

G O D ' S M I S S I O N A R Y
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*Eyewitnesses
of His
Majesty*



David Wise

NOT FOLLOWING FABLES

We live in a skeptical culture where many long to tear down Christian values and destroy Christian influence in this nation. There are multitudes who sneer at the claims of Jesus and take a defiant attitude that demands proof of His Divinity, His miracles, and His power in the world today. The predominantly Christian worldview of the United States has been whittled down over the last century and a half until we are at a point where the polls indicate that people under thirty years of age are remarkably pagan in their outlook. Though this is not encouraging news, we must remember that the Gospel was originally proclaimed to a world that was no less pagan than our own. The early Christians were hated by all types of people, and they were the lowest of the low on society's totem pole. Yet, the followers of the lowly carpenter from Nazareth were willing to lay down their lives for the Master when called upon to do so, and their numbers only grew exponentially when the fires of persecution burned the hottest. They were "rooted and built up in Him" and could withstand the onslaught of pagan hatred because, individually, millions of early Christians had become "eyewitnesses of His majesty," and they could never be the same.

*Those who are
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of His majesty"
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the same.*

The Apostle Peter in his second epistle wrote of his time with Jesus "in the holy mount" when, along with John and James, he heard the voice of the Father placing His approval upon the Son and saw the Son become transfigured before them. Only the three were granted the privilege of being an eyewitness of this wondrous event. Yet, Peter used this incident to encourage his readers that they were not following "cunningly devised fables" but that their faith in the power of God and His Gospel was justified. In fact, they were promised a "more sure word of prophecy" to which they were admonished to take heed. That word comprised the numerous Old Testament references to the

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coming of Christ and His glorious reign and work among the sons of men. The original readers of Peter's epistle could not personally witness the Transfiguration of Jesus, but they had the promises of God about a coming Redeemer that would shine out as rays of light in a very dark world. These promises and the even greater promises found in the New Covenant would hold them steady until "the day dawn and the day star arise" in their hearts. This transformation of their hearts would enable them to be as steadfast in the things of God as if they had actually witnessed the Lord at the Transfiguration.

We live two thousand years from the time that Peter, James, and John were "eyewitnesses of His majesty." From that time to the present day, millions and millions have entered the kingdom of God without seeing what they saw or hearing what they heard. Sinful men and women have been brought to a saving knowledge of Jesus through the glorious promises of the written word and the godly testimonies and lifestyles of those who were "in Christ" before them. Some in the Wesleyan-Arminian camp have maintained that the day star arising refers to the sanctification of believers and the cleansing of their hearts. This would make sense and would explain Peter's urgency to see his readers experience this "establishing grace," for every one who laid hold upon the promises of heart purity would become a living epistle, read of all men. The success of the Gospel would then be greatly aided as individuals who were "saved to the uttermost" would become the best advertisement for the claims of Christ. Though there is a definite need for Christian apologetics, there is an even greater need for people who have been "crucified with Christ" and have the Lord Jesus reigning in their hearts without a rival. This type of religion has the power to silence mockers and cause skeptics to bow in repentance because they've become personal eyewitnesses of God's grace in His people. ■

THE SECRET OF RECEIVING

by A B Simpson taken from "Practical Christianity"

How shall we maintain the attitude through which we shall be enabled to meet the expectations of His love and to receive the fullest measures of His grace?

1. Submit yourselves to God. Unconditional surrender is the first condition of sanctification, a yielded will, a spirit prostrate at His feet, crying continually, "Lord, what wilt Thou have me to do?" This is the condition of all deeper blessing.

2. We must be as positive against evil as we are passive in the hands of God. "Resist the devil, and he will flee from you." There is danger that in cultivating the habit of self-renunciation at a certain stage in our spiritual experience we may lose that will power which is necessary for strength of character. The true attitude is an everlasting "yes" to God, and an inexorable "no" to evil. For the inevitable experience of the life of holiness is temptation, and the secret of victory is a fearless courage and an inflexible will quite as much as a victorious faith.

