

Katoomba Baptist Church Bulletin

41 Waratah Street, Katoomba NSW 2780.

April 2020.

Church services and group activities are suspended for the time being.

From the editor

I am sick of hearing that “C” word. So I am not going to mention it. Let’s instead focus on the Name above all names, Jesus Christ. As we celebrate perhaps the strangest Easter we’ve ever experienced, where churches across the world are empty, may we draw together in the power of the Holy Spirit praising the Lord and worshiping Him however we can. Through technology ranging from the humble telephone to smart phones and computers, through the internet and other communication channels, Christ’s Church is able to join together in love and joy. Nothing can stop our prayers and nothing can “separate us from the love of God that is in Jesus Christ our Lord” (Romans 8:39).

The other week, while I was out walking, I met a man for whom I’d been praying only moments earlier. He told me how this crisis had made him disillusioned with the world. “If anyone asks me, ‘Who do you trust?’ I say, ‘Her’,” he said, looking down at his dog. Then I blurted out, “I trust Jesus Christ.” His face changed, his expression brightening like he’d had some sort of epiphany, and he said, “Yes, that’s what’s missing... Australia used to be a Christian country.” So since then that little phrase has been my focus: “I trust Jesus Christ”.

If you had a critical medical condition and you had to have an operation to save your life you would want only the best surgeon available. You would seek out the man with the finest reputation with the best credentials and experience. You would be trusting this man with your life.

If you owed a debt that was impossible to pay and a wealthy benefactor promised to redeem it without any cost to yourself, you would trust that he would be faithful to his word.

If you were facing a trial and you knew in your heart that you were guilty as charged, you would trust your lawyer to plead your case in such a convincing way as to hopefully gain some leniency from the judge.

Our trust is in a man who hung on a Roman cross, bleeding from head to foot, the skin stripped from His body by the scourge, His reputation mocked by a twisted crown of thorns. Sentenced to die the most excruciating and horrifying death, the punishment reserved for the worst of offenders.

This man had no money, no home, and all He possessed was what He wore, and even these garments were divided up among the very soldiers who had driven the nails through his hands and feet.

This man, though innocent of the charges brought against Him, was judged, chastised, condemned like a guilty man to execution. There was no mercy for Him, no escape from the shame and agony of the cross.

That Man is our Lord and Saviour, Jesus Christ. We believe what He said: He is “the way and the truth and the life. No one comes to the Father except through Me” (John 14:6). We believe that He suffered and died to pay the price for our sins. That His sacrifice was complete, perfect and accepted by God. That He rose from the dead, victorious over sin and death, giving us the assurance of eternal life in Him. Yes, we trust Jesus Christ.

For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith.” [Romans 1:16-17]

To Almighty God be the glory. May our Saviour’s name be exalted.

Your brother in Christ, Bill.

Please pray

- for the Lord to guide us through these times in which we live, and grant us strength and wisdom.
- for our leaders and authorities, for medical staff and indeed all those who are dealing with this crisis.
- that the Lord will minister to all who are undergoing trials and suffering, here and everywhere.
- for Israel, for the “Peace of Jerusalem” (Ps 122:6) and for the Gospel there “To the Jew first.” (Rom 1:16).
- for our persecuted brothers and sisters in nations rich and poor and for those who persecute them.
- with thanks for the rain; for the Lord in His grace and mercy.
- for the people whose livelihoods have been impacted by the Coronavirus, the drought and fires.
- for revival in our community, state, nation, and throughout the world, and for our faith to increase.
- for the Church to wake up and be alert to the lateness of the hour and proclaim the Gospel.
- for the power of the Spirit in our lives, for discernment and wisdom as we live through these last days.
- that the Lord will help us to use our gifts for His glory and to share the Gospel with others.
- for missions, especially those we support as a church.
- that we continue to grow in Christian love as a church, serving the Lord and each other.
- Maranatha! (“Come, O Lord!”)

**“Rejoice always, pray without ceasing, in everything give thanks:
for this is the will of God in Christ Jesus for you” (1 Thessalonians 5:16-18).**

Church announcements

- Let’s maintain our KBC fellowship by whatever means we legally can in the unity of the Spirit.
- Pray! “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” [Hebrews 4:16]. Daily prayer 7pm to seek the Lord’s grace in this crisis.

“Never does a person see any beauty in Christ as a Saviour, until they discover that they are a lost and ruined sinner.” [J.C. Ryle]

**From the Global Recordings Network website [<http://globalrecordings.net/en/prayer-anyone-doing>]
"Is Anyone Praying For Them?" [Colin Stott, Global Prayer Coordinator]**

"For this reason, since the day we heard about you, we have not stopped praying for you." Col. 1:9 NIV

I was reading a letter recently from a missionary family. The wife told about having some neighbours over for a meal. Her husband explained to their guests that they prayed before they ate meals and asked if they would like to join them. The guests seemed a little uncomfortable. They acted like they had never before been a part of a prayer.

After they left, the wife thought, "Is anyone praying for this family? Anyone?" How sad to think that there are so many people in the world who have no one in their corner praying to the Living God for them.

I cannot begin to imagine a life where no one is praying for me. Having been raised in an environment surrounded by many Christian family members and friends, I doubt that a day has ever gone by when someone was not praying for me.

Yet how many people in the world have never had anyone utter a prayer for them, let alone pray with them? And what about unevangelized people groups around the globe that have no one praying for them?

