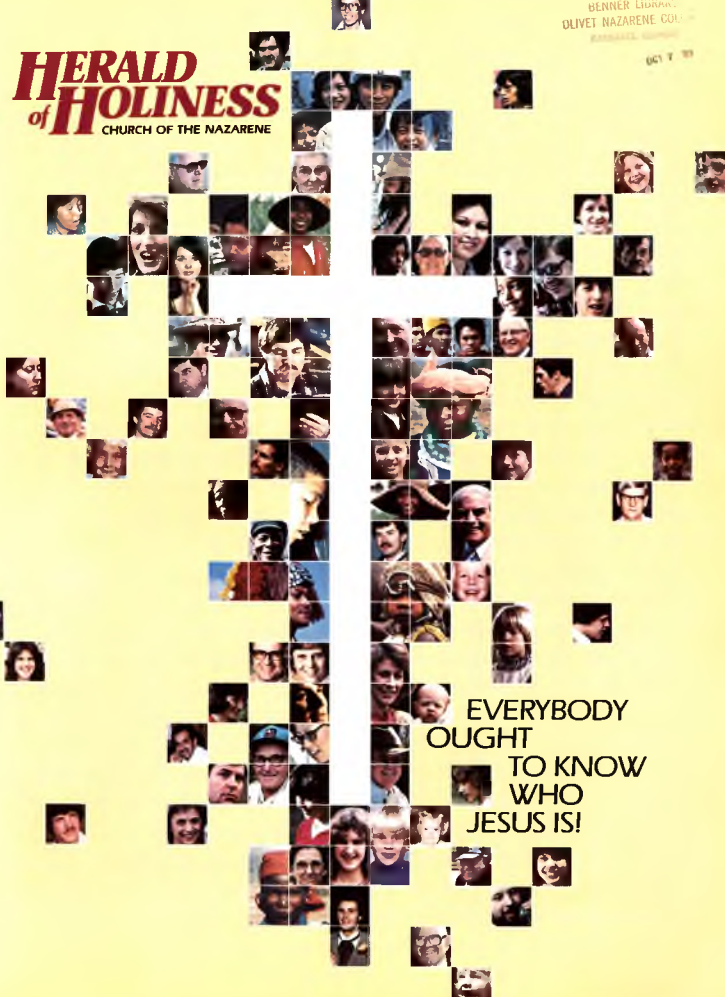


# HERALD of HOLINESS

CHURCH OF THE NAZARENE

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KANSAS CITY, MO

OCT 7 '89



EVERYBODY  
OUGHT  
TO KNOW  
WHO  
JESUS IS!

## AN EDITORIAL

**A**SKEPTIC of years past wrote: "He came at the wrong time. If He had been the Son of God He would never have chosen that time in history to come to earth. Communications were poor. Travel was limited and difficult.

"He came to the wrong country—Israel was a subjected nation with few friends. It was not the place to use as a forum to speak to the world.

"He came in the wrong manner. The people He had for family were of the poorer class. They had no prestige or standing in their society. He should have been born in the home of aristocracy—perhaps a government household—so He would have had the power to establish a strong base on earth. The royal cloak of Roman citizenship and power would have been a mighty ally.

"He chose the wrong people to be His followers. They had no learning or social place even in their own society.

"He should have chosen Rome as His city, not Bethlehem. He should have been born in a palace not in a barn. He should have traveled in the important places, not the rocky Judean hills."

So the skeptic—following his blind fallacious reasoning—came to the tragic conclusion that He could not have been God's Son.

"God," he wrote, "would have made the wise and right choices—not the wrong ones." How limited his view. How wrong his conclusions! How lost he was in mind and heart!

Christ came to Bethlehem. He needed no capital city. He needed no palace of men, no royal bed for birth. The capitals of countries go unnoticed, but Bethlehem and Nazareth never: His palace was of God. He stooped to the crowning of men.

He needed no Roman badge, no royal toga, no senate to condone His truth and precepts. The senates of ages are gone or going, their papers are yellow with age and bleached by time.

He needed no army to march at His side, no swords or spears of bloody war on battlefields of futility. He had "ten thousand angels" if He needed them. He had men to be filled with the Holy

Spirit to walk the roads of time and the paths of the needy.

He didn't need to travel beyond Judea, Galilee, Samaria, for He walks the roads of all the earth and travels the plains of time.

He came "in the fullness of time" as selected by God to bring repentance and remission of sins to men; to open a fountain for sin and uncleanness; to sanctify; to bring the promise of God, the Holy Spirit; "to gather together in one all things in Christ, both which are in heaven and which are on earth; even in him" (Ephesians 1:10).

The earth is His. Time is His. Heaven is His. Eternity is His.

So today and here in the pages of this *Herald of Holiness*, you can hear His call, seek His forgiveness, find new life, and know Him whom to know is life eternal.

Everybody ought to know Jesus. □

## EVERYBODY OUGHT TO KNOW



by General Superintendent V. H. Lewis

How can we know  
who He is and  
what He does?

# Our *Source* of Knowledge



**E**VERYBODY ought to know who Jesus is." So we sing, for so we feel.

But how can we know who He is and what He does? After all, He lived on earth nearly 2,000 years ago. He kept no diary, wrote no memoirs, left no autobiography. Historians of that period scarcely mention Him.

It boils down to this—*our only source of information is the New Testament*, written by several of His first followers.

Even they omit a lot of details we would expect in a modern biography. There is no physical description of Him, for example. The events recorded in the Gospels do not follow a chronological sequence. His youth and early manhood are only briefly and vaguely mentioned. The material raises a thousand questions it never pauses to answer.

But the Bible tells us what we really need to know in order to find God and have life through Jesus

Christ. He is set forth, in words and deeds, as the One—and only one—who can redeem us from sin and reconcile us to God.

Since the New Testament is our only source, and it bears witness to Jesus as the only Savior, we are presenting in this issue a series of brief, simple Bible studies, based upon some of the titles given to Jesus in Scripture.

These studies have been prepared by the staff, and are presented to our readers because we really do believe that everybody ought to know Him, and we want to make a modest contribution to the efforts of the Church of the Nazarene to make Jesus known everywhere and in every way possible.

The text of Scripture used in these studies is the King James Version. Slight revisions have been made to eliminate archaic word forms. This has resulted in some changes of spelling, but no changes in meaning. □





# HERALD of HOLINESS

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## Who Is This?

*Who is this that came from heaven,  
Virgin-born, the Incarnate Word,  
Gift of love from God the Father,  
Sent to save us by His blood?  
It is Christ, our blest Redeemer,  
Who came down to die in shame  
That all men might find salvation  
Through the merit of His name.*

*Who is this that taught the masses  
On the shores of Galilee;  
Who displayed His power o'er nature  
When He calmed the raging sea?  
It is Christ who is our Teacher  
As we walk with Him each day;  
He who calms our troubled spirits  
As we trust Him and obey.*

*Who is this that helped the helpless,  
Cured the sick, and healed the blind;  
Giving joy in place of sadness  
With soul rest and peace of mind?  
It is Christ, our Great Physician,  
Healer of the sin-sick soul;  
Giving life and health and gladness  
And the grace that makes men whole.*

*Who is this that went to Calvary,  
Dying there a world to save!  
Who the third day rose triumphant  
Over sin, death, and the grave?  
It is Christ our living Savior,  
Now enthroned in heaven above;  
Praying there that every Christian  
Might be filled with perfect love.*

*Who is this who sent His Spirit  
As a sanctifying flame,  
Cleansing hearts and giving boldness  
To extol His matchless name?  
It is Christ who still baptizes  
With the Holy Ghost and fire;  
Filling with His Holy Spirit,  
Purging out all base desire.*

*Who is this who soon is coming  
To receive His holy Bride,  
To return with Him to heaven,  
To be ever at His side?  
It is Christ, the Seed of David,  
Who first came of lowly birth,  
Destined yet to rule all nations—  
Lord and King of all the earth!*

—KENNETH H. WELLS  
Whitefish, Montana

# The Man God Called *Son*

Three Lions



**J**ESUS is the Son of God. *People* called Him that. Mark opens his Gospel with the words, “The beginning of the gospel of Jesus Christ, the Son of God” (1:1). The Roman soldier in charge of the crucifixion of Jesus, as he watched Him die, exclaimed, “Truly, this man was

the Son of God” (Mark 15:39).

