



HOUSE to HOUSE
HEART to HEART

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House to House Heart to Heart

VOLUME 26 NUMBER 9

SITTING IN JUDGMENT ON THE BIBLE



Allen Webster

C. S. Lewis observed that ancient man approached God (or gods) as the accused person approaches his judge, but modern man reverses the roles. He is the judge; God is in the dock.

Man may see himself as a kindly judge; if God should have a reasonable defense for permitting war, poverty, and disease, then man is ready to listen to it. The trial may even end in God's acquittal. But the important thing is that man is on the bench and God in the dock.¹

This attitude extends to judging God's revelation of Himself in Scripture. Many take it upon themselves to declare the Bible lacking.

- Some reject it out-of-hand. They say the Old Testament was written from the oral traditions of bronze-age sheep herders, and the New Testament was written by a messianic cult that sprang up in first century Judea. Robert G. Ingersoll (1833–1899), the famed agnostic, said, "The inspiration of the Bible depends on the ignorance of the gentleman who reads it."
- Others affirm that the Bible has a few good ideas mixed with mostly myths

and errors. They pay lip service to inspiration, but think scholars must find the kernal of truth for the rest of us.

- Others see the Bible as basically a good book but think the claim that it has no errors goes too far. It has mistakes, they say, but it is worth believing overall.

None of these views can be reconciled with what the Bible says of itself: It is the perfect word of the omniscient, omnipotent Creator of the universe (Psalm 19:7; 2 Timothy 3:16–17; 2 Peter 1:20–21).

IF ONE REJECTS SCRIPTURE, THEN HE REJECTS THE GOD REVEALED IN SCRIPTURE

One cannot attack the Bible without offending its Author.

It is arrogant to sit in judgment on God. Paul asked, "Who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?'" (Romans 9:20).

God does not need to justify Himself to man (Ezekiel 20:3, 31). He is God; we are not. He has revealed enough of Himself that man is without excuse for rejecting Him (Psalm 19:1; Romans 1:20–21). He

demonstrated His character and love so humans could understand and love Him (1 John 4:8).

IF ONE REJECTS ANY PART OF THE BIBLE, THEN HE REJECTS ALL OF IT

The most common reason for rejecting Scripture is anti-supernatural bias.

Thomas Jefferson constructed a literal cut-and-paste Bible, for instance, that excluded references to the supernatural. It is called “Jefferson’s Bible” because it no longer was God’s.

Critics say, “The Bible is not meant to be a textbook, so its miraculous stories are not meant to be taken seriously.” Or, “You do not have to believe the ‘fairy tale’ parts of the Bible to believe its central message.”

By “fairy tales” they mean things like the six-day creation, a personal Satan (who appears as a talking serpent in the Garden), the flood, Sodom’s destruction, the Exodus from Egypt, dividing the Red Sea and the Jordan River, the long day of Joshua, Balaam’s donkey, and Jonah being swallowed by a fish. In the New Testament they target: Jesus’ virgin birth, miracles, deity, vicarious death, bodily resurrection, early church miracles, and a lake of fire and brimstone.

Bible history and Bible theology are so closely entwined that they cannot be separated. If we disbelieve a first man named Adam was created from the ground, then how can we believe that

sin and death entered the world through him? (Romans 5:12).

If we cannot believe Jonah was swallowed by a fish, because that is impossible, can we believe that “as Jonah was three days and three nights in the belly of the great fish,” so the Son of Man was “three days and three nights in the heart of the earth”? (Matthew 12:40). Is the crucifixion historical or doctrinal? Both.

If Moses did not cross the Red Sea on dry ground, then did God give him Ten Commandments on Sinai? (Exodus 14:21–22; 20:1–17).

If Abraham did not rescue Lot from tribal kings, then did God make a covenant with him? (Genesis 14:14–16; 12:1–7). Did the twelve tribes of Israel descend from him, and did he have a descendant named Jesus?

If the Bible cannot get the Roman ruler’s name right, then why believe it got Mary’s right—or any other detail? (Matthew 1:18–25; Luke 2:1–7).

If the Bible cannot be trusted completely, then it cannot be profitable. It cannot correct humans if it is incorrect itself (2 Timothy 3:16).