3. The habit of humility. "He giveth grace unto the humble." "Humble yourselves in the sight of the Lord, and he shall lift you up." As the valleys receive the fertilizing streams, so it is the lowly heart that claims the more abundant grace of God, and the habit of constantly discounting ourselves is but the reverse side of the faith that always counts upon God.

4. Nearness to God, the life of communion, intimacy with our heavenly Father. This is the very essence of the life of holiness. "Draw nigh to God, and He will draw nigh to you." It is thus we walk with God, until dwelling in His fellowship we catch by intuition His very thought and walk spontaneously in His footsteps. So may He make "you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory forever and ever. Amen." ■



CHRIST AND THE INCARNATION

by Charles Babcock adapted from "Christ Exalted"

We stand by the manger cradle of Bethlehem and behold the greatest miracle of the ages. There is nothing shadowy or unreal in the birth of Jesus Christ. He came as a real babe born of the Virgin Mary and cradled in the manger of Bethlehem, in a definite place and at a definite time in the world's history. In the incarnation of Jesus Christ, we are face to face with the supernatural. It reveals a Person infinitely transcending the possibility of imperfect human comprehension. When the Apostle Paul speaks concerning the mystery of the incarnation, he says, "Great is the mystery of godliness! God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." CHRIST WAS GOD BEFORE HE ENTERED INTO HUMAN FORM, so He could not cease to be God after He took upon Him human nature.

The incarnation speaks of His humiliation. The Old Testament Scriptures abound in wonderful prophetic descriptions of Christ's coming. The prophet Isaiah, who has given such a wonderful description of Christ, says of His coming, "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." All the prophets speak of His Divine and humble origin. He came from the humble town of Bethlehem. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." The prophets not only predicted the coming Christ, but they also predicted His glorious charac-

ter. He is "the righteous branch" of Jeremiah's prophecy; the lover of "righteousness," and the hater "of iniquity" of the Psalms. He is the gentle Christ of Isaiah's prophecy. He will not "cry, nor lift up, nor cause his voice to be heard in the street." He was to be a prophet from among His brethren and should speak all that God commanded Him. He came to bear our griefs and carry our sorrows, to be "wounded for our transgressions" and "bruised for our iniquities"; the chastisement of our peace was to

be upon Him, and with His stripes we are to be healed. This prophetic description of Christ's character He most wonderfully fulfilled.

*There is
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What personage of earth ever possessed such a name and character as that of Jesus Christ? There are none on earth, or in Heaven among the an-

gelic hosts, or the glorified, about whom God ever spoke such words as He did of Christ. He said of Him, "Thou art my Son; this day have I begotten thee." The Incarnation speaks again of Christ, the Redeemer and Savior of the world. The name given Him by "the angel of the Lord" means "Savior." It is the meaning of the name "Jesus"; it is the Greek for the Hebrew word "Joshua." "And thou shalt call his name JESUS: for he shall save his people from their sins." There is supremacy, majesty, and power in His name. Let your mind travel back into Hebrew history for an explanation of the greatness of Christ's name. Wonderful names adorn the sacred pages of Israel's past. But as great as they were, they were but names of men. The name of Jesus Christ towers above



them all, as the giant redwood towers above the oak, or the lofty mountain peak towers above the little hills. Jesus Christ is Son of Man and Son of God.

The character of Christ as Saviour is most wonderfully described by Isaiah. He said, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Christ's wonderful name stands for all humanity's need. We need wisdom, and He is the Counsellor. We need reconciliation to God, and He is our peace. We need support in the sorrows and calamities of life, and He is The Mighty God. We need holiness and righteousness, and He is "made unto us wisdom, and righteousness, and sanctification, and redemption." We need comfort in the hour of death, and He is the Father of the everlasting ages. No one ever possessed such a name, or such a character, as Jesus Christ. The greatest minds of the ages have been studying Him and seeking to find out the origin of His wonderful character. The universal testimony of skeptic, critic, and the rejecters of Jesus Christ is, "We find no fault in him." One has said of Him, "He is the holiest of the holy, and the mightiest of the mighty." Another writer and follower of Christ has said, "Our wonder grows when we remember that He wrote no book, no poem, no drama, no philosophy; invented no tool or instrument; fashioned no laws or institution; discovered no medicine or remedy; outlined no philosophy of mind or body; contributed nothing to geology or astronomy; but stood, at the end of His brief career, doomed and deserted, solitary and silent, utterly helpless, fronting a shameless trial and a pitiless execution."

