is dead. You can only give resurrection life to that which is dead. Hession admits this in the preface to his 1950 edition³, however, he ironically presents a differing conclusion in his explanation of revival when he says, "*Revival is just the life of the Lord Jesus poured out into human hearts.*"⁴ Is that not what happens at the moment of salvation (John 3:16-18; 36)? Hession continues, "*Jesus is pictured as bearing the golden water pot with the Water of Life. As He passes by, He looks into our cup and if it is clean, He fills to overflowing with the Water of Life.*"⁵ Have we not eternal life at the moment of salvation? How can we have more water of life one day and less water of life the next based on whether we are clean or not? Hession is confused doctrinally. What we need is Christ's daily bestowing of His Grace to live the

Christian life. Eternal life is not something we run out of over time that has to be filled up. We either have it or we do not!

Truth Versus Error

Salvation is brought about by the Baptism of the Holy Spirit (one event), the new birth. You get as much of the Holy Spirit of God in the new birth as you will ever receive. He does not come in pieces and in parts. Being filled with the Holy Spirit simply means submitting to the Spirit of God given at the new birth and ***His coming to have greater control of you in every part of your being*** (Ephesians 5:18).

Hessionism, as in its original release in the late 1940's and early 1950's, leads to unprofitable fleshly introspection, externalism (perfection of conduct - changed exterior with a corrupt interior), and false claims of reaching a higher plane of spiritual life. The folks, especially young people, who get wrapped up in this line of thinking usually conform outwardly for a period of time only to break away to proceed into the depths of iniquity and sin. Spiritual, as well as physical, depression has often followed this doctrine when it has reared its sanctimonious head. This is not what God would have for us. May God help us to follow the Bible and not men's fleshly ideas about the Bible.

Footnotes

¹ Fritz Rienecker/Cleon Rogers, *Linguistic Key to the Greek New Testament*; Zondervan Publishing House; (Grand Rapids, MI: 1980); p. 361 - 362; *logizesthe* - present middle indicative of

reckon, to consider, to figure, to count. The present imperative could mean "*do this continually,*" or "*continue doing this.*"

² John Van Gelderen, *Revival Magazine*, 2008 Issue II, p. 15.

³ Roy and Revel Hession, *The Calvary Road*, Christian Literature Crusade, (Fort Washington, PA: 1950), pgs. 4-5.

⁴ Hession, see Chapter 1 on *Brokenness*, particularly pg 5 and 6.

⁵ Hession, pg. 7.

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(Continued from page 2 - *Editor's Desk*)

am too busy serving Jesus to spend my time and energy engaging in contemporary dialogue.

I think I know what "contemporary dialogue" means. It means that all of those intellectual preachers are busy reading the news magazines so they will be able to comment on the world situation from their pulpits on Sunday mornings. But that is not what God called me to do. He called me to preach the glories of Christ. He commissioned me to tell my people there is a kingdom of God and a throne in the heavens. And that we have One of our own representing us there.

That is what the early church was excited about. And I think our Lord may have reason to ask why we are no longer very excited about it. The Christian church in the first century was ablaze with this concept of the risen and victorious Christ exalted at the right hand of the Father. Although it worshiped no other man, it urged the worship of this glorified and exalted Man as God, because He had always been the eternal Son, the second Person of the Godhead.

-Excerpt from **Jesus, Our Man in Glory** by A.W. Tozer; compiled and edited by Gerald B. Smith, Christian Publications, 1987, pp.4-6. Ω



Stars of the Morning

WALK HONESTLY

(Romans 13:13a)

by "Aunt Carolyn"

Synopsis: What began as a fun trick on Gabe's little sister turned into one lie after another leading to a major crisis - Tears, fear, and Animal Control! - Then Dad came home.

After awhile, the emergency seemed to pass. Mother consoled Dottie until she finally fell asleep. Mother did, indeed, call Animal Control. They searched the area and found nothing but told Mother they would keep an eye out for stray dog packs. Then trouble hit! Dad came home from work and heard of the whole affair! He decided to trim and clear the bushes by the house so no more intruders, man or beast, could find a haven. Gabe's heart thumped as Dad went to the shed to get his handsaw and trimmers. In minutes, Dad came out of the shed, not with tools, but with a certain little doll. First he called Mother, then little Dottie.

"Mother, do you recognize this?" he asked holding up the doll. "Dottie, is this your dolly?"

Dottie squealed, delighted to have her treasure back! But Dad was not delighted! He eyed Gabe, then spoke quietly but sternly. "Son, is this the doll you said the dogs grabbed and ran off with?"

Gabe cringed, dodging his father's eyes. "I don't know," he stammered. "Maybe it could be."

"Maybe it could be, for sure! You know it is! What kind of a boy are you? First, you were mean to your sister. You told her a big lie, then you stuck to it when Mother asked you what happened. You even persisted through the Animal Control search! Now you've continued it, saying, 'I don't know. Maybe it could be,' when you know this is the doll!"