Any error makes all suspect. Solomon said, “Dead flies putrefy the perfumer’s ointment, and cause it to give off a foul odor; so does a little folly to one respected for wisdom and honor” (Ecclesiastes 10:1).

If there are apparent errors, then there may be others beneath the surface. If the Bible is unreliable in things that can be checked, how could it be trusted in what

cannot—spiritual and moral teachings like love, holiness, grace, justice, parenting, marriage, idolatry, greed, gossip, fornication, adultery, and homosexuality?

Jesus used this line of reasoning with Nicodemus: “If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?” (John 3:12).

The Bible’s checkable facts check out. The Bible records scientific, mathematical, geographical, and historical facts that can be tested. The value of including such seemingly insignificant data—numbers of troops, genealogies, ancient kings, and battles—is that it builds trust.

Archeologists, historians, researchers, and scholars have verified much of that information, and more is proven every year. Since the Bible is accurate in physical things, then we have good reason to trust its spiritual teaching—the gospel.

IF ONE REJECTS THE BIBLE, THEN HE REJECTS JESUS WHO BELIEVED THE BIBLE

Jesus believed in the factual history of Old Testament people and events. He acknowledged that God made the world and also created and married two real people named Adam and Eve (Matthew 19:3–6; Mark 10:6–9). He referred to Noah and the flood as historical precedent for what will happen when He returns (Matthew 24:37–39; Luke 17:26).

Jesus verified Sodom’s destruction and Lot’s wife turning to salt (Luke 17:28–29, 32). He indicated that Cain murdered Abel (Matthew 23:35; Luke 11:51). To Jesus, Abraham, Isaac, and Jacob were historical people—and were still alive in the afterlife (Matthew 22:32; John 4:12; 8:56–58). He believed Moses wrote Genesis (Luke 24:27; John 5:46–47) and that God spoke to Moses in a burning bush (Mark 12:26).

He mentioned God feeding Israel manna (John 6:32) and Moses’ brass serpent healing snake bites (John 3:14). He spoke of David (Matthew 12:3; Mark 2:25; Luke 6:3) and quoted from his psalms (Matthew 22:42–45; Mark 12:35–37; Luke 20:42–44). He acknowledged Solomon’s rule (Matthew 12:42) and Elijah’s and Elisha’s miracles (Luke 4:25–27).

He taught that God delivered Jonah from a great fish (Matthew 12:39–40).



He acknowledged that Isaiah and Daniel wrote prophecies (Matthew 13:14/Isaiah 6:9–10; John 12:38/Isaiah 53:1; Matthew 24:15/Daniel 9:27).

If Jesus was wrong on all this, could He be divine? No. Consider this deductively:

- Major premise: Jesus believed the Bible is trustworthy and without error.
- Minor premise: Christians believe in and follow Jesus.
- Conclusion: Christians must believe the Bible is trustworthy and error-free.

IF ONE SAYS ONLY PARTS OF SCRIPTURE ARE INSPIRED, THEN HE CANNOT TRUST ANY OF IT

Saying the Bible contains error means that one no longer knows what part is true and what is not true.

Charles Spurgeon said, “I would recommend you either believe God up to the hilt, or else not to believe at all. Believe this book of God, every letter of it, or else reject it. There is no logical standing place between the two. Be satisfied with nothing less than a faith that swims in the deeps of divine revelation; a faith that paddles about the edge of the water is poor faith at best.”²

Opening the potential for errors allows the possibility that the Bible is wrong about salvation. If there are errors regarding history, then how do we know the cross (a historical event) happened? The Bible’s authority and credibility is ruined by this approach. There can be no confidence in any part of Scripture. God is not the author of such confusion (1 Corinthians 14:33).

Man should have the confidence to obey what he understands, and the trust to keep studying what he does not yet understand.

IF ONE REJECTS THE BIBLE, THEN HE EXALTS HIMSELF AS GOD

Judging the Bible means one esteems human reasoning—or a scholar’s view or culture—as a higher standard of truth than God. This repeats the original temptation of wanting to be like God (Genesis 3:5). Instead of submitting to God, men want God to submit to them.

This occurs when one rejects or tailors truth, then reinterprets it and spins it to

fit his preferences. He says things like, “Paul was biased toward women and hated homosexuals. We now know better.”