This raises a question. Are we praying for the people God brings into our lives—our neighbours, shopkeepers, waiters, co-workers? Even a small people group on the other side of the world? There is a spiritual battle going on for the souls of people all around us. Chances are that many are lonely, troubled, financially strapped or depressed and might have absolutely no one praying for them.

Are you in the habit of praying for the people God brings into your life? If not, ask God to make this a natural thing for you. Not just casual prayers, but prayers for their salvation and wellbeing. Just think, you may be the only person on the planet who is praying for some of these folks.

April birthdays: Annette K. 16th, Wendy W. 19th

May the Lord bless you abundantly on your special day and in the year ahead in your walk with Him.

Spurgeon on true cost of our redemption in Christ

If I had the power to do it, how would I seek to refresh in your souls a sense of this fact that you are "bought with a price." There in the midnight hour, amidst the olives of Gethsemane, kneels Immanuel the Son of God; he groans, he pleads in prayer, he wrestles; see the beady drops stand on his brow, drops of sweat, but not of such sweat as pours from men when they earn the bread of life, but the sweat of him who is procuring life itself for us. It is blood, it is crimson blood; great gout of it are falling to the ground. O soul, thy Saviour speaks to thee from out Gethsemane at this hour, and he says: "Here and thus I bought thee with a price." Come, stand and view him in the agony of the olive garden, and understand at what a cost he procured thy deliverance. Track him in all his path of shame and sorrow till you see him on the Pavement; mark how they bind his hands and fasten him to the whipping-post; see, they bring the scourges and the cruel Roman whips; they tear his flesh; the ploughers make deep furrows on his blessed body, and the blood gushes forth in streams, while rivulets from his temples, where the crown of thorns has pierced them, join to swell the purple stream. From beneath the scourges he speaks to you with accents soft and low, and he says, "My child, it is here and thus I bought thee with a price." But see him on the cross itself when the consummation of all has come; his hands and feet are fountains of blood, his soul is full of anguish even to heartbreak; and there, ere the soldier pierces with a spear his side, bowing down he whispers to thee and to me, "It was here and thus, I bought thee with a price." O by Gethsemane, by Gabbatha, by Golgotha, by every sacred name collected with the passion of our Lord, by sponge and vinegar, and nail and spear, and everything that helped the pang and increased the anguish of his death, I conjure you, my beloved brethren, to remember that ye were "bought with a price," and "are not your own." I push you to this; you either were or were not so bought; if you were, it is the grand fact of your life; if you were, it is the greatest fact that ever will occur to you: let it operate upon you, let it dominate your entire nature, let it govern your body, your soul, your spirit, and from this day let it be said of you not only that you are a man, a man of good morals and respectable conduct, but this, above all things, that you are a man filled with love to him who bought you, a man who lives for Christ, and knows no other passion. Would God that redemption would become the paramount influence, the lord of our soul, and dictator of our being; then were we indeed true to our obligations: short of this we are not what love and justice both demand.

[Charles Spurgeon, from the sermon, "Bought with a Price", 1 Cor. 6:19,20.]

Let's keep Israel in our prayers and remember the Lord's promise

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' " [Matthew 23:37-39]

Contributions welcome: Our church bulletin is available on the first Sunday service of the month. Contributions of a missionary or devotional nature can be made to the editor, Bill Fewer (email: hillbillyfewer@gmail.com). Please contact Bill if you would prefer to receive the bulletin by email. The email version is much longer!

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. [John 19:28-30]

Katoomba Baptist Church Bulletin Online Extra

** Please note that to access websites referred to in the Bulletin, please copy and paste the link into the address bar of your web browser.**

Online Resources for KBC

Your humble editor is working on a word document which will have lists of online resources to sustain us in these lockdown days. If you have any recommendations for relevant websites, live-streaming church services, hymns you can sing along to online, YouTube channels, etc., please let me know by email: hillbillyfewer@gmail.com

The document will be continually added to and sent out whenever it is updated rather than monthly like the Bulletin.

Sermons, services for Sundays online and through TV

These are **sermons** which you could watch on Sundays. Obviously, this list is just a starting point and will grow as we find more.

TV:

David Jeremiah
Channel 72, 8.00am-8.30am

Online:

Springwood Baptist Church
10.30am, 6pm
<https://www.springwoodbaptist.org.au/church-online/>

Many USA churches stream their services but the time difference can be a problem. However, you can also watch them later as they are archived. Some even celebrate the **Lord's supper** for their online fellowship as in the following:

Pastor J.D. Farag, Calvary Chapel Kaneohe, "Communion Service, March 1st, 2020"
<https://www.youtube.com/watch?v=mvDXfiNI4rQ>

And let's not forget hymn singing:

Traditional hymns sung by big congregations at different Baptist churches. You can sing along:
<https://www.youtube.com/watch?v=wCJeI78J1ho>
<https://www.youtube.com/channel/UC640gLju5bd1nj2fQvICBYQ/videos>

Don't forget that many churches here and overseas have Facebook pages and other social media accounts, podcasts, websites etc. It's time to go off exploring!

Baptist Churches of NSW & ACT website

In response to the Covid-19 crisis, the Baptist Union has put together a very helpful page on their website which is an excellent guide for local churches and their fellowships:
<https://nswactbaptists.org.au/covid19/>

Plus, there is a national call to daily prayer at 7pm to seek the Lord about the crisis:
<https://www.baptist.org.au/covid-19-national-call-to-prayer/>

And there is also the previous disaster which is still affecting many people:
Bushfire Relief and Recovery Campaign
<https://nswactbaptists.org.au/bushfire-relief-and-recovery/>

And, finally, you can contact the Baptist Union website and request to be added to the prayer mailing list.

