



# WATCHMAN'S TRUMPET



Vol. 2 SN. 046 A monthly online publication of Watchman Outreach Mission April 2024



## FROM THE MISSION DIRECTOR

*Hello,  
I welcome you to this new month and present to you April 2024 edition of Watchman's Trumpet. The theme of this month's edition is "Jesus Christ - The incarnate God".*

*One Bible Book that clearly portrays Christ's divinity is the Gospel of John. John the writer of John's Gospel stood out among all other writers of the scriptures because of his purpose to reveal Jesus as a divine personality. History revealed that John outlived all the other eleven disciples and died of natural cause unlike all the others who suffered martyrdom. Some scholars believed that he wrote this Gospel at Ephesus at the request of certain ministers and early church fathers in Asian churches in response to heresy of the Corinthus and Ebionites who denied Jesus' divinity and teach that Jesus was a man like any other man born into this world. John seeks to counteract this error by revealing that Jesus is God from heaven clothed in human body. Actually he stated in his epistle that anyone who teaches otherwise is an antichrist 1 John 4:1-3. According to him, to preach or teach contrary to the fact that Jesus is incarnate God is to destroy everything about Him. Both human and divinity of Christ are like two sides of the same coin. To deny both is to shred everything that Christ stood for and represents including His life's goal, purpose and mission; simply put, no mere earthly mortal is qualified to be man's Redeemer and subsequently his judge Revelation 5:1-10.*

*The deity of Jesus Christ can be seen in John's writings in His seven "I am" statements - "I am the bread of life" John 6:35,48, "I am the light of the world" John 8:12, 9:5 "I am the door" John 10:7,9, "I am the Good Shepherd" John 10,11,14 "I am the resurrection and the life" John 11:25 "I am the way, the Truth and the life" John 14:6 "I am the true vine" John 15:1-5. Through other references John 4:25, 26, 8:24, 28, 58 13:19, 18:5, 6, 8, Jesus equates Himself with the Old Testament "I AM", YAHWEH OR JEHOVAH.*

*John 1:1, 8:58, 10:10, 14:9, 20:28, affirmed His deity more than any other references. Yet, John 4:6 described His weariness, John 4:7 His thirst, John 5:19 His dependence, John 11:35 His grief, and John 12:27 His troubled soul. John Chapter 19 described His anguish and death. These references clearly revealed His humanity. May our faith in the Lord Jesus grow tremendously as we read this edition of Watchman's Trumpet on Christ's blended divinity and humanity. Welcome!*

## SEEING JESUS THROUGH THE EYES OF JOHN

### His metaphors

*"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which the seven Spirits of God are sent forth into all the earth." Revelation 5:6*



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Metaphorical expressions and writings are uniquely an important feature of Middle East literatures and writings especially that of the Jews or Hebrews. John's writings are full of them, full of metaphors, abstracts and imageries, some of them personified. Personification of ideas, ideals or abstract concepts is a common style of writing in the Far East especially among the Jews. In line with this, Solomon in proverbs personified "Wisdom". The metaphors John used to describe Christ should never be considered or interpreted as literally or exactly representing His person. They needed to be viewed as appellations in the same way appellations real or abstracts are used to describe a person's attribute, nature or activities. For instance, when James and John are called, "Sons of Thunder" this does not imply that a thunder flash or thunderbolt brought them into existence as against being born by a mother like other men.

Such scriptural interpretation will be misleading and it is a common error in Christianity even today where the Holy Spirit anointing is considered synonymous with anointing with oil. Peter is no “rock”, Jesus is not a “Lamb” in the literal sense. In the same way, expressions such as life, light, way, truth, the word, love, lamb, shepherd, buckler, shield, rock, fire etc. as used in connection with God, Christ or believers are not to be considered literally but as Hebraic literature’s way of expressing character traits, virtues, attributes and activities for the purpose of our understanding. They are at best illustrations; lights through a window by which we see clearly in a dark room. They serve the same purpose as parables.

