

# UPLLOOK

SEPTEMBER 2003

## *The World's Greatest Wonder*

*Look humbly upward, see His will disclose  
The forfeit first, and then the fine impose;  
A mulct\* thy poverty could never pay,  
Had not eternal wisdom found the way,  
And with celestial wealth supplied thy store;  
His justice makes the fine, His mercy quits the score;  
See God descending in the human frame,  
The Offended suffering in the offender's name;  
All thy misdeeds to Him imputed see,  
And all His righteousness devolved on thee.*

\*penalty

*— John Dryden*

Founded in 1927 as *Look on the Fields*, UPLOOK is published ten times a year by Uplook Ministries, 813 North Ave., N.E., Grand Rapids, MI 49503.  
 Phone: (616) 456-9166  
 Fax: (616) 456-5522  
 Website: <http://www.uplook.org>  
 E-mail: [uplook@uplook.org](mailto:uplook@uplook.org)

ISSN #1055-2642  
 Printed in USA.  
 © Copyright 2003 Uplook Ministries

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant, and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues, to God be the glory.

UPLOOK is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

**Submissions**

Please enclose a self-addressed, stamped envelope with all unsolicited material.

News items must be submitted at least two months in advance of issue requested. Selected news items will be carried for two issues (if time permits). The editor reserves the right to determine those items best suited for the magazine. Editorial decisions are final. Photos accepted. Please enclose a self-addressed, stamped envelope for photos you wish returned.

**Postal Information**

US POSTMASTER: (USPS 620-640)  
 Send address changes to UPLOOK,  
 P. O. Box 2041, Grand Rapids, MI 49501-2041  
 Periodical postage paid at Grand Rapids, MI.

CANADIAN POSTMASTER:  
 Send address changes to UPLOOK,  
 P. O. Box 427, St. Catharines, ON L2R 6V9  
 International Publication Mail Product (Canadian Distribution) Sales Agreement No. 40020782

BRITISH POSTMASTER:  
 Send address changes to UPLOOK,  
 P. O. Box 1163, Bristol BS39 4YA

**Subscription Information:** The *Uplook* magazine mailing list is maintained on a subscription basis. There is no charge for a subscription, however you must renew your subscription annually in order to continue receiving the magazine. An initial subscription is for six issues. Thereafter any time you renew, your subscription will be extended a further ten issues. There are three ways to renew:

- 1) by using the reminder envelope sent to facilitate your renewal;
- 2) by using the form on our website at:  
[http://www.gospelcom.net/uplook/magazine\\_uplook/subscribe.phtml](http://www.gospelcom.net/uplook/magazine_uplook/subscribe.phtml)
- 3) by contacting our office at any time, by phone, fax, mail or e-mail.

Please advise us of any address changes at least six weeks in advance and include your customer number from your mailing label.

↑ CONTENTS

UPLOOK

Volume 70  
 Number 7

S E P T E M B E R 2 0 0 3

FEATURES

ALONE...YET NOT ALONE <i>August Van Ryn</i>	4
CALVARY: THE WORLD'S SACRIFICE <i>Northcote Deck</i>	9
THE STORY BEHIND THE STORY <i>Mark Kolchin</i>	13
WHAT HAPPENED AT THE CROSS?	15
GOLGOTHA, SKULL HILL <i>Chart</i>	16
WHEN A SINNER REPENTS	19
FOUR THINGS CRUCIFIED <i>Selected</i>	20
DRIVING HOME THE GOSPEL <i>Brian Cretney</i>	22
THE CROSS IN THE BELIEVER'S LIFE	23
"IT IS FINISHED" <i>Alan M. Sibbs</i>	25
CALVARY'S "NON-EVENTS" <i>Roy Hill</i>	27
THE ATONEMENT: A Poem <i>William Blane</i>	29

DEPARTMENTS

EDITORIAL	3
FRONT LINES	5
WHAT'S GOING ON?	8
BOUQUET OF BLESSING: <i>Fruit from that Blessed Tree</i>	12
BOOKS: <i>Too Hard for God?</i>	21

**Donation Information:** Uplook Ministries is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations may be made by check or money order denominated in US \$, Canadian \$ or £ sterling. All checks should be made payable to UPLOOK and sent to one of the above addresses. Donations may also be made by VISA, Mastercard/ACCESS or Discover in US dollars, either by mail or at our website:

[http://www.uplook.org/home/about\\_us/contributions.html](http://www.uplook.org/home/about_us/contributions.html)

We do not advise sending credit card numbers by e-mail. Please include your card number, expiry date and the amount in US dollars you wish to donate. Receipts are issued for all donations received and are valid for tax purposes in the US and Canada. Making a donation will automatically renew your *Uplook* subscription.

# “FORBIDDEN!”

## *Standing for a moment on the Skull’s crown*

Golgotha, a Greek rendering of the Hebrew *gulgôleth*, means simply “the skull.” Some suggest it was the place where David brought the head of Goliath after his victory in the vale of Elah (see 1 Sam 17:54), thus giving it this name. If so, it is a fitting picture of his Greater Son who also, in apparent weakness, dealt the deathblow to the enemy’s head (Gen. 3:15) and by it delivered His people from the one under whose bondage they had been held “*through fear of death*” (Heb. 2:15).

♥ But what is a skull? It is, as Harold St. John writes, “a human head shorn of its dignity and beauty, with no light in the eye sockets, an empty vacuum in the brain space, and with none of that grace of hair which is the sign of men’s strength and woman’s glory. It is Mark’s way of reminding us that when a man rejects Jesus Christ, all the lights of the world die down; there is nothing but a grinning, bony death’s head.”

Yes, Golgotha, the Skull, is the end to man’s reasonings, death to his arguments, the grave of his glory—apart from the Saviour. So writes Paul concerning the enigma of the cross in 1 Corinthians 1:18-25.

On my first visit to Israel, I had the privilege of being accompanied by my wife. Louise is a contented woman and has little interest in seeing the sights her husband sees in his trips around the world. But she was eager to see the land where the Saviour lived, and especially to see the hill where He died.

The hill is obviously not as it was in Jesus’ day. Around it’s perimeter are the jagged disarray of apartments and shops of East Jerusalem. At the base of the cliff, where people point to the *orbitae*, or eyesockets of the skull, there sprawls a grim bus station (ironically the Bethlehem-Jerusalem line). On the southwest exposure is a gash in the skull, called to this day Jeremiah’s Grotto (now a banana warehouse!). It is thought that the weeping prophet wrote his Laments here. If so, the sad refrain often applied to the Saviour—“*Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow...*” (Lam. 1:12)—would have been written from the same vantage point as the Crucified, overlooking the city from the north.

What all this congestion means, of course, is that it is now impossible to get to the summit of Calvary, where the skull wears as its ghoulish crown a Muslim cemetery. Well, almost impossible. We walked entirely around the hill, finding no way to get up there...until we saw a boy returning from school. A long staircase, barred by a high gate, ascended to a caretaker’s cottage in the graveyard (where the boy obviously lived). Stooping down, the little fellow inadvertently showed us the secret when he pushed a bar that opened the gate.

Louise had found her answer. Waiting a few moments until the way was clear—or so we thought—we gingerly ascended the steps like alley cats on the prowl. We *did* reach the summit. Louise *did* get some good photographs. We *did* get a view that is rarely had these days. But we also did get our share of attention.

Suddenly we were spotted—non-Muslims in a Muslim graveyard! “Forbidden! Forbidden!” shouted the caretaker and his boy as they raced in our direction. (Louise continued to calmly take photos.) “Forbidden!” as the shout was taken up by male and female voices. Young. Old. In the street. From the apartment windows. We were surrounded. Tugging at Louise’s sleeve, I finally convinced her to beat with me a hurried retreat.

How grateful should we be that the true path to Calvary is never barred. We are not forbidden but bidden to come—in salvation, in confession, in service, in personal devotion and public remembrance. The road winds upward from humble hearts to heaven’s throne where the Lamb once slain now wears many diadems and where the song of the drunkard has given way to the anthem of the redeemed.



Photo: Wolf Schubach

*J. B. Nicholson*

J. B. Nicholson, Jr.

# Alone...Yet Not Alone

*Follow Him with the multitude to twelve to three to two to One...*

Vast crowds had milled around our Lord that last week He spent on earth prior to the Cross. On the last night of all He had withdrawn Himself with His disciples to the upper room, seen in those wonderful five chapters of John 13 to 17. He is away from the crowds, alone with His disciples. But soon one of those twelve left the company and went out "...and it was night" (Jn. 13:30). Judas went forth on his nefarious errand of betraying Him with whom he had walked for three years or more. Now there were just 12 left in that room, listening to those matchless truths pouring from the lips of their—and our—Saviour.

And then Jesus went forth with His disciples over the brook Kidron into the garden of Gethsemane (Jn. 18:1). In that garden Jesus prayed, taking with Him three disciples, Peter, James and John, thus leaving the other eight behind. But now our Lord goes still farther, for now He leaves those three as well, going a little farther (Mk. 14:55).

Is He now alone? Not quite. Hear Him: "*Ye shall be scattered every man to his own and shall leave Me alone; and yet I am not alone, for the Father is with Me*" (Jn. 16:32). No, there are two left—the Son and the Father. Listen: He is talking to Him as we hear these tremendous words: "*Abba Father, all things are possible unto Thee; take away this cup from Me; nevertheless, not what I will, but what Thou wilt*" (Mk. 14:36).

So far we have traced His *Via Dolorosa* from the multitude to twelve to three to Two. But we have not reached the climax yet. Hear our Lord the next day on the Cross: "*My God, My God, why hast Thou forsaken Me?*" Now He is alone. The night before He went only a little farther when He left the three disciples and communed with His Father—just the Two of them. But at Calvary He went, not a little, but an


infinite distance farther, as far as hell is from heaven, away into the outer darkness and distance from God. Now He has reached the depth of woe—from the multitude to twelve to three to Two to One.

But, praise His holy Name, we may now trace that path in reverse. On the Cross, in those three dark hours, He was alone and forsaken, but before He dismissed His spirit, the Father was with Him again—now there are Two—for we hear Him say: "*Father, into Thy hands I commit My spirit.*"

And further, He comes back to the "three," even as He did in Gethsemane. Those "three" picture the nucleus of the Church, for after His death the Church was formed. Thus we have His promise: "*For where two or three are gathered together in My name, there am I in the midst of them*" (Mt. 18:20).

It won't be long till Christ will come back to receive His Bride to be with Him forever. But He is not done yet. He will also regather the people of Israel. But that is not all. Listen to His Father as He addresses His Son,

the Servant of Jehovah: "*And He said, It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth*" (Isa. 49:6). While this includes the Church, it also encompasses the multitudes saved during the Tribulation and on into the Millennium, "*a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues*" (Rev. 7:9).

Thus from being alone at the Cross He returns first to the Father, then to the Church, then to Israel and finally to the whole world. Yes, from One Seed that died so He would not abide alone there shall come such a harvest that it will fill the universe with His glory. To Him be all the praise! 



# NEW BEGINNINGS

*“How good and how pleasant it is...”*

The face of Toronto has changed significantly in the past half century with the movement of families to outside the city and changing ethnic areas within the city. Bethany Chapel has been a lighthouse in the Yorkdale area of Toronto for fifty years and these changing demographics have resulted in decreased attendance. They had tried various channels of outreach to bring in their multi-ethnic neighbors. While many attended and enjoyed these events, there was little spiritual commitment or growth in the assembly.



Since the 1960s, a number of believers from south India immigrated to Toronto. These Christian families found encouragement in meeting together and, about 23 years ago, formed an assembly. For more than ten years the two groups have met in the same building. During that time, their numbers increased, while Bethany's diminished.

It seemed like God's time that the two groups should join together. After much prayer and discussion, this merge was ratified by both groups. They now have a joint assembly, still meeting under the name Bethany Chapel.

On June 14, they held an Open House and Dedication Service because they wanted others to share their joy and see the renovated and enlarged facility. As well as those currently in fellowship, and representatives from other Toronto assemblies, many came who had been in fellowship over the years, some from quite a distance. They were also pleased to welcome some unsaved ladies from the community who had attended the Coffee Hour. Two of the elders, Clinton Russell and C.S. Mathews, gave informative reports on the history of the two works. Bill Yuille, President of MSC Canada, talked about using the various gifts necessary for the functioning of the local church.

One of the believers writes: "We look forward to getting to know each other in an atmosphere of mutual love and understanding. We thank God for bringing us together...and trust Him to keep us together in unity...until He comes again. As did the group that entered the doors when Bethany opened fifty years ago, we are here to worship the Lord, to proclaim His Word, to fellowship together, and to be His witnesses in this community. To God be the glory!"

## SPECIAL MEETINGS IN NJ

The Kenilworth assembly is planning two special series. There are Family meetings Oct. 3-5, from 7:30-8:30 PM at Kenilworth Gospel Chapel (NJ). Speaker: Kenny Barrett (NJ).

