



# WATCHMAN'S TRUMPET



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## FROM THE MISSION DIRECTOR

*Hello,  
I welcome you to this new month and present to you October 2021 edition of Watchman's Trumpet. This month, our theme is "Lost but found"*

*Our lead story, taken from Luke's Gospel chapter fifteen focuses on Jesus Christ's response to Pharisees and Scribes' derogatory remarks and accusation that he kept bad company; referring to how He receives sinners and Publicans; and dines with them. He responded by use of parables: three parables. The first is the parable of the lost sheep, the second the parable of lost coin and the third, the parable of a lost son. The sheep got lost in the wilderness, the coin got lost in the house while the son got lost in transit. They are all a reflection of different situations and circumstances where a lost person can find himself. It clearly revealed God's sufficiency and availability of abundant grace to help the lost recover his losses. We see in these parables, how God feels about people who messed up, who are broken and damaged and to what length He will go to get them back on their feet.*

*Sinful men are lost men. Men by sinning lose significance, hope, peace, happiness, dreams, and prospects in life with God and in eternity. God wanted all to be saved; whether one in a hundred or one in a ten or one in two. Jesus died to save all.*

*Jesus' parable makes a statement that every sheep, every coin, and every son counts. God wanted a full house and total recovery. He desires and delights in the worship of a whole, complete family.*

*These stories speaks to all; saints and sinners. Sinners need to be accept God's offer of salvation while the door of grace remains open. Saints need to watch their attitude towards God's work in other people's lives. We are helped by this edition of Watchman's Trumpet to appreciate Christ's sacrifice for the sin of humanity; we are given reasons to celebrate the inestimable love of God and His compassion as a Father. My prayer is that our reading of this magazine and its messages will leave lasting impact upon your life in Jesus name. Welcome!*

## THE LOST BUT FOUND SHEEP

*"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness,*



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*and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. Luke 15:1-5*

In the parable of the Lost Sheep, the Lord told them that suppose one of them have an hundred sheep and loses one, will he not leave the ninety and nine in the open country and go after the lost sheep until he find it? When he does, will he not call his friends and neighbors together and ask them to celebrate with him over the recovery of his lost sheep? Surely, they will. The Lord told them that in the same way there will be rejoicing in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent

*We shall consider two points:*

1. Spiritual awakening of lost publicans and sinners
2. The shepherd's love and sacrifice to recover the lost



## 1. Spiritual awakening of lost publicans and sinners

*“Then drew near unto him all the publicans and sinners for to hear him. Luke 15:1*

*“Come unto me, all ye that labour and are heavy laden, and I will give you rest”. Mathew 11:28*

*“And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled”. Luke 14:23*

The tax collectors in Jesus’ days were not civil servants but hired private entrepreneurs who amass wealth by exploiting and oppressing others. As agents of the Romans on tax matters, they often overcharge and extort much more than required to maximize their percentage deduction from what they were to pay into common treasury. Part of the reason why they were maligned was also the fact that the people and Jewish leaders regard them as outcast Jews and traitors to their own people for working in such manners with the imperial regime that ruled them. They were often associated in common public speech with sinners.

The “sinners” are people who like the publicans are social outcasts by virtue of manifest moral decadence that characterize their daily lives and interaction with others. They probably include those bereft of any religious conviction, gangsters, touts, thieves and robbers, prostitutes and gamblers. They are people who put themselves outside covenant community and relationship by the choices they make and the way they live. They are not pious people who fell short of expected standards but chiefly people who did not care about faith or religion. They are rebels to their God and traitors to their consciences and country. One thing connected them in this

reference, they all exhibit keen interest in hearing Jesus preach. God’s Spirit obviously has awakened their interest in spiritual matters. According to Jesus this awakening is worth celebrating not maligned and discouraged. That was the key point Jesus tried to emphasize in His parables. The lost sheep represented the kind that does not come to church. It represented those fixated and focused on present satisfaction, enjoyment and pursuing it blindly until they become lost.