Recommended Resources for Covid-19 information

With so much sensationalism and speculation on the internet, news and social media, please refer to the following websites for official information and guidelines:

NSW Ministry of Health:

- COVID-19 (Coronavirus) Homepage
<https://www.health.nsw.gov.au/Infectious/diseases/Pages/coronavirus.aspx>
- COVID-19 – Frequently Asked Questions
<https://www.health.nsw.gov.au/Infectious/alerts/Pages/coronavirus-faqs.aspx>

Australian Government Department of Health:

- Coronavirus (COVID-19) Health Alert
<https://www.health.gov.au/news/health-alerts/novel-coronavirus-2019-ncov-health-alert#how-to-protect-yourself-and-others>
- Coronavirus (COVID-19) Resources
<https://www.health.gov.au/resources/collections/novel-coronavirus-2019-ncov-resources>

World Health Organisation:

- Q&A on Coronaviruses (COVID-19)
<https://www.who.int/news-room/q-a-detail/q-a-coronaviruses>
- Coronavirus Disease (COVID-19) – Advise for the Public
<https://www.who.int/emergencies/diseases/novel-coronavirus-2019/advice-for-public>

John Hopkins University, USA:

- Coronavirus COVID-19 Global Database
<https://gisanddata.maps.arcgis.com/apps/opsdashboard/index.html#/bda7594740fd40299423467b48e9ecf6>

[Thank you Daniel for preparing this information]

“The Perfect Passover Lamb” by the editor

In the Gospels we read that when Jesus died on the cross the great veil in the temple was torn from top to bottom. But that was only the beginning of some strange, supernatural events which began to happen in the temple on a daily basis from the crucifixion until the destruction of the temple and Jerusalem forty years later in 70AD.

These are events that are not recorded in the Bible — but in the Talmud, the sacred and historical writings of Rabbinic Judaism. So the Talmud in a strange way offers support for Jesus as the Messiah from a very surprising source: the very religious authorities who rejected Jesus. It can be a great witnessing tool to Jewish people as it comes from the Talmud. Also, it's a sad fact of our times that many people don't accept what is recorded in the Bible as being as reliable as ancient historical secular texts. So the fact that this information comes from a source other than the Bible can also be a good witnessing tool to sceptics and others.

Did you know that for forty years after the Lord's death and resurrection that the Temple was never the same and that none of the sacrifices offered for Israel's sins at the annual Yom Kippur (Day of Atonement) were accepted by God? The Talmud, (see Yoma 39), records that every night in all those years the western lamp (representing the Holy Spirit) of the Temple's Menorah would not stay lit and the massive doors of the Temple would open of their own accord. Even more disconcerting were the mysterious events concerning the 2 goats that were sacrificed at Yom Kippur. From the time of the Lord's crucifixion until the Temple was destroyed by the Romans in 70 AD, the lot for the goat to be sacrificed as a peace offering to God never came up in the High Priest's right hand (showing God's disfavour). The other goat that was to be sacrificed, was the scapegoat (the Azazel), on which the people's sins were cast. A red ribbon, symbolizing the people's sins, was tied around its neck and it was led into the wilderness and sacrificed. A portion of the ribbon was tied to a Temple door. At the time of the goat's sacrifice the ribbon on the Temple door would normally turn white to show the people that God had forgiven their sins. But after the sacrifice of the Lord Jesus, the ribbon always stayed red.

So we can see from these unusual, supernatural occurrences that from the very day Christ was crucified that the way to God was changed, for Jews and Gentiles.

The doors of the temple were opened — so that all may now enter into God's presence, just as the great veil was torn. Now through Christ all believers could communicate with God — no longer was access to the Holy Place available through human priests for Jesus is our High Priest.

The lamp signifying God's spirit went out because from now on the Spirit would indwell each believer.

The lot for the goat coming up in the wrong hand showed that the sacrifice of an animal wasn't acceptable to God anymore. Jesus, the Lamb of God, was the perfect sacrifice made once and for all time upon the cross.

The sash remained crimson because the only acceptable atonement was now through Jesus. Only Jesus could truly take away sins, only through Him can they be forgiven.

From the cross, the Lord cried out: "It is finished". The signs in the Temple confirm that.

"Awake and Aware"

a poem by Jemima Woolley

Considering the past
And seeing the present
May make all here panic,
Our view not on heaven.

The restless anxiety
Of watching the chaos
Has left us forgetful
Of our merciful Saviour.

To plan and prepare,
Be frugal and thrifty,
Is now so desirable
Our memories grow misty.

Though all would seem darkened,
And hope almost lost,
Remember the end here
Is set in The Plot.

Soli Deo Gloria.

More from J.C. Ryle

No man was ever sorry that he served the Lord. No man ever said at the end of his days, "I have read my Bible too much, I have thought of God too much, I have prayed too much, I have been too concerned about my soul. Oh, no! The people of God would always say, "Had I my life over again, I would walk far more closely with God than ever I have done. I am sorry that I have not served God better—but I am not sorry that I have served Him. The way of Christ may have its cross. But it is a way of pleasantness, and a path of peace.