*Demons* called Him the Son of God. During His healing ministry in Galilee, “Unclean spirits, when they saw him, fell down before him, and cried, saying, You are the Son of God” (Mark 3:11).

*Jesus* called himself the Son of God. In a controversy with some enemies, Jesus said, “I am the Son of God” (John 9:36). In that same heated debate, He said, “I and the Father are one” (v. 30).

People can be mistaken. And who can trust demons to be right? True, but there is more testimony to be heard.

*God* called Jesus “my Son”! When Jesus was baptized, “there came a voice from heaven, saying, You are my beloved Son, in whom I am well pleased” (Mark 1:11). Later, when Jesus was mountain climbing with three disciples, that voice was heard again: “This is my beloved Son: hear him” (Mark 9:7).

A fellow may not be what he claims to be. I visited a man in a hospital who thought he was Elijah the prophet. A man may not be what other people call him. As Abe Lincoln said, “You can fool some of the people all the time.” But we can be sure of this, that God knows every person perfectly, and what-

ever God calls a man, that’s who and what he is. According to God’s own testimony, Jesus is “the Son of God.”

There is something different about Jesus, something hard to explain but impossible to ignore.

Or is there? Are not others called sons of God in the Bible? Yes.

*Angels* are called “sons of God” (Job 38:7). According to Hebrews 1:5, however, no individual angel was ever called “my Son” by God.

*Israel*, as a nation, was called God’s son. “When Israel was a child, then I loved him, and called my son out of Egypt” (Hosea 11:1). This very statement was applied to Jesus, in Matthew 2:15, for Jesus was perfectly what Israel had been imperfectly.

*Kings in Israel* were designated sons of God. God promised David, concerning his son Solomon, “I will be his father, and he shall be my son” (2 Samuel 7:14). Extending this usage, the coming Messiah, who was expected as a king descended from David, was sometimes called the Son of God.

When Jesus came, He claimed to be, and was confessed as, the Messiah, the king of Israel. But Jesus did not become the Son of God because He was the Messiah. Rather, He became the Messiah because He was the Son of God.

*All Christians*, all who believe on Jesus Christ, “become the sons of God” (John 1:12). They are described as “born” of God, when they “receive” Him and “believe on his name.” This does not mean that Christians are sons of God in the same full sense that Jesus is.

(Continued on page 6)



Dave Anderson

“He that believes on the Son has everlasting life.”

John 3:36



Three Lions

Jesus is one with us, fully and truly human. But He is also—and we are not—one with the Father, fully and truly divine.

Not angels, not Israel, not kings, and not “believers” explain the reason for giving Jesus the title, “Son of God.” He is the Son of God in a sense that angels and people are not. He is the Son of God *uniquely*. Scripture calls Him “the *only begotten* Son of God” (John 1:18; 3:16-18).

What does it mean to call Jesus “the Son of God”?

**As the Son of God, Jesus stands in a unique relationship to God.**

He is so one with the Father that men should honor Him as they honor the Father (John 5:23); believe on Him as they believe on the Father (John 14:1); and worship Him as they worship the Father (John 9:35-38). We are forbidden to give such worship to angels (Revelation 22:8, 9) or men (Acts 10:25, 26; 14:11-15). He alone knows the Father and can make the Father known (Matthew 11:27-30). No man can come to the Father except by Jesus the Son (John 14:6). Our fellowship is with the Father and Son (1 John 1:3).

**As the Son of God, Jesus stands in a unique relationship to the world and to mankind.**

Scripture affirms Jesus as the Creator of the world (John 1:3; Colossians 1:16) and the Redeemer of mankind (Colossians 1:13-14; Romans 8:3, 4; 1 John 4:14-15).

From Jesus, therefore, we receive what only God can give us—eternal life (John 5:21-26; 17:1-3; 1 John 5:10-13). “Son of God” is not merely a title to be defended or rejected; it is destiny-bearing for us all! Whether we shall be eternally saved or eternally lost is decided by our relationship to Jesus as the Son of God.

“Do you believe on the Son of God?” Listen to these awesome words: “He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him” (John 3:35-36). Any discussion of Jesus is more than a lesson from history, more than an excursion in biography—it is a decision of destiny.

If someone asks, “What do you think of George Washington—or George Patton—or George Brett—your answer is not crucial. But if they ask, “What do you think of Jesus?” you are answering for life or death! □



Dave Anderson

**A** FRIEND has been defined as someone who knows the truth about you and loves you anyhow. Jesus fits that definition. One of His titles is “friend of sinners.”

Oddly enough, He was given that label by men who didn’t think they were sinners and didn’t want Him for a friend. They were smug, religious people—men called Pharisees—who looked down on Jesus because He kept bad company.

Jesus was introduced by John the Baptist. These critics rejected John—he was too ascetic. “John came neither eating or drinking, and they say, He has a demon.” They rejected Jesus for the opposite reason—He was too sociable. “The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners” (Matthew 11:16-19).

“Publicans” were Jews who collected taxes for the Romans who had conquered Israel. These tax collectors were hated as gougers and traitors. “Sinners” was a term flung in scorn at people who did not observe all the religious rules practiced by the Pharisees. Jesus couldn’t have chosen worse company.

In the town of Jericho lived a rich tax collector named Zacchaeus. Jesus was passing through town and Zacchaeus was eager to see Him. Being a short man, he climbed a tree to see over the crowd that lined the road. Jesus stopped, called him down, and went to his house for dinner. The crowd was shocked—“he has gone to be guest with a sinner.” They were saying, “Birds of a feather flock together.” Zacchaeus became a new man that day, and Jesus made clear His reason for befriending sinners: “The Son of Man is come to seek and to save that which was lost” (Luke 19:1-10).

An old adage says, “A man is known by the company he keeps.” That’s what critics of Jesus meant when they asked, “Why do you eat and drink with publicans and sinners?” (Luke 5:30). That’s what they implied when they complained, “This man receives sinners, and eats with them” (Luke 15:1-2). A man should be judged for the *reason* he keeps company. Jesus said, “They that are whole need not a physician, but they that are sick. I came not to call





IN YOUR CIRCLE  
OF FRIENDS, THERE  
IS NO ONE WHO  
LOVES YOU AS MUCH  
AS JESUS LOVES YOU.

Dave Anderson



# A Friend Indeed

the righteous, but sinners to repentance.” He was among sinners for the same reason a doctor was among sick people, to bring healing, to save them.

According to the Bible, we are all sick, we all need the Great Physician. “All have sinned” (Romans 3:23), and God “commands all men everywhere to repent” (Acts 17:30). A man righteous in his own eyes only proves that he has poor vision. If you think you haven’t sinned and don’t need a Savior, ask those who know you best!

How good a friend is Jesus? How much does He care? He said once, “Greater love has no man than this, that a man lay down his life for his friends” (John 15:13). Some give up health and wealth to help their friends. The most one can give is his very life, and that’s what Jesus did for us! He died on the Cross as a sacrifice for our sins. He purchased our deliverance from sin and reconciliation to God with His blood. You can’t love more than that.

If you want to see how far the friendship of Jesus goes, look at His treatment of Judas. Judas was the disciple who betrayed Jesus, the worst act of treachery in all history. For 30 pieces of silver he agreed to lead the mob to its victim. When they came to Jesus, the traitor had the gall to kiss Him and say, “Hail,

Master.” Jesus did not upbraid, condemn or threaten him. Instead, He asked, “Friend, why have you come?” (Matthew 26:47-50). “Friend” was not an idle word on Jesus’ lips. He was offering friendship to the one who had sold Him out. Had Judas welcomed that offer, it could have saved him from suicide and hell.

Among your friends, there is no one who loves you as much as Jesus does. He is the Friend of sinners. His love is accepting and forgiving. He comes to offer you new life. To make it possible, He died for you. Mocked by His enemies, deserted by His disciples, He gave His life on a lonely, bloody cross as a ransom for sinners.

One Easter morning in a Georgia prison camp, a convict experienced the pardon and peace that Jesus gives. Out of overflowing joy he said to me, “I was led into sin and crime by people who claimed to be my friends. Jesus has led me out of sin and into eternal life. He really is my Friend.”