As well, special meetings are planned with Alex Strauch (CO) beginning on Oct. 12 at Kenilworth Gospel Chapel. Meetings Monday-Wednesday nights from 7-9 PM at Terrill Rd. Bible Chapel, Fanwood, NJ. Contact:

Don Dunkerton at 908-272-6131

## 113th ANNUAL CONFERENCE

Curtis Gospel Chapel, Detroit, MI, will hold its 113th Annual Conference, Lord willing, Oct. 4 and 5. Invited speakers are David Dunlap

(FL) and Wade LeBlanc (NB). Meetings begin on Saturday, Oct. 4, at 2:30 PM with dinner at 5:00 PM. The evening meeting will begin at 6:30 PM. On Sunday, Oct. 5, the Lord's Supper will be at 9:30 AM, Gospel meeting at 11:00 AM, and dinner at 12:00 noon. The conference will conclude at 5:00 PM on Sunday. All are welcome! Any questions may be directed to Gerald Fitzgerald at:

29911 Orangelawn  
Livonia, MI 48150  
734-425-4217

## NATIONAL WORKERS CONF.

With the theme, "The Assembly: a Showcase of God's Grace," the National Workers and Elders Conference is planned for Oct. 7-9. Location

this year is Forge Road Bible Chapel, 5040 Forge Road, Perry Hall, MD, northeast of Baltimore. Speakers: Alan Schetelich, George Farber, Joe Pratt, Tom Wilson, Warren Henderson, Steve Hulshizer and Bob Spender. Register at Forge Road Bible Chapel address or contact:

Roger Dunkerton Jr.  
410-248-0896  
2dunks@comcast.net  
Or register online at:  
www.workerselders.org

## THE MAINE THING

A cordial invitation is extended to all to join with the assembly in Westbrook, ME, for their annual Bible Conference at Spring Hill Gospel Hall, Westbrook, MW on Oct. 10, 11,

and 12. Speakers expected are Walter Scott (QC), and Brian Gunning (ON).

Overnight accommodations available upon early request. Please call:

Daniel F. Chick at 207-854-4968

### OAKVILLE BIBLE STUDIES

The Oakville (ON) Bible study series has begun for the fall 2003 and spring 2004 season. This year the general topic is "Egypt to Canaan." All studies will be held at Hopedale Bible Chapel, 342 Sherin Dr., Oakville, ON. Registration at 8:30 AM. Studies commence promptly at 9:00 AM, and finish at noon. Summary notes are provided and tapes are available at a reasonable price.

Dates, speakers, and topics:

- Oct. 18, S. Burnett (ON), Principal Characters
- Nov. 15, W. Yuille (ON), Egypt
- Dec. 13, W. Burnett (ON), Egypt to Sinai
- Jan. 17, J. Compte (ON), The Tabernacle
- Feb. 21, J. B. Nicholson (MI), Sinai
- Mar. 20, R. Amos (NY), Sinai to Kadesh Barnea
- Apr. 17, J. Mikhael (ON), Kadesh Barnea to Jordan

### WOMEN AT THE PARK

A warm invitation is extended to all the ladies to attend the 36th Annual Women's Missionary Conference at Park of the Palms in Keystone Heights, FL, on Friday, Oct. 24 and Saturday, Oct. 25. Speakers expected: Mrs. Anita Clark (Peru, retired), Miss Brook Ford (Democratic Rep. of Congo), and Mrs. Eleanor Johnson (Burundi). For information or reservations, contact Park of the Palms:

352-473-4926

email: <mailto:pop7@earthlink.net>

### FALL TEEN GETAWAY

Camp Iroquoia (NY) is having their annual Fall Teen Getaway Oct. 24, 25 and 26. Many junior and senior high

young folks come, looking forward to seeing old friends, meeting new ones, enjoying bonfires, carmel apples, insightful sharing from the Word, tasty food and a time of quality Christian friendship. For more information, contact:

David Baldwin at 610-942-3459

### THE PREACHER & PREACHING

A special seminar has been scheduled for those who are interested in communicating the Scriptures more effectively. It will be held, Lord willing, on Saturday, Nov. 8, 2003 at Terrill Road Bible Chapel (Fanwood, NJ) from 9:30 AM to 1:30 PM. Speakers expected: Robert Billings (NJ), Gerard DeMatteo (NJ), and Rex Trogdon (NC). Topics include: "The Preacher and His Personal Life," "The Preacher and His Preparation," and "The Preacher and His Presentation." These seminars open to all who are interested in learning principles of accurate exegesis and exposition of the Word. Lunch is included, but registration is required for meal purposes. Contact Mark Kolchin at:

[knowtheword@att.net](mailto:knowtheword@att.net)

### CHANGES

#### Assembly in Clinton, ON

Fellowship Bible Chapel, formerly of Clinton, ON.

Fellowship Bible Chapel  
220 King Street  
Londesborough, ON  
N0M 2H0  
519-523-4513

#### New Director of Prison Ministry

W. G. Murray writes that due to his failing eyesight it has become necessary for him to resign as Director of the Emmaus Prison Bible Studies for Arizona and Utah. Art Lyle, who has been on the staff for almost two years, has agreed to take

over as Director. Art is committed to this ministry and covets our prayers.

### Larry and Dorle Smith

The elders of Hollywood Bible Chapel, on behalf of the believers who gather there, have withdrawn their commendation of Larry Smith in that he is no longer involved in the work that he was commended to in Germany. The assembly continues to commend Dorle Smith and to support her in her several ministries in Germany.

### NEW ASSEMBLY

The August 2003 *Truth & Tidings* reports a new assembly in Fort McMurray, AB:

A new assembly was formed on June 8, with twenty-six believers meeting to remember the Lord. A number of these believers have been in fellowship for several years with the Conner's Hill assembly in Edmonton. They have recently been joined by others and others are being interviewed for fellowship. The new assembly has arranged to meet in a community building, where they will be able to have Sunday School as well as regular gospel meetings.

### AT HOME

#### Jerry Vercruysse

The *Branch Country Reporter*, a southern Michigan newspaper, on July 10 ran a story that included the following: "There was a larger than usual crowd at the Coldwater Bible Chapel on Jefferson Street in Coldwater last Wednesday night for a prayer meeting. The more than 40 were gathered to pray for Chaplain Jerry Vercruysse, who was about to enter a second week in the intensive care unit at Borgess Hospital in Kalamazoo following what was expected to be routine open heart

surgery. But he suffered a stroke during that surgery.”

But the Lord thought it was time to take brother Jerry Home. His kidneys and liver failed and Jerry was caught away Saturday, July 12, around 1:00 PM. It has been a rough road for the 64-year-old believer who has been through 100 surgeries. “We stopped counting at 95,” said his wife Connie. “I believe there have been five more since then.”

Vercruyssen was a long-time chaplain to inmates at the Branch County Jail, going back nearly 30 years.

He was confined to a wheelchair when at age 16 in Lansing, he fell while he and some friends were crawling around on a water tower that was being dismantled at an abandoned factory. His legs had to be removed at the hips.

Not long after, Vercruyssen took the words of a Christian witness to heart, and trusted the Saviour. He later said, “I was a hard person. The Lord had to take away my legs so I could learn to walk by faith.”

Please remember his wife Connie in your prayers.

#### David Coffey

The saints at Olney Street Gospel Hall (PA) mourn the passing of our

dear friend and brother in Christ, Mr. David Coffey. An esteemed elder for many years, David had been converted during a series of stirring gospel meetings conducted by the late Richard Roberts of Toronto, in 1936.

Brother Coffey faithfully served His Saviour in the Philadelphia (PA) area ever since, having been an elder, trustee, and doing countless works “behind the scenes.” David went home to be with the Lord he loved on June 17 after a period of sickness and declining health.

#### GASPÉ VOLUNTEERS?

A Bible teacher recently wrote to us: “I appreciated your article on the Gaspé in the latest *Uplook*. I have just finished a week in the Gaspé; they need so much help both with regard to evangelism and assembly teaching. [Those serving in that area] need help in the form of some mature brethren, possibly retired, and soundly based in assembly teaching, to go and stay in the area with no official capacity other than a desire to help and stabilize things.” Please pray.

#### HYMN BOOKS NEEDED

A correspondent from the Farrand St. Bible Chapel in Thunder Bay, ON, writes on behalf of their assembly:

“We recently tried to order additional hymn books and found them out of print. We are not ready or able to change books at this point. The hymnal is *Praise, Our Songs & Hymns*, compiled by John W Peterson, Edited by Norman Johnson, 1979, published by Zondervan-Singspiration.

Email: wilsonkm@shaw.ca

Farrand St. Bible Chapel  
c/o M. Wilson

2708 Park Row

Thunder Bay, ON P7C 1N5

#### SERVICE OPPORTUNITY

We are asked to pray with the Board of Trustees of Camp Iroquoia as they search for a camp manager. Camp Iroquoia is situated on over 200 acres in the Endless Mountains of Pennsylvania near Hallstead, PA. They are about 20 minutes from Binghamton, NY.

Started by a group of men over 30 years ago with a vision of impacting lives for Christ, the camp continues to do just that, with programs that reach every age group throughout the entire year.

If your own personal vision might include Camp Iroquoia, please call or e-mail:

Mr. Harry Neil at 609-890-0450

hbwlneil@earthlink.net



## Changes at Yonkers (NY) Gospel Mission

*The only rescue mission fully operated by assemblies in NA needs prayer.*

Those involved in the work of the Yonkers Gospel Mission (NY) need our prayer support as they seek the Lord’s guidance regarding the future direction of the ministry. Attacks on a number of fronts—legal, financial, and otherwise—require some vital decisions to be made in the near future.

The mission was started by brethren from the NY area in 1967 and has served hundreds of homeless men with physical, emotional and spiritual help since its inception.

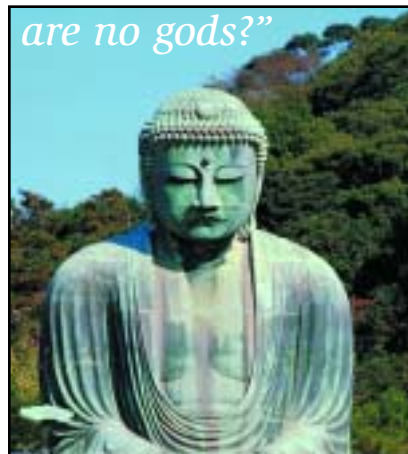
If you would like to contact them to encourage, or give them input, write:  
yonkersmission@cs.com

## Buddha: the No-God god

*“Shall a man make gods unto himself, and they are no gods?”*

So wrote Jeremiah (16:20). He might well have been writing about the strange beliefs of Buddhism. More a philosophy than a religion, it was a reaction born in India against the debilitating effect of worshipping Hinduism's 10,000 gods. Some time in the late sixth or early seventh century, a young and wealthy man named Siddhattha Gautama concluded that even though suffering is inherent in life, it can be overcome by self-enlightenment. The term *Buddha* derives from the Sanskrit word *bodhi*, enlightenment.

Now the highest statue of the Buddha is being erected in Lumbini, his hometown. The 250-foot structure is expected to cost 300-400 million U.S. dollars, and according to Tourism Minister Kuber Sharma, it is intended to spread the message of peace, Buddhism and, he added, to promote tourism. —*Times of India*



### BUSH AND MARRIAGE

Canada may approve of it, but President Bush opposes efforts extending marriage rights to homosexuals. “I believe in the sanctity of marriage. I believe a marriage is between a man and a woman and I think we ought to codify that one way or another,” Bush told reporters at a White House news conference.

“I think it's very important for our society to respect each individual, to welcome those with good hearts—to be a welcoming country. On the other hand, that doesn't mean that somebody like me needs to compromise on issues such as marriage.”

The issue of gay marriage moved to the foreground recently after a U.S. Supreme Court decision in June

struck down state laws banning sodomy and Canada courts began recognizing gay marriages.

In 1996, Congress passed the Defense of Marriage Act. It defines marriage as “a legal union between one man and one woman as husband and wife” and affirms the right of states to not recognize same-sex marriages performed in another state.

### DESPERATE TO HEAR SOMETHING

A recent issue of *U.S. News* reported on the attempts of a couple of California astronomers to hear something from the heavens. No, they aren't listening for God. Instead they have begun to assemble 350 radio dishes in the desert to act as one single radio telescope. Jack Welsh, a UCB prof. and his wife Jill Tarter are listening for messages coming from far-off extra-terrestrial civilizations. As the article says, “While there's not a scintilla of evidence for aliens, the search goes on...” The price is expected to pass \$30 million.

### WHO DO VOODOO?

Voodoo has been declared an official religion by the Haitian government. Haiti's president issued an executive order declaring it “an ancestral religion” and an “essential part of our national identity” reported the Associated Press. Voodoo priests and priestesses now have the legal power to preside over marriages, baptisms and other religious ceremonies. The religion as practiced in Haiti is a merging of African witchcraft with considerable influence from Roman Catholic religious practices. More than 80% of Haitians claim Catholicism as their religious affiliation. —*Word and Way*

# Calvary: The World's Sacrifice

*The greatest drama in history, the setting, the characters, the plot.*

It was the great day of the feast. The capital was crowded. The streets overflowed with Jews and proselytes, gathered from far and near. For days the city had been surging with excitement. The tide of party passion had been rising like a flood. The rulers of the people had fanned into flame the popular excitement; for they were bent on the rejection of the Nazarene. At last they had obtained their desire amidst the plaudits of the populace; a verdict that was no justice at all. For they were determined on His death, and had compassed His conviction, even when He had been pronounced innocent by the Roman Governor. Now at last was come the day of their vindictive revenge.