J.I. Packer on love in Paul's evangelism and ours

1) Paul's evangelism — a model for us

... Christians are sent to convert, and they should not allow themselves, as Christ's representatives in the world, to aim at anything less. Evangelizing, therefore, is not simply a matter of teaching, and instructing, and imparting information to the mind. There is more to it than that. Evangelizing includes the endeavor to elicit a response to the truth taught. It is a communication with a view to conversion. It is a matter, not merely of informing, but also of inviting. It is an attempt to gain (KJV), or win (ESV), or catch our fellow men for Christ (see 1 Cor. 9:19ff; 1 Pet 3:1; Lk. 5:10). Our Lord depicts it as fishermen's work (Mt 4:19; cf. 13:47).

Paul, again, is our model here. Paul ... knew himself to be sent by Christ, not only to open men's minds by teaching them the gospel (though that must come first), but also to turn them to God by exhorting and applying the truth to their lives. Accordingly, his avowed aim was not just to spread information, but to save sinners: "that by all means I may save some" (1 Cor. 9:22; cf. Rom 11:14). Thus, there was in his evangelistic preaching both instruction—"in Christ God was reconciling the world to himself"—and entreaty—"We implore you on behalf of Christ, be reconciled to God" (2 Cor. 5:19-20). His responsibility extended not only toward the gospel which he was charged to preach and preserve but also toward the needy people to whom he was sent to impart it and who were perishing without it (cf. Rom 1:13ff.) As an apostle of Christ, he was more than a teacher of truth; he was a shepherd of souls, sent into the world, not to lecture sinners, but to love them. For he was an apostle second and a Christian first; and, as a Christian, he was a man called to love his neighbour. This meant simply that in every situation, and by

means in his power, it was his business to seek other people's good. From this standpoint, the significance of his apostolic commission to evangelize and found churches was simply that this was the particular way in which Christ was calling him to fulfill the law of love to his neighbour. He might not, therefore, preach the gospel in a harsh, callous way, putting it before his neighbour with a contemptuous air of "there you are—take it or leave it", and excusing himself for his unconcern about people on the grounds of his faithfulness to the truth. Such a conduct would be a failure of love on his part. His business was to present truth in a spirit of love, as an expression and implementation of his desire to save his hearers. The attitude which informed all of Paul's evangelism was this: "I seek not what is yours but you ... I will most gladly spend and be spent for your souls" (2 Cor. 12:14-15).

And all our evangelism must be done in the same spirit. As love to our neighbour suggests and demands that we evangelize, so the command to evangelize is a specific application of the command to love others for Christ's sake, and must be fulfilled as such.

Love made Paul warm-hearted and affectionate in his evangelism. "We were gentle among you," he reminded the Thessalonians; "being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us" (1 Thess. 2:7-8). Love also made Paul considerate and adaptable in his evangelism; though he peremptorily refused to change his message to please men (cf. Gal. 1:10; 2 Cor. 2:17; 1 Thess. 2:4), he would go to any lengths to avoid giving offense and putting needless difficulties in the way of men's accepting and responding to it. "Though I am free from all," he wrote to the Corinthians, "I have made myself a slave to all, that I may win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law ... that I might win those under the law. To those outside the law I became as one outside the law ... that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (1 Cor. 9:19-22 RSV; cf. 10:33). Paul sought to save men; and because he sought to save them, he was not content merely to throw truth at them; but he went out of his way to get alongside them, and to start thinking with them from where they were, and to speak to them in terms that they could understand, and above all, to avoid everything that would prejudice them against the gospel and put stumbling blocks in their path. In his zeal to maintain truth, he never lost sight of the needs and claims of people. His aim and object in all his handling of the gospel, even in the heat of polemics which contrary views evoked, was never less than to win souls, by converting those whom he saw as his neighbours, to faith in the Lord Jesus Christ.

Such was evangelism according to Paul: going out in love, as Christ's agent in the world, to teach sinners the truth of the gospel with the a view to converting and saving them. If, therefore, we are engaging in this activity, in this spirit and with this aim, we are evangelizing, irrespective of the particular means by which we are doing it.

2) Our evangelism

... It must never be forgotten that the enterprise required of us in evangelism is the enterprise of love: an enterprise that springs from a genuine interest in those whom we seek to win, and a genuine care for their well-being, and expresses itself in a genuine respect for them and a genuine friendliness toward them. One sometimes meets a scalp-hunting zeal in evangelism, both in the pulpit and on the personal level, which is both discreditable and alarming. It is discreditable, because it reflects, not love and care nor the desire to be of help, but arrogance and conceit and pleasure in having power over the lives of others. It is alarming, because it finds expression in a ferocious psychological pummeling of the poor victim, which may do great damage to sensitive and impressionable souls. But if love prompts and rules our evangelistic work, we shall approach other people in a different spirit. If we truly care for them, and if our hearts truly love and fear God, then we shall seek to present Christ to them in a way that is both honoring to God and respectful to them. We shall not try to violate their personalities, or exploit their weaknesses, or ride roughshod over their feelings. What we shall be trying to do, rather, is to show them the reality of our friendship and concern by sharing with them our most valuable possession. And this we say to them, whether in the pulpit or in private, however drastic and shattering the truths that we tell them.