They represent those who pursue after material things with great earnestness and eventually have all they wanted but astonishingly discover that none of what they have actually satisfies. The lost sheep represented those who does not want to be lost, who are not happy to be lost but somehow got distracted by the world’s fancies until they miss their way. The Lord through the parable of the lost sheep hinted that while we should be happy about the faith and commitment of those who show up for services on Sundays, we should much more be concerned about those who do not.



## 2. The shepherd’s love and sacrifice to recover the lost

*I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep”. John 10:14-15*

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

It cost the shepherd a separation from the ninety-nine to recover the lost sheep. The scriptures not only portrays humanity



as lost and separated from God through sinning Romans 3:23, Isaiah 53:6, it revealed Jesus as the good shepherd, John 10:11, 14-15. No human word can accurately described the kind of environment and fellowship in heaven that Jesus left behind to come to the world to seek lost sinners and sacrifice His life to save them. It is a clear lesson to the church and her leaders today that we do not remain in our comfort zones to seek and save sinners or wish they will come to us. Some will never come and can be lost forever.

Laying the lost sheep on His shoulder reflects the shepherd’s love and care as well as Gospel benefits of total care for the total man. Through salvation, God provides solution to the restored and resolves their physical, spiritual and emotional problems.





## ABOUT WATCHMAN OUTREACH MISSION

Watchman Outreach Mission as envisioned fundamentally comprises of men and women of faith who watch over one another and together watch for the coming of the Lord Jesus Christ. Next to this primary assignment is an equally important responsibility of bringing others into the same state of watchfulness and readiness as the coming of the Lord draws near. Ours is a trans-ministerial, trans-denominational mission. Our core values include expository teaching, prayer and counselling. We train in principles and practice of Christian discipleship and equip for effective Kingdom Service.

The Lord Jesus Christ in one of His parable said “*While the bridegroom tarried, they all slumbered and slept*” **Mathew 25:5**. Watchman Outreach Mission is a response of faith to this and similar warnings about events in the last days. Our response is based on the premise that prophecies, visions and revelations about the future such as the one documented in the Lord’s parable of the Wise and Foolish Virgins are sign-posts by which men are warned to keep vigil to avoid disastrous end. We serve to wake up the church and men everywhere to remain alert and watch for the Lord’s return.

The Mission, based in Ibadan, Nigeria, was launched in 2009 and its maiden outing took place on the 20th November of the same year. On that day, we partnered with All Nations Evangelical Ministry (ANEM), Akobo, Ibadan for Evangelistic and Medical Mission Outreach to Idi - Ose Village on Arulogun - Olorunda Road in Lagelu Local Government, Ibadan.

In the years that followed we networked with churches and other Christian groups too to implement our mandate which include conducting gospel outreaches, discipleship training for new converts, organizing and facilitating workers and ministerial training, conducting administrative reviews in churches and ministries, writing of proposals for reforms and church growth strategies that can enhance social cohesion, improve church finances and foster overall development, unity and growth of such ministries; monitoring and/or supervision of the implementation of such reforms and strategies.

Some of these Christian groups and ministries include with Christ Apostolic Church, Oke - Ife in Ajangboju, Ibadan, Nigerian Military Christian Fellowship, Adekunle Fajuyi Cantonment Chapter in Oyo - State Nigeria, Christ Gospel Mission International, Light of Jesus Evangelistic Ministry with branches in different cities in South Western Nigeria, and Ark of Salvation Church of Christ (ASCC) with headquarters at Molade, Monatan Ibadan.

Till date, although partnered ministries change from time to time depending on the leading we receive from the Lord, we remain committed to our main purpose and vision; that of service to the church and in the world to wake up men everywhere and encourage them to remain alert and watch for the Lord’s return. Through our activities, souls had been saved, believers edified and church workers’ spiritual growth and development enhanced, all to the glory of God.