“The friend of sinners”—what a precious title He bears! If “a friend in need is a friend indeed,” as the old adage says, then Jesus is a Friend indeed. He meets our deepest need, the need to be saved from our sins. □



# Live in the Light

**D**ARKNESS enlarges opportunity for evil. When a power failure plunged New York City into darkness, crime rampaged. Stores were looted, houses were burned, people were mugged, raped, and killed in an orgy of inhumanity. Darkness uncages the beast in wicked hearts.

In darkness, people are easily confused and lost. Shapes are distorted, sounds are unreal, and guideposts are missed. Things that “go bump in the night” scare us. The coming of light is attended by sighs of relief and hope.

Jesus called himself “the light of the world.”

The first time He made this claim, Jesus was teaching in the Temple. He said some crucially important things. For one thing, those who refused to believe on Him would die in their sins (John 8:24). For another thing, His word would free from sin those who did believe on Him (vv. 31-36). “I am the light of the world” (v. 12) means, therefore, “I am the Savior from sin.”

The next time Jesus used this title, He went on to heal a man who had been blind from birth (John 9:1-7). The miracle demonstrated His claim—He is the Savior for those who “walk in darkness.”

Others called Him “the Light” also. John said, “In him was life;

and the life was the light of men. And the light shines in darkness; and the darkness overcame it not” (1:4, 5). John views the conflict between God and evil as a war between light and darkness. Jesus came into this darkness as invincible, conquering Light.

Matthew’s Gospel bears similar witness. Here is its description of the preaching and healing ministry of Jesus in Galilee: “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up” (4:13-16). Jesus is the Light which conquers darkness, disease, and death!

Conversion to Christ is described as turning from darkness to light (Acts 26:18). The challenge of the gospel is, “Awake, you that sleep, and arise from the dead, and Christ shall give you light” (Ephesians 5:14).

As “the light,” Jesus *reveals*. He shows us what God is like. “He that has seen me,” said Jesus,

“has seen the Father” (John 14:8). The holy God makes himself known to us in the human life of Jesus. As Paul expressed it, “God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6). The humanity of Jesus reflects without distortion the nature of God. Jesus is the fullest, clearest answer to an age-old question that haunts our minds, hearts, and consciences—What is God like?

As “the light,” Jesus *guides*. Hundreds of years before Jesus came, the Psalmist wrote, “The Lord is my light” (Psalm 27:1), and “Your word is a lamp unto my feet, and a light unto my path” (Psalm 119:105). By His word, the Lord shows us how to live.

Jesus is “the Word” which was “made flesh and dwelled among us” (John 1:1, 14). As “the Word,” He is also “the Light” (John 1:7). By what He *is* and *did* and *said*, Jesus gives us sure guidance along the path of life. We are confronted by complex moral, social, and political issues. Those who trust in and follow after Jesus are promised adequate guidance for effective living. “I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life” (John 8:12).



As "the light," Jesus *saves*. Light is necessary for life. Without light, plants, animals, and people would perish. What is true of our world physically is true spiritually also. This is why Jesus' first statement, "I am the light of the world," is followed by a grave warning—those who reject Him will die in their sins. He is "the light of life."

Jesus, "the light of the world," is perfect. Our reception of the light, however, grows by degrees. Meeting Jesus is the sunrise. Living in fellowship with Him is like watching the sun climb to its zenith. And there the analogy breaks down. For the Christian, there is no sunset! "The path of the just is as the shining light, that shines more and more unto the perfect day" (Proverbs 4:18). The end of the way is heaven, and "there shall be no night there . . . for the Lord God gives them light" (Revelation 22:5).

The blind man's healing illustrates this gradual increase of light, this deepening knowledge of who Jesus is and what He means for our lives. At first, the healed man knew the Healer only as "a man called Jesus" (John 9:11). Later he said, "He is a prophet" (v. 17). Still later we hear him exclaim, "Lord, I believe. And he worshipped him" (vv. 35-38). If you will start where you are, with what you know about Jesus, He will disclose himself in ever-increasing brightness as you trust and serve Him.

"The light of the world" is more than a high-sounding title. It reminds us that He is absolutely indispensable to our welfare. A serious responsibility is placed upon us. Jesus warned, "Walk while you have the light, lest darkness come upon you . . . While you have light, believe in the light, that you may be the children of light" (John 12:35-36). *While* you have light, *walk!* Light is given to walk in, not stare at. Jesus comes, not to tickle our curiosity, but to provide our deliverance. We must act upon His word, or the light goes out and the darkness engulfs us.

When a famous writer was dying, he said, "Turn up the lamps. I'm afraid to go home in the dark." No one needs to live and die in darkness, for Jesus is "the light of the world." □

## My Savior

*As I pilgrim on life's journey,  
Failing oft from day to day,  
I know there's One who guides me  
However dark my way.*

*When my burdens are distressing  
And hot tears come coursing down,  
I can call upon my Savior,  
Who brings smiles from darkest  
frowns.*

*My Lord changes situations  
With His power so sublime.  
He has mastery o'er the universe;  
He rules justly through all time.*

*As I trust Him with my problems,  
I can rest in calm repose,  
For He takes me as His child,  
And what I need, He knows.*

*Why don't you choose my Savior?  
He's dependable and true.  
He's a Help to all the helpless,  
And He cares, my friend, for you.*

—ROBERT NORTON  
Olathe, Kansas



Luoma Photos



# The Lamb Who Whipped the Beast

**W**HEN MOST OF US think of lamb, our next thought is mint jelly, not sacrifice. Lambs for sacrifices, however, were as familiar to Jews in the first century as they are unfamiliar to us in the 20th. Morning and evening, lambs were slain at the Temple and offered as sacrifices to atone for sin.

When John the Baptist pointed to Jesus and exclaimed, "Behold the Lamb of God!" he identified our Lord with a rich heritage and a great hope (John 1:29, 36). The high point of that heritage was the Exodus, when Jewish slaves fled from Egyptian bondage.

The night before, Jews were instructed to slay lambs and sprinkle their blood on the doorposts and lintels of their homes. God was to bring a plague upon Egypt, the death of the firstborn in every household, from Pharaoh's palace to peasants' hovels. God's promise to Israel was, "When I see the blood, I will pass over you" (Exodus 12:13). Throughout Jewish history, this blood-bought deliverance has been celebrated annually. "Christ our passover," wrote the apostle Paul, "is sacrificed for us" (1 Corinthians 5:7).

The lamb was used in religious sacrifices. These sacrifices were made as an atonement for sin. As "the Lamb of God," Jesus is the one whose death brings about our acceptance with God and our deliverance from sin. This truth is the heart of the biblical message.

The animal sacrifices that preceded the death of

Jesus did not give to His death its meaning. The reverse is true, for He is "the Lamb slain from the foundation of the world" (Revelation 13:8; 1 Peter 1:19-20). His death was planned from eternity as God's way of saving sinners. It was the cross of Christ, therefore, that determined the meaning and value of all previous sacrifices. They were provisional and symbolic, pointing to the one Sacrifice that really could atone for sin and reconcile to God.

Most of the references to Jesus as "the Lamb of God" are found in Revelation, the last book of the Bible. There the title occurs 29 times in richly varied contexts. We read there of:

- "the wrath of the Lamb" (6:16)
- "the blood of the Lamb" (7:14; 12:11)
- "the book of life of the Lamb" (13:8; 21:27)
- "the presence of the Lamb" (14:10)
- "the song of the Lamb" (15:3)
- "the marriage of the Lamb" (19:7, 9)
- "the wife of the Lamb" (19:7; 21:8)
- "the twelve apostles of the Lamb" (21:14)
- "the throne of the Lamb" (22:1, 3)

It is easy to see that "the Lamb" dominates this book. Three ideas are paramount.

1. *Sacrifice.* Jesus is "the Lamb slain from the foundation of the world" (13:8), whose blood ransoms men to God from all nations (5:6-12), men who ascribe their salvation to the Lamb in joyful worship (7:9-14). By His blood they overcome Satan (12:11), and in heaven they sing "the song of the

Lamb"—a true freedom song. The concept of sacrifice is thus blended with that of:

2. *Triumph.* Evil powers, represented and headed by "the beast," "make war with the Lamb" (17:14). This is the theme of human history throughout the centuries! But "the Lamb shall overcome them: for he is Lord of lords, and King of kings." He is pictured at the head of an army which shares His sufferings and His victories (14:1-13). The great shout of triumph, "Alleluia, for the Lord God omnipotent reigns," is followed by "the marriage of the Lamb," as Jesus and His followers are joined in everlasting glorious union (19:6-9). The ultimate triumph of the Lamb is celebrated in the closing vision of the book, that of the eternal city of God, the new Jerusalem. There the Lamb has His throne, receives His people's worship, and lights up their lives forever (21:22).