There is a famous old book on personal evangelism by C.G. Trumbull entitled Taking Men Alive. In the third chapter of that book, the author tells us of the rule that his father, H.C. Trumbull, made for himself in this matter. It was as follows: "Whenever I am justified in choosing my subject of conversation with another, the theme of themes [Christ] shall have prominence between us, so that I may learn of his need, and, if possible, meet it." The key words here are: "whenever I am justified in choosing my subject of conversation with another." They remind us, first, that personal evangelism, like all our dealings with our fellow men, should be courteous. And they remind us, second, that personal evangelism needs normally to be founded on friendship. You are not usually justified in choosing the subject of conversation with another till you have already begun to give yourself to him in friendship and established a relationship with him in which he feels that you respect him, are interested in him, and are treating him as a human being and not as just some kind of "case". With some people, you may establish such a relationship in five minutes, whereas with others it may take months. But the principle remains the same. The right to talk intimately to another person about the Lord Jesus Christ has to be earned, and you earn it by convincing him that you are his friend, and that you really care about him. And therefore the indiscriminate buttonholing, the intrusive barging in to the privacy of people's souls, the thick-skinned insistence on expounding the things of God to reluctant strangers who are longing to get away—these modes of behaviour, in which strong and loquacious personalities have sometimes indulged in the name of personal evangelism, should be written off as a travesty of personal

evangelism. Impersonal evangelism would be a better name for them! In fact, rudeness of this sort dishonors God; moreover, it creates resentment and prejudices people against the Christ whose professed followers act so objectionably. The truth is that real personal evangelism is very costly, just because it demands of us a really personal relationship with the other person. We have to give ourselves in honest friendship to other people, if ever our relationship with them is to reach the point that at which we are justified in choosing to talk to them about Christ and in speaking to them about their own spiritual needs—without being either discourteous or offensive. If you wish to do personal evangelism, then—and I hope you do; you ought to—pray for the gift of friendship. A genuine friendliness is in any case a prime mark of the man who is learning to love his neighbour as himself.

[Packer, J.I., *Evangelism & the Sovereignty of God*, Nottingham, Inter-Varsity Press, 1961, pp.58-61,88-90.]

“Praying Hyde”

[This is the blurb from the back cover of the book, “Praying Hyde” by Francis McGaw (Minneapolis, Dimension Books, 1970). Thank you, Elaine, for suggesting that this passage be included in the Bulletin.]

Why are there thousands of churches in our country without pastors today? Why are millions in the foreign field yet waiting for the human voice to proclaim to them the everlasting Gospel of the Son of God?

Because prayer closets are deserted, family altars are broken down, and pulpit prayers are formal and dead!

John Hyde, often called the Apostle of Prayer, stands out as a testimony to what God can do in and through the life of one who is willing to bridge the gap and claim the promise of 2 Chronicles 7:14, “If My people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and forgive their sin, and will heal their land.”

This challenge is for ALL the people of God!

“Profiles in Prayer: Praying Hyde” by Richard Klein

[<https://www1.cbn.com/prayerandcounseling/profiles-in-prayer%3A-praying-john-hyde>]

It was to the Punjab that the son of an Illinois Presbyterian minister, John Nelson Hyde, felt led to begin his lifetime of missionary endeavor. At the time of his posting, he was one of only five missionaries in a territory holding nearly one million non-Christians. Progress was slow, but measured. In a letter to his seminary after his first year in India, Hyde wrote:

“Yesterday eight low-caste persons were baptized at one of the villages. It seems a work of God in which man, even as an instrument, was used in a very small degree. Pray for us. I learn to speak the language very, very slowly: can only talk a little in public or in conversation.”

Hyde's inability to master the complex native languages was due in no small degree to his partial deafness. To the dismay of mission authorities, he devoted most of his time to Bible rather than language study, displaying the withdrawn intensity of a visionary rather than the engaging demeanor of the traditional missionary. In time, however, Hyde gained a certain fluency, though he never lost his zeal for Scripture. With periods of outright persecution by natives, and few, if any conversions, Hyde began leading his fellow missionaries in intercession for India. So deep was his call to prayer that by 1899 he began spending entire nights face down before God. In a letter to his college he wrote:

“Have felt led to pray for others this winter as never before. I never before knew what it was to work all day and then pray all night before God for another... In college or at parties at home, I used to keep such hours for myself, or pleasure, and can I not do as much for God and souls?”

In 1904, Indian Christians and western missionaries gathered for the first of an annual series of conventions at Sialkot in what is today Pakistan. To support this time of spiritual renewal, John Hyde and his friends formed the Punjab Prayer Union, setting aside half an hour each day to pray for revival. The results of their prayers were plainly seen at the Sialkot Convention as a special anointing fell upon those gathered. Year by year the prayer union fasted and prayed, and at each convention a growing urgency for evangelism and intercession filled each attendee. John Hyde emerged as the prayer leader, and all were amazed at both the depth of his spiritual insight, and the ferocity of his burden for India.

By 1908, John Hyde dared to pray what was to many at the convention an impossible request: that during the coming year in India one soul would be saved every day. Three hundred sixty five people converted, baptized, and publicly confessing Jesus as their Savior. Impossible — yet it happened. Before the next convention John Hyde had prayed more than 400 people into God's kingdom, and when the prayer union gathered again, he doubled his goal to

two souls a day. Eight hundred conversions were recorded that year, and still Hyde showed an unquenchable passion for lost souls.

At the 1910 convention, those around Hyde marvelled at his faith, as they witnessed his near violent supplications, "Give me souls, oh God, or I die!" Before the meeting ended, John Hyde revealed that he was again doubling his goal for the coming year. Four souls a day, and nothing less. During the next twelve months John Hyde's ministry took him throughout India. By now he was known as "Praying Hyde," and his intercession was sought at revivals in Calcutta, Bombay, and other large cities. If on any day four people were not converted, Hyde said at night there would be such a weight on his heart he could not eat or sleep until he had prayed through to victory. The number of new converts continually grew.

