



# THE GOSPEL TRUMPET®

"Cry aloud, spare not, lift up thy voice like a trumpet." Isaiah 58:1



## SEEKING GOD'S DIVINE PRESENCE

PAGE 6

# Editorial

So unspeakably great is this salvation that Holy Writ expresses the experience of being reconciled unto God as a deliverance from the power of darkness, a resurrection from death unto life, a translation. It lifts man to an exalted plane of living, walking in the light of God, communing with the Divine, and tasting of a freedom that heretofore could not have been imagined. For this, Christ died, freely offering this unspeakable gift to all.

As God moved upon the darkness of the face of the deep in Creation, He is again moving upon the sea of peoples, multitudes, and nations as the return of Jesus Christ looms near. The atmosphere is charged as the Spirit of God currently moves upon this earth, awakening souls.

There is a special awakening among the youth—particularly, young men. Casting off emasculating spirits, and resisting the spell of unsatisfying earthly lusts, they find themselves running God-ward. Meeting a maze of religions, they grope to find God and those who have been translated into newness of life.

It goes without saying that it is time for the church to be the church, to show forth the power of God and His great salvation.

The religious world is in a mess. As Bro. Herbert Hildebrandt writes in this issue, it is due to “Bibles collecting dust and pulpits going soft...If the church would rise to its calling and stop trying to blend in” this faith crisis would cease. O for a clarion blast of the trumpet to shake the heavens and the earth with the pure, unadulterated gospel!

May our prayers ascend to the throne of God for souls everywhere, and for the powers of darkness to be pushed back in this critical hour.

SIS. SUSAN MUTCH | EDITOR-IN-CHIEF  
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# ARMAGEDDON NEWS

REPORTED BY BRO. DANIEL EICHELBERGER



Has there ever been a time throughout the storied millennia of this planet such as the one in which we live? Has confusion ever been so great, sin so exceedingly sinful, darkness so dark, and light so wonderfully bright? Have prospects ever been as great to carry the gospel to the four corners of the globe, giving hope to the suffering and dying on this vast battlefield? Never before! And since this is true, and we need a good goading to duty occasionally, let us draw inspiration from the news.

## A New Pope

*Habemus papam!* They are the historic Latin words announcing the election of a new pope following a papal conclave. And they were the words that echoed from the Loggia delle Benedizioni of Saint Peter's Basilica in Rome on May 8 to the joyful acclaim of the thousands gathered in the square below and to the over 1.4 billion Roman Catholics worldwide. Cardinal Robert Francis Prevost, a native of Chicago, Illinois, walked out onto the balcony as Leo XIV and the first American pope in history.

His ascendancy to become ruler of the Holy See follows a whirlwind rise within the church itself. (He was only named cardinal by Pope Francis in 2023.) His election surprised many, as there had always been a semi-unspoken rule among the College of Cardinals that, due to its outsized geopolitical influence, America could never have one of its sons seated on the Chair of St. Peter.

Counting Leo XIV's accession, there

have been 267 Roman Catholic Pontiffs. (Make that 266 for those of us who refuse to cede the name and dignity of the Apostle Peter to the rolls.) The late Pope Francis left behind a church deeply divided globally on issues of morality and inclusion. Since becoming pope, Leo XIV has issued statements regarding family and life that appear to hew to the traditional Catholic positions on marriage and abortion—a welcome breath of fresh air to conservative Catholics.

The first Pope Leo bravely stared down Attila the Hun at the gates of ancient Rome. Will the new Pope Leo also be able to turn back the enemies at the gates of the Roman Catholic Church today? Time will tell.

## Boys in Trouble

Three high school sophomores are under investigation by the Loudoun County Public Schools (LCPS) in Virginia. For smoking in the boys' room? For spraying graffiti on school property? For using profanity at their teachers? No. For expressing discomfort that a biological girl (who thinks she is a boy) was changing with them in their locker room.

The Founding Freedom Law Center, which represents the young men, states that LCPS launched a Title IX investigation against the young men for "sexual harassment."