From the perspective of evil, this triumph of the Lamb is:

3. *Judgment.* His successful warfare spells the doom of sin and all sinners who worship the beast rather than follow the Lamb. The outpoured judgments of God upon the earth are termed "the wrath of the Lamb," a strange, chilling phrase that marks judgment as the vengeance of rejected love (6:1-17). The wicked are tormented "in the presence of the Lamb" (14:10). What is heaven for the saved is hell for the unsaved! Only those whose names are enrolled in "the Lamb's book of life" can enter the city of God

(21:27). All whose names are not in His registry are "cast into the lake of fire" (20:15).

One does not have to be an expert interpreter of these visions and figures to see how central to the meaning of Scripture and to the destiny of mankind is the sacrifice and triumph of Jesus Christ!

Wicked hands spiked Him to the Cross, but that Cross was an altar and its victim an atoning Sacrifice. It fulfilled the purpose of God to provide our salvation. The Lamb of the Cross is now the Lamb on the throne! He has conquered sin and death and He lives and reigns forever. He is the bearer of our destiny.

Lambs and sacrifices may seem strange to our culture, but the idea presented is clear: We can be saved from sin and united to God only through the death of Jesus. The rationale for blood atonement may evade us, but that is not the issue. Our acceptance with God is the issue. Scripture bears witness to the fact that, in Jesus, God himself has provided a Lamb who takes away sin and gives peace and life. Those who trust in Jesus will be saved!

Alfred Cookman, a Methodist preacher, said when he was dying, "I am sweeping through the gates, washed in the blood of the Lamb." That's the only way anyone will ever pass through the gates of heaven. It's the best way for anyone to pass through this world, too! □

EVERYBODY  
OUGHT TO  
KNOW

WHO JESUS  
IS

## People in the KNOW . . .



Larry Morris

**LARRY MORRIS, Seminary student:** Having been born into a parsonage family, I have always been surrounded with guidance and love. It was through godly people like my parents, Sunday School teachers, and friends, that I received my first knowledge of what Jesus Christ was like. He has been my close Companion from those days. He has confronted me and corrected me when I've disobeyed; but even then, He has always loved me. It is because of this love that I know Him today, and want to share Him with others.



Geraldine McCoy

**GERALDINE McCOY, Bank Vice-president:** What the world needs is love, joy, peace, patience, gentleness, and kindness. Jesus gives all of this, plus more. When I came to know Him as Lord and Savior I found a positive mental attitude, inner strength, and the firm foundation of my life. When the storms of life come (and they have) with sorrow, disappointment, illness, financial reverses, and anything else, He sustains with love, joy, and peace. "The joy of the Lord is my strength."





**T**HE EARLIEST Christian creed was the statement, "Jesus is Lord." Simple in its wording, that confession was profound in its consequences. It could cost a man his life.

Roman emperors bore the title *dominus et deus*—"Lord and God."

Some of them, like the infamous Nero, were crazy enough to demand worship. An imperial cult arose. Every subject of the emperor was to burn incense and confess his deity at least once a year. To the Christians this was blasphemy. They chose, instead, prison, torture, and execution. Quietly and stubbornly they insisted, "To us there is one God, the Father . . . and one Lord, Jesus Christ" (1 Corinthians 8:6).

"*Jesus is Lord*" was a confession of His unqualified deity. Remember, His first followers were Jews, and their Bible was the Old Testament. It had been translated into Greek, and the Greek word for "lord" (*kurios*) was regularly used for God. To Jews who read, wrote, and spoke Greek, "Lord" and "God" were virtually synonyms. The apostles, who had been reared in the strict monotheism of Israel, wrote the New Testament in Greek and called Jesus "Lord" without hesitation. He was more than a great rabbi or prophet. He was the Son of God who could receive truly the worship the emperor demanded falsely.

"*Jesus is Lord*" was an assertion of His unlimited authority. The Resurrection had convinced those first Christians of His absolute authority. They saw Him on the Cross in apparent helplessness, dying in anguish while His enemies mocked. He looked like anything but the Lord! But in the Resurrection, God "highly exalted" Jesus, giving Him "a name which is above every name"—the name of "Lord." At this name, every knee will bow and every tongue confess, "Jesus Christ is Lord" (Philippians 2:5-11).

The risen Jesus appeared to His disciples and declared, "All power is given unto me in heaven and in earth" (Matthew 28:18). Persuaded of this, His followers could not be intimidated by the lesser power of local, national, or international politicians. When the will of Jesus clashed with the demands of earthly rulers, the Christians went in triumph to jail, abuse, and death, exclaiming, "Jesus is Lord of all." They looked ahead to "the day of the Lord," when the sovereignty of Christ would be evident to all and admitted by all (1 Corinthians 1:8; 2 Timothy 4:8;

2 Peter 3:10-14). They suffered and died in hope, and their hope was "the coming of the Lord" (1 Thessalonians 4:13—5:11). There could be no escape finally, for anyone, from the authority of Jesus as Lord.

*The Lordship and Saviorhood of Jesus were bound together.* The jailer at Philippi cried out, "What must I do to be saved?" The answer of Paul was, "Believe on the *Lord Jesus Christ*, and you will be saved" (Acts 16:29-32). "The Saviour," as Paul elsewhere makes clear, is "the *Lord Jesus Christ*" (Philippians 3:20). In a statement combining theology and testimony, Paul also writes, "Being justified by faith, we have peace with God through our *Lord Jesus Christ*" (Romans 5:1). In such passages of Scripture, "Lord" is not casually added to the name "Jesus" and the title "Christ," both of which identify Him as Savior. Lordship and Saviorhood cannot be split apart. Trust in Jesus as Savior and obedience to

Him as Lord are inseparable parts of discipleship.

A gracious paradox emerges at this point. We find true freedom in our submission to the Lordship of Jesus! Every other lordship produces tyranny and bondage. Some kind of lordship is inescapable. The autonomous man does not exist. Every person is mastered by Jesus or by sin. When sin reigns, a person is enslaved and

life is oppressed. When Jesus rules, a person is liberated and fulfilled. Jesus as Lord makes possible the true meaning of being human. A man in prison, who knows Christ as Savior and Lord, is freer than a man outside the jail who is also outside Christ.

Church history abounds with examples of such men. Charles Wesley tells of visiting a condemned felon in the prison at Newgate, "a poor black that had robbed his master." Wesley told him of Christ's love for sinners, and His death for their sins. Through tears, the man cried in astonishment, "What! Was it for me?" Assured that it was, the prisoner believed on the Lord and was saved.

This man was 1 of 10 prisoners on the "death row" of that ancient jail. Charles Wesley preached to them, prayed in their cells, and administered the sacrament of the Lord's Supper to them. On the day of their execution, he rode with them to the place of death. He describes them as "cheerful; full of comfort, peace, and triumph" as the moment of death arrived. "I never saw such calm triumph," he writes, "such incredible indifference to dying." He took special notice of the black: "He smiled with the most composed, delightful countenance I ever saw."

"Jesus is Lord" means triumphant life and death for those who trust in Him! □





# Rescue Mission



**J**ESUS was called Teacher more than anything else. He was an itinerant rabbi, holding crowds spellbound by His teaching—especially His parables—and by His miracles of healing. His words and deeds attracted a huge following.

Jesus is best known, however, as the Savior. As a teacher, His most important subject was himself, and the most important lesson about himself was this: “The Son of Man is come to seek and to save that which was lost” (Luke 19:10). These words were spoken in connection with the conversion of a wealthy tax collector named Zacchaeus. Jesus saved him from his greed, ambition, and selfishness.