It was in Calcutta that friends persuaded Hyde to see a doctor about his rapidly deteriorating health. The years of travail had obviously taken a toll. Yet no one expected the medical examiner's incredible diagnosis. John Hyde's heart had shifted out of its natural position on the left side of his chest to a place over on the right. It was unlike anything the doctor had seen before, and he warned Hyde that unless he got complete rest he would be dead in six months.

In fact, Praying Hyde lived for nearly two more years, long enough to see a wave of revival sweep through the Punjab and the rest of India — and long enough to have his own personal vision enlarged. Before he died, he shared what God had shown him:

"On the day of prayer, God gave me a new experience. I seemed to be away above our conflict here in the Punjab and I saw God's great battle in all India, and then away out beyond in China, Japan, and Africa. I saw how we had been thinking in narrow circles of our own countries and in our own denominations, and how God was now rapidly joining force to force and line to line, and all was beginning to be one great struggle. That, to me, means the great triumph of Christ. We must exercise the greatest care to be utterly obedient to Him who sees all the battlefield all the time. It is only He who can put each man in the place where his life can count for the most."

From Costa Karagounas

Christians expect the process of sanctification to continue in their lives, arguably even beyond this life. One thing we ought to avoid is the sin of presumption, in so far as that refers to speculating about matters doctrinal not specified in the Bible.

One may argue there are several doctrinal matters not specified. Here one enters the realm of semantics and one must be careful to delineate the meaning of the word 'specified' because it could be argued that many matters concerning doctrine are not specified, otherwise how could the apostle Peter have said, that is, one of the pillars of the Church to whom the Lord gave special revelation, how could that same Peter have said of Paul: '...in all his letters when he speaks in them about these things, in which some things are hard to understand..' (II Peter 3:16)

I think the safe answer is to confirm our view that the Lord gave Christians sufficient understanding of the means of their salvation and the bases of Biblical doctrines.

Regarding matters of secondary doctrine, such as the issue of the Rapture, there is arguably even less specificity, which results in differing opinions about that event. A Christian may change his view on secondary matters during the course of his earthly walk in Christ; may evolve in his opinion, if I may apply that term. How far would it be appropriate to evolve in one's thinking on secondary matters, before it could be said the Christian has gone too far? I think it's important to keep in mind the admonition against the sin of presumption.

It seems to me that there are Christians who are presently asking why they haven't been raptured; why Covid-19 is plaguing the world and they're still here..

It's a good question and one which ought to be examined. It raises many issues, not the least being: How much will suffering increase in the world before the Church is removed?

There are many scholarly treatises on the Rapture and I don't pretend to add to those here.

However, I'd like to examine the issue of suffering by the Church.

I think it's useful to separate the question of suffering unto privation and even persecution, from suffering unto wrath. There's no question the Church is presently suffering privation since it is prevented from physically congregating. The ability to congregate online may alleviate some of the suffering, so may the provision of DVDs and CDs to those without internet.

We also know that part of the body of Christ is presently being persecuted in some countries. Nevertheless the Church hasn't been raptured. Thus I'll re-ask the question: How much worse must conditions become before the Lord removes His people? The question isn't a new one. This question has arisen in the past:

'And I shall harden Pharaoh's heart and multiply My signs and My wonders in the land of Egypt. But Pharaoh will not pay attention to you, so that I can lay My hand upon Egypt and bring out My armies, My people the children of Israel, out of the land of Egypt by great judgements. And the Egyptians will know that I AM the Lord, when I stretch forth my hand over Egypt and bring out the children of Israel from among them' (Exod. 7: 3-5)

One could have asked of Moses: How bad will the plagues be Moses, and what part if any will the children of Israel have in them, before the Lord brings us out of the land of Egypt?

Exodus 7: 3-5, in addition to being a statement of historical accuracy about the children of Israel in Moses' time, is also in my humble opinion, a direct application to the rapture of the Church.

The question can then validly be asked: What part will the Church have in the plagues, if any, before the Rapture? I think that the book of Exodus is critical in our understanding of Last Days. The plagues mentioned there, and the description of Pharaoh's heart being systematically hardened with each suffering, such that he was content to undergo pestilence and famine and other things (but only to a certain point, that point being the death of his and others' firstborn) is a direct correlation to the Book of Revelation plagues.

There, hearts are hardened too.

'And the rest of mankind, those not killed by these three plagues, did not repent from the deeds of their hands, so they would not any longer be paying homage to the demons and idols of gold and silver and brass and copper and wood.. and they did not repent from their murders nor from their witchcraft nor from their idolatry nor from their thefts.' (Rev. 9:20-21)

'Then the fourth poured out his vial upon the sun, and it was given to it to scorch mankind with fire. And mankind was burned by a great heat and they blasphemed the name of God, the One Who had authority over these plagues, but they did not repent to give Him glory.' (Rev. 16: 8-9)

May I ask the question yet once more? How much if any suffering must the Church endure before we see it removed? But that's not the pre-tribulation position, I hear you state emphatically with the great certainty upon which you base your Biblical position. Forgive me if I'm pressing the point but I was taught at law school to press the point, even to the logical, albeit sometimes absurd, conclusion.

I hope this brief examination of the suffering of the Church during Last Days would spur you to contemplate the issue. I think it's an issue which the Church will confront in a much more serious way if, after Covid-19 dissipates and in some future time, the Church being here, the next, more deadly, plague is visited upon the earth and the body of Christ is scratching its head.