## WATCHMAN PRAYER HOUR



### *Prayer Points - For October 2021*

1. Thank God for the salvation of our souls and the hope of eternal life
2. Thank God for the privilege of restoration for all believers who have gone astray.
3. Pray that grace will abound in the lives of those who are standing so they will not fall.
4. Pray for increasing spiritual awakening of lost men in our world.
5. Pray for believers, ministers and ministries dedication to seeking the lost that God will encourage them with results
6. Pray against judgmental critical spirit in our relationship with other believers, Christian groups and denominations.
7. Pray for increasing love and unity among Christians
8. Pray for grace for watchfulness, sobriety, diligence and daily self-examination in our journey to heaven.

“ ..... *men ought always to pray, and not to faint;*’ **Luke 18:1**

**May the Lord hear and answer all our prayers - AMEN!**

**Watchman Prayer Hour** holds every Saturday from 10.30am - 12.00MD. We invite you to join us at our office in 78/80 Nepa (IBEDC) Building, Opposite U.I. Second Gate, Ibadan . Oyo - State. You can also follow us on any of our Social media platforms during the prayer session and send inquiries or prayer requests to any of our digital addresses.

**For more info on the Mission, log on to: [www.watchmanoutreachmission.org](http://www.watchmanoutreachmission.org)**



## LOST BUT RECOVERED COIN

*“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth”.* **Luke 15:8-10**

The Lord stated that supposed a woman has ten silver coins and loses one, does she not light a candle, sweep the house and search carefully until she finds it?, and when she finds it, calls her friends and neighbors together asking them to rejoice with her because she has found her lost coin? The Lord stated that in the same way, there is rejoicing in the presence of the angels of God over one sinner who repents.

We shall consider three subtopics:

1. The loss of a precious coin
2. Correlating the lost coin and lost men
3. Divine-human partnership and strategies for recovering the lost

### 1. The loss of a precious coin

For proper understanding of this parable, it is important to note that the average Palestinian peasant's house in Bible days is small, often with dusty hardened floor and small window to keep out the sun and its scorching heat. The coin referred to in this passage is Drachma, an equivalent of Roman Denair which represents the worth of a day's wage.

We therefore would understand why such care and diligence will be required in the search of such coin if it got lost. In which case, every step taken by the woman to recover her lost coin is very significant

and applicable in our search for lost sinners and in our efforts to bring lost men back to God.

### 2. Correlating the lost coin and lost men

*“And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's”.* **Mathew 22:20-21**

*“So God created man in his own image, in the image of God created he him; male and female created he them”.* **Genesis 1:27**

*“This people have I formed for myself; they shall shew forth my praise”.* **Isaiah 43:21**

The image of God is stamped on man just like the image of the Emperor is stamped on the Roman coin. God created us in His image. This reminds us that we are from God, we belong to Him and ought to live for Him. Genesis 9:6, Mathew 22:20-21. Ever in its lost state, the woman still lay claim of ownership to it. She called it *“my piece which was lost”* Her loss of its possession did not overrule her claim and right to it. All sinners in their lost and sinful state still belong to God. As the woman valued the coin, so should the church value men's soul both within and outside the church, whether Jew or Gentile. The lost coin cannot find itself - teaching us that there are sinners that will not come to church. We have to look for them where they are. The woman set aside every other thing to look for her lost coin. Recovering the lost coin cost the woman something. The church on behalf of Christ should be willing to give all it takes to recover lost souls.

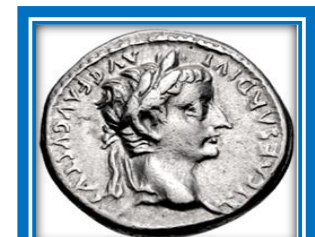
Time is money. To the woman, the coin's loss is the loss of a day's work. Secondly, a lost coin implies a loss of opportunity to go into circulation and add value to life. This is the state of lost sinners. A sinner is like a wasting and depreciating resource; in this case, God's resource. God is interested in finding lost sinners and restoring them to their proper place and usefulness. The lost coin reminds us that sinners are in darkness surrounded by dirt, wasting their talents and usefulness. The woman's search was diligent. Evangelism demands diligence, patience and persistence but the joy of seeing a single man saved is worth all expenses and efforts.