He came to save people from sin. This is partly why the leaders of His nation rejected Him. They were looking for a Savior, one they called the Messiah. At this time, however, they were in bondage to the Romans. Palestine was an occupied territory, with reminders everywhere of the enemy’s domination. They wanted a political deliverer, not a spiritual deliverer. They wanted to be saved from the Romans, not from their sins. They craved independence, not holiness.

But Jesus knew, and we should know, that our worst bondage is to sin and our greatest freedom comes through divine forgiveness that releases us from guilt and frees us to serve God. Such a deliverance was marked out as Jesus’ mission, even from His birth. His foster-father was told, “You shall call his name JESUS, for he shall save his people from their sins” (Matthew 1:21).

*The saving mission required His death.* In another statement which summarized His earthly career, Jesus said, “The Son of man came not to be

ministered unto, but to minister, and to give his life a ransom for many” (Mark 10:45). A “ransom” was the price paid for the release of a slave or captive. By His death as an offering for sin, Jesus liberates those who were captive to Satan and enslaved by sin. In so doing, He restores them to their rightful owner, God the Creator.

One of the disciples who heard Jesus speak those words later wrote, “Christ also has once suffered for sins, the just for the unjust, that he might bring us to God” (1 Peter 3:18). Another of the disciples wrote, “The Father sent the Son to be the Saviour of the world” (1 John 4:14). He penned these words after declaring that God “sent his Son to be the propitiation for our sins” (v. 10). A “propitiation” was a sacrifice that atoned for sin, making it possible for God to forgive sinners without violence to His holiness or their freedom. By His death, Jesus is the Savior.

His *teaching* was placed in the service of His *saving*. On one occasion He said, “These things I say, that you might be saved” (John 5:34).

His *healings* were also placed in the service of His *saving*. Miracles in the physical realm demonstrated His power in the spiritual realm. When He said to a paralytic, “Your sins are forgiven,” certain religious leaders charged Him with blasphemy, insisting that only God could forgive sins. To their



Dave Anderson



Dave Anderson



Three Lums



Dave Anderson

**Believe on the Lord Jesus Christ,  
and you will be saved.**



## Rescue Mission

amazement, Jesus healed the man, who walked away in response to the command, "I say unto you, Arise, and take up your bed, and go your way." Jesus plainly affirmed that the healing was done "that you may know that the Son of man has power on earth to forgive sins" (Mark 2:1-12).

Such statements and events make it clear that the main purpose of Jesus was to be the Savior of mankind. As Paul would later testify, "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1:5).

### *Whom does He save?*

Scripture teaches that God "will have all men to be saved" (1 Timothy 2:4). All men are not saved, however, for God does not save us unconditionally. Salvation is not coercion. Jesus does not force himself upon anyone. To some who opposed Him, Jesus sadly and solemnly declared, "You will not come to me that you might have life" (John 5:40).

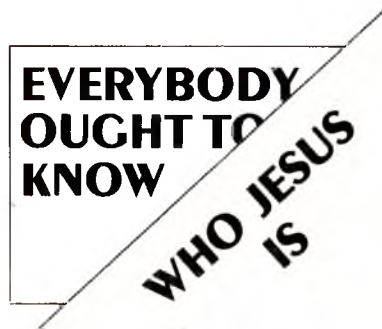
Jesus saves those who *come* to Him. A refusal to come is the only limitation imposed upon His saving power. As the author of Hebrews put it, "He is able to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them" (Hebrews 7:25).

Jesus saves those who *repent* of their sins. He

called upon people to "repent and believe the gospel" (Mark 1:15); and He warned, "Except you repent, you shall all perish" (Luke 13:3). To repent is to turn from sin to the Lord. When we repent, God forgives (Luke 3:3; 24:47; Acts 2:38; 3:19). Unless we repent, we perish: "The Lord is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Jesus saves those who *believe* on Him. Paul said, "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:31). John wrote, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). To believe on His name is to trust Him as Savior, for the very meaning of His name is Savior. And as Peter reminds us, "There is no other name under heaven given among men, whereby we must be saved" (Acts 4:12).

No one can be saved who will not come to Jesus, but anyone will be saved who does come to Him. In the Gospels and in Acts, we behold Him saving young and old, men and women, rich and poor, cultured and ignorant, Jew and Gentile—anyone and everyone who comes, repents, and believes. This is the great central truth of Scripture: "God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:17). □



## People in the KNOW . . .



**John DeArman**

**JOHN DeARMAN, Asst. Superintendent of Schools:** During my childhood, teachers were the most influential people in my life. The church, of course, played its part, but as with other children, I naturally spent more time in school than in church. Some of the finest examples of the Christian life I have ever known were understanding, caring teachers. They left an indelible imprint on my life. There are many children for whom the only contact with committed Christians is with their teachers. The potential influence of each person is difficult to overestimate. There is a ministry for teachers today—not in an overt fashion, but by providing a quiet, consistent example of Christian living. It made a difference in my life, and it can in the lives of many young people today.



**Sherwood Songer**

**SHERWOOD SONGER, Art gallery Manager of Operations:** Fortunately I was raised by Christian parents, and early came to know Jesus. Christ stayed close to me and I to Him during the teen years and early 20s, when many of my peers turned away. To this day, Jesus provides me with a gratifying and enjoyable life. I recommend companionship with Him to anyone who is searching for peace in an apparently irrational world.



**J**ESUS rode into Jerusalem for what would be the last week of ministry before His death on the Cross. Crowds lined the road, waving palm branches and hailing Him as the long-awaited Messiah. Visitors to the city asked, "Who is this?" The answer given was, "This is Jesus, the prophet of Nazareth of Galilee" (Matthew 21:8-11).

Earlier, at a turning point in His ministry, Jesus asked the disciples, "Whom do men say that I am?" Their reply was, "... one of the prophets" (Matthew 16:13, 14). Something about Jesus made people think of the prophets whose messages and exploits are recorded in the Old Testament.

The prophets were tough, brave men. They had a special and dangerous calling—to proclaim the Word of God to the nations of earth. They heard from God and spoke to the people. They rebuked the sins of kings and commoners alike, and pleaded with them to return to God. Inspired and controlled by the Spirit, they could not be manipulated or intimidated by men. Their loyalty to God was costly. They were mocked, beaten, jailed, and killed, but they never veered from the truth.

The honesty, bravery and authority of Jesus convinced the people that He was a prophet.

His *words* marked Him as a prophet. He reproved an adulterous relationship, and the woman involved said, "Sir, I perceive that you are a prophet" (John 4:16-19). After one of His impromptu messages, many of His listeners, "when they heard this saying, said, Of a truth this is the Prophet" (John 7:40).

Others were convinced by His *deeds* that Jesus was a prophet. Once He interrupted a funeral and restored the corpse to life. The crowd exclaimed, "... a great prophet is risen up among us" (Luke 7:11-16). When He fed a huge crowd by multiplying a boy's lunch, they said, "This is of a truth that prophet that should come into the world" (John 6:1-14).

The people were right. Jesus was "a prophet mighty in deed and word before God and all the people" (Luke 24:19). He confirmed their opinion, referring to himself as a prophet at least twice. In His hometown synagogue, Jesus read a passage from Isaiah and announced His own ministry as its fulfillment. The neighbors were shocked and angry. Jesus countered their unbelief with the words, "No prophet is accepted in his own country" (Luke 4:24).

Traveling through Galilee, He was warned by some Pharisees to clear out—"Herod will kill you." Jesus responded, "Go and tell that fox ... it cannot be that a prophet perish out of Jerusalem" (Luke 13:31-34). He then uttered a lament over Jerusalem, because they "killed the prophets," and would reject and murder Him.

While they are right who named Jesus a prophet, they are wrong who saw Him as only a prophet. He possessed greater authority than all the prophets who ever spoke in Israel. They began their messages with the words, "Thus says the Lord." Jesus prefaced His sayings with the formula, "Verily, I say unto you." Prophets raised the dead through prayer and in the name of the Lord (2 Kings 4:32-34). Jesus raised the dead, saying, "I say unto you, arise" (Mark 5:41; Luke 7:14). Prophets promised forgiveness in God's



"Whom do men say I am?"

## More than a Prophet

name (Isaiah 55:6, 7). Jesus *granted* forgiveness, saying, "Your sins are forgiven" (Mark 2:5; Luke 7:48).