We shall consider three subtopics:

1. Understanding and interpreting John’s metaphors
2. John’s Gospel description of Christ’s incarnation
3. Eternal Christ - creator and giver of life and light

### 1. Understanding and interpreting John’s metaphors

*“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”*

**John 1:1-3**

Metaphors are descriptive adjectives. As descriptive adjectives they are so exact and illustrative that if they were to be removed from a sentence and replaced with the name of the person or thing they tried to describe, the meaning of such a sentence or phrase attains a fitting that is precise and exact. For instance, if instead of writing “*In the beginning was the Word*” if John had written “*in the beginning was Jesus Christ*” there would still have been no loss of meaning.

However, John uses “*the Word*” to extend our imagination, to make us connect with Genesis and creation account and so discover the reality and applicability of Christ’s existence with God from eternity or dateless past. Yet, the difference between Jesus Christ and God’s spoken word at creation should be made clear. Words were created by writers or speakers. Jesus was not like that. Jesus was a person who existed in Heaven and was with God before the creative word that brought the world into existence was spoken by God. Hence, “*the Word*” as used to describe Christ in John 1:1 was to be seen and interpreted as expressing identification and oneness with God from eternity past. Any other meaning deduced from its use beyond this will likely be misleading.

### 2. John’s Gospel description of Christ

*“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not”* **John 1:4-5, 9-10**

John the writer used unique metaphors to describe Jesus. Such metaphors include the word, life, light, way, truth, shepherd, door etc. most of these metaphors were used by Jesus Himself in His teachings to describe His mission and work. John during His association with Christ uniquely noticed these metaphors and penned them down



“The Word” “*Logos*” as used by John implies spoken word, speech, eloquence, doctrine, reason etc. As a man’s word



is inseparable from Him so is Christ inseparable from God. What the word of God is and did at creation Jesus is and did.

### 3. Eternal Christ - creator and giver of life and light

*“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”* **John 8:12**

*“And the light shineth in darkness; and the darkness comprehended it not”* **John 1:5**

Christ existed and was with God before any and all things began. He is God. He fully participated in creation of all things. There is no work of creation in which Christ was not involved. He is life and in Him is life. His life illuminates all men that live in this dark world. The life of Christ illuminates mankind and dispenses darkness in the world. The life and light which come through Him is incomparable, unconquerable and inextinguishable.

Jesus is life and the life of Christ illuminates or lightens men. This refers to transformation and regeneration including the hope of eternal life and the prospect of spending eternity in heaven with God at the end of earthly life which is only attainable through Jesus Christ. The world by wickedness and other works of darkness has become a very dark place and the ability to maintain consistent victory in it is by connection and remaining connected with Christ. Christ’s power and Spirit is responsible for the rousing conviction that consciences impose on even the unregenerate who never knew Christ when they do wrong as well as the restrains of the commandments of God and constitutional provisions against wrong doing in many nations.





## 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 April 2024*

1. Thank God for sending Christ to die for our sins
2. Thank God for the hope of everlasting life that we have through Christ’s sacrifice and atonement
3. Pray for continuous illumination by the life and light of Christ
4. Pray for grace to radiate the light of Christ to others wherever we go
5. Pray for grace to live accountable lives before God
6. Pray for grace to treat with courtesy everyone we meet on life’s road
7. Pray that God will help us to fulfil the purpose why He sent us into the world
8. Pray for grace to resist and reject every enticement to sin and abstain from all appearances of evil
9. Pray for grace to please God at all times

“..... *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 at Amazing Grace House, Joy Estate, Olorunda - Abaa, Ibadan . Oyo - State. Follow us on any of our social media platforms and send your inquiries or prayer requests to any of our digital addresses.

## MISSION OF CHRIST

*“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am come a light into the world, that whosoever believeth on me should not abide in darkness.”* **John 10:10; 12:46**

Jesus Christ is God, He created the world and He is actively involved in sustaining it. When the world became damaged and darkened by sin and wicked works, He came to effect repairs and keep the repaired work in place by His greater power. The resource Jesus brings to repair a damaged world is His own nature and attributes. He is life and originator of it. He is light and the source or custodian of it. Christ comes to heal a damaged broken world by the gift of Himself.