Faith that accepts a verse that it likes and rejects another that it does not like is trusting in human judgments rather than in God. Augustine said, “If you believe what you like in the gospel, and reject what you do not like, it is not the gospel you believe, but yourself.”³ Self-authority leads to confusion (Judges 17:6; 21:25).

Man lacks authority to decide truth.

Human preferences do not determine truth. A man who wants to leave his wife may decide the passages on divorce are inaccurate. Another wants to live with his girlfriend or partner of the same sex, steal from his workplace to pay his gambling debts, or cheat in business, so he removes those restrictions. Some choose to believe verses on love and grace, but not those on sin and judgment.

Believing what makes one feel better, what justifies one’s actions (Luke 10:29), or what makes sense to the individual is unwise. Personal opinions do not change the truth—and all of God’s truth will meet us at the judgment (Luke 12:48).

The Creator defines right and wrong. To please God, Christians must embrace all revealed truth (Matthew 28:20), and churches must teach “the whole counsel of God” (Acts 20:27).

Man lacks the wisdom to direct his steps (Jeremiah 10:23). What is true and what is false? It is foolish and proud to trust our judgment, biases, frailty, perspectives, and faulty, ever-changing knowledge (Proverbs 14:12; 16:18).

Man is unqualified to sit in judgment on the Bible. He has one life to prepare to stand before God to be judged by the Bible (Ecclesiastes 12:13–14; John 12:48).

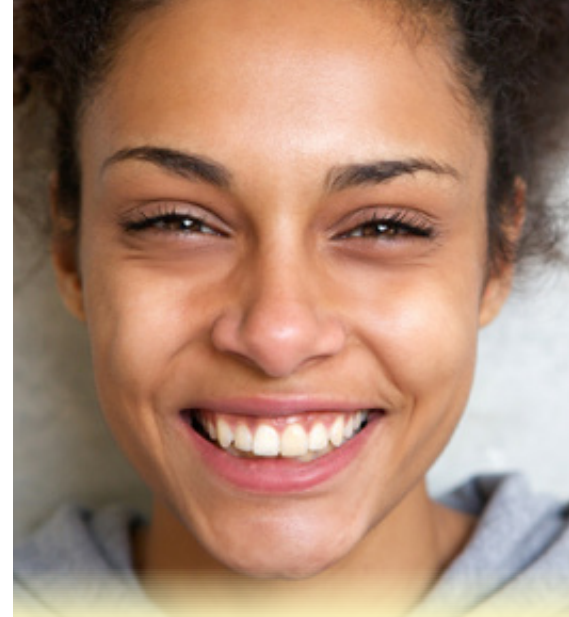
The wise course of action for man is to submit humbly to God so He will bless him—now and in eternity (James 4:7; Micah 6:8; John 17:17).

Endnotes:

¹ C. S. Lewis, *God in the Dock* (no endorsement of other writing intended for this author, or those to follow).

² www.brainyquote.com/quotes/robert_green_ingersoll_163139.

³ www.brainyquote.com/quotes/saint_augustine_148529.



Don’t Quit

When things go wrong,
as they sometimes will,
And the road you’re traveling
seems all uphill;
When funds are low,
and debts are high,
And you want to smile,
but you have to sigh;
When care is pressing you
down a bit,
Rest, if you must—
but do not quit.
‘Cause you never can tell
how close you are,
Though it may be near
when it seems so far.
So stick to the job
when you are hardest hit,
It’s when things seem worse
that you must not quit.

—John Greenleaf Whittier

“Let us not grow weary.”

GALATIANS 6:9

God’s Plan **for Saving Man**

Divine Love: John 3:16

God’s Grace: Ephesians 2:8

Christ’s Blood: Romans 5:9

Holy Spirit’s Word: Romans 1:16

Sinner’s Faith: Acts 16:31

Sinner’s Repentance: Luke 13:3

Sinner’s Confession: Romans 10:10

Sinner’s Baptism: Acts 22:16

Christian’s Love: Matthew 22:37

Christian’s Work: James 2:24

Christian’s Hope: Romans 8:24

Christian’s Endurance: Revelation 2:10



Recipe for Child Rearing

- 1 cup of Proverbs 22:6
- 2 tablespoons of Proverbs 19:18
- Dash of Proverbs 23:13
- Pinch of Ephesians 6:4
- 1 teaspoon of Proverbs 3:5
- 1/2 cup of Titus 2:3–7

Mix all ingredients. Add a pound of persistence, one cup of love, and whip until the right consistency.