The students, in fact, never even approached the female. One of them had gone to his gym teacher and the principal with concerns beforehand. The other two were talking among themselves, with one

asking, "Why is there a girl in the locker room?" The girl secretly video-recorded the boys having this private discussion and reported it. As far as we know, the girl is not under investigation for video-recording the boys *in the locker room*.

LCPS is now under investigation by the U.S. Department of Education for this and other of its policies on gender identity. The event occurred at Stone Bridge High School, the same school where a male student identifying as female sexually assaulted an actual female in the girls' bathroom in 2021, sparking a backlash by parents in the school district. LCPS also placed a Christian teacher on leave in 2021, for refusing to use a student's preferred pronouns. They eventually reinstated him after agreeing to a legal settlement.

## Men Rising Up

Call it a backlash to the emasculation of grievance culture—rebellion against usurpation of the gender-effacing movements that pervade Western society. (We're looking at *you*, transgenderism.) Maybe it is the reaction against the powerlessness of a purposeless existence in a modern age governed by radical and rabid feminism. Whatever the cause, one thing is for certain: men, particularly young men, are rising up and turning to faith.

Referring to statistics from the Pew Research Center, a recent article in *Medium* states, "Gen Z is the first modern generation of Americans in which men appear to be more religious than women." Statistics published in the 2025 *State*

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1 Jn. 5:18, Lk. 1:73-75, Tit. 2:11-12

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Rev. 10:7; 11:15

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This definite, radical, anti-sectarian holiness paper is published in the name of the Lord for the edification of the church of God. Its mission is to point souls to full salvation through Christ and to expose the errors of spiritual Babylon (false religion). We desire this paper to be used as a sharp instrument in the hands of the Lord, breaking the spiritual silence in this time of restoration.

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of *Bible Report* by the American Bible Society indicate a 21% increase in Bible reading from 2024 among men overall, but among millennial men specifically, there was a surge of 30%.

This turn toward spirituality and faith by men is not unique to Americans, however. *LifeSite News* reports that Catholic Churches in the United Kingdom are seeing an influx of young adults, particularly men. One diocese reported a 100% increase in conversions this year, alone.

We are called not to be mere spectators to this war or even just victors in it, but also to be the rescue and redemption of the countless souls caught in the middle of the fray. May God help us to seize the moment and pull them from the fire! 🙏

## Sacred Love to God and Man

The prime object of Christianity is—fortunately for the human race—not to destroy man's life, but to save it; not to separate man from man, but to unite all men closely and intimately by one bond of love as brothers of one common Father in heaven.

Christianity, as a new life-giving power, only destroys that which hinders man's growth in holiness, godliness, and righteousness, thus retarding his spiritual development and progress heavenwards. The holy fire burning on the altar of a believing Christian's heart not only consumes all impurity in him, but kindles a sacred flame of love and devotion in him towards God and the true well-being of his fellow-man.

— A. Furst —

## Brother and Sister

*Jesus Christ* will not continue with people in a revival any longer than they continue in the exercise of brotherly love. When Christians are in the spirit of a revival, they feel this love, and then you will hear them call each other brother and sister very affectionately. But when they begin to get cold, they lose this warmth and glow of affection for one another, and then this calling brother and sister will seem silly and contemptible and they will leave it off. In some churches they never call each other so, but where there is a revival, Christians naturally do it. I never saw a revival—and probably there never was one—in which they did not do it.

— Charles Finney —





# POWER IN DYING

BRO. RUDOLF BECKER

THERE ARE MOMENTS IN LIFE when words fail to capture the depth of an experience; when the weight of a truth is felt more profoundly than can be articulated. Such is the power in dying—the secret to a productive, God-glorifying life that most professing Christians today know too little of.

Jesus Christ's death was not a mere historical event. It was an act of divine love. A love so beyond comprehension that human language fails to find expression for it. Through His death, we have hope, forgiveness, and a new life—both in this world and in the world to come.

His death was not a passive resignation, but an active obedience. Even in Gethsemane, as He prayed, "Father, if thou be willing, remove this cup from me," the final words of His prayer were: "Nevertheless, not my will, but thine, be done." This was not weakness—it was the ultimate strength.