Close by the public highway to the north was the place chosen where this “troubler of the people” should expiate His supposed crime. It was to be “outside the city walls,” on Golgotha, the place of a skull. By His Father’s own provision, He could not suffer inside the city; for it was ordained that “the bodies of those beasts, whose blood is

brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also...suffered without the gate” (Heb. 13:11-12).

Yet note the sequel, “Let us go forth therefore unto Him without the camp, bearing His reproach.” Many today might refrain from remembering this conclusion of the argument; it is unpalatable and unpopular. Yet we shall never outgrow the reproach of the cross till the glory that shall be revealed when He shall come.

Golgotha then, “without the gate,” was chosen as the world’s high altar. It was a fitting place. Past it ran the king’s highway. The hill itself was commanding. Set against the sky, it was plainly visible to the multitudes on the clustered housetops of Jerusalem.

See then the attendant multitude that burst out of the city gate that fateful morning, and overflowed the road

on its way to the appointed place. There was the central figure of the Saviour, as slowly He bore the cross. Round Him was the escort of the Romans; and round Him, too, the bitter escort of His enemies, the scribes and Pharisees. These, with the multitude, crowded along the road to Calvary.

There now emerges into view one Simon. Not, indeed, that Simon who had promised to follow his Master to the death, for he of the boasting courage had fled. Shivering and ashamed, crouching before the courtyard fire, his heart had failed him. No, this Simon was a stranger to the city, come from across the sea. Little he dreamed of the unexpected honor that awaited him in the crowded capital. “Him they compelled to carry the cross after Jesus.” What a wealth of meaning in a single sentence! What a blessed bond between the Saviour and the Cyrenian! What happy compulsion!

Many a burden the Saviour had borne for His disciples. He had comforted and constrained, He had fed and refreshed, those dozen wayward men who formed His earthly retinue. Yes, for three long years He had borne with them, slow of heart as they were to believe. Yet here, in the last extremity of His earthly pilgrimage, the Sin-bearer of the world on the way to His sacrifice, not only did they fail to die with Him, they even failed a helping hand with the cross He bore. So the high honor that might have been theirs was given to the Cyrenian stranger.

How like today! How many who are bidden to do His service are not ready, not willing. Yet remember, friends in the homelands, with all your knowledge and skill and talents, that, failing you, He still has “other sheep” whom He may choose, and honor, and enrich, when those for whom these honors were designed disdain His service. He still singles out the strangers, the aliens and the outcasts; while the favored ones who many a time have heard His voice and walked His way, yet have scorned His service, these are the passed-by.

We in the foreign field see many a despised and once degraded heathen drawing near to “the place that is called Calvary;” there to fall under the sweet compulsion of the cross, there to be linked by its blessed bond to the Redeemer, and so to spend this little span

of life in His service. That great day will see many a strange reversal in positions. He shall *"put down the mighty from their seats,"* and shall *"exalt them of low degree."* Yet it is not too late to qualify for promotion. Commissions are still being given to the rank and file.

Napoleon said once, with a flash of genius, that every common soldier carried a field marshal's baton in his knapsack. More truly, every recruit from the cross so carries undreamed-of possibilities in his heart. Commissions, and converts, and crowns of glory, all may be his. Yet surpassing all other honors, there is the King's *"Well done!"* and of bringing joy to Him.

And now, as the multitude nears the crest of Calvary, think for a moment of the climax that was at last approaching. God's peculiar people had been set apart that they might be a witness to the nations around, and that they might prepare the way for the coming of the Messiah. But though there were a faithful few who looked for the consolation of Israel, the bulk of the people had left the faith of their fathers, so that when Emmanuel appeared, they knew Him not. Hiding their faces from Him, in place of the welcome of a crown, they rejected Him on a cross.

Now it must be remembered that the cross was the fate of the felon; the death that was the bitterest brand of shame. Indeed, *"Cursed is everyone that hangeth on a tree."* Such a death, devised with the utmost cruelty by the Romans to torture the body and stain the soul of the crucified, was the fate reserved for the beloved Son of God. Yet with ineffable majesty, with regal disregard for the stigma and the stain, God the Almighty changed defeat into victory when He lifted the cross from infamy to fame, from shame to shining glory. In place of being the most ignoble of deaths, it is today the most sacred symbol the world has known. Indeed, the cross is the sign of Christ's unending Kingdom.

Surely this is but a prediction of what He can do for the sinner, of what He can do for you and for me. He alone knows the corruption that attaches to the human heart. We indeed know this in part, but only in part. The Saviour made Himself of no reputation and took upon Himself the death and curse of the cross that He might transfigure it to be the symbol of purity and pardon. Even so He is able to take the vilest sinner, the most feeble believer, and impart new qualities of heart that will cause them to be a convincing testimony to the world of His power to save to the uttermost.

And now the cross was erected, and on it was transfixed the suffering Saviour. No human words are wor-

thy to describe the scene that followed. None but His own.

*"Father, forgive them,"* He cried in agony, as the nails tore deep; *"Father, forgive*

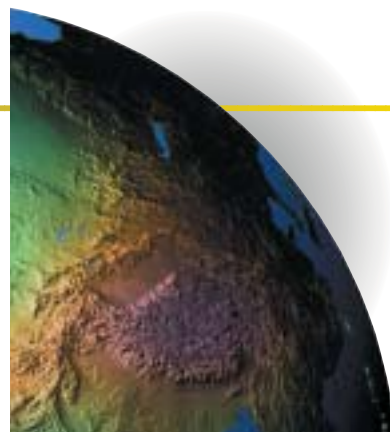
*them; for they know not what they do."* What a wealth of unutterable woe the words betray! Deep calling unto deep, *"all thy waves and thy billows are gone over Me."* None can ever know a tithe of what it cost the Lord's Christ, or of what it meant to the world. Yet even here and now we may know in part, as we become conformed to His image, and as through the fellowship of His sufferings we are *"made conformable unto His death."*

*"These things therefore the soldiers did,"* in unconscious fulfillment of an ancient prophecy (Ps. 22:18). For, that the scripture might be fulfilled, His bodyguard of four, that soon had only His body to guard, *"parted His garments, casting lots for them."* What had He to leave them, this crucified Messiah? No lands, or jewels, riches or estates. Only His frail and broken body, some simple clothes, a seamless robe; and that was all, all that the soldiers got. Truly for our sakes He did become poor! Then, callous of heart, *"sitting down, they watched Him there."* How many millions have done, and do, the same. They make no move. They bend no knee. They give no glory to the Son of God. They sit, and watch, unmoved, until they die and pass away; all unconcerned until too late.

In startling contrast to the soldiers, turn now to the dying thief. As is usual there are two sides to the story: the side of the thief, and the side—the streaming side—of the Crucified.

THE DYING THIEF WAS A MIRACLE OF FAITH. For we cannot but marvel at the sublime daring of this malefactor. *"Lord,"* he cries, *"remember me when Thou comest into Thy Kingdom."* What folly! No! what faith!

Bernard, an ancient writer, addresses the penitent like this: "Whence didst thou know that that same Person that died in thy company, and passed for a malefactor like thyself, how didst thou know that He was thy Lord and Saviour?" And he makes him answer like this: "Oh," says he, "I could discern it by the very testimony of His enemies. Those words which they flung upon Him in reproach, 'He saved others...Himself He



cannot save'; this looks so like a Saviour, to save others by giving up Himself!"

THE DYING SAVIOUR WAS A MIRACLE OF GRACE. Do you sometimes think He is too great a Personage to be occupied with your puny appeal? Here is your answer: He is not "*an high priest which cannot be touched with the feeling of our infirmities.*" Here, too, is His answer: if at any time or place He might have been preoccupied with His pain and passion, it was upon the cross. Bowed down with the world's woe, smitten with the sense of His Father's averted face, distracted with His own distress, even then He must be about His Father's business; even then He yearned for the lost, whom He was even now dying to find. With what deep joy He must have made rejoinder to the penitent. "*Today,*" He says, "*today shalt thou be with Me in Paradise.*"

It was the age of triumphs—the age when conquerors, returning from victory, led their captives in chains behind their chariots. And whom did they so lead? The slaves and the serfs, the debased and debauched? No; but kings and princes, the mighty and the noble. Who then led the triumphal progress of the King of kings? Who headed the long line of captives redeemed and freed, out of every kindred and tongue and people and nation? Who was to be the first trophy bought by the Saviour's triumph? Who but a thief, a malefactor! With what pomp did the Saviour make entry into the heavenlies, with this outcast of earth, who had become an heir to heaven! What mind of man could have imagined such a culmination to the crucifixion? This is none other than the hand of God!

There the Creator hung upon the cross, exposed to the taunts of the tormentors. But the blaze of that brilliant noonday failed to illuminate their blinded hearts. For the chief priests with the elders and the scribes stood and mocked Him in their folly: "*He saved others; Himself He cannot save!*" Thus unwittingly they testified to the profoundest truth; a truth that is the secret of the world's salvation. In the light of history, in the clearer light of faith, we now know that He could save others only because Himself He would not save.

"*Let Him now come down from the cross, and we will believe on Him!*" they challenged. But that was the one thing that the Son of God would not do; for had He come down from the cross, there would be nothing to believe. He must have left behind His best loved name of Jesus, and we must have reversed the order and said: "He hath saved Himself, therefore He cannot save us."

About the sixth hour darkness fell—merciful dark-

ness. Before such suffering even the sun veiled his face. Thus at midday came the midnight of the world's history; surely the darkest hour before the dawn. Before this omen of God's displeasure, the tumult and the shouting died. The silence of fear fell on the beholders. At last through the stillness rang the Saviour's triumphant cry, "*It is finished!*" "*And the earth did quake, and the rocks rent.*"

So, by the grace of God, Christ died that we might live. This is indeed the apex of all epochs, wherein the Jewish Messiah was rejected, the faith of the faithful was redeemed, and the Creator of the world became both its unresisting Victim and its irresistible Victor.

Then out of the quaking fear of the darkness, broke the centurion's hoarse cry of worship: "*Truly this was the Son of God!*"


So "*He bowed His head,*" and "*dismissed His spirit.*" Then the crucifixion gave way to a coronation; for,

"The Head that once was crowned with thorns  
Is crowned with glory now."

Before Him the angels veil their faces. All wreaths of Empire meet upon His brow, even as all knees shall bow before Him, and all tongues shall confess Him.

Meanwhile, from the eminence of the altar inside the temple walls, abandoned and left "*desolate*" by Christ, the smoke from the sacrifice of the sin offering rose slowly and forlorn to heaven. It rose in vain, for even then "*Christ our Passover is sacrificed for us.*" There was no longer need for the blood of bulls and of goats, for the work was complete. The deed was done. God's design was accomplished. The earthly altar was abolished "*For where remission...is, there is no more offering for sin.*"

Then, the veil of the temple was rent from the top to the bottom by the hand of God. Henceforward there was no barrier to His Presence; no need of priest as Mediator; no exclusion of His saints from the holiest. Now we have the right of entry, not as "*the high priest, alone, once every year, not without blood*"; but "*we have boldness to enter into the holiest by the blood of Jesus, by a new and living way...that is to say, His flesh.*" Let us then "*draw near with a true heart, in full assurance of faith.*"

And in heaven they fell down before the Lamb, and "*they sung a new song, saying: Thou art worthy...for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.*" 

# FRUIT FROM THAT BLESSED TREE

*Sweeter than Eden's most delectable offering.*

*"And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 Jn. 4:14).*

Handley Moule writes: "Here is no fortuitous course, but the long-laid plan of God. Behold its procuring cause, magnificent, tender, divine, human, spiritual, historic. It is the beloved Son of the Father; no antagonist power from a region alien to the blessed Law and its Giver. The Law-Giver *is* the Christ-Giver. He has "set Him forth" (Rom. 3:25), He has provided in Him an expiation which does not persuade Him to have mercy...but liberates His love along the line of a wonderfully satisfied holiness."

**I have no hesitation in saying the Atonement is not only the greatest fact of Christianity, it is Christianity. It is the supplier of human need, the answerer of human questions, the minister to human ills, the joy of human sorrows, the remover of human guilt, and the securer of divine glory.**

—F. E. Marsh

***Blest cross! Blest sepulcher! Blest rather be  
The Man that there was put to shame for me.***

—the words of Bunyan's "Pilgrim" at the cross

*Marred more than any man's, yet there's no place  
In this wide universe but gains new grace,  
Richer and fuller, from that marred face.*

—Charles Fox



**A preacher once said: "I preached philosophy and men applauded; I preached Christ and men repented."**

—A. P. Gibbs

*O how unlike the complex works of man  
Heaven's easy, artless, unencumbered plan!  
No meretricious graces to beguile,  
No clustering ornaments to clog the pile;  
From ostentation, as from weakness, free,  
It stands, like the cerulean arch we see,  
Majestic in its own simplicity.  
Inscribed above the portal from afar,  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul-quickenng words, "Believe and live."  
Too many, shocked at what should charm them most,  
Despise the plain direction and are lost."*

—William Cowper

Sophie, a converted scrub woman who said she was called to scrub and preach, has her story told in the book, *Sophie's Sermons*. She was made fun of by someone who said she was seen talking about Christ in front of a cigar store to a wooden Indian.

