

# Christ is Victor

May/ June 2020

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## “God’s Mercy and Truth at Calvary”

“Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted” (Psalm 89:14-16)

One of the attributes of God which we seem to neglect and not take into account is that the Lord is just. He does not in any sense reward us with any kind of harshness or vengefulness or vindictiveness. He is just; He is obliged to be just.

“Justice and Judgment are the habitation of your throne”. So God clearly demarcates between evil and good, righteousness and unrighteousness: and those who are his children do likewise. They do not compromise with evil, they have a true sense of justice. They do not want injustice and oppression to be perpetuated, and today we see many people just turn and look away when they are confronted with evil or injustice or greed or graft or corruption. No, God obviously visits those who have no regard for moral values in judgment. That is why we dare not have an inanimate God. We dare not have a God of our own making. We dare not make an image and call it God.

God is God. His holiness is so basic that when you come with people who do not even know that God is holy, you simply cannot fathom such people. They do not have a true sense of direction, they cannot have it. Their compass is false. They are totally misdirected in their ways because God is not in their hearts. When the Lord

Jesus Christ comes into our hearts we love to see justice, in our courts of law, in our judges, in our magistrates, on our streets, and in our offices. We do not want to gain any undue advantage over some weak person. We don’t want to see the poor oppressed. We don’t want to turn away or look the other way when someone is doing harm to another.

Today we are confronted with a situation where people do not want to get involved. On the other hand, a Christian is involved. He is involved with these issues of Righteousness, of Judgment, of Love, and of Mercy. The Bible tells us that Mercy and Truth shall go before His face. So if God is with you and God is directing you, the same will happen to you.

Mercy, oh, how marvellous! Mercy for a sinner! Mercy for the man who has grieved God and broken His heart! Mercy for the one who has been responsible to break the heart of God. Your sin and my sin are responsible for Calvary. Your sin and my sin came upon the sinless body of the Lord Jesus Christ and, therefore, through His death and resurrection, there is mercy offered for us. Truth says, “Now this man has fallen short, this man can never enter the Kingdom of Heaven, this man has gone contrary to My law, the truth. This man has trampled down the truth, so there can be no place for this man in Heaven.”

Now Mercy says, “Yes, because this man has acknowledged that in the Cross of Jesus Christ his sin has been dealt with, because this man has confessed the truth about himself that he is a sinner and has come short of the glory of God, there is mercy for him.” What a wonderful God we have! Mercy for the sinner. Mercy for you and me.

Therefore we rejoice in God our Saviour. You remember the song of Mary, “My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour” (Luke 1:46-47).

What is the cause of our rejoicing today? You know the excitements pass

over so quickly and leave an aftermath of pain and sorrow, a sense of guilt and shame. Most of the joys of this world are evanescent, ephemeral; they pass away and leave a bitter taste behind. But a man who rejoices in the Saviour, the Lord Jesus Christ, his is an enduring joy. You know it is to be experienced, cannot be explained. So you had better take hold of Jesus and experience this joy—the joys which are for evermore, the pleasures which are at God’s right hand. You know today’s religion seems to be getting pleasure as quickly as possible, and at any price and at the cost of anybody. You want to tread over bodies, tread over lives, walk over virginity, but obtain pleasure.

Now that kind of pleasure, that selfish pleasure does not satisfy. It can only bring guilt and sorrow and a backwash of disease and misery and death. Here we are told, “In your righteousness shall they be exalted.” For those who love God’s righteousness, for those who are willing to pay the price to establish, and to work ... righteousness, there is a price to be paid. “You will be hated,” the Lord Jesus Christ told us. “And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Matthew 10:22).

Now there is a price to be paid for righteousness. People may hate you, slander you, and look askance at you, but “in your righteousness you shall be exalted.” As we are full of Jesus, He sets us apart as the sons of God. We are clothed upon by His righteousness. I do not mean, my friend, that this is a theoretical righteousness but this is a practical righteousness which I am referring to. When the Lord Jesus was touched by that woman who had an issue of blood for twelve years, virtue went out of Him. You know power went out of Him, and she was healed. His righteousness is a healing righteousness, it is not a condemning righteousness; it is not a Pharisaic righteousness; it is a river of blessing—a river that brings righteousness. —Joshua Daniel

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## *“The Power of Jesus’ Love”*

“And looking round about upon them all, [Jesus] said unto the man [with the withered hand], Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles; Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all” ( Luke 6:10-19).