### 3. Divine-human partnership and strategies for recovering the lost

*“I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it”.* **Ezekiel 34:15-16, 23-24**

The disturbance created by the search and sweeping reflects the conviction that the preached word brings upon the troubled lost soul. It also could be regarded as God's use of affliction to expose the need of the lost for salvation. W.R. Williams call afflictions the messengers of the Gospel. For a considerable length of time, afflictions turn people's world upside down either at individual or communal level. By afflicting with famine, calamities, wars etc., God seeks to impress upon us our need of a savior. The message loudly sounded by adversity is that a world turned upside down needs and requires the mediation of God appointed Saviour.

The key message from the shepherd and the woman's search in the parable of the lost sheep and coin is that God loves the lost and actively seeks to save lost men. Some hate the lost, others are indifferent to their plight; God and Christ will never give up on them. Church people and their leaders are supposed to model the life of Christ in the world. We are to reveal to the world how Christ or God will act in a given situation. If therefore we do not have an active seeker's loving and caring attitude towards the lost, we definitely have a missing link in our Christian character development.



## THE LOST RETURNING SON

*“ ... A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living”. Luke 15:11-13*

According to Jesus, there was a man who had two sons. One day, the younger one demanded his share of his father's wealth or estate. In response, the man divided his property between them. Not long after receiving his share of inheritance, the younger son gathered all he had and set off to live in a distant country where he squandered his wealth in wild loose living. About the time he had squandered all, a severe famine began to ravage the country. He began to be in want. To mitigate his suffering, he glued himself to one of the citizen of that country who sent him to piggery farm to feed them. Gladly would he have fed on the rations given to pigs to satisfy his hunger but he was closely monitored and not allowed to do so.

When he came to his senses, it occurred to him that even servants in his father's house have enough to eat and to spare. He therefore resolve to return home. There are many important lessons to learn from this son's loss and return. We shall review some of them as we consider these three subtopics:

1. The straying and waywardness of a dear son
  2. Repentance and return of the penitent
  3. A loving father's welcome
- 1. The straying and waywardness of a dear son**

Bible scholars and commentators called this son who went astray “*the*

*prodigal son*”. The parable is the story of a typical rebellious adolescent or impatient youth who went astray. We find expressed in this younger son's decision, choices and actions a portrait of young people's chase after alcohol, drugs, pornography, sex, gambling, partying, fame and popularity in hopes of finding happiness. It never happens. The word “*prodigal*” is an English label for extravagant, wasteful, restless and reckless spending and loose, wild living. Interestingly, it is not only young unmarried persons that can be prodigal.



Actually, those spending their life and time on anything other than expansion of the kingdom of God and preparation to spend eternity with Him in heaven are prodigal people too; it is only that many of them may not realize it. While the prodigal son regained his lost senses and took steps to make amends, many people like him whether young or old may not be able do so in the gospel way without self-discovery and illumination by the Holy Ghost.

By disconnecting family link and selfish pursuit after unrestrained life of worldly pleasure and lust, the prodigal son was reduced to zero. He lost everything he had and was. The degradation in virtues, values and morals that came upon the prodigal son while far away from home was instructive. The longer a man continues to live in sin and far away from God, the more he continues to depreciate.

After spending all that he had on riotous living, the prodigal son began to be in desperate need. His penury and hunger was compounded by natural a phenomenon, which is famine. To overcome this he went and glued himself to a citizen of that country. The citizen sent him to feed pigs in his piggery.

He desired to be fed on pig meal or ration but no man would extend to him even the courtesy and care that animals freely enjoyed. Then he woke up. It dawn on him that he must have lost his mind to bring himself so low to such a deplorable condition as to desire to be fed with animal ration; a prince from a great house. Those who are in league with Satan in order to solve life's problems will by him be brought to such humiliation in life and in eternity that will make the state of animals enviable. We are warned against unequal yokes.