Sophie replied, "Maybe I did; my eyesight isn't so good anymore. But talking to a wooden Indian about Christ is not as bad as being a wooden Christian and never witnessing to anyone about the Saviour!"

—Notes, Quotes and Anecdotes

# The Story Behind the Story

*A closer look at some key events the day Christ died.*

It has been said that “God moves behind the scenes—and moves the scenes that He is behind.” How true this is! Man may think that he is an independent agent in this world, but behind all his machinations is the sovereign Architect of the universe who “*worketh all things after the counsel of His own will*” (Eph. 1:11). He rules and overrules in the kingdoms of earth, whether sinful man acknowledges His presence or not.

At no time in history was this more evident than at the cross. There we witness a vicious humanity surrounding the infinitely holy One. Though He was harmless, undefiled and separate from sinners, they collectively called for His execution. But God used the wrath of man to praise Him (Ps. 76:10), overruling the shameful events of Calvary to provide the way of salvation for the very ones who put Him there. It is a clear example of God accomplishing His eternal purpose while the devil and sinful man were at work attempting to counter that purpose. But God, who always has the final word, used the hatred of man to His glory.

There is often more than meets the eye in the unfolding of great events. This was certainly the case at the cross. To unregenerate man, it might have appeared that the crucifixion was simply the tragic outcome of a good man dying for what he believed was right. But to those who have come to know Him by faith, it is much different. Among other things, it presents a loving Father offering up the Son of His love as a ransom for sin so that a marred creation may become a new creation, the children of wrath might become the children of God, and the spiritually bankrupt become heirs of the kingdom, delivered from the power of darkness and translated in the kingdom of His dear Son (Col. 1:13).

What deeper significance can we discover to some of these events that occurred at the cross—things made known to those who gaze more intently with the eye of faith upon that scene?

## **The Plan of Salvation Wonderfully Completed**

When the Lord Jesus uttered the triumphant words, “*It is finished!*” as He yielded up His spirit, He declared that God’s work in providing salvation was forever done. This was a divine declaration that the redemptive price for mankind had been accomplished,

making the way possible for man’s reconciliation to God. He completed the work He said He would do when He declared to His disciples: “*My meat is to do the will of Him that sent Me, and to finish His work*” (Jn. 4:34). It was the conclusion of a three-and-a-half year journey that began in the Galilee and terminated triumphantly outside Jerusalem on a Roman gibbet.

Even though God had “*rested*” after the work of creation, His statement to the Jews—“*My Father worketh hitherto, and I work*” (Jn. 5:17)—showed that He had resumed with the Father the “*work*” to restore man after sin was introduced into the human race through Adam and Eve. It was the fulfillment of many prophecies, including Isaiah’s, who spoke of Him who “*would not fail nor be discouraged*” though He gave His “*back to the smiters*” and His “*cheeks to them that plucked off the hair*” (Isa. 42:50). Instead He set His face steadfastly to go to Jerusalem and was neither deterred nor distracted from the purpose of finishing transgression and to make an end of sins (Dan. 9:24).

His death at Calvary was the great sacrifice for sins forever (Heb. 10:12). And as the blood flowed from His side, the Kinsman-Redeemer showed that He not only had paid the price to redeem fallen humanity, but was paving the way for a future time when He would demonstrate that He as heir was worthy to open the title deed of the earth and claim His property (Rev. 4–5).

## **The Ploy of the Devil Wholly Defeated**

At the same time that God’s Son was suffering for the sins of the world—even those who put Him there—there was a satanic solicitation to come down from the cross through those who gathered around the Saviour. Their cruel mockings and derisive jeers were the



devil's tactics to persuade the Lord to act independently of the Father and to interrupt the plan of salvation.

The devil had tried on numerous occasions to sidetrack the Lord in His earthly ministry, but each time he was unsuccessful. Early in the Lord's ministry, the devil tempted Him to jump from the pinnacle of the temple to demonstrate to the people that He indeed was the Messiah with angels at His beck and call—a clever but unsuccessful ploy to bypass the cross.

Later, the Lord was encouraged by the fickle crowd to present Himself as the people's choice and to throw off the yoke of Roman rule. Intended to be an alluring temptation, it was contrary to the plan of salvation.

In many ways, the words of Nehemiah prefigure the events at Calvary when, after being enticed by his enemies to leave the work of building the walls of Jerusalem, Nehemiah replied: *"I am doing a great work, so that I cannot come down. Why should I leave it and come down unto you?"* (Neh. 6:3).

Our Lord's refusal was a crushing blow to the serpent's head, prophesied in Eden at the dawn of human history (Gen. 3:15). With this as a backdrop, the words *"He endured the cross, despising the shame"* take on a richer, deeper meaning and remind us that more was happening at the cross than we first realize.

### **A Place of Refuge Instantly Created**

Another event occurring "behind the scenes" at Calvary was the establishment of a new City of Refuge. In the OT, cities of refuge were strategically located to protect the "manslayer" from an enraged relative of a person that he had accidentally killed. Three were established on the east side of the Jordan by Moses (Num. 35) and three on the west side of the Jordan by Joshua (Josh. 20) for a total of six cities in all. As long as the manslayer fled to one of these cities before the "avenger of blood" exacted vengeance (and as long as it was proven that the killer's actions were not deliberate), the manslayer would enjoy the protection that these cities afforded.

When the Lord Jesus cried out: *"Father, forgive them, they know not what they do,"* He was saying in effect: "Father, open the gate to a new City of Refuge for all who would come in without delay who sense their need of protection from the judgment that their sins deserve." As the seventh City of Refuge, His is the final one and the only one now that really matters.

Similar to the OT cities of refuge, the way has been prepared (Deut. 19:4) but in contrast, He is much clos-


er than any of those cities since salvation is as near as faith in Him. When Peter said to nation of Israel, *"I [know] that through ignorance ye did it, as did also your rulers"* (Acts 3:17), he was acknowledging their ignorance in crucifying the Lord and in essence equating that ignorance with the "unintentional" killing of the Son of God whose Father had every right to exact His vengeance. Likewise, when Paul said to the Corinthians that if *"the princes of this world knew, they would not have crucified the Lord of glory"* (1 Cor. 2:8) he too attributed their actions to ignorance, thus showing their qualification to enter this new City of Refuge—Christ Himself. As well, he personally expressed gratitude that he was shown mercy for his persecution of Christians because they were done *"ignorantly in unbelief"* (1 Tim. 1:13)

### **The Promise of Life Clearly Repeated**

When the Lord spoke to the repentant thief in the presence of all the people, He showed that the offer of eternal life through faith in Him was being clearly repeated—a message He preached wherever He went.

This thief demonstrated that salvation is through faith alone and that it was available despite a previous record of guilt and shame. Although this thief had reviled the Lord with the other thief at first (Mt. 27:44), he repented and turned in faith to the Saviour, no doubt a dramatic and heartening scene to the onlookers standing at the foot of the cross.

It could have been an additional factor that moved the centurion's heart to proclaim: *"Certainly, this was a righteous Man!"* And to the crowd at Calvary, representative of humanity through the ages, the promise of life in Christ Jesus was repeated and heralded by example. Heaven was obviously available to the vilest of sinners who simply believed. The ones who angrily said: *"His blood be on us, and on our children"* would soon hear repeated this same promise of life from the lips of the Apostle Peter: *"For the promise is unto you, and to your children, and to all that are afar off..."* (Acts 2:39). His blood was just what they needed!

Doubtless, there are many more things that occurred at the cross than we may think. But to the careful student of Scripture, we have the promise that some of the secret things (which belong to God) will be made known to those who fear Him (Ps. 25:14) May the Lord grant us, by studying His Word, that we, like the Emmaus disciples, will have our eyes opened, and so grow in our love and appreciation for Him. 

# What Happened at the Cross?

*Eight amazing things that were accomplished at Calvary.*

**1. It was the fulfillment of a multitude of specific prophecies:** *“These things were done, that the scripture should be fulfilled”* (Jn. 19:36). The number of prophecies, time period between prophecy and fulfillment, improbability of them happening in the natural course of events, and the specificity of the details gives the lie to the idea that the cross was a surprise to Jesus, caused by His own missteps, and turned to advantage by His followers after the fact.

Here is a sampling: betrayed by an acquaintance (Ps. 41:9 with Mt. 26:47-50); sold for 30 pieces of silver (Zech. 11:13 with Mt. 26:14-16); His disciples would abandon Him in the crisis (Zech. 13:7 with Mt. 26:31); He went voluntarily (Ps. 40:6-8 with Jn. 12:27-33); would not speak in His own defense (Isa. 53:7 with Mt. 27:13-14); dishonored and shamed (Ps. 69:19 with Mk. 15:16-20); smitten, spit on, visage marred (Isa. 50:6; 52:14 with Mk. 14:27); hands and feet pierced, wounded (Micah 5:1; Isa. 53:5-6 with Mt. 27:35; Mk. 15:22; Jn. 19:16-18); they tore His garment but cast lots for His vesture (Ps. 22:18 with Mt. 27:35; Jn. 19:23-24); died between thieves (Isa. 53:12 with Mk. 15:28); mocked by the crowd (Ps. 22:7-8 with Mt. 27:45); forsaken by God (Ps. 22:1 with Mk. 15:34); given vinegar to drink (Ps. 69:21 with Mt. 27:48); not a bone broken (Ps. 34:20 with Jn. 19:31-36); His side pierced (Zech. 12:10 with Jn. 19:34, 37).

**2. Many types found their Antitype:** to take only a few OT pictures provided by the journey from Egypt to Canaan, He was the Passover Lamb (1 Cor. 5:7), emphasizing His perfection and substitutionary death; our Leader who brought us through *“...not by water only, but by water and blood”* (1 Jn. 5:6), emphasizing victory over all our enemies; the tree cut down at Marah, making life's bitter experiences sweet; the smit-

ten Rock from which we receive the river of the Spirit (1 Cor. 10:4); the bronze serpent (Jn. 3:14), suggesting the truth that Christ was sent *“in the likeness of sinful flesh, and for sin”* (Rom. 8:3); and the manna (Jn. 6:30-51) which God provided to satisfy our souls.

**3. The absolute claims of the law were satisfied:** Jesus said, *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill”* (Mt. 5:17). *“Therefore by the deeds of the law*

*there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God apart from the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe”* (Rom. 3:20-22). *“For Christ is the end of the law for righteousness to everyone that believeth”* (Rom. 10:4). *“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth*

*on a tree”* (Gal. 3:13). *“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”* (Rom. 8:3).

**4. It was the crowning expression of the love, wisdom and power of God revealed:** Of course the love of God was revealed, but especially in the love of Christ. We see His love for the Father that day: *“But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence”* (Jn. 14:31). We see His love for the Church, His beloved Bride: *“...Christ also loved the church, and gave Himself for it”* (Eph. 5:25). And, per-

*continued on page 18*



# GOLGOTHA, SKULL HILL:

## ABRAHAM OFFERS HIS “ONLY BEGOTTEN SON” (HEB. 11:17) AT MORIAH/GOLGOTHA

The Lord asked Abraham to “*take now thy son...into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of*” (Gen. 22:2). In the late 1800s, Edward Robinson, an American archeologist, travelled the route by camel from sunup till dark and barely made it in three days! Obviously Abraham was in a hurry to obey—“*he rose early*” that first morning. When they “*saw the place afar off*” (from n. of Bethlehem, at Ramat Rahel, the hill at Rachel’s tomb), Abraham instructed his men to stay with the animals. The father and son would “*go yonder and worship, and come again*” (22:5). Where was yonder? We know that Abraham had been here before, when he met with Melchizedek who lived in Salem (which occupied the small hill south of the looming height of Moriah). Later, when David occupied the same city, we know he could see the destroying angel in plain view on the south end of the mountain (where Ornan’s threshingfloor was). Abraham would hardly forbid his men from coming and then sacrifice his son in full view of Jerusalem’s inhabitants! He surely would have gone to the north end of the mountain (called today “Gordon’s Calvary”). Was this not the place of which he spoke when he said, “*In the mount of the Lord it shall be seen*” (22:14) and called it “*the Lord will provide*”?



## JOSHUA (THE OT “JESUS”) AND JERUSALEM

When Joshua led the Jews into Canaan, Adonizedek (*lord of righteousness*) was king of Jerusalem (was he a relative of Melchizedek, *king of righteousness*?). He led the southern confederacy against the Israelite forces in the famed battle over Gibeon in the valley of Ajalon (Josh. 10:12). The five kings were defeated, as were their cities, but for some reason the city of Jerusalem remained a Jebusite stronghold right until the days of David. If Joshua had taken the city and its environs, it would have been subdivided and given to families from the tribe of Benjamin (it lies on the border between Benjamin and Judah). Thus David could not have purchased Moriah from a Jew as he could from Ornan the Jebusite (recall Ahab’s vain efforts to buy Naboth’s vineyard, see 1 Ki. 21:3).