1. Herald and witness' testimony of incarnation
2. The Sun of Righteousness
3. Unrecognized in the world

### 1. Herald and witness' testimony of incarnation

*“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, this was he of whom I spake, He that cometh after me is preferred before me: for he was before me.”* **John 1:14-15**

John the Baptist was the witness sent by God to unveil Jesus the incarnate God before men, specifically, before Jews to whom He was born as a baby.



His purpose was to reveal Christ and direct men's attention to Him. What was stated about John can be said about every man born into this world. We are sent by God with a purpose. The earlier we discover our purpose and fulfill it the better. It is very important for us to know that we are not on earth by accident; we were sent here by God. God has an assignment in mind for which He sent us into world. We should not live in the world as people that are not accountable to God. We are here on God's errand. We are on assignment for God. One day we shall be called to give account of what we did while here; we shall give account of what we did with the time and privileges He grants us to execute His assignment. The reckoning will be in connection with what we did with Christ. John was by His testimony to inspire men to believe in Jesus Christ.

### 2. The Sun of Righteousness

*“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;...”* **Malachi 4:2**

*“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”* **John 14:6**

John's Gospel described Christ as the Light, the true light i.e the light source or origin of light. Jesus is the Sun of righteousness and the source of all moral goodness. Like the moon and stars got their light from the sun, every man inclined to do any good in this world received that inclination from God, an inclination derived either from creation or from redemption, both of which have their source in Christ.

Jesus is the light of the world John 8:12, 9:5. As we are illuminated by Him through conversion, we are empowered to radiate the same wherever we go or find ourselves Mathew 5:14. The connection between Jesus' light and believers' light and illumination revealed clearly that we are an extension of Christ's life and mission. What He is we are supposed to be and what He did, we are supposed to do.

### 3. Unrecognized in the world

*“He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.”* **John 1:10-11**

Jesus was in the world or came to the world He made but they did not recognize Him. He was counted a stranger in His own estate. The whole earth, indeed the entire universe is Christ's estate. He holds the Title deed. God have committed all things into His hands Mathew 28:18, Hebrew 1:2. John 17:2. By right of creation and redemption everything and everyone on earth belongs to Jesus Christ. This is a fact that many did not know or acknowledge. God from heaven incarnated and took on a human form. But the people among whom He lived never recognized Him till He departed from them. In every baby, child or youth in our home or neighborhood today may be a veiled personality that will change the world.

We must be open- minded, vigilant and observant and treat everyone we come across on the road of life whether young or old with courtesy. Specifically, Jesus was born into the Jewish race. In a peculiar sense, they are His own. He separated them from all other nations to be His peculiar treasure and source of transmission of His knowledge and glory to the rest of the world. Their fulfillment of destiny in connection with Abraham being the source of blessings to the rest of the world centered around Him; on their acknowledgment and acceptance of Him. They missed the blessings of His first coming because they did not.

## THOSE WHO RECEIVE HIM

*“And the Word was made flesh, and dwelt among us ...”* **John 1:12**

*“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”* **John 3:18-19**

Him whom they have worshipped through manifestation of Shekinah in earthly Tabernacle and Temple came to them in person but they did not recognize Him. Those who do would not acknowledge or accept Him. The world's failure to accept Christ and acknowledge or accord Him His rightful place is sufficient ground for its condemnation. Even animals recognized their owners. We shall consider two subtopics:

1. Adoption into God's family
2. Authority, power and privileges of those who receive Him

### 1. Adoption into God's family

*“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* **John 1:12, 13**

The good news is that there are individuals among the Jews and beyond who receive and accept Him as their Messiah, Redeemer, Savior and King. To them Jesus bestows the power, spirit and grace of adoption into God's family. His power working in them guaranteed their position and privilege as sons and daughters (children) in God's kingdom.