Gabe racked his brain for an answer. He wanted to run and get out of trouble! Dad continued, "Gabe, you don't seem to realize how serious this

is! Many teenagers and others in prison today started out with something that seemed small to them. They thought a 'little lie' wouldn't matter, then to avoid punishment, they would lie to cover their first lie! Gabe, anyone who would lie would steal! 'Small stuff' leads to bigger things that soon rocket out of control!"



By now Gabe was in tears. "Not me, Dad, not me! I would never steal! I would never do anything to land in jail!"

"You think not, Gabe, but that's the way sin grows. If not confessed and quit, it will eat away and lead to Hell! Dad paused, "Let's go to your room now. I want to show you what God says about liars."

Gabe didn't want to hear it. "But Dad, I didn't mean to be bad. It was just a joke!"

"Maybe it started that way, but there was no joke to it. Dottie didn't know it was a joke. Mother didn't know it was a joke! It was clearly a lie, then you tried to cover your first lie with another one, and you let it stand. Would you ever have told us if we hadn't discovered it ourselves?"

In Gabe's room, Dad leafed in his Bible to these verses: "Thou shalt not bear false witness" (Ex. 20:16). "A faithful witness will not lie: but a false witness will utter lies" (Prov. 14:5). "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Prov. 19:5). "Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. 19:11). "Lie not one to another" (Col. 3:9).

"Gabe, I must punish you for lying, and you must tell Mother and Dottie what you have done and ask their forgiveness. That will take care of it here but not with God. God sees your

actions and knows your heart. In case you think you can get away with lying, I want you to see how God feels about it. In Revelation, God tells us about Heaven. (Rev. 21:10-25). It is so wonderful that everyone would want to go there when they die, but look at this verse. Gabe followed the words with his finger as Dad read, "And there shall in no wise enter into it (Heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). "For without (outside Heaven)...are murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15).

Gabe's heart ached! "Dad, I'm sorry I lied! I'm sorry! I know I did wrong!"

"Well, that's good, Gabe, but just telling me you are sorry won't clear the blot of sin in your heart. You must repent and confess it to God. The Lord Jesus Christ paid for your sin by His death on the cross. I John says, 'If we confess our sin, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness,' and 'The blood of Jesus Christ his son cleanseth us from all sin.' If you repent and receive Him as your Savior, He will forgive and save you."

Gabe did business with God that day. God forgave his sin and gave him a new heart that wants to do right. Now the Holy Spirit lives within to help him do right, but if he should fail, he can run to the Lord and confess his sin knowing that God will forgive and cleanse him. Gabe isn't perfect by a long shot, but now he wants to please the Lord and do right. The "bend" of his life now is not to think of wrong or hurtful things to do but to help others and be a blessing. What a remarkable change salvation made! Even little Dottie noticed!

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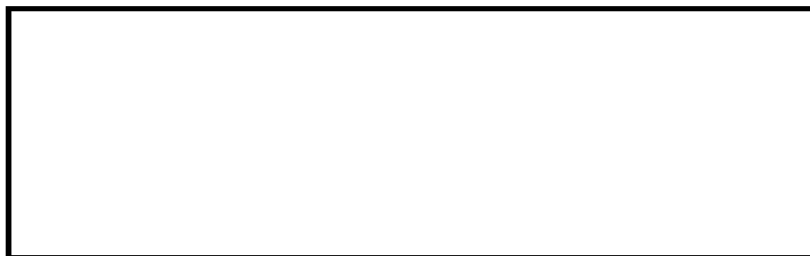


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A Prayer that Led to Motherhood

There are two interesting things about Hannah's prayers recorded in I Samuel, Chapters 1 & 2. First of all, they are the first prayers by a woman ever recorded in the Old Testament. The second interesting fact is that Hannah appears on the pages of Scripture, not as a woman fretting over being barren, but grieving over not being able to **fulfill her purpose in life**.

Women in Israel would never be called upon to be a king. They would never go to war, serve in government or be a priest. A woman's contribution in Israel was to bear sons to serve as warriors, kings, and priests. Hannah could not give herself for these other areas of service, but she could give her sons. Hannah wept bitterly and besought God prayerfully for she desired to complete what she was

put here on earth to accomplish. In verse 20 of Chapter 1, God graciously answered her prayer and in Chapter 2 she gave thanks to God for answering her prayer for she was now able to fulfill her God-given purpose .

We may not always have what we need to fulfill our purpose for God in this world. The problem with so many of us is that we are content to let things go as they are and never reach beyond ourselves to the throne of grace and seek what we need to fulfill our purpose. **Oh, how we need to study Hannah and see what she did!** God will give you what you need to do business for Him. However, you must seek His face as Hannah and ask Him to give you what you need to do His purpose.

Both Elkanah and Hannah were

good people, but they were not fulfilling God's purpose until they became serious through prayer. Like them, we may be good people. But are we fulfilling our God-assigned purpose in life? Hannah was so intent that she “vowed a vow” to God. Two things noteworthy in this vow – she asked for a **specific request– a man child** and she assigned a **specific purpose** to him – **to give him back to the LORD**. God can answer that kind of request. There was no selfishness involved. It was for the glory of God and so He granted her request.

Hannah fulfilled her purpose in life, to be the mother of Samuel the prophet, and God received the glory. How about you?

Editor
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