In conclusion let us return to Exodus to an interesting passage. ' And I shall sever in that day the land of Goshen, in which My people dwell, so no swarms of flies will be there, so you will know that I AM the Lord in the midst of the earth. And I shall put a division between My people and your people. This sign will happen tomorrow.' (Exod. 8: 18-19)

'And Moses stretched forth his staff toward heaven and the Lord sent thunder and hail.. Only in the land of Goshen, where the children of Israel were, there was no hail.' (Exod. 9:23 and 26)

It appears that God allowed Israel, dwelling in the safety of Goshen, to undergo the first 3 plagues; the bloody water, the frogs and finally the lice. Then the Lord acted and prevented Israel from suffering further plague.

He did so that Pharaoh and Egypt would give Him due glory and that Israel would remember His great mercy in bringing them up out of their bondage then delivering them to the Promised Land.

Articles from Crosswalk (on the dreaded virus)

I found these articles to be very good, especially the first which is looking at this crisis in a positive way:

"5 Amazing Reasons COVID-19 Is the Church's Unprecedented Time to Shine"

<https://www.crosswalk.com/special-coverage/coronavirus/reasons-covid-19-is-the-church-unprecedented-time-to-shine.html>

"What Does the Bible Say About Coronavirus: Is it a Sign of the End Times?"

<https://www.crosswalk.com/church/pastors-or-leadership/ask-roger/god-and-coronavirus-is-it-a-sign-of-the-end-times.html>

If you have a heart for Israel then please watch this:

Dr. Eitan Bar (One for Israel):

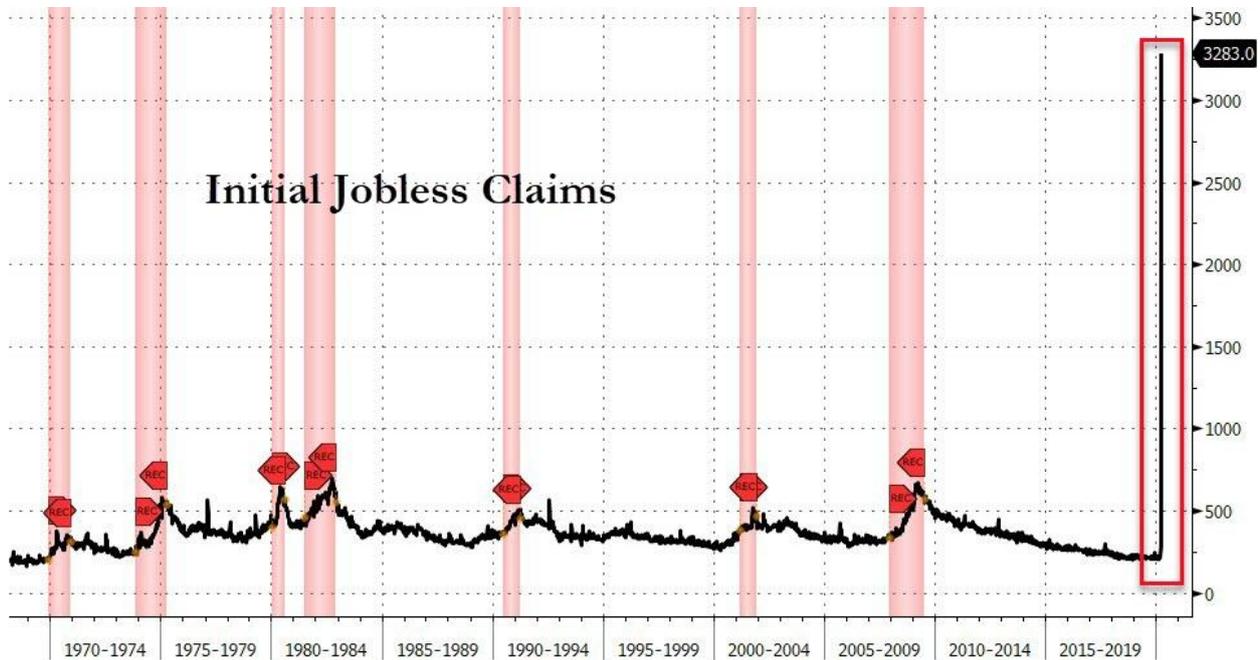
"It's Time We Talked About Anti-Semitism in the Church"

<https://www.oneforisrael.org/bible-based-teaching-from-israel/video/its-time-we-talked-about-antisemitism-in-the-church-by-dr-eitan-bar/>

“Redefining Crazy” by Michael Woolley

(If the hyperlinks don't open, click on them while holding down the Control key on a PC or the Command key on a Mac)

US unemployment EXPLODES - as their economy Implodes and Unemployment soars. There's no "turning back", no "putting the toothpaste back in the tube" from here on in...



A now viral investigative report based on a newly released [FBI document](#) authored by no less than the *Chemical and Biological Intelligence Unit of the FBI's Weapons of Mass Destruction Directorate (WMDD)* finds that a Chinese scientist was caught [under extremely suspicious circumstances](#) transporting vials believed to contain the deadly MERS and SARS viruses into the United States. Are we caught in the middle of a Covert Biological Trade War? (and is the FBI captured by conspiracy theories now, too?)

DeNile is not just a place in Egypt. It's appeared in [Spain](#) and now [Japan](#).