### 2. Repentance and return of the penitent

*“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants”.*

**Luke 15:18-19**

Associated with the prodigal son's resolve to return was a conviction that he had sinned against God and against his father. He was resolved to confess his sins and ask for forgiveness. He actually did when he returned. The confession was not forced out of him. He voluntarily, willingly and humbly confessed his sins and was forgiven. What are his sins? They include arrogance and pride, love for ease and pleasure, wasting of family resources, separation from home and abandonment of family and family responsibility, disgraceful conduct, dragging the family name into mud, self-will, lusts and betrayal of trust.

When the prodigal son came back, he had no right to claim. He had nothing to offer. But he gave all that remained and all that he had left which was his body. He probably was half dressed (naked) and bare-footed. He was not worth much, but he gave all that remained, he gave himself. The prodigal son acknowledged that he had lost his mind



At what point did he loose his mind? He lost it at the moment he went to his father and wish him dead.

It was not a norm for inheritance to be transferred in the lifetime of the owner of the property. Asking for inheritance while the owner of the property is still alive implies desire for a permanent end to a parent-child relationship i.e. a desire for the death of that association and relationship. It means this younger son no longer want to have anything to do with his father. It was evidence that he had lost his mind because no normal child or individual will do that. A normal individual do not want their parents to die even when these parents are very old. He lost his mind the moment he began to think that his father's loving-care and protection that he viewed as restraints is over-bearing and that his control over him was too much. Lastly, he lost it immediately he left home and separated himself from family.

Running from God ruins life. This include running from God-ordained relationship such as the family; secular or spiritual family. Family life is one of the most beautiful social institutions that God created and allowed to exist on earth. A time always come when everyone in the world is compelled to recognize that family is the most important relationship on earth and that lack or loss of it is a great loss. This commonly happens when all the chips are down and when one is compelled to grapple with the challenges that come with being brought to ground 'zero' of life because of either health, age or misfortune. Some people in this world are so isolated from others to the point that they do not have someone with whom they can initiate conversation and pour out their minds, which in itself is therapeutic.

Like every gift from God, men often take family relationship for granted until they discover how much they need it and begin to make amends. That was the case with this prodigal son. It is clear to some extent that those who abandoned their families like the prodigal son are living in fool's paradise and have lost their mind. We can say the same about abandonment of relationship with those in edifying

household of faith, where holiness and love is central in Christian teaching and living. When the prodigal son came to himself the first thing he realized was that he had sinned. He acknowledged it. "*I have sinned*" is probably one of the greatest expressions for humble acknowledgement of one's error and sins that heaven always delight in hearing from the mouth of one who missed his way.

The blessings of repentance and confession including forsaking of confessed sins are tremendous if it comes from a sincere and humble heart and with the right attitude. The prodigal son when he returned did not blame anyone for his waywardness and for leaving home. He took personal responsibility for his actions. That is what every sinner who wanted forgiveness from God is expected to do. Luke 19:10. Jesus came to the world to save sinners, but the sinner who wanted salvation must confess his sins and be willing to forsake them and accept Christ as his savior.

### 3. A loving father's welcome

*"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him".*  
**Luke 15:20**

*"... the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry".* **Luke 15:22-24**



When his father saw him coming from afar, he ran to meet and welcome him. He kissed him and embraced him The father's running contravened the norm of the time regarding the sobriety, dignity

and authority of such a man at that time. His love made him lay aside all that momentarily. This was what Jesus did. The father of this younger son celebrated his safe and sound return as in the other two parables of recovery of what was lost. The celebration party itself was a reflection of what makes God and heavenly host happy.



It pointed to the fact that when lost humanity eventually become restored to God through the sacrifice of Christ and the kingdom of God is eventually fully set, there will be great celebration and partying of a wonderful reunion and the consummation of God's plan for humanity. Sinful men seeking joy and true happiness today must consider repentance. Whatever makes God happy will make you happy too. God is waiting and ever ready to receive all His lost children returning home.