The religious leaders of His time were fearful of the power that might follow His death, inasmuch that they stationed soldiers at His tomb. Yes, soldiers watching a dead body! They thought a stone and a sword could sup-

press the Divine. But no human power—no empire, no weapon, no scheme—could prevent the resurrection. When the angel descended and the earth shook, death itself was shattered.

God did not merely conquer death—He consumed it: "He will swallow up death in victory." Isaiah 25:8. Christ's death became the beginning of a new and glorious era. Through resurrection power, we, who were dead in trespasses and sin, are raised up through God's work of salvation to sit with Him in heavenly places.

Let me be clear, salvation, the glorious church, and true unity would be impossible without Jesus giving up His life.

The very thought of physical death itself has changed, for no longer does it bear the same threat—that fearful enemy that sets an end to all that is good. Al-

**Jesus Christ's death was not a mere historical event. It was an act of divine love.**

though connected with earthly grief and loss, death becomes the stepping stone to greater glory—an eternity with God. It is said that everyone wants to go to heaven,

but not everyone is willing to die to get there.

To the Christian, death is a transition, leading to the marvel of a transfigured body; one that is immortal and able to enjoy glories we cannot experience here below. All the troubles, the battles, and the limitations of humanity will be gone forever.

It is a fundamental principle in Christianity that life springs forth from surrender, that strength emerges from brokenness, that victory is born in what appears to be defeat, and that dying to ourselves is the secret to a life of power.

It also sets a pattern for us. Out of love, we must die as well. We must follow the path of Christ and come to the end of ourselves—of our own will and way. In Christ, we are privileged to experience a life of fullness of joy, determination, boldness, and liberty awaiting on the other side. Dying to ourselves is the secret.

In John 12, Jesus speaks an unpopular truth: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much

*Continued on Page 11*



# SEEKING GOD'S DIVINE PRESENCE

SIS. SUSAN MUTCH

*I BESEECH YOU THEREFORE, BRETHREN, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* Romans 12:1-2

Jesus Christ willingly submitted His body to the woeful agonies of the cross, despising the mockery and shame—all to deliver fallen man from the power of sin and save him from the hell-bound course and spirit of this world. Reasonable indeed is it then that we should present *our* bodies unto God.

We, who have experienced so great a salvation, have been transformed, renewed, having become new creatures. “Old things are passed away” and “all things are become new.” 2 Cor. 5:17. Having experienced a radical change, we are no longer conformed to or fashioned according to the ways of this world, not be-

cause we *must* not, but because we *desire* not its ways, for “Whom the Son sets free, is free indeed”!

Observing much of churchianity today, though, one must conclude that there are many who have not regarded this apostolic command to not conform to this world. Their spirit and behaviour befit its ways. So much so, that sinners pay them little notice, there being no conviction by their manner of living, either in spirit or behaviour, to entice them to become a Christian. Sinners actually expect a high standard from those professing to be Christians. There are places they do not expect to see you and things they do not expect you to do.

God never meant for His gospel to be conformed to the customs and fashions of the unregenerate of any generation. Jesus poured out His life blood to transform us. Adam Clarke stated, “The word implies a radical, thorough, and universal change, both outward and inward. Now, having obtained new desires and habits, they can

say with Apostle Paul, “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” 2 Cor. 6:14.

“Be ye separate.” God still expects us to obey this command. This does not mean living in communes and shunning the unbelievers. We should show ourselves friendly and try to connect with people in the community, but since they seek their portion in this life, therefore there will be things they partake of that are inappropriate for Christians.

Romans 12:2 teaches us that the man of God is to *prove* the perfect will of God. Our actions, interests, and desires should all cry out, “I am not of this world! I have life more abundant in Christ!” These are the kind of people that honest souls are seeking to find, being weary and dissatisfied with what sin offered. And they are disillusioned with religion because of professors who live just like them!