“Train up a child in the way he should go.”

PROVERBS 22:6

Exhortations to Husbands

Jesus’ teaching recorded in Matthew 19:4–8 is important.

“Leave his father and mother.” By going to a home of his own. By accepting the responsibility as head of his home. Like a New Testament congregation, a home is an autonomous institution.

“Be joined to his wife.” In true devotion. As a part of himself. Through all the trials that may come to her. Though tempted by the allurements of business, of female associates. Not as though she were faultless, remembering the common frailties of humanity, including his own.

Love her. How? As he wants her to love him (Matthew 7:12). “As Christ also loved the church and gave Himself for her” (Ephesians 5:25–33).

“Do not be bitter toward” her (Colossians 3:19). In thought, word, or deed. Because of misunderstandings. Because of her mistakes.

Live with her (Ecclesiastes 9:9). How? “Joyfully.” How long? “All the days of your vain life.” If the exhortations are heeded, no divorce will be desired. —John L. Cox

For more material on the home and family, fathers and mothers, husbands and wives, grandparents, and family finances, go to www.housetohouse.com.

A Father Is a Thing

A father is a thing that is forced to endure childbirth without anesthetic.

A father is a thing that growls when he feels good . . . and laughs loudly when he is scared half to death.

A father never feels entirely worthy of the praise in a child’s eyes. He is never quite the hero his daughter thinks he is . . . never quite the man his son believes him to be . . . and this bothers him, sometimes. So he works hard to smooth the rough places in the road for those who follow him.

A father is a thing that gets upset when the first grades in school are not as good as he thinks they should be. He scolds his son . . . though he knows it is the teacher’s fault.

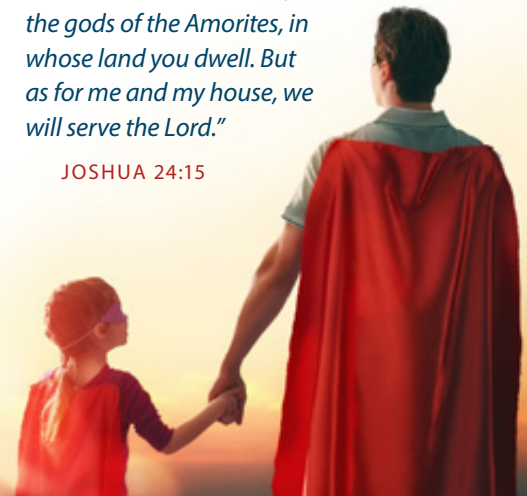
Fathers grow old faster than other people because they, in wartime, have to stand at the airports and wave good-bye to the uniformed son who flies away to face the unknown. While mothers can cry where it shows, fathers have to be brave and beam outside . . . while quietly dying inside.

Fathers have stout hearts; so they have to be broken sometimes or no one would know what’s inside. Fathers give daughters away to other men who are not nearly good enough . . . so they can have grandchildren who are smarter than anybody else’s.

Fathers fight dragons. They hurry away from the breakfast table . . . off to the arena, which is called an office or a workshop. There, with callused, practiced hands, they tackle the dragon with three heads: weariness, work, and monotony. They never quite win the fight, but they never give up. Knights in shining armor—fathers with shiny faces: there is little difference, as they march away to each new workday. —Anonymous

“If it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord.”

JOSHUA 24:15



Just for Fun A Time for Everything

Matching Game

Ecclesiastes 3:1–11

To everything there is a season, a time for every purpose under heaven:

- | | |
|----------------------------|----------------------------------|
| a time to be born | a time to build up |
| a time to plant | a time to lose |
| a time to kill | a time to pluck what is planted |
| a time to break down | a time to refrain from embracing |
| a time to weep | a time to throw away |
| a time to mourn | a time to sew |
| a time to cast away stones | a time to gather stones |
| a time to embrace | a time to die |
| a time to gain | a time to speak |
| a time to keep | a time to dance |
| a time to tear | a time of peace |
| a time to keep silence | a time to heal |
| a time to love | a time to hate |
| a time of war | a time to laugh |

He has made everything beautiful in its time.