Look again at the works of Christ; they have outlived the centuries and are as fresh and as full of life as when they were first wrought by His hands. He has given the world a wonderful salvation. The one supreme purpose of God, in prophecy and promise, was the coming of Christ to save from sin. The angelic announcement was, "For he shall save his people from their sins." The ages have come and gone since these words were spoken of the carpenter's Son, yet they are as true now as when first spoken. The Son of God and Saviour of men, has fulfilled every word spoken concerning His power to save from sin. It was prophesied by Zacharias that God had "visited and redeemed his people," and had granted unto us, "that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." There could be no salvation without the agony of the Cross, and there could be no Cross without the Incarnation. If Jesus Christ did not come according to prophecy and promise, and is not of Divine and supernatural origin, then we have no atonement for sin. We may say many beautiful and wonderful things about the life of Jesus Christ, and well we may, but, if He died only as man, and not as the God-Man, then we have "no sacrifice for sin." But thanks be unto God! He is the Redeemer and Saviour. It was because He hung where Pilate nailed Him that "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." ■



KEPT

BY THE POWER OF GOD

by H. A. Baldwin adapted from "The Fisherman of Galilee"

Peter may have meant all right, but he trusted the wrong person. He loved Jesus with all the power of his impetuous heart; his life had become so knit to the life of his divine Master that like many others, he thought nothing could sever them; but, alas, he trusted Peter instead of Christ, and Peter was a very insecure foundation. His impetuosity which, when rightly directed, made him a leader for good, if wrongly directed would send him just as swiftly in the other direction. No man can trust his own natural heart. It is "deceitful above all things and desperately wicked: who can know it?" By overestimating his own strength, Peter got out of connection with the Source of true strength. Thrown back on his own resources, he was weak as water, just as the rest of us would be. When he saw his weakness without Christ, weeping bitterly, he returned to his Source of power. But it takes more than the sight of one's own filthiness to cause true repentance. This comes when our vileness is contrasted with Christ's loveliness, our unholiness with Christ's holiness, our weakness with His strength. When our sins are seen as a millstone eternally dragging us from God into awful and enduring corruption, we are ready to cry, "What shall I do?" When Peter beheld the sufferings of Christ, his own sufferings looked insignificant.

My brother, are you discouraged? Do the burdens of life press you sorely? Do the crosses you bear cause the tears to flow unbidden down your cheeks? Then "consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Here is strength; here is keeping power. A sight of the wonderful compassion of Christ, who turned and looked with such melting tenderness on His erring disciple, broke the heart of Peter until he went out and wept bitterly. How he was disappointed in himself! How his own strength was shown to be weakness! How he must, in spirit, have crowded up close to his suffering Master in that hour! Let us venture the assertion that he never lost connection again; this was his lesson in the vanity of self-reliance and the necessity of the keeping power of God.

There is not another religion in the world that even remotely professes to keep its followers from sin. Imagine a disciple of Mohammed, or Buddha, or Confucius, no matter how pious, exclaiming, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The very thought of such a thing seems so absurd that it almost causes one to smile. The reason for this power of Christianity lies in the fact that in its conception, its origin, its workings, its essential composition, it is divine. It is not simply an emanation from God – having God as its author but now existing independent of Him –, but it carries with it the power of God; nay, more, God Himself! Jesus did not say, "I go away and leave my word with you," but, "Lo, I am with you always, even unto the end of the world." Oh, the joy of possessing an ever-present Christ! He who dwells in Christ and Christ in him may drink constantly of divine pleasures. In a waste and desert land he may find streams of living water and bathe his weary soul in the river that makes glad the city of God. 📖