Some feel the need to “rethink” church every couple of years, treating “ev-



ery cultural change as an invitation to reinvent the wheel.” Being “relative” is one thing, but conforming to the customs and habits of the world is another. Brett McCracken wrote, “The problem is endemic in American evangelicalism. It is exhausting to read the scores of books that come out every year that provide a new paradigm or prescription for a revived church. One is tempted to become Catholic so as to avoid the nauseous glut of ‘The church must become \_\_\_\_\_ to survive’ blog posts and book rants.” “The task of the church is to lead people to awe, wonder and worship without watering things down or constantly reinventing the wheel.”<sup>1</sup>

“Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” James 4:4. These are strong words! Many denominations try to win the world by being more like the world. Such allegiance has been disastrous, for it is *enmity* with God. The narrow way cannot be broadened to accommodate those who still desire to conform to the world. The church and the world are polar opposites.

“Love not the world, neither the things that are in the world.” 1 John 2:15.

It seems many do not consider that when people are really in pursuit of God, they have already lost interest in the pleasures and amusements of this world, and will have neither respect nor interest in a “church” that offers such.

Be not conformed to the customs and fashions of this world. Adam Clarke wrote: “The apostle warns them against reviving usages that Christ had abolished: this exhortation still continues in full force. The world that now is—this present state of things, is as much op-

posed to the spirit of genuine Christianity as the world then was. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail now, as they did then, and are as unworthy of a Christian’s pursuit as they are injurious to his soul, and hateful in the sight of God.”

Over the past few years, there has been a large surge of young people, especially young men, seeking God and starting to attend churches. Having already been over-saturated with all of the pleasures of sin, emptiness echoes in their souls. The world has a glittering veneer, but its parties, games, recreation, shows, etc. can never fill the void in man’s heart. Many of these seekers are rejecting the charismatic groups with their loud, contemporary music, and repetitive praise choruses. They long for a more reverential, serious worship. For this, many are looking to more conservative groups or the Catholic Church.

This surging crowd of hungry souls is not seeking for status-quo, tepid religion. They want, *they need*, to see a demonstration—a proof—of the spirit and power of God in genuine Christians, those who are *unworldly*, *otherworldly*—people totally done with the world and its ways, that can sing: “Take the whole world, but give me Jesus”!

If they were to hear your music and your goings-on, would they be convinced that God is among you? Are you able to teach those earnestly desiring to understand the Bible? Would your conversations and spirit draw them to the presence of God for which they are longing?

If they were to witness your worship, would they be convinced of your supreme love for God, excitement for salvation, and disinterest for the pleasures and pur-

suits of this world? Would they hear your fervent prayers? Or would their search for God’s presence continue elsewhere?

A Christian’s very presence changes the atmosphere. I have witnessed this many times. Holiness is powerful. The glory of God in our midst is our only valid claim to being the church of the living God.

Right now, in this end time, God desires to pour out His Spirit more powerfully than ever before. This can only be upon a people who have set their affection on things above, being spoiled for the things of this world and who disdain its paltry

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offerings.

Satan, in his great wrath and fury, will oppose all he can by any means, but God will prevail. His name shall be exalted among the nations as He works His purposes through those whose hearts are wholly given over to Him. 📖

1] <https://brettmccracken.com/blog/blog/2016/10/27/21-challenges-facing-the-21st-century-church>

# YOU CANNOT VOTE YOUR WAY OUT OF THIS MESS

BRO. HERBERT HILDEBRANDT

**Until we understand that faith is upstream from culture, which is upstream from politics, we will have a government that reflects our lowest common denominator.**

THERE IS A PROBLEM IN THE way we think about political change today. Somewhere along the line, we started believing that politics is the primary lever for fixing a broken world. That if we could just vote in the right people, pass the right laws, and repeal the wrong ones, then society would somehow snap back into place. But that is not how real change works. Politics does not lead culture. It follows it. And culture is shaped by something deeper still—faith in God, or lack thereof. Always has been, always will be.

We pour time, energy, and hope into politicians, political parties, and court rulings, thinking they will somehow reverse the moral freefall of our nation. But politics is not the source. It is the reflection. It is the mirror that reveals who we are as a people. Politicians are not moral giants. They are crowd-readers. They watch the polls, they study the

trends, they keep one finger in the wind and the other on their re-election strategy. Rarely do they lead unwaveringly with principle. They lead with permission. They do what they think they can get away with and are expected to do to remain decently popular. And that is dictated by the people. If the public has no appetite for truth, do not expect politicians to dish it out.