## DAVID PAYS THE REDEMPTION PRICE AT MORIAH/GOLGOTHA...AND “MOREOVER”

When David made Jerusalem his capital (after reigning seven-and-a-half years farther south in Hebron), it was a small town encompassing only 8 acres on the “southeastern hill,” now outside the city wall. But it was strategically elevated, surrounded by valleys (Kidron to the east, the King’s Dale to the north, Hinnom to the west and south). Wisely he had placed himself in the Lord’s hands after his sin in numbering the people (2 Sam. 24:14). When he saw the destroying angel on the south end of Moriah (just north of his capital), he pled for mercy and received it. Instructed to offer a sacrifice there, he did more. A Jebusite holdover, Ornan (or Araunah), sold David first “*the threshingfloor*” for 50 shekels of silver (v. 24). On the threshingfloor site, donated by David, Solomon built the temple (2 Chron. 3:1). But then 1 Chronicles 21:25 tells us that David bought the whole “*place*” for 600 shekels of gold. Moriah (as can be seen on the map) is a long mountain slightly curving from due south to the northwest, with three peaks. On the southern peak was built the temple; on the central peak, the Romans built the Antonia fortress (to keep an eye on the temple precinct). The northern peak, severed from the rest of the mountain by a false valley to protect the northern approach to the city in Maccabean times, is the place called Calvary. It was David’s, and later, David’s Son’s.

# CENTER of the UNIVERSE

## TWO PRECEDENT CASES: THE DAUGHTERS OF ZELOPHEHAD

It is evident that the Jews in the wilderness were a litigious people; Moses had to appoint seventy small claims court judges to handle the case load! Yet of all the cases handled, only two are recorded in the Bible—and both have to do with the same petitioners. Recorded in Numbers 26–27 and 36, they tell the story of five brave young women who felt it unfair that they should miss out on an inheritance in the land because their father had died through unbelief in the wilderness. Their fear (unlike the men in Israel) was not about giants in Canaan, but of missing out on the Lord's best! Moses went to the Supreme Court (God) about it, and the Lord said they could have their inheritance. Later, when some of the ladies wanted to get married, they asked if they would lose their land through matrimony. No, said the Lord, as long as they married within their own tribe. Otherwise the tribal territories would become a chaotic patchwork quilt of competing claims. Why are these cases recorded? Is it to show the right of Mary (and her Seed) to David's purchase of Mount Moriah? It is evident that Mary, like Zelophehad's daughters, had no brothers or else her oldest brother, not Joseph, would have stood in for her in Luke's genealogy. So it was that simply by Jewish law, if the law of the Jubilee had been honored, the place where Jesus was crucified would have been His as the sole legal heir of David.



## AT THE PLACE 2000 YEARS BEFORE!

When Abraham was ready to plunge in the knife, whose voice arrested him? *“The angel of the Lord,”* you say, and that is correct (Gen. 22:11). This *“angel”* speaks of *“God”* as a distinct person—*“thou fearest God”* (v. 12), but then immediately says, *“seeing thou hast not withheld thy son, thine only son from Me.”* And even though distinct from God, this heavenly Personage speaks of Himself as *“the Lord”* (vv. 15-16)! I can only conclude that God the Son was at Golgotha 2000 years before He Himself ascended the altar on the same hill, but there would be for Him no arresting voice, no ram in the thicket.

## DAVID'S BLESSING/JECHONIAH'S CURSE

We know that God had promised David that someone from his royal lineage would reign forever as monarch from Jerusalem over a far-flung

universal kingdom. But then came Jechoniah, nineteenth in line from Solomon, who was so wicked that God said none of his seed would ever reign over His people (one more king of Judah reigned, Zedekiah, an uncle). It seemed impossible to both fulfill God's promise to David and uphold the curse on Jechoniah. Matthew's genealogy, Joseph's—and therefore Jesus' legal—line, comes right through Jechoniah, disqualifying Joseph and all his physical sons. Mary's line, recorded in Luke (with Joseph standing in for Mary), comes through David but not Jechoniah. So the virgin conception of Christ was the only answer to the puzzle—legally through Joseph (though not physically) and physically through Mary. Thus the Lord Jesus should have rightfully inherited not only the throne in Jerusalem but the hill of Calvary as well (and some say the inn at Bethlehem—but that's another story!). Thus it was that at Calvary, in a special sense, *“He came unto His own (things, neuter) and His own (people, masculine) received Him not”* (Jn. 1:11).

*continued from page 15*

haps most heartwarming to us, He showed His love for each individual sinner: "...the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). And what of the wisdom and power of God? "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:23-25).


Think of the miracles that occurred that day at Calvary. There were three main ones: i. Darkness at noon (Lk. 23:44-45) as a shroud to hide the solemn scene from men but also prefigured the "blackness of darkness" which will be the part of the Christ rejecter; ii. The rending of the veil in the temple (Mt. 17:51) tells of the access provided through the fact that "It is finished!" (see Heb. 10:20). iii. The miraculous earthquake causing the graves of some believers to open (Mt. 27:52), showing that death was "swallowed up in victory," that creation had a great interest in the cross, and that Calvary had superceded Sinai. Who else would have thought of such a plan? Or could have afforded it? Or would have been willing to do it? (see Rom. 12:32-36). Only the Godhead!

**5. A ransom sufficient to redeem every sinner was made:** It was a price so lavish that by it He became poor and believers become as rich as He now is! "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Mt. 13:44-46). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

**6. The whole human race has been drawn to the cross, either in salvation or condemnation:** The Lord Jesus made these three promises: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him

should not perish, but have eternal life" (Jn. 3:14-15). "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things" (Jn. 8:28). "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me" (Jn. 12:31-32). What do they mean? That the uplifted Man (uplifted by men) is i) the only salvation for humanity, ii) God's own glorious idea, and iii) the death blow to the devil. Hallelujah! What a Saviour!

**7. The massive foundation was laid that would sustain the Church, the Kingdom, and the world to come:** "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19-20). "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste (be let down)" (Isa. 28:16). The death of Christ was designed to restore man's confidence in God, to provide a solid basis for the life of every individual who puts his trust in the Lord.

**8. At the cross, the Lord Jesus became or voluntarily "was made" four remarkable things:** "Jesus... was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. 2:9). "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). "...being in the form of God, [He] thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13-14). 

# When a Sinner Repents

*A brief sketch of this “so great salvation” (Heb. 2:3).*

## The doctrinal view of salvation

The gospel is “so great salvation” because of—

- its Divine Source, for it is “the gospel of God” (Rom. 1:1).
- its Matchless Provision, for it is “the gospel of His Son” (Rom. 1:9).
- its Prophetic Claim (Rom. 1:16), for it is “the gospel of Christ [Messiah]” promised before.
- its Universal Availability, for it is “the gospel of the grace of God” (Acts 20:24) which has “appeared to all men.”
- its Wonderful Results, for it is “the gospel of peace” (Rom. 10:15).
- its Illuminating Revelation, for it is “the glorious gospel” (2 Cor. 4:4) or “the gospel of the glory of the blessed God.”

## What does this gospel include?

1. **Justification:** this is the judicial act of God by which He declares righteous the one who believes on Christ. There are at least two main aspects to this:

- i) remission of the penalty for sin: “Being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:24).
- ii) imputation of righteousness: we are “not only pardoned from past sins, but supplied with a positive righteousness” (Theissen).

2. **Regeneration:** this is the communication of divine life to the believing sinner; being “born from above.”

- i) reconciliation; restored favor with God: the enjoyment of fellowship with the Members of the Trinity based on our being “accepted in the Beloved.”
- ii) sanctification: dramatic life changes that occur through the now indwelling Spirit, the process by which the believer is actually made righteous.

3. **Adoption and Union with Christ:**

- i) Union with Christ: Note three wonderful consequences: eternal security (Jn. 10:28-30); fruitfulness (Jn. 15:5); and the availability of spiritual gifts for the enriching of the Body (Eph. 4:15-16).
- ii) Adoption: son-planning in eternity (Eph. 1:5);



son-making at salvation (Gal. 4:5); son-placing at the “unveiling” (Rom. 8:23).

## The experiential view of salvation

How does a sinner “come to Christ”? There are various descriptions—look and live, repent and believe the gospel, receive Him, etc.—that point to the same basic act on the part

of the sinner, but Paul puts it succinctly: “Testifying both to the Jews, and also to the Greeks, **repentance toward God, and faith toward our Lord Jesus Christ**” (Acts 20:21). What are the elements in conversion?

1. **SAVED BY GRACE** (see Eph. 2:5). This speaks of the unmerited disposition and provision of God toward rebellious creatures.
2. **SAVED BY REPENTING AND BELIEVING** (Mk. 1:15). That is, turning from sin and to God for salvation.
3. **SAVED BY FAITH** (see Lk. 7:50). This is the empty hand outstretched to receive the gift of God; such faith which comes by truly hearing the Word.
4. **SAVED BY HIS BLOOD** (see Rom. 5:9). This is the sacred currency provided: we are “redeemed...by the precious blood of Christ.”
5. **SAVED BY HIS LIFE** (see Rom. 5:10). The ongoing work begun at the moment of salvation and continuing until we are like Christ.
6. **SAVED BY THE NAME** (Acts 4:12). These is only one Saviour; all past, present, and future souls who “call on the name of the LORD”—whether they have specifically heard about the Lord Jesus or not—are saved through Him alone.

## The blessed results that immediately occur

1. **DEATH TO LIFE:** “Verily, verily, I say unto you, He

that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (Jn. 5:24).

2. DISTANCE TO NEARNESS: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

3. BONDAGE TO LIBERTY: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

4. POVERTY TO RICHES: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

5. STRANGER TO CITIZEN: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19).

6. DARKNESS TO LIGHT: "To open their eyes, and to turn

them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18).

7. SINFUL TO RIGHTEOUS: "For He hath made Him to be sin for us, [the One] who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).

8. CONDEMNED TO JUSTIFIED: "As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

9. ENEMY TO FRIEND: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:21).

10. LOST TO FOUND: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Lk. 15:32).

## Four Things Crucified in the Crucifixion of Christ:

**The Old Man.** "Our old man is crucified with Him" (Rom. 6:6). The compound word rendered "crucified with" means to be crucified in company with others, as when the thieves were crucified with Christ. "The old man" which was crucified with Christ is the sum total of our old self life.

When the Gibeonites came to Joshua, they came with "old sacks, old wine skins, old clothes, and old clouted shoes." The whole lot of old rubbish should have been burnt, but they caught Joshua napping. Our Joshua was not caught napping: our old habits formed in sin should no longer dominate us when we see them at Calvary.

**Self Crucified.** "I am crucified with Christ" (Gal. 2:20). Here, again, it is co-crucifixion. If a dead leafstalk is examined, it will be found that the old channel is blocked by a barrier invisible to the naked eye. On last year's leaf the plant has shut the door, condemning it to decay. Soon the stalk loosens, the winds play around it, and it falls away. So the cross of Christ shuts off the life of self, and is a barrier between us and it as we reckon we have died with Him. It is not self-crucifixion, but cruci-

fixion with Christ; not putting ourselves to death, but believing we are put to death in His death.

**The Flesh Crucified.** "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). The flesh denotes the principle of life in man which is alienated from God, incurably and unmendably bad. As the blood of Christ brings us near to God, so this death kills that which caused us to go away from Him. By a choice I bring the Christ who died for me into the situation. Before Him every temptation flees.

**The World Crucified.** "The world is crucified unto Me, and I unto the world" (Gal. 6:14). The world is the man-made system where people are trying to be happy without God—world religion, pleasure, politics and the rest.

To the world, and all that is in it, we are crucified. If you want to see the world as it really is, see what the world did to our Saviour! We read of the debasing wisdom of the world (1 Cor. 1:21), the evil character of the world (Gal. 1:4), the course of the world (Eph. 2:2), the dominating darkness of the world (Eph. 6:12), the opposition of the friendship of the world (Jas. 4:4), the contamination of the pollutions of the world (2 Pet. 2:20), and the false trinity of the things of the world (1 Jn. 2:15). They are to be to us as dead things; then we shall also be as a dead thing to the world. —Selected

## Too Hard for God?

*A missionary classic by Charles R. Marsh*

To ask the question is to answer it—nothing is too hard for God! And yet, as we consider the darkness of Islam and the seeming impossibility of penetrating the Arab culture it engenders, it certainly does seem hard. Yet it was no different 70 years ago when an English couple, Charles and Pearl Marsh, married just two days previously, ventured out into the hinterland of what is now Algeria to bring the gospel of Christ to the Berber people. Their life's service of over 40 years in that hostile land answers a resounding "No" to the title's question.