Burying Our Chains in a Watery Grave

—Four Freedoms Found in Romans 6



In 1838, Jamaican slaves were freed. The day before their emancipation, they built a large mahogany coffin. In the coffin, they placed their chains, whips, handcuffs, iron collars, branding irons, and clothing. At the stroke of midnight, they lowered the coffin into a grave. Afterwards they sang the “Doxology.”

This is a likeness of baptism. Sinners become dead to sin and are buried with Christ. Being free from sin, they are raised to walk in newness of life, leaving sin’s chains behind in a watery grave.

Romans 6 teaches the following:

Freedom from the practice of sin. It is possible to live in sin (1 Corinthians 6:9–11; Colossians 3:5–7), but those dead to sin will no longer do so (Romans 6:1–2; 6:1–2, 14–15). Christians must not use the God-given liberty to indulge the flesh (Galatians 5:13).

Freedom from the power of sin. Those living in sin are under the dominion of Satan. Sin reigns in their bodies (Romans 6:12). Sin has dominion over them (6:14). They are enslaved by sin (6:16; John 8:31–36). The power of sin is death (Romans 5:20–21). The power of Jesus is life (Romans 6:9–11).

Freedom from the fruits of sin. Jesus said, “By their fruits you will know them” (Matthew 7:20). Paul contrasted the fruit of the Spirit with the works of the flesh (Galatians 5:19–23). Both fruits come out of the abundance of one’s heart (Matthew 15:18–20). The fruit of sin is shame, and the end of it is death (Romans 6:21). The fruit of God is holiness, and the end is everlasting life (Romans 6:22).

Freedom from the penalty of sin. The wages of sin is death (Romans 6:23). All are guilty (Romans 3:9–10, 23). All can be pardoned (John 3:16). Thus freed,

Christians stand fast in their freedom (Galatians 5:1).

The road map to freedom leads to a watery grave.

Christ is the only way to the Father (Romans 6:23; John 14:6; 10:7, 9). Those buried with Him by baptism can walk in newness of life (Romans 6:4; John 3:3, 5; 2 Corinthians 5:17). Those planted in the likeness of His death will be in the likeness of His resurrection (Romans 6:5). Obeying the form of doctrine frees from sin (Romans 6:17–18; 1 Peter 1:22; 2 Thessalonians 1:7–9).

Many men and women have given their lives to secure social and economic liberties, but Jesus is the only one who died to secure liberty from sins. —Anonymous

“Therefore if the Son makes you free, you shall be free indeed.”

JOHN 8:36

Cut out this section and mail it to the address on the front.



Bible Quiz

VOLUME 26:9

Send us your answers to receive a free Bible bookmark! We will grade and return your questions and enclose the bookmark “Daniel—Identification of the 4 Kingdoms” as a way of saying thanks for spending time in the Word (quantities may be limited).

Name: _____

Address: _____

City/State: _____

Phone: _____

Questions are taken from the New King James Version.

Answers to Previous Quizzes

V. 26:7 Places in Acts: 1. Jerusalem and Rome (Acts 1:4; 28:16); 2. Jerusalem (Acts 2:5, 47); 3. Damascus (Acts 9:3, 6–7, 11–18); 4. Ephesus (Acts 19:24–41); 5. Athens (Acts 17:15–16, 21); 6. Azotus (Acts 8:38–40); 7. Thyatira (Acts 16:14); 8. Cyprus (Acts 4:36); 9. Corinth (Acts 18:1–3); 10. Caesarea (Acts 10:1); 11. Philippi or Macedonia (Acts 16:9); 12. Tarsus (Acts 21:39); 13. Antioch (Acts 11:26); 14. Miletus (Acts 20:17); 15. Philippi (Acts 16:12–34); 16. Berea (Acts 17:10–11); 17. Antipatris (Acts 23:31).

V. 26:8 Starts with the Letter “V”: 1. Vagabond (Genesis 4:12); 2. Vain (Mark 7:7); 3. Valley (Nehemiah 2:13); 4. Vashti (Esther 1:9–22); 5. Veil (Matthew 27:51); 6. Vengeance (2 Thessalonians 1:8); 7. Vessel (Acts 9:15); 8. Victory (1 John 5:4); 9. Vile (Romans 1:24–26); 10. Vine (John 15:1); 11. Viper (Acts 28:3–5); 12. Virgin (Luke 1:27); 13. Virtuous (Proverbs 31:10); 14. Vow (Ecclesiastes 5:5); 15. Vulture (Leviticus 11:13–14).