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PUTTING GOD TO WORK

by E. M. Bounds adapted from "The Weapon of Prayer"

The assertion voiced in the title of this chapter is but another way of declaring that God has of His own motion placed Himself under the law of prayer and has obligated Himself to answer the prayers of men. He has ordained prayer as a means whereby He will do things through men as they pray which He would not otherwise do. Prayer is a specific divine appointment, an ordinance of heaven, whereby God purposes to carry out His gracious designs on earth and to execute and make efficient the plan of salvation. When we say that prayer puts God to work, it is simply to say that man has it in his power by prayer to move God to work in His own way among men, in which way He would not work if prayer were not made. Thus while prayer moves God to work, at the same time God puts prayer to work. As God has ordained prayer, and as prayer has no existence separate from men, but involves men, then logically prayer is the one force which puts God to work in earth's affairs through men and their prayers.

Let these fundamental truths concerning God and prayer be kept in mind in all allusions to prayer and in all our reading of the incidents of prayer in the Scriptures. If prayer puts God to work on earth, then, by the same token, prayerlessness rules God out of the world's affairs and prevents Him from working. And

if prayer moves God to work in this world's affairs, then prayerlessness excludes God from everything concerning men, and leaves man on earth the mere creature of circumstances, at the mercy of blind fate or without help of any kind from God. It leaves man in this world with its tremendous responsibilities and its difficult problems, and with all of its sorrows, burdens, and afflictions, without any God at all. In reality the denial of prayer is a denial of God Himself, for God and prayer are so inseparable that they can never be divorced.

Prayer affects three different spheres of existence -- the divine, the angelic, and the human. It puts God to work, it puts angels to work, and it puts man to work. It lays its hands upon God, angels, and men. What a wonderful reach there is in prayer! It brings into play the forces of heaven and earth. God, angels, and men are subjects of this wonderful law of prayer, and all these have to do with the possibilities and the results of prayer. God has so far placed Himself subject to prayer that by reason of His own appointment, He is induced to work among men in a way in which He does not work if men do not pray. Prayer lays hold upon God and influences Him to work. This is the meaning of prayer as it concerns God. This is the doctrine of prayer, or else there is nothing whatever in prayer. ■

Eyewitnesses of His Majesty

Timothy L. Cooley, Sr.

The Apostle Peter stomped around the room, clapped his hands twice, and shouted out his words to the scribe, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty”! (2 Peter 1:16) “We did not make this up! We were convinced, convicted!”

Where did faith like this originate? How did these very ordinary people come to believe and proclaim the audacious Gospel that “Jesus Christ is Lord”? How did their faith uphold them under severe persecution to the point that most of the apostles and many other Christian followers laid down their lives for their faith?

The disciples were hard heads—no-nonsense people with a celebrated history of ancestors who died rather than believe that a man could be god! They celebrated the stories from II Maccabees 7 in which one mother encouraged all seven of her sons as they were tortured and killed, then she herself was butchered. They believed in the invisible, and they feared if a person ever saw God, he would die! Subjugated by the Babylonians, the Persians, the Greeks, the Syrians, and now the Romans, they clung to their faith in the One-God, Who is above the circle of the earth (Isaiah 40:20) and Who could never be represented by any statue (Deuteronomy 4:15-19).

They also knew the reality of water, wind, fish, taxes, poverty, and struggling to feed their children. They knew the brutal power of Rome, the oppressive taxation. They experienced Jesus’ hu-

manness, His weakness, His falling asleep even in a storm, His sighing over their dullness, His need to eat, His only being in one place at one time, His not being able to do mighty works in Nazareth (Mark 6:5). Anyone could see He was very ordinary—human flesh and blood!

And these disciples? Well, they could be difficult! There’s a reason Jesus renamed Simon “Peter.” Did it mean Rocky? Thomas was a critical cross-examiner who was determined to believe the truth (John 11:16), not some invented fairy tale (John 20:24-29). Jesus’ own brothers did not believe at first that He was the Messiah (John 7:5). How then do you convince rock-heads that this manifestly human Carpenter from Nazareth is God Almighty?