The Marshes made a regular circuit of hundreds of mountain villages, gradually gaining the respect of these proud people by talking with them, eating with them, providing primitive medical and dental care, and by whatever other means they could. On many occasions they were threatened, forced to leave a village, and nearly murdered on several occasions. Yet the Lord always protected them.

Marsh enumerates many incidents when the Lord provided for his family in miraculous ways, of open doors just when the opposition seemed strongest, and of marvelous conversions of some of the most unlikely people.

In his closing chapter, Marsh recounts a conversation with a young Muslim. After hearing the gospel

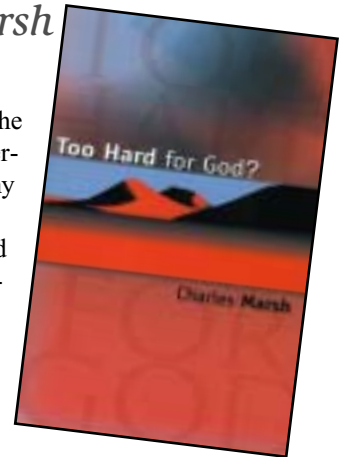
message for the first time, he commented: "What wonderful words! Are there many others who believe this?"

Marsh replied: "Indeed there are, for there are millions in the world who have believed in Jesus Christ."

"Then if you really believe it, why has no one ever been to tell us? No, you Christians do not really believe your message. If you did really believe, you would have come to us before!"

Marsh comments: "This ignorant Muslim youth pinpointed the reason for the non-evangelization of Muslims. Unbelief. The paucity of spiritual results in Muslim work must in large measure be placed at the door of unbelieving [Western] Christians. Muslims are hard. They are too hard, too hard for man, really tough, but they are not too hard for God."

- Publisher: OM Publishing © 2000 (this is a reissue)
- ISBN: 185-078-3624 • Price: \$8.99
- Binding: Paper, 222 pages, many photos



### Some incidents from the lives of Charles Marsh's co-workers in Algeria:

This village [Tabarouth] is situated in the wildest part of the mountains of Kabylia. The rough peasants were ignorant, fanatical Muslims and in the early years, they bitterly opposed the work in every possible way, not only boycotting the meetings but imposing heavy fines on all who went near the mission premises. On one occasion they attempted to burn down the house, which was built partly of wood. They piled straw and wood around it on every side, while the missionaries watched from within, realizing that any attempt to escape would be met by the combined brutal force of the entire Muslim population. They were obviously doomed, and committed themselves to the Lord. But God miraculously intervened and a totally unexpected sub-tropical downpour of rain made it impossible for their tormentors to ignite the straw.

On a later occasion,...a plan was set afoot to kidnap...one of the missionaries...and then to kill him, but the ringleader was suddenly afflicted with a raging toothache and was forced to come and plead for the tooth to be extracted....

Another time, a forest fire threatened to burn down the whole station; the flames devoured the tinder-dry cork-oak trees and rushed on at an alarming rate to engulf all the buildings. It seemed clear that the whole of the buildings were doomed. But Mr. Lamb stood on a stone pillar and cried out confidently, "Our help is in the name of the Lord who made heaven and earth." The wind suddenly changed direction and the property was miraculously saved. —*The Muslim World*, p. 84

# Driving Home the Gospel

*There's more than one way to present the One Way.*

What happens when those traveling down the highways and byways of life have little interest in coming into a church building to hear the gospel? One idea might be to take the gospel to them—out on the highways and byways. That's exactly what the saints from the Tavistock Bible Chapel (in southwestern Ontario) have been doing for more than fifteen years.

Every Sunday night during the summer months, they hold a drive-in gospel meeting just off Highway 59, between Tavistock and Woodstock (see map). Leaflets are passed out in the community and advertisements appear in the weekly paper announcing the event. Drivers pull in and tune in on their radios to 91.7 FM and—in the comfort of their own cars—they hear the Good News that can change the course of their eternal destinations.

Ninety-two year old John Martin, one of the men involved in starting this gospel effort in 1987, has observed that the lost just aren't coming out to the assembly like they used to.

"Years ago, we'd have gospel meetings for weeks on end. We would get lots of people out. Now, it seems there are so many other attractions out there."

Mr. Martin continues, "So, you just have to sit down, scratch your head and pray for some other ways to reach them with the gospel. You try this, that and the other, and I think the drive-in gospel meeting is one thing that is working at the present time."

On average, there are 40 to 50 cars that show up each Sunday night, with about 50% of the people being from the Tavistock assembly. That means the other half may well be heading down the broad highway that leads to destruction (Mt. 7:13). Mr. Martin notes that "these are people who would likely never come to the chapel."

While there haven't been many who have professed



salvation as a result of these efforts, that coming Day will surely yield many glad surprises. "When we did drive-in gospel meetings out near the Wallenstein assembly (in the late 1940's)," says Mr. Martin, "we didn't find out until years later that several people were saved as a result of those efforts."

So, as the folks pull out of the parking lot, the Spirit is still busy at work. He's either driving home the gospel *in* them or, at least, driving it home *with* them. And in time, God will look after the results.

# The Cross in the Believer's Life

*What does it mean in our daily experience?*

## 1. The role of the cross in devotedness:

There is a drawing and compelling power in the lavish gift of Christ's life that stirs thinking believers to "follow the Lamb" wherever He leads. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:12-14). The logic leads us to only one conclusion: "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. 5:15).

## The role of the cross in personal holiness and victory over sin:

As surely as Christ dealt with the penalty of sin, so in His death He is the answer to its raging influence and the conspiracy between my flesh within and the world system around me: "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...But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 2:20; 6:14). So whatever the present struggle in my life, the intended outcome is obvious: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

## The role of the cross in character development:

Coming by faith to the cross is a crisis that becomes a process: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ" (Heb. 13:20-21).



## 2. The role of the cross in confession:

Better to spend time at the cross in adoration than confession, but when we need cleansing, the Lord is standing by. It is not a fresh application of the blood but a fresh appreciation of the blood that we need. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"

(1 Jn. 1:7-9). Paul would encourage to be proactive; don't wait until you fall down—get down at the foot of the cross. You cannot have resurrection life without first identifying with His death for us: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10-11).

## The role of the cross in worship:

Religionists would have a crossless Christ or a Christless cross. The rest of the world would just like to forget Christ and the cross. But we are here behind enemy lines to raise the blood-red banner of the cross: "For as often as ye eat this bread, and drink this cup, ye do show [declare] the Lord's death till He come" (1 Cor. 11:26). Heaven agrees! "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

## The role of the cross in prayer:


The cross tells out the generosity of the heart of the One we approach in supplication: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also

*freely give us all things?”* (Rom. 8:32). But the cross also provides wonderful accessibility: *“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water”* (Heb. 10:19-22).

**The role of the cross in evangelism:** What other gospel is there worth preaching? None! What other belief offers a Saviour? None! Who else but Christ can save to the uttermost? None! *“We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God”* (1 Cor. 1:23-24). God help us to tell our world about the once crucified but now resurrected and exalted Christ—nothing less, nothing more, nothing else: *“...[We] preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect”* (1 Cor. 1:17).

**The role of the cross in personal relationships:** The Lord could not have put it in any stronger terms, could He! *“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you...Husbands, love your wives, even as Christ also loved the church, and gave Himself for it”* (Eph. 4:32; 5:25). He provides both the pattern to follow and the motive to do it. *“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye”* (Col. 3:13). Do we need peace among us? He is the blessed Peacemaker. *“For I determined not to know any thing among you, save Jesus Christ, and Him crucified”* (1 Cor. 2:2). See also Eph. 2:13-16.

**The role of the cross in enduring and suffering:** Feel like you’re going under? What a load He bore! Feel like you can’t go on? What a race He has run! *“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God”* (Heb. 12:1-2). The writer will go on to say: *“Ye have not yet resisted unto blood”* (v. 4). But He did! If you look to Him, you can’t look down any more. You will have to look into heaven, because that is where He is.

**The role of the cross in stewardship and good works:** Titus, writes Paul, that was the point! To cure us of self-willed works for our own ends and captivate us with doing good works: *“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works”* (Titus 2:14). It is impossible to be stingy with our giving if we visit the cross first and ask the Lord how much we should give. How much did He give? *“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver...Thanks be unto God for His unspeakable gift”* (2 Cor. 9:7, 15). But it is not just example; it is enabling that He provides: *“How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”* (Heb. 9:14). 

So living, dying, let me bring  
My strength, my solace from this spring,  
That He who lives to be my King  
Once died to be my Saviour. —Dora Greenwell

*Welcome, welcome cross of Christ—if Christ be with it!*

Samuel Rutherford (c. 1600-1661), Scottish preacher and martyr for the cause of Christ

# “It is Finished”

*Where is the Crucified now?*

The amazing character of Christ’s decisive achievement at Calvary is indicated in Scripture, particularly in the Epistle to the Hebrews, by the various ways in which we are told that (as soon as by His obedience through suffering unto death he was “*made perfect*,” (Heb. 2:9-10, see vv. 7-9) He was immediately hailed and acclaimed by God. There are three relevant passages.

*“Sit Thou on My right hand till I make Thine enemies the footstool of Thy feet”* (Heb. 1:13, from Ps. 110:1).

First, Jesus was hailed as the victor, who had done all that God required, and who was worthy to be rewarded. So, without being given more to do in heaven to complete His work, He was told by God Himself at once to occupy the seat of supreme power in the universe at God’s right hand, and God Himself promised to see that all His enemies were brought into subjection to His Lordship.

The same truth is as emphatically indicated by Paul who says, “*Wherefore*,” that is, because of Christ’s earthly obedience unto the death of the cross, “*God highly exalted Him, and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*” (Phil. 2:9-11). Paul also says, when God displayed the strength of His might in raising

Christ from the dead not that He exalted Him to heaven to continue and complete His atoning work, but that He “*made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come, and He put all things in subjection under His feet*” (Eph. 1:19-22).

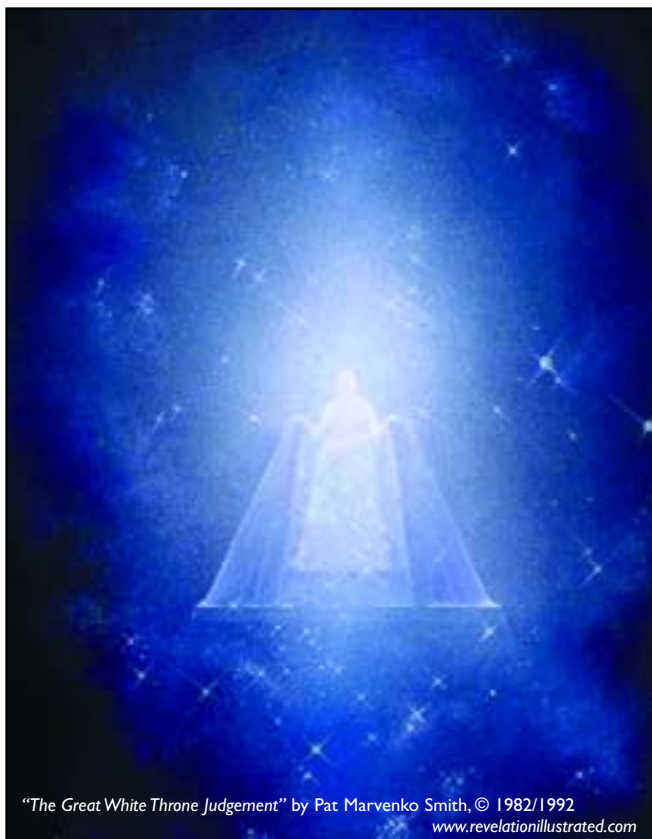
*“Thou art a priest for ever after the order of Melchizedek”* (Heb. 5:6, 10, from Ps. 110:4).

Second, in contrast to the ineffective Levitical priests, whose incessant offerings could never take away sin, as soon as Jesus had fulfilled the purpose of the incarnation, and had done the will of God on earth by offering His human body in sacrifice, He was hailed by God as the only true effective priest, who like Melchizedek, the scriptural figure of the true, would be able to occupy the throne for ever, and

henceforth give gifts of royal bounty to all who sought His priestly aid.

He was, says the writer to the Hebrews, so “*named*” or addressed by God as “*a high priest after the order of Melchizedek*” as soon as—through His earthly suffering—He had been “*made perfect*” and thus had become able to save men eternally (Heb. 5:7-10).

Again, the same writer says that it is because Jesus has successfully *entered* the sanctuary that He has clearly become a high priest for ever after the order of



Melchizedek (6:20). It was, therefore, by the propitiatory work which Jesus finished on the cross that He thus fulfilled His calling as the one true, heavenly and eternal high priest, and entered at once into its royal consummation.


*“Thou art My Son, this day have I begotten Thee”* (Heb. 1:5; 5:5, from Ps. 2:7; see Acts 13:33).

Third, Jesus, brought up from the dead, was immediately hailed as the Son to whom in His humanity God had given resurrection glory as the firstborn from the dead (see 1 Cor. 15:20; Col. 1:18; Rev. 1:5), the firstborn, that is, of the new creation, the redeemed community for whom He died, whose similar resurrection was thereby assured. For it was God’s foreordained purpose that the Son should not only Himself as man be begotten again from the dead, but also that He should be the firstborn among many brethren (Rom. 8:29; cf. Heb. 2:12). His resurrection was the proof and the seal that He could and would raise or build a Church, and that the gates of Hades or Death were no longer able to prevail against it or prevent it (Mt. 16:18).