Jesus said, “Repent, for the kingdom

of God is at hand.” Jesus came to save sinners. People did repent and confess their sins. But one disciple closed his heart, hiding his sins until at last his own sin killed him. But the others created a new world. Thousands of men followed them. Joy and peace and a new love functioned in the new society.

There is power with Jesus which is above atomic power. Man uses this power for destruction. Jesus uses His power to bring peace and good will to society. Money does not make us happy and does not give us good will. You can pray throughout the night to bring heavenly power to earth to heal and to transform the wicked. The more we know of God, we find we cannot hate our brother. When you start loving your brother, you begin to share his burden. The love of money brings you down to hell. It hides all the angelic potentialities in you.

There was a man called Dr. Jekyll. He wanted to bring out all the evil in himself. He discovered a drug, which, when he drank, he shrank into an ugly Mr. Hyde. In that form he beat a man to death. When he finished his crimes, he would drink another drug and be transformed into the respectable Dr. Jekyll. Thus he played with himself. This procedure repeated many times. After sometimes even without the

medicine, he would just turn into Mr. Hyde. The police started searching for him. One day while in a park, Dr. Jekyll turned into Mr. Hyde unexpectedly. He hurriedly got the transforming medicine through his friend and became Dr. Jekyll—but one day this medicine was exhausted and he was Mr. Hyde forever. He hid in a room. He wept and wept. One day the police broke the door open. In the meantime he drank some poison and died. We are doing things prompted by our evil nature. There is a medicine to bring back our angelic nature. That comes to us by looking at the Cross. We must not exhibit the “Hyde” in us. Jesus called Simon and transformed him into Peter. How many of us are Peters? God has a great purpose for you. The rivers of living waters must flow from you. Why do you hide yourself and your sins? You are already in hell. God wants us to be in Heaven. The work of salvation is completed and available to you. Will you be an angel? Now you may be a Saul but you can be a Paul. Satan prevents you from becoming an angel. Jesus’ prayer is mighty and marvellous to change us.

St. Thomas came to India, a difficult place, and was a blessing. Abraham became a blessing. You must become a blessing.

—N. Daniel

## *“Doing God’s work”*

Thomas Vincent was born in England in 1634 and became a Christian minister in London. A law passed in 1662 caused many Puritan ministers like him—who valued the Gospel and a good conscience—to be “ejected” from the institutional Church of England.

In 1665, the great plague struck London. It became an occasion for several of these “ejected” ministers to show great piety and zeal—and of God to show His providential preservation of life by protecting them from the plague as they worked in the midst of it.

Vincent had become tutor of an academy at Islington, but when the plague broke out he resolved to stay in the city, visit the sick, and preach to the distressed people. He told his Christian brethren that he had carefully examined the state of his own soul and could look death in the face with comfort. He thought it absolutely necessary that the many people then dying should have some spiritual assistance, and that he could never again have such an opportunity of ministerial usefulness as now, and that he had entirely committed

himself to the disposal of Providence.

Supported by the ministers, who prayed for his protection and success, he began working diligently with fortitude. During the plague, he preached in some of the parish churches.

The awfulness of the judgment then before the eyes of the people gave great force to his addresses, and they wanted to know where he would preach the following Sunday. Many learned the necessity of salvation and the way to heaven through the blood of Christ. He visited all who sent for him without fear, and it pleased God to take special care of his life—for though 68,596 died in London of the plague that year, including seven persons in the family in which he lived, he continued in perfect health all the time. Thus were the promises in Psalm 91 fulfilled to this servant of God.