You let them come to love His gentleness, admire His character, feast on His teaching, see His mighty works, and eat of the bread that multiplied in His hands. You let them experience the stultifying calming of the storm on Galilee when Jesus commanded, “Be Quiet!” You let them see Him forgive people their sins. You let them see the evil spirits completely vanquished at His command. You take three of the disciples to the Mount of Transfiguration and give them an eye-popping, ear-bursting, gut-shaking, skin-prickling experience of Jesus’ Majesty! You turn

His ordinary clothing to glistening, blazing white. You stupefy them with seeing the great Moses and Elijah—alive on the earth centuries after everyone knew they were gone—vigorously engaged in a planning meeting. After Peter babbles about building three “booths” (succoth), You clear the stage of everything but Jesus and thunder out, “This is My Beloved Son, in Whom I am well pleased; hear ye Him” (Matthew 17:5). You let them live through His raising people from the dead!

Yes, there were ordinary days when Jesus looked so common that people argued, “We know where

Let them come to love His gentleness, admire His character, and feast on His teaching.

this man comes from” (John 7:27) and said they knew His whole family (Matthew 13:55-56). Yes, there were times when even the disciples and Jesus’ own family tried to correct what seemed like His mistaken zeal (Mark 3:21, Matthew 16:22).

One dark night, Peter, terrified that he himself might be flogged and crucified, cursed and swore that he did not even know Jesus, but when the rooster crowed and Jesus looked at him, Peter rushed outside, wept bitterly, and over the next few weeks, Peter’s fear was replaced by a deeper faith. He was filled with the Holy Spirit and courageously declared to the Jerusalem crowd, “[You] killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses” (Acts 3:15).

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Even Judas believed. After his dastardly betrayal, he threw down the coins and wailed, “I have betrayed innocent blood!” But his belief did him no more good than the devils’ believing will do them (James 2:19).

You let Your Son be crucified, then raise Him again from the dead. You show them Jesus, alive, able to eat with them, still possessing the awful scars of having been crucified and pierced! You show Thomas those scars, so he will exclaim, “My Lord and my God” (John 20:28). You let Your Son show “himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:3). You fill those terrified disciples with the Holy Spirit (Acts 2), purging their hearts and sending them out to tell the nations that Jesus is alive!

You sustain the martyr Stephen with seeing the Resurrected Jesus standing at the Father’s right hand (Acts 7:55-56). You knock that ruffian from Tarsus off his horse with light a million times brighter than the sun, show him the things he must suffer (Acts 9:16), and thrust him into the regions

beyond where no one else has ever proclaimed the One True God and His Son Jesus Christ!

You inspire Mark to write his fast-moving Gospel, and you motivate Matthew to write his account. You commission doctor Luke to interview those who “from the beginning were eyewitnesses, and ministers of the word” until he had “perfect understanding of all things from the very first” (Luke 1:2-3). You spread the Evangel throughout Jerusalem, Judea, Samaria, and beyond, confirming the truth through wonders and signs (Hebrews 2:4). You inspire the epistles (both Pauline and General) to document the resurrection and the miraculous expansion of the Church, as well as to further explain what it all means going forward to the end of time!

Peter wrote his epistles sometime before he was murdered (between 64 and 68 AD). He was deeply convinced “[we] were eyewitnesses of his majesty”! (2 Peter 1:16) Paul died sometime during those same years, fully convinced of the truth of the Gospel he had preached, but the project was not finished. John received his revelation of Jesus Christ about 96 AD, when he was whisked from the Isle of Patmos up into the heavenlies to taste the glories of the eternal world and to see Christ as King of Kings and Lord of Lords (Revelation 19:16). Confidently, John wrote, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . That which we have seen and heard declare we unto you” (1 John 1:1, 3).