The same prospect of perfection for all the people of the new eternal covenant inaugurated by Christ’s death is regarded by the writer to the Hebrews as assured by

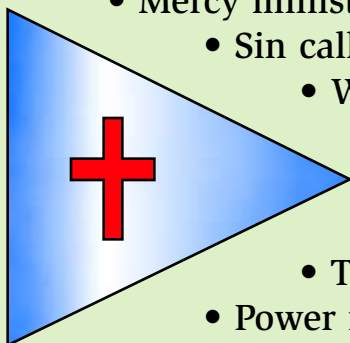
the fact that God has brought again from the dead *“our Lord Jesus,”* as the head of His people, *“the great shepherd of the sheep”* (Heb. 13:20-21). Here, in one of the closing prayers of this epistle, there is no place given to any suggestion that further propitiatory work in heaven is necessary to win our full salvation. The exalted Jesus is obviously already and forever able to save to the uttermost all who come unto God by Him (Heb. 7:25).

The additional wonder is that such coming by us into God’s presence is now possible simply and solely on the ground of Christ’s finished work. For, when He entered God’s presence by the road of suffering, He did so in our interest as our *“fileleader”* (Heb. 2:10, *“author”*) or *“forerunner”* (Heb. 6:20). This is the outstanding achievement of His priesthood.

His success was of such a kind that we now have, inaugurated for us by His death, a new and living way into the inmost sanctuary (Heb. 10:18-22). Because our Great High Priest has passed through the heavens, we are invited to come, and to come without misgivings in outspoken confidence, to what we shall now find to be a throne of grace, and when we come we find enthroned there the living and glorified Christ, *“Jesus, the Son of God,”* waiting and able to function as our great high priest by ministering directly and sympathetically to our need, or speaking to God on our behalf (Heb. 4:14-16; 7:25). 

## THE NECESSITY OF CHRIST’S DEATH

- Justice demanded it (Ezek. 18:4-9)
  - Mercy ministers because of it (Lk. 24:46-47)
  - Sin called for it (Rom. 4:25)
    - Wrath is met by it (Rom. 5:9)
      - Holiness is upheld by it (Rom. 3:26)
        - Law required it (Gal. 3:13)
      - Wisdom is displayed by it (1 Cor. 1:24)
    - The Scriptures are fulfilled through it (Rom. 1:2)
  - Power is released by it (1 Cor. 1:24)
  - The sinner perishes without it (Acts 4:12)
- God is glorified by it (Eph. 5:2)



# Calvary's "Non-Events"

*Some things that DID NOT happen at Calvary.*

The theme for this issue of the magazine is "What Happened at Calvary" and of course tremendous things did happen there on that day. However, it is also interesting to note that there were things which did *not* happen. These, just as the others, were under the supreme control and guidance of God. Let us discover some of them.

## NO FAULT WAS FOUND

Looking for faults in the person of the Lord Jesus Christ is like looking for an invisible needle in a haystack—a waste of time! I have never met anyone who even looked for such a needle, never mind find one, and doubt I ever will. No fault existed in Him, yet that did not stop men from searching. The Jews generally, the scribes and Pharisees particularly, and Pilate individually all sought vainly for a fault. Finally, Pilate announced, "*I find no fault in this man.*" Pilate was a skilled interrogator of men and he really did his best to come up with something—anything—but he could not, and it is one of the few things to his credit that he testified as he did. That has not stopped many others from continuing to try. Some are even obsessed by it, yet all are frustrated because no fault exists.

The search for faults would be much more fruitful if Pilate, the malefactors, the Jews, the Romans, even the disciples were put under the microscope, but it is hopeless to persist in the effort to find fault in the Lord's Christ. We, as believers, rejoice in this fact that God's Son is demonstrated to be perfect in every respect. He is God indeed. Should any fault ever be found, our salvation would be in jeopardy. None was, nor ever will be—glory to God! It did not happen.

## THE TITLE THAT WAS NOT CHANGED

A man due to be crucified was normally led to the place of execution carrying his own cross, and upon it,

or upon him, hung a title announcing his crime. The title that Pilate wrote for the Lord Jesus Christ was, "*This is Jesus of Nazareth, the King of the Jews.*" To

this the Jewish leaders objected vehemently. They were outraged that Pilate had outwitted them and by so writing had deliberately insulted the Jewish nation. Having been successful in getting Pilate to change his mind regarding decisions taken during the trial, they resolved to try again—and they did. They insisted that the title be changed, minimally as far as words were concerned, but hugely as far as truth was concerned, to read, "*He said He was King of the Jews.*" But Pilate had had enough! He categorically refused to do so. The title stood and would not be changed. Of course it was correct. He is King of the Jews; He was born such and He died such, and one day He will demonstrate that



He is King of kings and Lord of lords. Attempts to change this were doomed to failure. God would not allow it. "*Change the title,*" they cried, but it didn't happen.

## THE TUNIC THAT COULD NOT BE TORN

Some say that the seamless tunic worn by the Lord Jesus Christ had been made for Him by Mary, His earthly mother. Whether or not this is so, it is certain that He wore one on that fateful day. It was general practice, after a crucified victim died, for all his belongings to be distributed among the soldiers or bystanders. On this occasion the same arrangement was being followed even while the Lord was yet alive. Having shared out His other clothing, there remained one piece—the tunic. "*Let us not rend it,*" said the soldiers, and they proceeded to raffle it among themselves. Thus, it was not torn into four pieces. Indeed, it could not be torn. The Old Testament scriptures had

predicted, *“they parted My garments among them and for My vesture did they cast lots.”* Whatever else happened that day this rending could not. God forbid it. The soldiers really had no option—the scripture must be fulfilled. It did not happen.

### THE SUN THAT DID NOT SHINE

The Lord Jesus was crucified around 9 AM in the morning but from noon until 3 PM, when the sun was normally at its brightest, on this day the sun did not shine at all. As a result there was a great darkness during which dread time *“God made to meet upon Him the iniquity of us all.”* When the wickedness of men peaked in rebellion against Christ, the sun refused to shine. This had never happened before. It was not just that it became cloudy and light dimmed. The sun was covered and all light failed. Yet men then, and still today, treat this dreadful spectacle highlighting the viciousness of mankind as simply an error of judgment on the day. Another time, another place, they say, and it would not have happened. This is a lie. Even today it would happen. The heart of man is *“deceitful above all things, and desperately wicked,”* and still is. The sun which should have been at its zenith did not shine at all for three hours at Calvary. It did not happen.

### THE LEGS THAT WERE NOT BROKEN

The Romans favored crucifixion as a means of punishment because by this method they had control over the time of death. They could decide to leave the victim hanging on the cross for days until he slowly and inexorably died, or if they wished to hasten death they broke his legs so that he could not use them to lift himself up to breathe.

On this occasion the fanatical Jews demanded Pilate that the legs of all three should be broken. Pilate agreed, soldiers were briefed for the grisly task, and the legs of both thieves were broken. But, coming to Jesus, they saw that He was already dead and so they did not break His legs. For over thirty-three years in their attempts to kill Him they were too early (His hour had not yet come); now, praise God, they were too late! We well know that He had said earlier, *“No man taketh My life from Me.”* He died willingly, and of Himself laid down His life in His own good time.

Again, the scriptures had predicted that *“a bone of Him shall not be broken.”* None was. It could not be so. The legs of the thieves were broken and thus they died at Rome’s bidding. In spite of the orders to the soldiers,

God over-ruled and His legs were not broken.


### THE BURIAL THAT DID NOT HAPPEN

It was planned that the Lord would be buried in a common grave. This would mean that with His belongings already scattered and with no marked grave, all trace of His life would have disappeared. Such an arrangement would suit many who reject Him. But like so many other of men’s plans, this did not happen either. At the last minute, with only very limited time remaining before the onset of the Sabbath, help arrived from a most unlikely source—a member of the Sanhedrin. Joseph of Arimathea, with help from others, took Him down from the cross. Likely as He had been hammered on, so now He would need to be hammered off. Wrapping the body in linen cloths, they hastily buried Him in a tomb Joseph had recently prepared for himself. Again, Old Testament scripture predicted such an event and, while the plan was that He should be interred with the wicked, He was actually *“with the rich in His death.”* The plan of His enemies for the burial simply did not happen. Heaven had other plans—and so it was.

### THE TOMB THAT WAS NOT SECURE

Joseph’s tomb had everything to provide top security. It was hewn out of a piece of solid rock, thus having only one entrance and exit. That was barred by a great stone moved to its mouth and perhaps needing quite a number of men to maneuver it. In turn this was sealed with the official seal of Caesar and four groups of four soldiers took turn to stand guard outside it twenty-four hours a day. The instruction given by Pilate: *“Make it as sure as you can,”* and that certainly was effected. But, on the morning of the third day—in spite of the stone, the seal and the soldiers—He rose from the dead, and exited the tomb, leaving all the security still in place! Later, an angel from heaven moved the stone away to demonstrate that He had indeed risen from the dead; it truly was an “out-resurrection.” The tomb was supposed to be secure but it did not happen.

The lesson from all this is that while many important things did happen at Calvary, others—mainly the plans of men—did not happen because an authority greater than the Sanhedrin or Rome was in control.

God is still in control today, and no one and nothing can move successfully against the Lord’s people contrary to His will, not even the gates of hell. We are safe with Him. 

# The Atonement

*An excerpt from one of the greatest English poems on the cross.*

“Christ loved the Church,” and in His love  
Did for her die, that she above  
Might be the partner of His throne.  
But she is not the fruit alone  
That from the “Corn of Wheat” doth grow,  
Which He on Calvary did sow.  
Think of the souls before the flood  
Who trusted in the Living God—  
Of Abram and the saints of old  
Who died in faith, as we are told—  
Of Israel’s thousands who foresaw  
The End of all their shadowing law—  
Of nations, tribes, and kindreds who  
Have lived and died and never knew  
Of Revelation’s glorious light,  
With whom the Judge shall do the right.  
And death takes half our race away  
In infancy and childhood’s day;  
These, through th’ Atoning work, are His  
Who said, “Of such the kingdom is.”  
Then let our minds reach on before,  
Till times of tribulation sore  
Shall overtake the sons of men,  
And see the grace of God e’en then  
In sealing thousands as His own;  
Then, turn with John to yonder throne—  
See gathered there from every land  
That countless, white-robed, praising band,  
Who, in the Tribulation great,  
For God and Truth their lives did hate.  
Then think of the millennial bliss,  
When Christ shall reign in righteousness;  
A thousand years of peace sublime  
Shall be enjoyed in every clime,  
When, on the merits of His blood  
He shall the whole creation flood  
With waves of blessing, rich and free,  
For He shall reign from sea to sea;  
And then, as now, for every breath  
All shall be debtors to His death.

When heaven and earth have passed away,  
And all is one eternal day—



When gathered is that myriad throng,  
Who through the cross to Christ belong,  
From Adam to the latest one  
Who’ll trust the work that He hath done,  
“The travail of His soul” He’ll see,  
And satisfied His heart shall be.

The cherubim of dreadful ire,  
The seraphim of Mercy’s fire,  
All angels, the Archangel too,  
Shall reap eternal blessing through  
The death of Christ. For while therein  
They see God’s estimate of sin  
And fear, they also there can see  
His love revealed beyond degree;  
Which firmer confidence inspires,  
And tunes all heaven’s unceasing lyres,  
In loftier strains than e’er before,  
To swell His praise for evermore.

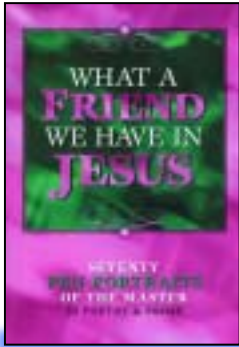
The Father who receives the lost,  
The Son who paid in blood the cost,  
The Holy Spirit of all grace,  
Who leads us to our resting-place—  
The great eternal, triune God,  
The Source from whom Life’s river flowed,  
The Goal to which its course doth tend—  
Beginner of all things and End,  
Finds in th’ Atonement such a rest  
As seraph tongues have ne’er expressed.  
God’s perfect bliss shall ever be  
Around His shining throne to see  
That countless ransomed company—  
Sinless to all eternity.  
To all creation—land and sea—  
Each blade of grass, each flower and tree,  
To fish and reptile, fowl and beast,

And to mankind (deserving least)  
Each dawning day fresh blessing brings  
On aye-enduring Mercy’s wings;  
And every drop of dew and rain,  
And ray of light and sheaf of grain,  
And universal blessing giv’n  
To guilty man by gracious Heaven,  
And all the pleasant things of earth,  
Proclaim the great Atonement’s worth.