Through the power He gives them they become sons and daughters of God. Faith in Christ brings men into God's family and creates family relationship with God, with Christ and with other believers; a relationship made possible by God's power rather than blood lineage or planned intentions or activities associated with birth into a natural family. Interestingly, even in natural relationship, adopted children have the same status and rights; and are entitled to the same legal privileges that biological children have. In this case, Jewish rejection of Christ make God pass by Abraham's blood line to adopt children from any and from every other nation. These are people who say *“amen”* to His salvation plan and make use of the door He offers whosoever desires to come into His kingdom whether Jew or Gentile.

Just like circumcision rite sets Jews apart from all other nations in the Old Testament, repentance and faith in Christ, separation from the world, consecration to God and sanctification (Circumcision of heart) sets believers apart from the rest of the people in the world today. Like the Jews in the Old Testament, it makes us God's peculiar treasure. New life characterized by a new birth begins with genuine and sincere acceptance of Christ. The transformation and regeneration which accompanies this newness is a supernatural act or miracle accomplished by God's power in response to expressed faith in Christ. The experience, though real, defies logic, intellectual or physiological explanation. It is the evidence of God's power at work

### 3. Authority, power and privileges of those who received Him

*“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God”* **1John 3:9**

Christ gives power of godliness to all who sincerely receive Him. That power conquers sin, the works of the flesh and inclination to serve Satan. It awakens in man desire and thirst for upright living and righteousness. Coming to Christ, receiving Him, abiding in Him inspires consecration and obedience to God. It turns us into new creatures 2 Corinthians 5:17 and children in God's kingdom that always loves and desires to obey God's word. The new birth is a miracle because by it sons of men are transformed into children of God who love Him and desires to please Him at all times. Our desire to please God, obey Him at all times and live righteous sets us apart from all others and are evidence of the working of God's power of adoption in us 1 John 3:1-10.



There is a power in every true believer that will make him or her resist and reject enticement to sin. Those who love and enjoy sin rather than righteousness and obedience to God are not children of God. They are children of the devil. Our attitude to sin therefore is highly suggestive regarding whether we are children of God or not. God's power that comes into man through acceptance of Christ destroys addiction and inclination to sin and inspires godliness and righteous living. It makes us partakers of divine nature. By it we escape the corruption that lust promotes and keeps alive in the world 2 Peter 1:4-5.



## GOD IN OUR MIDST, DWELLING AMONG US

*“And the Word was made flesh, and dwelt among us ...” John 1:12*

*“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)” 1 John 1:1-2*

The Lord God from heaven whom the writer described as “the Word” became a man and lived among men. He lived a great life, an incomparable life of greatness witnessed by the writer and many others. They observed a kind of greatness in Him that an only Son of the Almighty Father in heaven could have had; a greatness that could only be found in God Himself.

John the Gospel writer reflected on God’s Tabernacle in the wilderness and the activities that revolved around its presence and use. In it the glory of the Lord in form of supernatural fire burned in between the cherubim on the mercy seat.



Together with the pillar of cloud by the day and the pillar of fire by the night, it represented the presence of God in the midst of His people. The sentence which described the word as becoming flesh and dwelling among men could well be translated from this historical



context to mean that Jesus- who is God from Heaven took up residence in the human body and through it lived among men like the Tabernacle of witness in the camp of Israel; he was a “tabernacle” among us - the Shekinah temporarily become veiled by human flesh.

We shall consider three subtopics:

1. Mount of Transfiguration experience
2. Visible image of the invisible God
3. Full of grace and Truth

### 1. Mount of Transfiguration experience

*“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount” 2 Peter 1:17, 18*

John the writer’s testimony about Christ and the Shekinah came from His experience with Christ on the Mount of Transfiguration where Christ’s human body like a veil that covered the glory within was temporarily pulled aside like a curtain. John witnessed the glory of Christ break out through His flesh to reveal His actual essence and the greatness which He had in heaven before incarnation. It was clear from what the writer and the others saw that

this Jesus they were called upon to follow is a divine personality- God from heaven indeed came to visit men. John testified that the glory of the greatness of Christ which they behold on the Mount of Transfiguration and as they followed Him from place to place, could only have belonged to God’s only Son. He seeks to impress upon us the readers historical account that proved that Jesus came into this world, was born as no man was ever born, lived as no man ever lived, did what no man as ever did and died the way no man has ever died or will ever die.