If politics is downstream from culture, and culture is downstream from faith, then the only way to truly change the direction of a society is to go to the source. That means the church. That means the pulpit. That means you and me.

The state of our culture is a direct result of the weakness in our faith communities. It is time to stop pretending otherwise. Weak Christian leaders have filled pulpits across the country, more concerned with being liked than being right. More worried



about offending politicians than offending God, they have traded orthodoxy for optics. Churches have been built that resemble social clubs and self-help seminars instead of sanctuaries where truth is preached without apology and sin is named without hesitation. And the people sitting under that kind of leadership have become just as weak, confused, compromised, and incapable of withstanding the cultural pressure bearing down on them.

What happens when you have a generation of weak Christians? You raise up a generation of weak business leaders, weak educators, weak influencers, and weak political leaders. People who lack conviction, who are terrified of confrontation, who go along to get along. The decay we see in our political systems did not start with ballots. It started with Bibles collecting dust and pulpits going soft.

Look around. The world is lost, but that is no surprise. The bigger tragedy is that churchianity has become silent in the face of that loss. We have abdicated our responsibility to be the conscience of the culture. We have allowed truth to be replaced by tolerance. Confusion grows in the world while clarity fades in the church. And still, we keep asking why things are not changing.

We cannot expect the culture to uphold standards that the church no longer teaches. We cannot expect the world to hunger for righteousness when we have been busy watering it down to make it more palatable. And we absolutely cannot expect politicians to fight for values that we have failed to model. We have a political crisis because we have a faith crisis, not the other way around.

If the church would rise to its calling and stop trying to blend in, the culture would take notice. The culture would begin to shift. And when the culture demands something better, politics will fall in line. That is the natural order. That is the chain of influence. Faith shapes the people. The people shape the culture. And the culture shapes what politicians can and cannot get away with.

That starts with a church that has a backbone and with Christian leaders who are more afraid of compromising the truth than they are of losing their platform. It starts with Christians who stop apologizing for believing the Bible and start living it without hesitation and allow themselves to become the

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hands and feet of Jesus.

We do not need more *woke* pastors—we need men and women of God who fear Him more than they fear headlines, hashtags, or human opinion. We need to stop outsourcing the fight for righteousness to Washington or Ottawa or Parliament Hill. The battle was never theirs to win. It is ours and it always has been. The revival we need is not going to come from a political movement. It will come when the church starts looking like the church again. When we put truth over trend. When we choose holiness over popularity. When we fear God more than we fear man.

Faith first. Then culture. Then politics. That is the order and that is the truth. Until we get that right, nothing else will be. 📖

# RECKLESS ABANDON

BRO. CHRISTIAN SAVAGE

Mid-life crisis—it's that period in a person's life when they begin to question so much about their own identity. "Who am I? What is my purpose in life? What have I accomplished? What do people think of me? Have I done everything I want to do before I run out of time?"

These are all questions that begin to plague humanity around the midpoint of life. The body is growing older, strength is waning, and the individual begins to sense that time is running out for them, creating a feeling of urgency to live recklessly, throw caution to the wind, and "live life." They may behave irrationally, try to appear younger than they truly are, and make irresponsible purchases.

Much in the same way, the spiritual atmosphere brings a Christian that is in tune with the spirit of prophecy to a point of crisis. As

time draws to an end, the sense of urgency grows; and a Christian feels the press. Time is running out! What have we accomplished for God? Are we satisfied with the status quo? Are we content with the place to which we have come? We run the risk of reminiscing about the "good old days," settling into a routine, and coasting to the end of life.

May God stir us to a spiritual crisis! It's time to throw caution to the wind and move! While others may be content to sit in the retirement home, we should be out being wild for God. Time is running out, and if we don't do something for God now, we may never have the chance again.