But for th’ Atonement who can tell  
Why earth is favored more than hell—  
Why fallen man such good receives,  
While fallen angels nought relieves?  
These blood-bought blessings are no more  
Than earnest of what lies before.  
Creation now sin’s bondage owns,  
But, hopeful for redemption, groans,  
And waits the time of joy and peace,  
When sin and sorrow all shall cease.  
To earth O what a joyful day!  
The long-felt curse shall flee away,  
And all creation, free, shall raise  
One universal shout of praise.

If, at the judgment, it were seen  
That all are saved who could have been—  
That, to the lost, God’s offered Lamb  
Was but a mockery and sham,  
Which they were blinded to refuse,  
His scant provision to excuse,  
‘Twould lighten up hell’s gloomy plains  
And turn to pleasure all its pains;  
And those who into it were driven  
Would not desire a place in heav’n,  
While even there the favored few  
Their pre-determined choice would rue.  
But like the cloud, to Israel light,  
And to th’ Egyptians worse than night,  
The cross shall ever stand between  
The upper and the nether scene;  
The light of where the ransom’d dwell—  
The deepest, darkest shade of hell.

# The Friend & Saviour of Sinners



## What a Friend We Have in Jesus

B-1925

*A Compilation of Various Writings & Poems*

The secret of true vibrant Christianity is not found in gimmicks, rules or formulas. It is found in a Person. I am not changed by knowing what my problems are. The blind and lame in Jesus' day knew their problems only too well. The answer was found in looking to Him. And so it is with us today. As we behold the glory of the Lord we are changed into His image "from glory to glory." Selected heart-warming essays and poetry on the Person and work of the Lord Jesus from well-known Christian authors, including:

- H. A. IRONSIDE
- T. H. DARLOW
- W. M. CLOW
- F. R. HAVERGAL
- C. H. MACKINTOSH
- G. TER STEEGEN
- D. L. MOODY
- JOHN MACBEATH
- ISAAC WATTS
- ANNE ROSS COUSIN
- FANNY CROSBY
- G. C. MORGAN

176 pgs. Paper

RETAIL \$12.99 US \$19.99 CDN

SALE **\$10.88 US \$16.88 CDN**

## Four Views of Christ



Andrew Jukes

X-9536

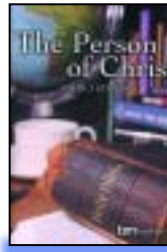
This careful examination of the four Gospels blends many seeming discrepancies to form a harmony of instruction and inspiration.

128 pgs. Paper

RETAIL \$10.99 US \$16.99 CDN

SALE **\$8.88US \$13.88CDN**

## The Person of Christ



John J. Stubbs

J-406X

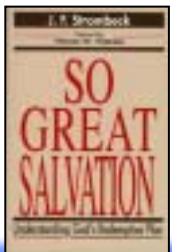
Considers incarnation, sinless life, death, resurrection, ascension, enthronement, ministry, second coming, and reign of Christ.

48 pgs. Paper

RETAIL \$6.99US \$10.99CDN

SALE **\$5.88US \$8.88CDN**

## So Great Salvation



J. F. Strombeck

X-7806

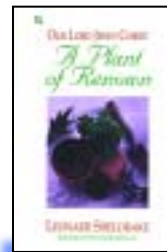
Beginning with the necessity and importance of salvation, Strombeck presents strong arguments for the great work of God in redemption.

160 pgs. Paper

RETAIL \$9.99US \$15.99CDN

SALE **\$8.88US \$13.88CDN**

## A Plant of Renown—Our Lord Jesus Christ



Leonard Sheldrake

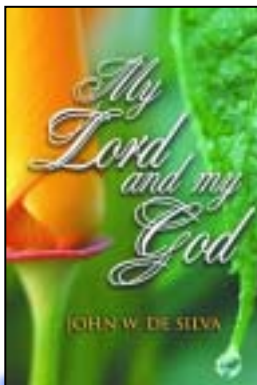
B-POR

Here we have a truly soul-stirring study of the Person of the Lord Jesus Christ. Refresh your love with this careful look at the Saviour.

151 pgs. Paper

RETAIL \$9.99US \$15.99CDN

SALE **\$7.88US \$11.88CDN**



## My Lord and My God

John De Silva

J-4175

This book is written to strengthen faith and promote worship. The scriptural evidences for the deity of our Lord Jesus Christ are carefully and clearly presented to help us to know why we believe what we believe. It provides answers to those who have genuine questions about this all important matter, and it is a foil to those who attack at the very foundation of Christianity. This is a thorough treatment of a great subject, and it is fully referenced and indexed to help in usage. It warms the heart as it exalts the Person of our Saviour.

248 pgs. Paper

RETAIL \$12.99 US \$18.99 CDN

SALE **\$11.88 US \$17.88 CDN**

## The Choice Gleanings 2004 are available!

**ORDER EARLY & DON'T MISS OUT ON YOUR FAVORITE!**

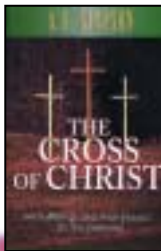
Only **\$9.99 US \$14.99 CDN**  
CALL for QUANTITY DISCOUNTS!

Desk Style C-04CG

Wall Style C-04CGW



### The Cross of Christ



**A.B. Simpson** **X-5275**  
 This book focuses Christ's death—the ultimate expression of God's love for humans, and a divine plan for all the world.  
 132 pgs. Paper  
 RETAIL \$9.99US \$14.99CDN  
**SALE \$8.88US \$13.88CDN**

### The Amazing Cross: The Central Fact of History



**Samuel T. Carson** **X-7441**  
 An easy to read devotional study on the death of Christ as it was foreshadowed in the sacrifices of the Old Testament period such as the burnt, meal, peace, sin and trespass offerings.  
 96 pgs. Paper  
 RETAIL \$7.99US \$11.99CDN  
**SALE \$6.88US \$10.88CDN**

### The Centrality of the Cross

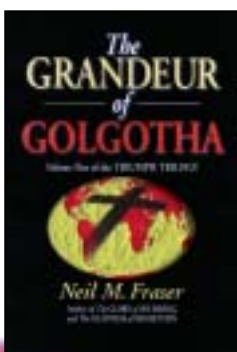


**Jessie Penn-Lewis** **X-9399**  
 This book presents instructive studies on the centrality of the cross and its relationship to the believer's life and service.  
 137 pgs. Paper  
 RETAIL \$5.99US \$8.99CDN  
**SALE \$4.88US \$7.88CDN**

### The Cross—Its True Meaning



**David B. Long** **J-1457**  
 In a day in which many preach an easy gospel, the author gives the true meaning and perspective of Christ's claim on the believer.  
 54 pgs. Paper  
 RETAIL \$5.99US \$8.99CDN  
**SALE \$4.88US \$7.88CDN**



### Grandeur of Golgotha

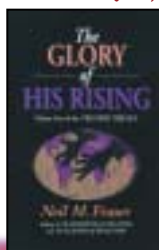
**Neil M. Fraser** **B-1658**  
 Where would we be without the cross of Christ? It is man's only hope. At Calvary, heaven and hell grappled in a cosmic struggle, and heaven won the field. In *The Grandeur of Golgotha*, the author brings to our hearts a vast array of treasures that come to us from the cross of Christ. He shows us:

- the six miracles that happened at the cross;
- the seven great statements from the Saviour's lips;
- the secret of death to the self life, the flesh, and the world;
- the symbols of the cross—baptism and the Lord's Supper;
- the pivotal role of the cross in the proclamation of the gospel;
- and its comforting and strengthening ministry in the believer's life.

If we sense that our devotion to Christ is not as it should be, we can rediscover our first love for Him at Calvary.

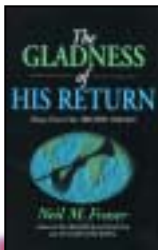
134 pgs. Paper  
 RETAIL \$8.99 US \$13.99 CDN  
**SALE \$7.88 US \$11.88 CDN**

### The Glory of His Rising



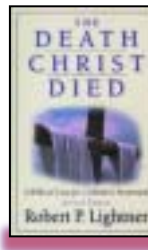
**Neil M. Fraser** **B-1674**  
 Volume two of the Triumph Trilogy gives OT pictures of Christ's resurrection then follows this teaching through the NT writers.  
 142 pgs. Paper  
 RETAIL \$8.99US \$13.99CDN  
**SALE \$7.88US \$11.88CDN**

### The Gladness of His Return

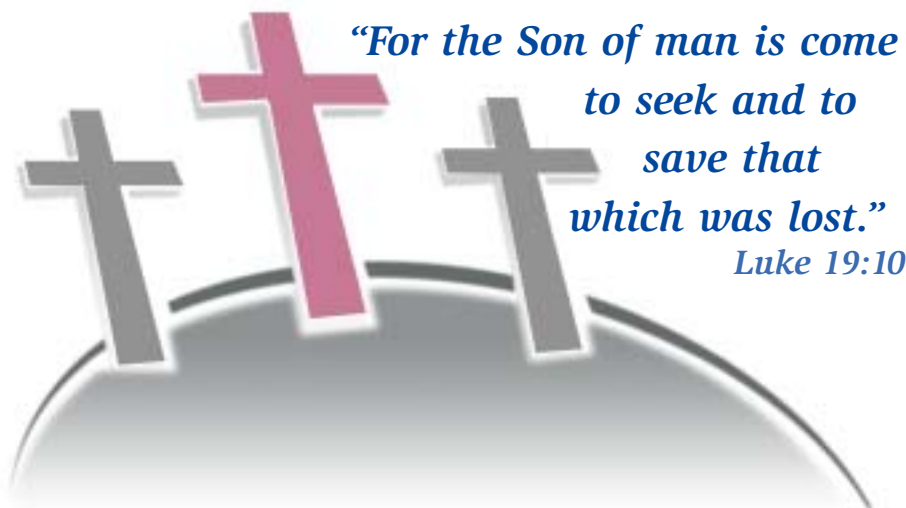


**Neil M. Fraser** **B-1682**  
 Part 3 of the Triumph Trilogy includes a look at Christ's return through OT types, in the Gospels, and a detailed look in the Epistles.  
 151 pgs. Paper  
 RETAIL \$8.99US \$13.99CDN  
**SALE \$7.88US \$11.88CDN**

### The Death Christ Died



**Robert Lightner** **X-1557**  
 A serious look at what the Bible says about whether Christ died for all men.  
 172 pgs. Paper  
 RETAIL \$10.99US \$15.99CDN  
**SALE \$9.88US \$14.88CDN**



**“For the Son of man is come  
 to seek and to  
 save that  
 which was lost.”  
 Luke 19:10**

### GOSPEL FOLIO PRESS

304 Killaly St. West,  
 Port Colborne, ON L3K 6A6

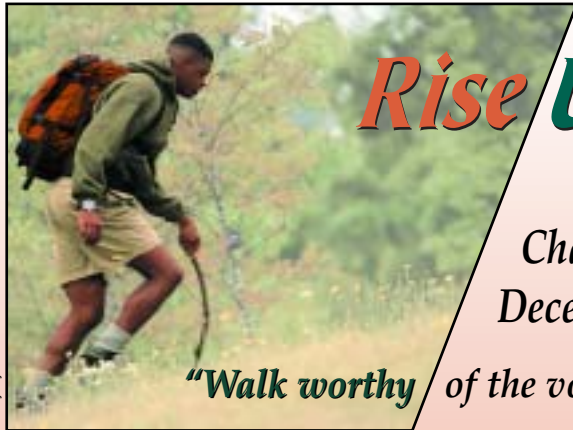
**Phone:** 905-835-9166

**Toll-Free:** 800-952-2382

**Fax:** 905-834-0012

**E-mail:** [orders@gospelfolio.com](mailto:orders@gospelfolio.com)

*(Applicable taxes, shipping and handling are additional. Sale prices are in effect until October 31, 2003)*



© Royalty-Free / CORBIS

Pray for and plan to attend

## *Rise Up and Walk*

*An international assembly conference*

*Charlotte, North Carolina, USA*

*December 30, 2003 to January 2, 2004*

*"Walk worthy of the vocation with which you are called"*

EPHESIANS 4:1

- Check-in begins Tuesday, December 30, 2003 at 2:30 PM.
  - First general session begins Tuesday evening at 7:30 PM.
- Conference concludes on the morning of January 2, 2004 following a general session.

*Plenary session speakers:*

- **Dr. David Gooding**, Belfast, Northern Ireland
- **Mr. Bernard Osborne**, Cardiff, Wales
- **Mr. Joe Reese**, Sault Ste. Marie, Ontario, Canada

Plus many seminar leaders from the US and Canada to address various practical subjects affecting believers today.  
Come and be challenged, encouraged and inspired in your walk with the Lord.

**E-MAIL: [riseupwalk@hotmail.com](mailto:riseupwalk@hotmail.com) Conference HOTLINE: 1-704-542-4882**

**MAILING ADDRESS: 8422 Leeper Drive, Charlotte, NC. 28277**

**WEBSITE: coming soon! Conference FAX line: 1-704-752-1532**

---

*Conference arranged by the National Rise Up Conference Committee with the encouragement of Uplook Ministries.*



**Watch for a registration form and the complete details in the next issue of Uplook Magazine!**