In Christ, God offered up Himself as a perfect sacrifice to redeem us from sin. Jesus was born by a virgin, lived a perfect and sinless life, and worked miracles that affected all realms of nature. He died rose again and in His human body ascended into Heaven. No human being ever lived or will ever live or be like Christ. Everything He is and did attest to His divinity and greatness glory.

### 2. Visible image of the invisible God

*“In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be*

*“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*

*John 1:1-5*

*thrones, or dominions, or principalities, or powers: all things were created by him, and for him."*

**Colossians 1:14-16**

Jesus stood out among all messengers, ministers and prophets sent by God. He was full of grace and truth. John the Baptist testified to the fact that Jesus was greater than Him even though He came after Him. He testified that Jesus existed before He was born. When He came, He came to bless us. It is from His fullness that we received one blessing after another. Moses gave the law but Jesus came with grace and truth. He came to reveal God to man.

Through Him we can learn or know anything we want to know about God because He Himself is God and He is very close to God the Father 2 Corinthians 5:19. God was in Christ reconciling the world to Himself; through Jesus, God choose a interactive form and appearance, one that we can connect with and relate with unlike His terrifying appearance to men on Sinai and in the Old Testament. Before Jesus came, the average Jew had such a terrifying impression about God's physical presence that they believed that whoever sees Him will die Judges 13:22. Jesus changed all that.



In the giving of the law, Moses was faithful to the one who sent Him Hebrews 2:3-5. So should every minister be. But now Jesus the lawgiver Himself has come, we should pay greater attention to Him Hebrew 5:4, 6. Secondly, the weakness of the law became apparent at the level of obedience, in that it could make nothing perfect. Paul in Romans 8:3 described the law as "*the law of sin and death*".



### 3. Full of grace and Truth

*"... (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. And of his fullness have all we received, and grace for grace.' John 1:14, 16*

By expressing the fact that the law was given by Moses but grace and truth came by Jesus, the writer of John's Gospel wanted us to know that a greater dawn has come in which we can have the best that God ordained for us and achieve our full and maximum potentials. The appearance of Christ on the world's stage highlighted two aspects of God's attributes that more than any other illustrated God's glory and greatness, and that of Christ too. The attributes are grace and truth. Jesus had full measure of grace and truth. He was fully gracious and truly truthful such that He Himself personified both. In Christ we see fully God's grace and truth at work and flawlessly mingled. Grace is that aspect of God that makes Him bestow blessings on those who do not deserve it. The greatest illustration of God's grace at work is seen in the pardon of repentant sinner.

John's gospel writer testified that he was one of those who saw Christ's glory, the glory manifested through the fullness of grace and truth found in Him. John was able to observe and appropriate by faith the fullness of grace and truth that Jesus came to dispense. He stated that from Christ's fullness, increasing measures of grace came to us. It is not everyone today that sees God's truth in Christ as much as His grace. The consequence is that they began living indulgent, selfish and irresponsible lives. They continue to live in sin while they daily earnestly pray that God's grace would abound in their lives Romans 6:1. Others sees more of God's truth, they are like Israelites on Sinai afraid of drawing closer to God. They get distracted by trying to purchase salvation by works and by their own efforts which is absolutely unnecessary and impossible. Even if the best of our efforts now can save us, what about the necessary sacrifices for our past sins to be forgiven? Through the Gospel, we have an invitation and proclamation of amnesty to all who come to God and they receive help from Jesus to will live gracious and truthful lives. The more measure of grace and truth we possess, the more like Jesus we become and the greater we are in His kingdom.