Let's be crazy for the Lord, so others may look on and say, "I think they are in a crisis." Not because of any unseemly behavior, but because they can sense a reckless abandon to God in our spirit. 📖

*"And now I have flung myself recklessly out,  
Like a chip on the stream of the Infinite Will.  
I pass the rough rocks with a smile and a shout,  
And I just let my God His dear purpose fulfill."*

GEORGE D. WATSON

# RISE UP!

SIS. KAREN BERGEN

IT IS TIME FOR OUR GENERATION to rise up. We arrived here when we were very young and are used to other people leading in worship and carrying the responsibility of the service. We have become experts at critiquing the performance of those who are actually doing something, but are reluctant to put ourselves into the position of being criticized by others. We decide when songs are out of order, pick apart analogies, find lapses in logic, or sometimes are just plain bored because we've already heard it a hundred times. But how much are we contributing to the actual success of the service?

One of our special singers once told her child that if they would sing a little louder, they might not notice the off-key person behind them as much. So, next time we feel like complaining, let's ask ourselves, "What did I do to contribute?" or are we too proud or afraid to be the one out of order?

God's work will go on, but if we don't rise to the occasion, we are the ones who will be left behind along with all of our knowledge and church of God instinct. 📖

## POWER IN DYING

*Continued from Page 5*

fruit.” This is the divine principle woven into creation itself. Life comes through death. A caterpillar cannot become a butterfly without the dissolution of its former state. A seed cannot multiply without being buried.

Yet how often do we resist this law? We preach growth, courage, and fruitfulness—but we shy away from the prerequisite—death to self. We want revival without surrender, power without brokenness, harvest without planting, but a room full of wheat grains, no matter how good and wonderful the seed is, will never become a harvest unless each one falls into the ground and dies.

This death is not metaphorical. It is a crisis—a moment of utter abandonment where we relinquish control. Like Paul, we must come to the place of saying, “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me” (Gal. 2:20). This is not mere self-improvement, it is self-replacement.

Too often, we approach God with conditions: “I will serve you, but on my terms. I will follow you, but within my comfort zone.” Yet, true surrender is the handing over of the keys—not with a hidden agenda, but with radical trust. It is the end of our plans, our reputation, our fears.

Consider the disciples before Pentecost. They were hiding, paralyzed by fear. But after the upper

room—after the fire fell—they became unstoppable. Why? Because they had died to themselves and God took over. The fear of mockery, persecution, even martyrdom no longer held power over them. Christ now lived through them.

This is the boldness we seek: not mustered from within, but birthed through a full surrender to God. When we cease to cling to our lives, we discover a life far greater.

The work these brethren did could only be accomplished because they rallied around the leadership of those obviously called by God to lead the church. Every selfish reason to go their own ways was rooted out from their hearts. They understood their place in time, their responsibility. They were taught by the example of Jesus dying for them (and Jesus’s exhortation to die for each other) and were determined to lay down their life for this high calling.

Romans 12:1 issues a startling invitation: “Present your bodies a living sacrifice, holy, acceptable unto God.” Just as the Romans were exhorted by the Apostle Paul to present their bodies, we must present ourselves a living sacrifice unto God in our time.

This is the pathway to resurrec-

tion power. Not merely striving, not self-help, but surrender. Not holding tighter, but letting go, or else each one is potentially his own biggest enemy. We need the hands of those whom God has appointed to teach us to die.

The great work of our time? It will only be done by this biblical principle. Everyone doing what seems right in his own eyes has never worked.

If you feel the weight of this truth, do not turn away. The death of self is not the end—it is a beautiful beginning of something powerful. As Jesus promised, “Whosoever will save his life shall lose it: and whosoever will lose his life for my sake

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not a passive  
resignation, but an  
active obedience.**

shall find it.” Matthew 16:25.

May we have the courage to fall into the ground and die—and discover, at last, the life that is truly a more abundant life. The world is waiting on this! 📖





**WHEN YE FREQUENTLY, AND IN  
NUMBERS MEET TOGETHER, THE  
POWERS OF SATAN ARE OVERTHROWN,  
AND HIS MISCHIEF IS NEUTRALIZED.**

**— IGNATIUS —**

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