Jesus was not merely a man speaking for God; He was God speaking to men. He said and did what only God can say and do. Some thought he was crazy, others thought He was a crook. The resurrection proved Him to be what He claimed, infinitely more than a prophet.

But not less! As a prophet, His words are divine instruction, not human advice. His moral demands are God's requirements, not man's suggestions. His promises are God's pledges to supply our needs. His invitations are God's welcome to undeserving sinners. His warnings are God's loving attempts to save us from sin and bring us into life eternal.

Moses foretold the coming of a Prophet whose words would determine the destiny of every soul (Deuteronomy 18:15-19). The apostles identified Jesus as that Prophet (Acts 3:19-26). We decide our future by accepting or rejecting Jesus Christ!

My father-in-law was a good and gentle Christian, a faithful preacher and pastor to many people for many years. I have never known a better man. He was not always such a person; he became so only through Jesus Christ. In our conversations, he frankly admitted some of his former sins. There were others, I am sure, that he never told me about. Thinking of him as anything but a lover of right and truth was hard for me, since I had known him only during years that he walked with God. How could I imagine him as a bartender who cheated drunks or as a factory worker stealing tools, this man with a passion for honesty? How could I envision him in a rage, smashing the hood of a balky tractor with a heavy wrench, this man who never raised his voice in anger or spoke in recrimination? How could I believe that he ever had a lustful thought or spoke a dirty word, this man who blushed so easily and shunned, as he would poison, every unclean thing? He made no secret of the power that transformed his character and conduct. It was Jesus, the Prophet who was more than a prophet, Jesus who spoke for God and as God. Until his death, he lived before me as evidence of the power of Jesus' saying, "If you continue in my word, then you are my disciples indeed; and you shall know the truth, and the truth shall make you free" (John 8:31-32). □

**T**HERE are 66 “books” in the Bible. Of these, 27 form the New Testament, which was written as a witness to Jesus Christ. In only one of these books is Jesus called a priest—the Letter to the Hebrews.

We don’t know who wrote Hebrews. We can’t identify for sure those to whom it was first addressed. But we do know *why* it was written—to tell us that Jesus, as a perfect Priest and perfect Offering, has provided the only possible salvation from sin and communion with God.

Hebrews invites us to “consider the Apostle and High Priest of our profession, Christ Jesus” (3:1).

The first thing we notice is His difference from all the priests who had served Israel. Every Jewish priest was from the tribe of Levi. Jesus was descended from Judah. How could He be a priest? We are told that He is “made a priest for ever after the order of Melchizedek” (6:20).

You can read about Melchizedek in the Book of Genesis. He appears quite abruptly as the priest-king of Salem. Abraham, returning with his personal army from a successful battle, met this priest, who pronounced a special blessing upon him. To this “priest of the most high God,” Abraham gave part of the loot taken in battle (14:17-20).

Centuries later, a Psalmist wrote, “The Lord has sworn, and will not repent, You are a priest forever, after the order of Melchizedek” (Psalm 110:4). Jesus is the One to whom the Lord’s oath refers.

The ministry of every Jewish priest was interrupted and terminated by death. Jesus, raised from the dead, is “a priest for ever” in “the power of an endless life” (7:16). This assures His people of a complete salvation: “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them” (7:25). He can save all people from all sin for all time!

Jesus is called “a great high priest” (4:14). He is great in His *person*—“Jesus the Son of God.” “Jesus,” equivalent to Joshua, is His name as one fully and truly human. “Son of God” is His title as one fully and truly divine.

He is great, also, in His *position*—He has “passed into the heav-

ens.” Israel’s priests entered the Temple where God’s presence was symbolized by “the ark of the covenant.” Jesus has entered into the immediate presence of God in heaven.

He is great in His *pity*. He can “be touched with the feeling of our infirmities,” having experienced temptation and suffering himself (4:15; 5:7-8). Since He knows the meaning of hunger, thirst, poverty, loneliness, betrayal, grief, and pain, His compassion for us is perfect. When we pass through hard places, His tracks are already there!

Jesus not only feels for us, He can help us. Some care who can’t help. Some can help but don’t care. Jesus combines love and power. At “the throne of grace . . . we may obtain mercy, and find grace to help in time of need” (4:16).

The primary task of the priest was to offer sacrifices for sin. Animal sacrifices could not actually atone for sin. They could only point forward to the Cross, where the sinless Christ became the perfect sacrifice. The Priest was also the Sacrifice! “He offered up himself” (7:27), “offered himself without spot to God” (9:14). He “was once offered to bear the sins of many” (9:28).

God accepted that offering. The resurrection of Jesus was God’s



# This Priest Was His *Own* Sacrifice

He was once offered to bear the sins of many.



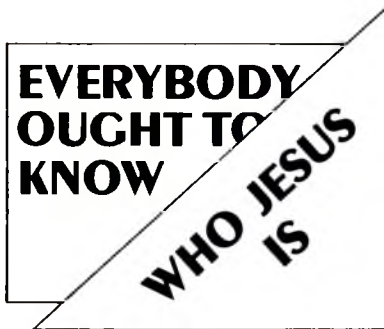
“Yes” to Him as the sacrifice for our sins. For Jesus’ sake, God will accept, forgive, and cleanse us, thus restoring us to communion with himself. No other sacrifice is needed, and this one perfect sacrifice will never be repeated. Calvary establishes “the everlasting covenant” (13:20), and God has no other way, now or ever, of saving people from their sins. If God’s way is rejected, if Jesus is spurned, men are trapped in sin and guilt forever (10:10, 14, 18-31). Hebrews asserts unequivocally the finality

of Jesus Christ. He is not one way among others; He is the *only* way to God.

I talked to a crippled beggar about Jesus. In a mood for debate, he countered every saying of Jesus with a quotation from some philosopher. He knew them all, ancient, medieval, and modern. Despite his rags, disease, and alcoholism, he was an educated man. I told him how Jesus Christ had saved me from deep sin, turned my life around, and was filling my days with purpose and peace. He

confessed that philosophy had not rescued him from his sin, guilt, and misery. Tears flowed down his face as I assured him that God loved him, that Christ died to save him, that the way unto eternal life was open before him. When he turned away, with my money and testimony, he said, “Pray for me. I need what you’ve found.”

The sinner needs a Priest, not a philosopher. That Priest is Jesus! Hebrews tells us what we most need to know—“He is able to save.” □



## People in the KNOW . . .



Libbie Bowers

**LIBBIE BOWERS, Social Worker:** My mother taught me that life would not be a disappointment if I stayed in God’s will—and it’s proven true. “Everybody Ought to Know Jesus” reminds me of a great concern I had for years: my neglect to share Christ with others. About five years ago I sought God’s help in this matter. As a result, I was chosen to receive special personal evangelism training. The help I received revolutionized my commitment. I asked the Lord for daily opportunities to share Christ through my career and in my community. This brought about a two-year project of witnessing to a young atheist, who now prays and attends church. “The one who calls you [Jesus] is faithful and he will do it” (1 Thessalonians 2:24).



Tom Pinkerton

**TOM PINKERTON, Coin Teller:** I was brought up in an evangelical church, attended services regularly, and participated in everything—but I did not know Jesus personally. You know, it is one thing to know the Queen of England by reading about her, but it’s another thing to know her personally. That’s how it was with Jesus and me. I knew so much *about* Him from church and Sunday School, but not until I had repented and asked forgiveness for my sins did I really know Jesus personally. He is my Savior and dearest friend.



Cheryl Brown

**CHERYL BROWN, Medical student:** Just as an optometrist corrects faulty vision with properly fitting glasses, so the Lord Jesus Christ is able to put spiritual eyesight into sharp focus. I perceive my mission as boldly sharing this good news, which allows people to see for the first time that God fills the void in their hearts, and satisfies the longing of their spirits.



**A**RE YOU the King of the Jews?" This question was put to Jesus during His trial before the Roman proconsul, Pontius Pilate. He calmly answered, "My kingdom is not of this world" (John 18:33-38). This is the only time He ever called himself a king, and then He did so indirectly.

His reticence owed, doubtless, to the well-known, unsavory character of earthly monarchs, the Herods and the Caesars of that time and place. They ruled by force, compelling obedience by the sword. They lived in luxury and waste while their subjects starved. They whimsically decided life or death for men by a gesture of their thumbs. Jesus ruled in love, caring for His followers, serving their needs and forgiving His enemies. There has never been another king like Jesus!