In a tract entitled *God’s Terrible Voice in the City* (1667), he wrote: “[T]he plague usually killeth within a few days, sometimes within a few hours. ... June: Now the citizens of London are

“DOING GOD’S...” CONTINUED ON PAGE 3

### **REALITY CHECK!**

**“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).**

**“[T]here is none other name [Jesus Christ] under heaven given among men, whereby we must be saved”**

**(Acts 4:12).**

## “Doing God’s work”

put to a stop in the career of their trade; they begin to fear whom they converse [with] and deal [with], lest they should have come out of infected places. ... Now many houses are shut up where the plague comes, and the inhabitants shut in, lest, coming abroad, they should spread the infection. It was very dismal to behold the red crosses, and read in great letters, LORD, HAVE MERCY UPON US, on the doors, and watchmen standing before them with halberds; and such a solitude about those places, and people passing by them so gingerly, and with such fearful looks, as if they had been lined with enemies in ambush that waited to destroy them.” He recounted

the destruction that followed in the subsequent months as well as God’s design in allowing both a plague and fire (1666) to afflict the city. He noted God’s “Voice” in the “history of the two late dreadful judgments of PLAGUE and FIRE in London” and provided its “Interpretation ... in a discovery of the cause and design of these judgments.” “God expects,” he noted, that “London should ACKNOWLEDGE their sins unto Him.”

Vincent was a lover of Jesus Christ, writing in *The True Christians Love to the Unseen Christ*: “if they (Christians) love Him (Christ) they will not think much of denying themselves, taking up

His cross, and following Him wherever He leads them.”

He was a useful minister to a congregation at Hoxton for more than twelve years after the plague, and he died at the age of forty-four in 1678.

—From Samuel Dunn, *Memoirs of Seventy-Five Eminent Divines*, John Snow, 1844 (Google Books) and *Anecdotes* (originally published in 1841 by the Religious Tract Society of London). Republished by [LutheranLibrary.org](http://LutheranLibrary.org). Quoted on [www.alecsatin.com](http://www.alecsatin.com).

## “Evidence not seen”

... to comfort all that mourn ... to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isaiah 61:1-3). The sword of sorrow pierced deep within, but He bathed the sword in oil and blessed her with the comfort of the Holy Spirit.

One day, the Kempeitai—the feared military police of the Japanese Army—came to collect Darlene from the camp and take her to a separate prison. Darlene had known the quality of God’s love, and so her heart bowed in submission to this discipline: “All right,” she whispered, “just don’t leave me.” He was faithful.

### The prison

While in prison, Darlene had to endure many interrogations, the piercing eyes of one interrogator displaying unadulterated hatred. These were accompanied by physical assault. All the questions pertained to alleged spying activities, and she had to pray for God’s help to answer carefully and briefly. Alone in her cell thereafter, she would

pour out her heart to God. When there were no more tears, the Lord would whisper, “But my child, my grace is sufficient for three. Not was nor shall be, but it is sufficient.” Two weeks before arrival, the Lord had laid it on her heart to memorize a poem by Annie Johnson Flint that she would sing after her praying:

“He giveth more grace when the burdens grow greater,

He sendeth more strength when the labours increase. ...

... out of His infinite riches in Jesus, He giveth and giveth and giveth again.”

Late one afternoon, Darlene discovered a knife on a ledge in her cell. Her stomach churned within her. Face down on her knees, she explained the whole situation to the Lord. Quietness invaded her spirit and she began to worship the God of miracles. “Lord, if You could open the Red Sea to deliver Your people from Egyptian tyranny, and if You could send Your angel to shut

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## “Evidence not seen”

the mouths of lions that they might not kill Daniel—then, Lord, it is nothing to You to remove that knife. Thank You, Father.”

For three days, Darlene did not leave her six-foot-square cell. Yet in the afternoon of the third day, she crawled up to find an empty ledge. The knife was gone! “—and Father, erase all memory of it from the mind of whoever put the knife there.” He did just that. With Him, all things were still possible.

He, the Great Physician, passed by too when Darlene was troubled by dysentery; by faith Darlene reached out to touch the hem of His garment, and He healed her of dysentery, beriberi, and malaria. She could witness to the guard who brought her medicine that God had healed her.

God provided for her too. Once as Darlene looked out, she saw a woman receiving bananas. Dropping to the floor, exhausted, Darlene asked the Lord for one banana. Then she began to rationalize—how could God do it? “There’s no way for You to do it,” she prayed.