**"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land:"**

**Isaiah 1:19, 20**

**PITIABLE STATE OF A  
GRUDGING OLDER  
BROTHER:  
An indictment of Scribes and  
Pharisees**

*“Now his elder son was in the field; and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: ...” Luke 15:25-28*

The older brother of the prodigal son was angry because his lost brother came back home. He was angry that his father received him back. He was angry that his father celebrated the safety and soundness of one who lost his mind and left home for an unknown destination. When the news of his brother's return and the commemorative party going on was brought to him on his way from the field and from the day's toil on his father's plantation, he became unhappy and stayed away. He refused to come in to join in the party. There is a message to all Christians in the attitude of the older son who never went astray.

We shall consider three subtopics:

1. God's love for all His children
2. Ask and receive
3. Word of caution for believing people

**1. God's love for all His children**

*“...therefore came his father out, and intreated him”. Luke 15:28*

*“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not”. 1 John 3:1*

The father's love for both sons is unquestionable. It became clear when he came out to pacify his angry, grudging and sulking older son after settling down the vagrant one. The message in this action is clear- even though a sick child requires and

deserves more attention; God equally loves all His children. Finally, in connection with the parable of the prodigal son, it is good to always reflect on the fact that Heaven is man's home. We are created to live there with Christ and with God eternally. Through Adam, we all by sin missed this opportunity but God in His kindness provided means of restoration and actualization of this goals and hope. We must avoid doing anything that will lead to eternal banishment.

God is a loving, forgiving, unchanging and trustworthy Father. He is ever willing and ready to heal the broken and restore lost men to physical, social, psychological, emotional and spiritual state and privileges of close relationship with Himself that they by sinning lost. Men by sinning lose significance, hope, peace, happiness, dreams, and prospect of life with God and eternity. Jesus came to restore all these and more.

**2. Ask and receive**

*“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened”. Mathew 7:7-8*

*“Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God”. Philippians 4:6*



This parable highlighted the importance and necessity of prayers in God's family. Even though all that his father has after the younger son had taken his share belonged to him, he never asked for time off or for a young goat to go celebrate with his friends which he greatly desired. The scriptures stated that many people possess not because they failed to ask and some ask for what to spend on lust which a true loving father will not grant. This man's younger brother asked and received. We are enjoined to worry over nothing but with prayers and thanksgiving our requests should be made known unto God.

**3. Word of caution for believing people**

*“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it”. Hebrews 4:1-2*

The older son was not actually better than the first in the sense that he was equally living in sin, though his own sins were hidden out of sight covered up by a garb of self-righteous indignation. Scrutiny revealed that he harbored grudges and bitterness against his father and brother. He is selfish and unforgiving. His heart is full of murmuring, complaining and criticisms. He represents the majority of the Pharisees and the teachers of law who murmured and criticized Christ for receiving sinners and eating with them.

Like this son, the and sometimes we often forget that all human beings are on one long chain of connectivity and relationship, In our self-righteous modes we judge and condemn one another. We forget that in the sense of being created by the same God and created in His image, we are all brothers and ought to be our brother's keeper. These three stories or parables calls for carefulness and sobriety, watchfulness, diligence and daily self-examination of the state of our hearts and spiritual life as we journey towards eternity so as not to be rejected.



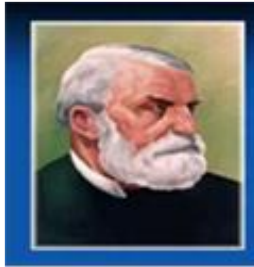
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## MISSIONARY OF THE MONTH

**DWIGHT LYMAN MOODY**  
1837 - 1899



During this time in his life, he became the president of the YMCA in Chicago. Moody's life was greatly impacted by a natural fire that sparked a spiritual fire deep within his soul: The Great Chicago Fire in October 1871 destroyed not only his YMCA, but his church, and his home.