Lest we feel left out, Peter proclaimed that these eyewitnesses bequeathed us “a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Peter 1:19). Jesus instructed Thomas, “Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed” (John 20:29). We rest our faith on their “sure word of prophecy” and in that way, we also become witnesses of His majesty to proclaim His Gospel throughout the world! ■

STEADFASTNESS IN CONFLICT



by Duncan Campbell from "God's Standard"

"My son, fear thou the Lord and the king: and meddle not with them that are given to change" (Proverbs 24:21)

On the way to the Promised Land, Israel had many trials to encounter. One of these was warfare with Amalek. The enemy tried hard to turn Israel aside and defeat her in her purpose. Israel had been redeemed from Egypt and was now on her way to Canaan, but the enemy was there to bar the way, and Israel must fight if she would win. The Amalekites were a mighty host, skillful and brave warriors. Joshua had only an army of liberated slaves, but the story of the Battle of Rephidim proclaims aloud that one with God is a majority, and "with God all things are possible" (Matt. 19:26). But this record of CONFLICT from the pages of an Old Testament story is also a picture of life, especially the Christian life. The man who is out to possess his possessions will soon discover that there is no easy way to victory. The highest values in life must be fought for and won. We all have our Amalekites to face, and blessing will depend upon how we react to the challenge.

On the spiritual battlefield of the present day, the Lord Jesus Christ has taken up His position, and those who have eyes to see and ears to hear are fully persuaded that the last great CONFLICT has begun and Jesus is summoning His followers to stand with Him. But the enemy is there, strong, well-entrenched, and equipped with armor with which a past generation did not have to contend. Those battles of Old Testament days are suggestive of the CONFLICT to which the redeemed people of God are called. True, we may not have to contend with flesh and blood, although the day may yet come when we may be called upon to "resist unto blood," standing for the Crown Rights of the Redeemer, as did the Covenanters of old. Should that day come, may God find us faithful! No, not contending with "flesh and blood," but with "the rulers of the darkness of this world" (Eph. 6:12).

Now, it is of interest to note how Moses prepared to face the enemy. To Joshua he said: "Choose us out men" (Exod. 17:9). He began by utilizing the human forces at his command. In effect, Moses was saying: "Unbelief in the midst is challenging the very existence of God." "Is the Lord among us, or not?" (Exod. 17:7) These were the words with which Moses was challenged. What chance was there of victory with the spirit of mutiny among the people? "What shall I do unto this people? they be almost ready to stone me" (Exod. 17:4) This was how Moses described the situation as reflected in the attitude of the people. But, how true, that often it is the sheer weight of our own helplessness which casts us upon the Lord. So, Moses, in the hour of his extremity, cries unto the Lord, and at once God is at hand to help. How true, "when we come to an end of ourselves, we have reached the beginning of God" (Dr. W. Graham Scroggie).

To me, it has been a source of great comfort and strength in the day of battle just to remember that the secret of STEADFASTNESS, and indeed, of victory, is the recognition that "the Lord is at hand" (Phil. 4:5). So Moses prepared for the battle and called upon Joshua to choose out men. They were to be chosen men, suggesting that only by giving of their best could victory be won. Here we have a general and universal principle -- that we can count upon God when God can count upon us. In this word of command to Joshua there rings a note of confidence: "Go out, fight with Amalek" (Exod. 17:9). Moses was strong in the assurance that "no weapon that is formed against

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God can prosper" (Isa. 54:17). The enemy may be strong, but he must be faced with holy confidence in God. Who present could ever forget a certain midnight meeting during the Hebridean revival! The enemy was attacking and the going was hard; it looked as though the battle was lost.

Just then a young man rose to his feet, and with words that gripped the souls of all present, he challenged God to fulfill His covenant engagement and called upon the Most High to vindicate His name by commanding deliverance. He kept repeating the words of Scripture: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). With Pentecostal suddenness, the power of God swept into the meeting house, and many were the "slain of the Lord." We speak of "mighty moments" in the history of this gracious revival, and this certainly was one of them. What was it that changed defeat into "victory's ringing cheer"? Surely the STEADFAST confidence of one man who, in the hour of test and trial, personified the truth that: "If our heart condemn us not, then have we confidence toward God" (1 John 3:21). ■

Travel notes with the president



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Jan. 01: Helfenstein. Exciting news! The Friendly Holiness Church has joined GMC!!! I preached there twice.