*Jesus was called "king" at His birth.* Before His conception in Mary's womb, the angel said to her, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32-33). During His infancy, Magi came seeking Him, asking, "Where is he that is born King of the Jews?" (Matthew 2:2).

*Jesus was called "king" during His life.* A disciple named Nathanael exclaimed, "... you are the King of Israel" (John 1:49). Two other disciples, James and John, requested positions of prestige and power "in your kingdom" (Matthew 20:21). Jesus reminded them that great men served, and were not served, in that kingdom.

Satan tempted Jesus with the offer of "all the kingdoms of the world" in exchange for worship. Later, after He multiplied a lad's lunch to feed over 5,000 people, the excited crowd wanted "to take him by force, to make him a king" (John 6:15). Jesus hurried away from the rash attempt. He would be King, not at Satan's bidding or men's conniving, but as His Father willed.

He staged His "triumphant entry" into Jerusalem to fulfill the ancient prophecy, "Behold, your King comes unto you" (Zechariah 9:9; Matthew 21:4-9). Crowds hailed Him as "the Son of David," but when He would not be king on their terms, He was crucified.

*Jesus was called "King" at His death.* His judge asked, "Are you the King of the Jews?" Calloused soldiers draped Him in a scarlet robe, pressed a crown of thorns upon His head, and bowed in jest before Him, crying, "Hail, King of the Jews" (Matthew 27:27-31). Jesus, the clown king!

On His cross, a placard identified the "crime" for

**The King Is  
Alive!**

which He was executed. It read, "Jesus of Nazareth the King of the Jews" (John 19:19), and was intended as an anti-Semitic insult.

One man came somehow to a better understanding. A thief hanging on a cross beside Him prayed, "Lord, remember me when you come into your kingdom" (Luke 23:42). Jesus promised, "Today shall you be with me in paradise."

Yes, He is a King! He reigns invisibly but surely as "King of kings" in "a kingdom which cannot be moved" (Hebrews 12:28). At His coming He will reign visibly and eternally. In an autobiographical parable, He is the "certain nobleman" who "went into a far country to receive for himself a kingdom, and to return" (Luke 19:11-27). At His return, the King will judge all nations (Matthew 25:34-41). In that day nothing will matter except "an entrance . . . into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11). This is the hope and goal—the "inheritance"—of all who serve Jesus now (Ephesians 5:5).

"Of his kingdom there shall be no end." Other kings and kingdoms rise and fall. In the words of Tennyson, "They have their day and cease to be." But "His kingdom is forever," as a celebrated hymn declares. Hitler dreamed of a 1,000-year Reich, but he died in a ghastly bunker with Germany in smoking ruins around him. In history's long march, no kingdom stands because sin, by its very nature, is impermanent. Sin breeds its own destruction (James 1:15). If you want to be on the winning side, you must enter the kingdom of Jesus Christ.

Faith transfers us "from the power of darkness . . . into the kingdom of his [God's] dear Son" (Colossians 1:13). Jesus draws near, through the preaching of His word, to challenge us to faith: "The kingdom of God is at hand: repent, and believe the gospel" (Mark 1:15).

A derelict heard that challenge and responded "yes!" For several years he had been into booze, into crime, into jails. Jobless, he tramped the sidewalks, slept in alleys, and ate from trash bins. In a mission, dodging hunger and cold, he heard the gospel and lifted the mortgage from his future by opening his heart to Jesus. Christ ruled him in love. The disciplines of grace rebuilt his life, and filled it with value and purpose. When I chatted with him in a rescue mission, where he was helping to reach others for the kingdom of Christ, he had a happy marriage, held a steady job, and shared the life of a good church. The King who is coming as Judge had already come as Savior! □

# Your Day in Court



Alan Gann

**A**S VIOLENCE INCREASES and crime rages, alarmed citizens are calling for swifter and severer justice. Oddly enough, along with this clamor for judgment in human courts of law, there is very little preaching of a theme prominent in Scripture and once prominent in pulpits—the final judgment of God. From the Church’s silence, one could almost get the impression that divine judgment had been canceled. The terminus of history is the throne of judgment. We are accountable unto God for our lives.

*Jesus will be our Judge.*

According to Scripture, God has “appointed” the day and “ordained” the Judge. That ordained Judge is the risen Christ (Acts 17:31). Each day of our lives brings us closer to the event; passing time is loaded with significance.

In a similar passage, Peter declares that Jesus “was ordained of God to be the Judge of living and dead.” He goes on to say that “whosoever believes in him shall receive remission of sins” (Acts 10:42-43). Jesus will judge us later; it is urgent that He save us now! To face our sins then, unforgiven, will be eternally ruinous.

What apostles preached, Jesus had already taught. The Father “has committed all judgment unto the Son.” For those who trust in Him the judgment will not mean “condemnation.” Instead, they pass “from death unto life” (John 5:22).

The New Testament explicitly teaches that “the Lord Jesus Christ . . . shall judge the living and the dead at his appearing and his kingdom” (2 Timothy 4:1). This truth imposes a deep seriousness upon preaching and hearing “the word.”

*From the judgment of Jesus none are exempt.*

“Behold, the Lord comes . . . to execute judgment upon all,” wrote Jude (vv. 14-15). Paul affirmed, “We must all appear before the judgment seat of Christ” (2 Corinthians 5:10; Romans 14:10). In a vision of the judgment, John saw “the dead, *small* and

*great*, stand before God” (Revelation 20:12). And Jesus said, “Behold, I come quickly; and my reward is with me, to give *every man* according as his work shall be” (Revelation 22:12).

No one can settle out of court! “It is appointed unto men once to die, but after this the judgment” (Hebrews 9:27). You can cancel an appointment with your dentist, but not with your Judge! Judgment is as universal and inescapable as death. Ambiguous laws and incompetent men allow some people accused of crime to evade their trials. There can be no escape from divine judgment.

Justice miscarries at times in our courts, for judges and juries are not perfect in knowledge and wisdom. The judgment of Jesus will be accurate and irreversible. He said, “My judgment is just,” and “My judgment is true” (John 5:30; 8:16). His complete knowledge and selfless motives qualify Him to judge us. His judgment will be “in righteousness” (Acts 17:31) and “according to the truth” (Romans 2:2).

*The scope of Jesus’ judgment is complete.*

He will judge our *words*. We shall “give account in the day of judgment” for “every idle word” (Matthew 12:36).

Our *deeds* will be judged also. Jesus will “reward every man according to his works” (Matthew 16:27; see Romans 2:5-6; Revelation 20:12).

Paul speaks of “the day when God shall judge the *secrets* of men by Jesus Christ” (Romans 2:16). Hidden things will be brought to light, and “the counsels of the heart” revealed (1 Corinthians 4:5). Our public and private selves will be exposed. Nothing good or bad will escape His scrutiny and sentence. It boggles the mind, and it comforts—or terrifies—the heart.

*The issue of Jesus’ judgment is final.*

He is “the righteous judge” who *rewards* His faithful servants. They receive “the crown of life” and “inherit the kingdom,” sharing His presence and

blessing forever (2 Timothy 4:7-8; Matthew 25:34-39).

His enemies, all who refused to trust and serve Him, will be *banished* (Matthew 25:41-46). They would not have Him on earth; they cannot have Him in eternity. The ungodly are reserved "unto the day of judgment to be punished" (2 Peter 2:9).

Jesus is not a heavenly Roy Bean. He is no "hanging judge" who delights in the death of offenders. He will condemn only those whom He offered to save,

and whose refusal to be saved deeply saddened His heart (Luke 13:34-35).

If we would think often upon the divine judgment, it would lessen the traffic in human courts. John Wesley wrote, "What could strengthen our hands in all that is good, and deter us from all evil, like a strong conviction of this, 'The Judge standeth at the door;' and we are shortly to stand before him?"

Jesus will be your Judge. See to it, for heaven's sake, that He is your Savior! □



# Jesus Is for *Everybody!*

**T**HE OLD TESTAMENT describes the unusual wisdom and wealth of a king named Solomon. The queen of Sheba, attracted by reports of his splendor, came to see for herself. She was convinced, exclaiming, "behold, the half was not told me" (1 Kings 10:1-10).