Suicides from job losses and bankruptcy could well-exceed the number of Covid-19 deaths (as the sole contributing health factor) over the next 12 months - [unless people are able to get back to work...](#)

Yet the "Markets" have soared again - thanks to HUNDREDS of Billions of US\$ [injected by the US Federal Reserve](#) - over the last week, [buying Mortgage-Backed-Securities \(MBS\)](#).

"All is well..." Apparently. The "Unconventional" has become the daily norm.

The Unintended Consequences? Like a swarm of chikkins, they will come home to roost. Sooner, not later.

These are ["fake markets"](#) - not reflecting reality, or true company profitability (or the true level of 'risk' to your capital) - when Governments (globally) [are controlling their value](#) - by Diktat...

Either they keep "printing money" - and funnel it into the [*fake* markets](#), globally - or [there'll be more pain](#) ahead. This is the third market Collapse in 3 Decades.

Not a confidence-builder for Baby-Boomer retirement portfolio's... Not when those usually positive are expecting 20% to 30% Unemployment by mid-2020.

The [Rise of The Welfare State](#) - and The Collapse on the Corporate profits [doesn't bode well for Society](#) (given [how ubiquitous technology is](#)) - or the share market.

We're at The Debt End-Game.

After 35+ years of [massive credit expansion](#) and the Fictionalization of what were once productive assets, the over-leveraged edifice needs to implode into itself, destroying all the unproductive leaching.

That would be a healthy outcome. But it's about as likely to happen as things returning to the "Normal" of the last Decade: Buckley's, and None.

We've already left Kansas... and we won't be returning. Only [God knows](#) what [the future holds](#) - and there are many potentially terrible outcomes.

So don't place your trust in mankind - God [curses those who do](#). That means the inventions of man - Governments, technology - too!

This is what happened After the "Lock-Down" - [in China](#). It's amazing that anything other than Official Statistics makes its way out of China...

Messages on YouTube on the Covid-19 crisis

John Macarthur (Grace to You; Grace Community Church)

“The Promise of Peace in a Worried World”

<https://www.youtube.com/watch?v=yGTHQ7oC-a4>

“Finding Security in a Troubled World”

<https://www.youtube.com/watch?v=x3PyJ7yOnkE>

Amir Tsarfati (Behold Israel)

“The Coronavirus' Rapid Changing of the Middle East”

<https://www.youtube.com/watch?v=pBPqTrIoe4s>

Pastor J.D. Farag (Calvary Chapel Kaneohe)

“Corona Virus Update”

<https://www.youtube.com/watch?v=ijk4xbTzLY>

“Urgent Prophecy Update: Coronavirus”

<https://www.youtube.com/watch?v=G76nB6THoYc&t=1205s>

Dr Andy Woods (Sugarland Bible Church)

PPOV 116 (Pastors' Point Of View, no. 116): “Covid-19 & World transformation”

https://www.youtube.com/watch?v=jZ_xl6uowkc

[Thanks Ann for recommending this message]

A Series of timely messages to watch on YouTube

Pastor Ken Ortize from Calvary Spokane presents his annual series “What’s the world coming to?”

https://www.calvaryspokane.com/sermon_series/whats-the-world-coming-to-2020/?v=e2ae933451f4

The last in the series, “The Rapture”, is one of the best messages I have heard on the Blessed Hope. I especially like how he ends the message with the Lord’s parable of the sower.

If you like his teaching, Pastor Ken is also presenting morning devotionals to encourage the locked down church at:

<https://www.youtube.com/watch?v=hlFmmd2i03M>

“Growing Older is Part of God’s Plan” by Helen Steiner Rice

*You can't "HOLD BACK THE DAWN"
Or "STOP THE TIDES FROM FLOWING" —
Or "KEEP A ROSE FROM WITHERING"
Or "STILL A WIND THAT IS BLOWING" —
And TIME CANNOT BE HALTED
in its SWIFT and ENDLESS FLIGHT
For AGE is sure to follow YOUTH
and DAY comes after NIGHT
For He who sets our span of years
and watches from above
Replaces youth and beauty
with PEACE and TRUTH and LOVE
And then our souls are privileged
to see a "HIDDEN TREASURE"
That in our youth escaped our eyes
in OUR PURSUIT OF PLEASURE
So BIRTHDAYS are but BLESSINGS
that open up the way
To the EVERLASTING BEAUTY
of GOD'S ETERNAL DAY.*

Proverbs 4:18: “But the path of the just is as the shining light, that shineth more and more unto the perfect day.”

[Thank you, Elaine, for this inspiring contribution]

The Lord is Risen!

John 20:1-18

The Empty Tomb

Now the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

Peter therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran Peter and came to the tomb first. And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away again to their own homes.

Mary Magdalene Sees the Risen Lord

But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"

She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

Jesus said to her, "Mary!"

She turned and said to Him, "Rabboni!" (which is to say, Teacher).

Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' "

Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

Luke 24:13-53

The Road to Emmaus

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.

And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?"

Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

And He said to them, "What things?"

So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see."

Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

The Disciples' Eyes Opened

Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

Jesus Appears to His Disciples

Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marvelled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence.

The Scriptures Opened

Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures.

Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

The Ascension

And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

**Come, my people, enter your chambers,
And shut your doors behind you;
Hide yourself, as it were, for a little moment,
Until the indignation is past.
For behold, the Lord comes out of His place
To punish the inhabitants of the earth for their iniquity;
The earth will also disclose her blood,
And will no more cover her slain.**

[Isaiah 26:20-21]