Jan. 02-07: Rhoda and I attended the beautiful 30th anniversary party for the Durkees. I also attended a PVBI board meeting along with administrative work for our upcoming FL District Camp.

Jan. 08: Rhoda and I attended the viewing and funeral of Rev. Harry Plank's mother, Hazel Plank. Everyone did a great job honoring her.

Jan 09-11: Pension Board, General Board, and a planning committee meeting this week to further advance God's Missionary Church.

Jan. 12- Feb. 03: Florida trip. Traveling, workdays, and worship at our Sun City Camp are a highlight of our year. God's people prayed, testified, and gave, and our budget of \$30,000. was met. God used the Durkees and Spanglers to minister effectively through their music and preaching. The Ryan Martin family ministered to the children of the camp. The fellowship around the fire ring at night, mealtimes, and after services was encouraging and helped us in our spiritual journey. We also stopped by Camp Freedom where Rev. Blake Jones preached a good message.

Feb. 05: Forest Hill to visit the Evangelical Methodist Church. Pastor Lenhart, who also is their Conference President, did a wonderful job challenging us out of Philippians chapter 2.

Feb. 06-12: Administrative work. I have been getting ready for our GMC Ministerial. I also listened to the archives of the Beavertown Youth Convention. Wonderful truths by the preachers, session speakers, and musicians. Rhoda and I went to the viewing of Judith Deetz. Please keep her husband, Rev. David Deetz, in your prayers. Rev. Jeremy Fuller and I met for breakfast to discuss God's work together. I also have been preparing sermons for a traveling IHC in Ohio and for the New York Pilgrims Ministerial.

Feb. 13-15: Halifax, GMC Ministerial. God used our speakers, Rev. John and Cathy Parker, to encourage and equip us to do God's work. Congratulations to Rev. Jeff Stratton who was voted in as our 2023 "Minister of the Year." The fellowship inside and outside of church was wonderful. God met with us!

Feb 16: Hershey Medical Center to visit Rev. Ken Walter who had to have surgery to remove his gallbladder. All went well.

Feb. 17-20: Administrative work and sermon preparation for upcoming speaking engagements. Rhoda and I also attended the Oakland Mills Evangelical Methodist Church. Pastor Nathaniel Mowery shared an excellent Bible study on Christian Holiness.

Feb. 21-25: Traveling IHC in Ohio. I was privileged to speak in four different churches and minister with the Mike Mayhle family and AWC. All four of the ministerial students did great preaching. God's presence and help was greatly appreciated by all of us.

Feb. 26: Rhoda and I visited Richfield Evangelical Methodist Church and the Emmanuel Wesleyan Church in Gratz. We enjoyed both services. I appreciate how both churches have supported our camp and school down through the years.

Feb. 27- March 04: Annual Preachers and Staff basketball game against the high school. The older ones won with the help of some of our young preachers. A couple of the high school young men did extremely well. I also went to visit the New Columbia revival meeting where Rev. Stanley Graybill challenged us to live in the presence of God. I continued with more sermon preparation for the PH Ministerial.



JACOB MARTIN

March 05: Rhoda and I visited the Glen Iron Pilgrim Holiness Church. We appreciated God's presence during the prelude music. The pianist was playing "Lord, prepare me to be a sanctuary." We then sang the chorus a couple times. Rev. David Walter preached a wonderful message on the subject "We see Jesus" from Hebrews 2:9-18.

March 06-10: Outreach and Bus Convention on the campus of UBC. Rev. David Spivey's message on God doing "new things" really challenged me. The sessions were practical and helpful. God's presence came near during the congregational singing and special songs.

March 11-13: Sermon preparation and a GMYC zoom board meeting.