Famous Quotations from Psalms

Directions: Find answers in the following passages: Psalm 1:1; 16:11; 19:1–14; 23:1–6; 62:2; 84:11; 118:24; 119:105. Questions from the New King James Version.

1. The Lord is my _____, I shall not want.
2. Yea, though I walk through the valley of _____, I will fear no evil; for You are with me; Your rod and Your staff they comfort me.
3. You prepare a table before me in the presence of my enemies; You anoint my head with oil; _____.
4. Surely _____ shall follow me all the days of my life; and I will dwell in the house of the Lord forever.
5. The _____ declare the _____ of God.
6. The law of the Lord is _____, converting the soul; the testimony of the Lord is _____.
7. Who can understand his errors? cleanse me from _____ faults.
8. Keep back Your servant also from presumptuous _____; let them not have _____ over me.
9. Let the _____ of my mouth and the meditation of my heart be _____ in Your sight, O Lord.
10. _____ is a lamp to my feet and a light to my path.
11. Blessed is the man who walks not in the _____ of the ungodly, nor stands in the path of _____, nor sits in the seat of the _____.
12. He only is my rock and my salvation; He is my defense; I shall not be _____.
13. In Your presence is fullness of _____; at Your right hand are _____ forevermore.
14. This is the day the _____ _____; we will rejoice and be glad in it.
15. For the Lord God is a _____ and a _____; the Lord will give grace and glory; no _____ will He withhold from those who walk uprightly.

A Perfect Standard

I have heard that the most perfect yardstick in the world is found in London. It is reported that experts spent ten years of patient work in bringing it to as near perfection as possible. It is made of platinum and iridium, and was designed as the standard yard length to be used by the British government. It is examined every fourteen years, and if it is found to vary as much as a millionth of an inch, then it will be rejected.

This is interesting, but stop and think that the standard which God has given us is even more perfect. It never varies in any degree. The standards of men are not so. They are always being revised, changed, and altered. This very fact testifies to their imperfection. The Bible is the perfect standard to guide our lives—religiously and morally. If a man were to abide by its precepts in religion, then he could not be wrong. If he would apply the principles of a good life found in it to his everyday existence, then he would find a better life.

The psalmist said, “The law of the Lord is perfect, converting the soul” (Psalm 19:7). We cannot improve upon it. This is because its author is the essence of perfection Himself. In Him is no “variation or shadow of turning” (James 1:17). The nature of God and Christ does not change. The Hebrews writer testifies to this: “Jesus Christ is the same yesterday, today, and forever.” (Hebrews 13:8).



Cut out this section and mail it to the address on the front.

Recommended Resource



The WVBS Online Bible School provides students with a free, comprehensive, in-depth Bible study. The lessons are non-denominational teaching based simply on the Bible. These classes are for anyone who wants a focused, organized, and thorough study of the Bible. school.wvbs.org

I want to learn more **about the Bible!**

If you knew for sure that the religious path you are on would not get you to heaven, would you change? If there was the possibility of a doubt, would you investigate? Why not request a personal Bible study today?

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Email: _____

Prayer requests or comments: _____

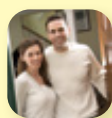
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New Tracts!

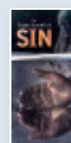
- How to Be a Godly Mother in an Ungodly World
- How to Glorify God in a Day of Trouble
- How to Bring Out the Best in Others
- Are There Mistakes in the Creation Account?



More subjects:



7 Lessons Asaph Learned The Hard Way



The Unpardonable Sin



The History of the Church in Ephesus in Time-lapse Photography



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Why People Do Not Understand the Bible



Until I Make It Better



God's Stewards (Pack of 10)

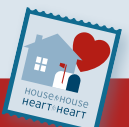


Gold-Plated Christianity (Pack of 10)