On the following day, Darlene received an unexpected visit from Mr. Yamaji, the very cruel camp commander at Kampili to whom she had witnessed of Jesus and His love, and for whom she had prayed. After he finally left her cell, the guard returned, opened the door, walked in, and with a sweeping gesture laid at her feet—bananas! “They’re yours,” he said, “and they’re all from Mr. Yamaji.” Darlene sat down, stunned, and counted. There were ninety-two bananas!

Darlene had never known such shame before her Lord. She pushed the bananas into a corner and wept before Him. “Lord, forgive me; I’m so ashamed. I couldn’t trust You enough to get even one banana for me. Just look at them—there are almost a hundred.”

In the quiet, He answered within her heart: “That’s what I delight to do, the exceeding abundant above anything you ask or think.” Darlene knew in those moments that nothing was impossible with God. Those bananas helped her to survive.

One afternoon, in a moment of terrible aloneness and sorrow for a world of people so devastated by war, she heard someone singing “Precious is Your name, a shelter that is secure!” By this stage, she had drifted into the spiritually unprofitable game of “suppose”. “O Lord,” she cried, “forgive me. It isn’t

a game of ‘suppose’. I live in the sure knowledge that ‘the name of the Lord is a strong tower: the righteous runneth into it, and is safe’ (Proverbs 18:10). The name of Jesus, Your precious name, is my strong tower of defence against the enemy of despair. It is my shelter that is secure; I enter in and am safe.” Listening to the hymn of hope and assurance, great awe filled her heart. She slipped to the floor and bathed her soul in the presence of her God.

In those dark days, Darlene came to experience faith as “the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1), her trust in the unchanging Person of Jesus Christ even when she felt a spiritual vacuum.

The Lord began to speak to her heart from 2 Corinthians 1:10: “Who delivered ... and doth deliver ... He will yet deliver.”

“A wonderful verse, Lord,” she responded and quoted the verse: “Who delivered us from so great a death, and doth deliver: in whom we trust He will yet deliver us.”

Immediately, a still, small voice within her spoke again: “Who delivered ... and doth deliver ... He will yet deliver.”

With joy, she replied: “Yes, thank you, Lord, I’m free—free from the law of sin and death!”

The words continually washed over her: “Who delivered ... and doth deliver ... He will yet deliver.”

“Lord, I know, I believe that. I’m free. I’m alive in Christ; I have been delivered.”

Insistently His words echoed and re-echoed, “Who delivered ... and doth deliver ... He will yet deliver.” Finally she asked: “Lord, how could You get me out of here?” Perhaps He was trying to make her understand that He was yet to deliver her from the Kempeitai prison. “He will yet deliver!”

She arose early, and with great care and thanksgiving, peeled the last banana. That morning she was removed from the prison and taken to the secret police headquarters; there one of her interrogators withdrew a sword slowly, indicating imminent execution—but a car pulled up in front of the headquarters, brakes screeching, and she was ordered into it. That day she was delivered from the prison and returned back to the camp.

Yet fear that she would fall into the hands of the Kempeitai gripped her and she dared not unburden her heart due to the threat of one of her interrogators if

she told of what had occurred in prison. One afternoon, she walked out onto a grassy plot. “Lord, I’ve sought You for deliverance from this terrible fear; I need sleep, but I’m afraid. ... I’ve no more strength left!” “Lord, I’m gone. I’m gone!” she cried, her hands thrown up in despair. Yet in that moment she felt His supporting arms and found she was singing: “... to sink into His fullness, / And in trustful weakness lie ...”. As she sank into His fullness, the Lord delivered her and all fear was gone (2 Timothy 1:7).

After Darlene’s liberation later that year and return to America, she returned to New Guinea to share the Gospel.

—Extracts and story taken from Darlene Deibler Rose, *Evidence not seen* (Authentic Lifestyle, 1988)

## Weekly Meetings —Welcome to All—

Sunday Morning Worship at 10:00 am at:

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**Des Moines, IA:** 1460 (KDML)

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