In June 1873, He was invited to evangelize in the British Isles in 1873. Moody, his family, and his good friend and musician Ira Sankey with his wife all traveled from New York to Liverpool, England; and held crusades, which resulted in many converts. After this two-year trip in England, Scotland, and Ireland, he returned to the United States as a famous revivalist. He preached to more than 100 million people throughout his life and work for God. He often preach up to six sermons a day.

He died triumphantly on December 22, 1899 in his home, surrounded by his family. As death came he awoke as from slumber, and said with much joy "*I see earth receding. Heaven is opening. God is calling me.*" D.L. Moody's legacy lives on through his church and Bible Institute, as well as the many lives touched throughout his ministry. The Bible Institute that was eventually renamed Moody Bible Institute that remains open and available today.

### SCRIPTURE FOR MEDITATION

*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 will I hear from heaven, and will forgive their sin, and will heal their land.*

**2 Chronicles 7:14**

**Dwight Lyman Moody** was born the sixth child of Edwin and Betsy Holton Moody in Northfield, Massachusetts on February 5, 1837. At the tender age of four, his father passed away. His mother raised him, along with his eight siblings. Dwight's formal education ended after fifth grade. He left home at age 17 to seek employment in Boston. After failing to secure a desirable position, he asked his uncle, Samuel Holton, for a job. Reluctantly, Uncle Samuel hired Dwight to work in his own retail shoe store. However, to keep young Moody out of mischief, his employment was conditional upon his attendance at the Mt. Vernon Congregational Church. At Mt. Vernon Moody became part of the Sunday school class taught by Edward Kimball.

On April 21, 1855, at the age of 18, Kimball visited the Holton Shoe Store, found Moody in a stockroom, and persuaded him to repent of his sins. He became converted; and devoted his life to serving God. He became a member of the church. Unfortunately, due to his lack of education and Bible knowledge, Moody failed a test administered by the church to those wanting to become official members. He never received any formal Bible training, but still went on to accomplish much for God.

After his conversion, he moved to Chicago to pursue a career selling shoes in hopes of gaining wealth but his faith in God soon grew stronger than his desire for riches. Though he did not stop working in his business, he decided to pursue a work for the Lord. In 1858, he started a mission Sunday school in the ghetto of Chicago. This school grew into a church, the Illinois Street Independent Church, and just six years after that Moody established a school. He eventually left his shoe business to focus completely on his social and evangelical work for the Lord. D.L. Moody married Emma C. Revell, a Sunday school teacher. He and Emma had three children.

## SONG OF THE MONTH

### THERE WERE NINETY AND NINE

1. There were ninety and nine that safely lay in the shelter of the fold,  
but one was out on the hills away,  
far off from the gates of gold –  
away on the mountains wild and bare,  
away from the tender Shepherd's care,  
away from the tender Shepherd's care.
2. "Lord, thou hast here thy ninety and nine;  
are they not enough for thee?"  
But the Shepherd made answer:  
"This of mine has wandered away from me,  
and although the road be rough and steep,  
I go to the desert to find my sheep,  
I go to the desert to find my sheep."
3. But none of the ransomed ever knew  
how deep were the waters crossed;  
nor how dark was the night that the Lord  
passed thro'  
ere he found his sheep that was lost.  
Out in the desert he heard its cry –  
sick and helpless, and ready to die,  
sick and helpless, and ready to die.
4. "Lord, whence are those blood-drops all the way  
that mark out the mountain's track?"  
"They were shed for one who had gone astray  
ere the Shepherd could bring him back."  
"Lord, whence are thy hands so rent and torn?"  
"They're pierced tonight by many a thorn,  
they're pierced tonight by many a thorn."
5. But all thro' the mountains, thunder-riv'n,  
and up from the rocky steep,  
there arose a glad cry to the gate of heav'n,  
"Rejoice! I have found my sheep!"  
And the angels echoed around the throne,  
"Rejoice, for the Lord brings back his own!  
Rejoice, for the Lord brings back his own!"

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