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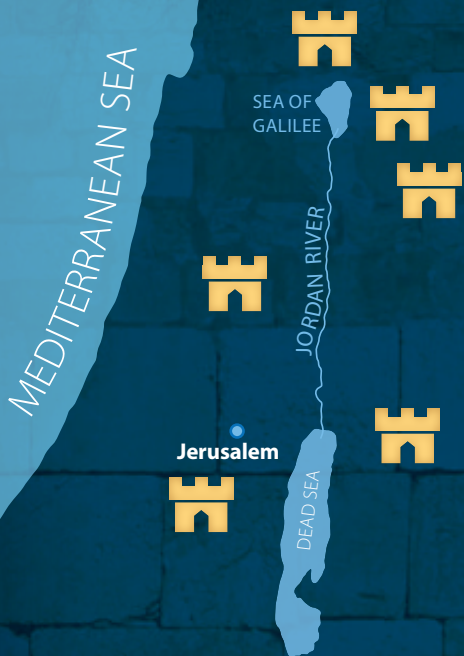
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TYPES & ANTITYPES

The Cities of **REFUGE**—Refuge in **JESUS CHRIST**



God is amazing. No one else could put the shadow of future things into the past. Types and antitypes are examples of God prefiguring the future. Types are the shadow in the Old Testament of things that were to come (antitypes) in the New Testament.

An example of this type/antitype relationship can be found in comparing the cities of refuge in the Old Testament to the refuge we have in Christ in the church.

We read about the cities of refuge in Numbers 35:9–28; Deuteronomy 4:41–43, 19:1–13; and Joshua 20:1–9.



CITIES OF REFUGE | **REFUGE** IN CHRIST
TYPE | ANTITYPE

FORETHOUGHT

God set up these cities before Israel had taken the land.

God provided salvation “in Christ Jesus before time began” (2 TIMOTHY 1:9).

UNHAPPY STATE OF THE GUILTY

There is nothing he can do to redeem himself; he must make it to the city of refuge to be safe.

“All have sinned” (ROMANS 3:23), and are hopeless without Christ (ROMANS 7:24–25).

ACCESSIBILITY OF REFUGE

Six cities were selected, three on each side of the Jordan in the north, center, and south.

Jesus is even closer. “In Christ Jesus you who once were far off have been brought near by the blood of Christ” (EPHESIANS 2:13).

The cities were all on elevated ground.

Jesus is not hidden away nor difficult to find; we are His messengers. “You are the light of the world. A city that is set on a hill cannot be hidden” (MATTHEW 5:14).

The roads to the cities were maintained and well-marked, and the cities were open to all, both Jew and Gentile.

The same is true of Jesus. “Come to Me, all you who labor and are heavy laden, and I will give you rest” (MATTHEW 11:28–29).

Walk All Over Me

The Sailors’ Home, in Liverpool, caught fire in the dead of the night. A great cry of “Fire!” was raised.

When the people assembled, they saw in the upper stories men crying for help. The fire escape did not reach where the men were.

A long ladder was brought and put against the burning building, but it was too short. A British sailor in the crowd, seeing the state of affairs, rushed up the ladder, balanced himself on the uppermost round with his foot, seized the windowsill with his hands, and said: “Quick, men, scramble over me, hit the ladder, and down you go.”

One by one the men came down until all were saved. Then the sailor came down—his face burned, his hair singed, and his fingers blistered, but he had saved the men.

That ladder went a long way; but before the men could be saved, it needed the length of a man.

The Old Testament went so far, but it was insufficient. For salvation, we needed the length of a man—the man Christ Jesus whom we preach. —Charles Leach

“Nor is there salvation in any other.”

ACTS 4:12





My Lucky Day

Garland Chapman, principal of Lee High School in Midland, Texas, related an experience that happened during his days as a grade school principal.

A second-grade boy started out in the morning by falling from the school bus and hitting his head on the concrete, requiring three stitches to close the gash.

Recess proved a little unfortunate as he and another boy ran together. The results: two of the boy's teeth were loosened and a lip was bruised.

During the afternoon he fell and broke an arm.

Mr. Chapman decided to get the boy home before anything else could happen. They were riding toward the boy's home when the principal noticed the boy clutching something in his hand.

"What do you have?" the principal asked.

"A quarter," answered the boy.

"Where did you get it?"

"I found it on the playground today," explained the little fellow. He smiled and with an excited voice continued, "You know, Mr. Chapman, I never found a quarter before. This is my lucky day." —Anonymous

*"Whatever things are of good report
... meditate on these things."*

PHILIPPIANS 4:8



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