That is how we feel about Jesus. The few studies we have presented here do not tell the half about Him! He is greater than all names and titles can convey, and we have called attention to just a few that are found in the Bible. Many more could be added, and all of them together would not exhaust the meaning and value of Jesus Christ for our lives.

But the little we have said about Him makes it clear that He is essential for today. He cannot be confined to the dusty pages of ancient history. He lives and saves today as surely and as powerfully as He did in that first century. "Jesus Christ is the same yester-

day, and to day, and for ever" (Hebrews 13:8).

Jesus wants to ring your doorbell, enter your home, and be the Savior and Lord of your family. He is for everybody. He is not a white man's Jesus, or a banker's Jesus, or a scholar's Jesus only. He is Jesus for the man with grease under his nails, for the woman with flour on her hands, for the kid with jelly on his face—for everybody!

No church can monopolize Him. The Church of the Nazarene exists to offer Him, but it cannot corner Him. We believe that we can help you to know Him better. For that reason, we invite you to worship with us. We gather each week in His name. We praise Him in our singing. We present Him in our preaching. We pray in His name and serve for His sake. To the extent that we are unlike Him, we are ashamed and seek His forgiveness and cleansing. To the degree that we are like Him, we confess that His grace has changed our lives, inwardly and outwardly, and we offer those lives to Him in service to others. Come and meet with us at the feet of Jesus. Life will never be the same again! □



# ... WHO JESUS IS

## *The Person and Work of Jesus Christ in Verse*

### *Faithful Friend*

*When dense clouds veil off the sunshine  
And the world seems bleak and gray,  
There is One who breaks the shadows  
With a bright, redemptive ray.*

*When our spirits bend with burdens  
And we're weary from the test,  
There is One whose great assistance  
Lifts the heart with peace and rest.*

*When distresses overtake us,  
With frustrations not a few,  
There is One who guides our pathways  
And directs us what to do.*

*When our hearts are hurt with sorrows  
And tremendous loss we've known,  
There is One who never fails in  
Bringing comfort to His own.*

*When the last steps have been taken  
And we've reached the journey's end,  
He's the One whose smile will welcome  
All who call Him Lord and Friend.*

—JACK M. SCHARN  
San Diego, California

### *The Conquering Christ*

*He's coming back some golden day  
And victory He shall bring,  
For He'll be Conqueror when He comes:  
Our Lord, our coming King!*

—J. MELTON THOMAS  
Nampa, Idaho



Dave Anderson

### *Find It in Jesus*

*The heart craves for love,  
And finds it in Jesus.  
The mind searches for truth,  
And finds it in Jesus.  
The soul looks for a Savior,  
And finds it in Jesus.  
The body longs for rest,  
And finds it in Jesus.  
A world searches for peace,  
And they'll find it in Jesus.  
Men seek solutions to their  
problems,  
And they'll find it in Jesus.  
Troubled hearts seek relief,  
And they'll find it in Jesus.  
Broken hearts seek a healer,  
And they'll find it in Jesus.*

—C. NEIL STRAIT  
Grand Rapids, Michigan

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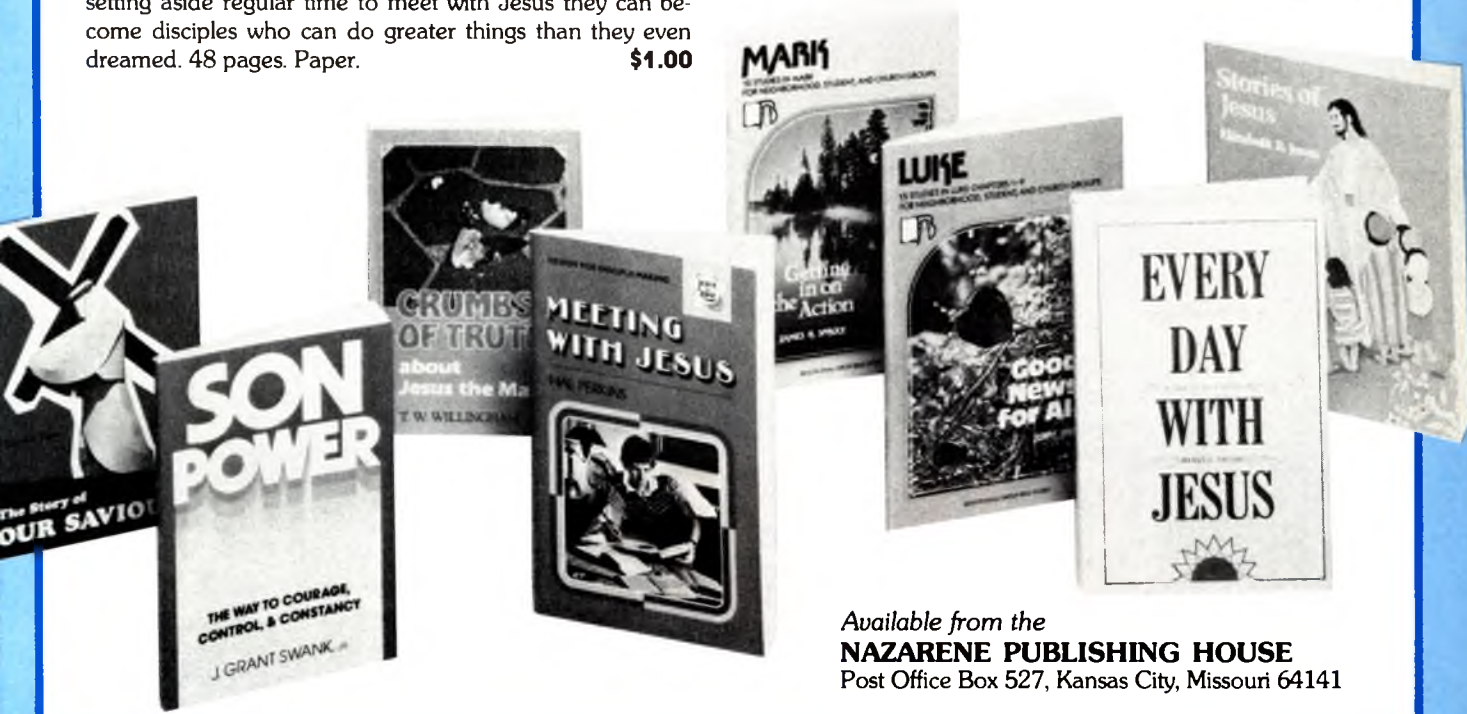
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# Everybody ought to know.



Thousands of people frequently sing, "Everybody ought to know who Jesus is."

Doesn't that strike you as odd, since He died on a Roman gallows nearly 2,000 years ago?

After all, crowds aren't singing, "Everybody ought to know who Julius Caesar is"—or Charlemagne, or Napoleon, or Lincoln, or any other famous leader of history. Why Jesus?

Because Jesus is what no other is! He is "the Son of God"!

True, He is like all others in many ways. He lived on earth as one truly and fully human. He experienced hunger, thirst, and fatigue. He was acquainted with pain and grief. The threads of temptation, disappointment, frustration, betrayal, anguish, and death were woven into the fabric of His existence.

And yet He is greatly unlike all others. He was uniquely related to God. At His baptism the voice of God affirmed, "This is my beloved Son, in whom I am well pleased." So perfect was His obedience to the Father that He never had to repent, though He called others to repentance. He never asked forgiveness, yet He taught His followers to petition forgiveness from God and men. He was "in all points tempted like as we are, yet without sin." Morally flawless, His life had always the approval of God.

From Him, therefore, the love and power of God flowed unobstructed. He healed the sick, cast out demons, raised the dead, and preached the gospel to the poor.

This Jesus does what no other does! He saves from sin and unites to God all who trust in Him.

He went to the Cross as an offering for sin. Not in the intention of His crucifiers, of course, but in the purpose of His Father. And He was raised from the dead with power over sin and death that qualifies Him to deliver all who repent and believe. "He was delivered for our offences and was raised again for our justification."

The merit of His atoning death and the power of His risen life contain the promise of salvation for sinners. He can pardon and renew us. He can give us peace, freedom, and eternal life—and no other can!

Yes, everybody ought to know who Jesus is. He is the Son of God and the Savior of mankind.

W. E. McCumber, *editor*