March 14-19: Bird Lake, Michigan. I held a revival meeting at the Bird Lake Wesleyan Missionary Church. The singers, Nathan West family, did an excellent job in every area of ministry. I also preached one morning for chapel at the Christian school. I enjoyed playing basketball with the youth group and others Friday night in their gym. A special Thanks to Bro. Larry and everyone else who made my stay very comfortable.

March 20: General Board and a Crusaders Youth Board meeting. Rev. Darren Fisher and board are working together well to encourage and engage our GMC young people to follow God and be involved in God's work.

March 21-23: Montrose, PA, for the New York Pilgrim Ministerial. I spoke 4 times and Rhoda spoke once to the ladies. Rev. John Peabody, Jr., Conference President, opened the Ministerial with a challenging and anointed message. The 5-10 minute updates from different churches were inspiring. God is working.

March 24: PVBI meeting and attended the Sunbury GMC revival meeting where Rev. Chris Cravens shared his life story. God used the message, and some responded to the altar for themselves and some to pray for others.

GOD'S MISSIONARY CHURCH
2023
Penns Creek
CAMP MEETING
 July 28 - August 6
 PENNS CREEK, PENNSYLVANIA

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PENN VIEW BIBLE INSTITUTE
 GOD'S MISSIONARY STANDARDS
 P.O. BOX 970
 PENNS CREEK, PA 17862

EVANGELISTIC SERVICES • 10:30 AM, 2:30 PM, 7:30 PM SUNDAY SERVICES • 10:00 AM, 2:30 PM, 7:00 PM



Jeremy Fuller
 Duncannon, Pennsylvania
 EVANGELIST



Nathan Purdy
 Portadown, Northern Ireland
 EVANGELIST



Brian Spangler
 New Columbia, Pennsylvania
 EVANGELIST



Matt Ellison
 Hobe Sound, Florida
 YOUTH



The Mike Mayhle Family
 Waynesburg, Pennsylvania
 SONG EVANGELISTS

www.godsmissionarychurch.org

Directions

Services held on the campus of Penn View Bible Institute in the village of Penns Creek
 GPS: 405 Raspberry Street
 Middleburg, Pennsylvania



88th Annual Conference God's Missionary Church:

Thursday and Friday, July 27 and 28

Prayer:

Daily at 7:30 AM and 6:30 PM

Penn View Bible Institute School Service:

Sunday, July 30—2:30 PM

God's Missionary Church

Ordination Service:

Sunday, August 6, 2:30 PM

Missions:

7:00 PM—weeknights

Fort Myers Rescue Mission:

Saturday, July 29, 7:00 PM

Lebanon Valley Gospel Band:

Sunday, August 6, 6:30 PM

Welcome

**Conference President Jacob Martin
 and the entire Camp Board welcomes you!**

Jacob Martin *President* Jeremy Fuller *Vice-President*
 Phil Brenizer, Dan Durkee, Daren Fisher,
 Michael McMillan, James Plank, Brian Spangler,
 Allen Stump *Advisory Members*



Youth Program:

A full schedule of youth activities is provided. Youth services are held M-St at 10:30 AM and 1:30 PM in the Mountain Road Church under direction of Youth President Daren Fisher. Youth Sunday School is at 9:15 AM. Minors without an adult chaperon must register in advance at: www.godsmissionarychurch.org



God's Missionary Church

HOLINESS UNTO THE LORD

Vacation Bible School

with Rachel Clough
 and Youth Crusaders
 10:30 AM & 2:30 PM, Spitler Hall
 Monday-Friday, and both
 Saturday's (Sunday at 9:15 AM)



RV Reservations:

Contact Phil Brenizer
 717-606-5807

Accommodations:

Meals, rooms and RV sites are available on a free-will offering basis. Some rooms are available with air conditioning, all others are suitable for a small window air conditioning unit.

•For room reservations write:

Penns Creek Camp Meeting, PO Box 970,
 Penns Creek, PA 17862 or call 570-765-1498.
 You may also email holiness@icloud.com

Note:

Join in Conference-Wide Days of Fasting and Prayer for Camp Meeting • July 19 and 26