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**George Whitefield** was born on December 16, 1714, in Gloucester, England, the seventh and youngest child of Elizabeth Edwards and Thomas Whitefield. Whitefield was educated first by his mother and then at St. Mary de Crypt School and Pembroke College, Oxford, which he entered on November 7, 1732. His association with Charles Wesley led to his participation with the Oxford Methodists, and he became the group's leader in 1735, after Charles and John Wesley departed for America. In 1736 Whitefield was ordained deacon of the Anglican Church and earned his Bachelor of Arts degree. He spent the next year preaching in England and collecting funds for Georgia. The Wesleys had invited him to join them in Georgia, which he did in May 1738. Four months later Whitefield returned to England in order to raise money for the establishment of an orphanage near Savannah, and to secure priest's orders, which he received in January 1739. Because of his irregular preaching methods, he found many churches closed to him, so he turned to open-air preaching.

Whitefield returned to America for the second of his seven visits in November 1739, arriving at Philadelphia, Pennsylvania. From there he traveled throughout the colonies, preaching mainly in Presbyterian churches and outdoors. He became the most visible figure of the American evangelical movement known as the Great Awakening. Arriving in Savannah in January 1740, he received a hero's welcome. Whitefield was designated minister of Savannah by the Georgia Trustees in 1738, and his extempore preaching and praying, as well as his willingness to officiate in dissenter meeting houses, was well received in the colony. An effort by Alexander Garden, the Church of England commissary in Charleston, South Carolina, to suppress Whitefield's irregularities failed. Upon his arrival in Savannah, Whitefield had provided approximately \$2,539 toward the cost of constructing Bethesda Orphan House in the city.

## MISSIONARY OF THE MONTH

**GEORGE WHITEFIELD**  
1714 - 1770



Back in England by March 1741, he sought more funds for the "poor orphans" of Georgia wherever he preached. His dream was to add an academy and eventually a college to Bethesda. Although an academy was eventually built at Bethesda Orphanage, Whitefield's plan for a college was thwarted in England, despite backing from Georgia's governor, council, and assembly. In November 1741 Whitefield married Elizabeth Burnell James. The couple had one child, who died in infancy.

A rift between Whitefield and the Wesleys in 1741 led to his calling a conference of Calvinistic Methodists on January 5, 1743. The Calvinist teaching of predestination grace and divine initiative broke from the Wesleys' emphasis on free grace and free will. While both parties believed in such doctrines as original sin, justification by faith, the substitution atonement, and sanctification, they differed in their understanding of the human role in the process of salvation. In 1749 Whitefield became a chaplain to Selina, Countess of Huntingdon, a founder of the Calvinistic Methodists and the trustee of Bethesda upon Whitefield's death. He died on Sunday, September 30, 1770, in Newburyport, Massachusetts, and is buried there beneath the pulpit of First Presbyterian Church.

### SCRIPTURE FOR MEDITATION

*"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"* John 1:11-12

## SONG OF THE MONTH

### BEHOLD THE LAMB

- Behold the Lamb who bears our sins away  
Slain for us, and we remember  
The promise made that all who come in faith  
Find forgiveness at the cross.  
So we share in this bread of life,  
And we drink of His sacrifice  
As a sign of our bonds of peace  
Around the table of the King.
- The body of our Savior Jesus Christ,  
Torn for you. Eat and remember;  
The wounds that heal,  
The death that brings us life  
Paid the price to make us one.  
So we share in this bread of life,  
And we drink of His sacrifice  
As a sign of our bonds of love  
Around the table of the King
- The blood that cleanses ev'ry stain of sin  
Shed for you, drink and remember,  
He drained death's cup that all may enter in  
To receive the life of God.  
So we share in this bread of life,  
And we drink of His sacrifice  
As a sign of our bonds of grace  
Around the table of the King.
- And so with thankfulness and faith we rise  
To respond and to remember  
Our call to follow in the steps of Christ  
As His body here on earth.  
As we share in His suffering  
We proclaim Christ will come again!  
And we'll join in the feast of Heav'n  
Around the table of the King.

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## CONTACT DETAILS

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