

SPRING 2026

TIDINGS

CHRIST'S SANCTIFIED HOLY CHURCH

The Good Samaritan

Why did Jesus teach in parables so often? Most are familiar with the “explain it like I’m five” premise: take a complicated subject to the point where even a small child can understand. The average literacy rate in Judea would have been about 3%, so an in-depth dissertation of the plan of salvation would have been lost. I believe the audience’s ability to comprehend was a major factor. This allegorical preaching of the coming kingdom was something they could process.

The coming Kingdom was going to impact the entirety of the world. The path to Salvation was going to radically change, soon.

Many of us already understand where Jesus is going with it, already knowing the ending, but a parable can be multifaceted in interpretation. The lesson I want to focus on is its association with the new dispensation. To a crowd of people listening, the story involves a very unexpected plot twist. They all understood the risk of being attacked and robbed, a starting point of shared knowledge. When the priest and the Levite both refused to even walk on the same side of the street as the injured man, very few people in the crowd would have seen that as abnormal. We tend to look at the priest and the Levite as being uncaring and cold, but really, they were prioritizing their jobs and their duties. If they had come in contact with a dead body, then declared unclean, there was a purification process before they could fulfill their duties. The value of their position was above that of a person they didn’t know.

When Jesus mentioned the Samaritan, a people the Jewish nation denounced as heretical and vile and had no dealings with, I imagine the crowd would start loudly booing the horrible person from the undesirable nation next door. At minimum, there was aggressive murmuring.

But the core message was about to be laid out plainly. Salvation was not coming through the clergy or the institution that their lives had been centered around since the law was given to Moses. Their worship was no longer going to be complicated rituals performed by their leaders on their behalf. It would soon be made available to whosoever will by an outsider who was to be so hated by the religious leaders of the day that they conspiratorially schemed to have him crucified. The subversiveness was not that Jesus was telling the people that they should be kind to their neighbor, which was already heavily established in the law. It was a complete paradigm shift in how our souls would be saved from sin.

We all have this desire in our heart to help other people, but none of us wish to be taken advantage of or scammed, so we limit our exposure to the risk. The Samaritan didn't do that. He approached the wounded man, placed him on his own donkey, carried him to an inn, got him medical attention, and then as he was leaving basically left his credit card on file at the front desk so the innkeeper could put whatever the stranger needed on his account. That is wildly open-ended. I cannot even imagine the amount of Faith not only in the man that he did not know but also in the innkeeper to not abuse his generosity. He seemed completely unconcerned about that risk. He was willing to give everything he had to save and care for this man.

Jesus was, I think, emphasizing the parts of the law that required hospitality and care for the traveler and taking it to an extreme to help prepare them for what He was to do for all of us. Completely open-ended forgiveness for anyone who asks. No value or worthiness or anything of ours as collateral. Jesus is willing to take care of us regardless of our unworthiness. Wholly holy and without merit. And that is the gift of God. And the Samaritan’s actions were a type and shadow of this new and living way.

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May we be more like Jesus and mirror our Savior's open-ended Grace, not just admire His manifestation of love for us, but embody that same compassion in our lives. The more we extend help without conditions, give to those in need without expectation, and love our neighbor as ourselves, the more we transcend the human notion of good deeds and begin to participate in the divine nature that God has placed in those who are sanctified through His spirit.

Our willingness to engage in physical efforts to care for others helps shine a light on what God was willing to do for us. His life was selfless. Sacrificial. Completed for its intended purpose. And we must mark the perfect man and behold the upright, for the end of that man is peace. We may not be called to give our bodies to be burned, but we are required to possess the perfect love of Christ, and to show fruits of that to the world around us.

The values of this kingdom turns the logic of this world upside down and helps prepare others to accept the grace of God and His limitless and indescribable love towards each one of us. If our actions can reflect our Father's goodwill, well, even a five-year-old can see the value in a life like that.

- Bro. Watt Cross

Unto Life Eternal

“And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.” (St. John 12:23-25)

This chapter is one of my favorite passages. We realize here that the earthly ministry of Jesus was nearing its end. Soon He would be betrayed, arrested, beaten and condemned to die on a cruel cross. The chapter starts with a time marker: 6 days before the Passover, 6 days until our Lord and Savior would be sacrificed to save us. The apostle John devotes almost half of his book to the last week of Jesus's life.

We read in the 11th chapter that Jesus raised Lazarus from the dead. With all His wondrous miracles, this miracle could not be denied; it had many witnesses and would force the Jewish leadership to begin to play their part in God's plan of salvation. It is also important to know that Lazarus was raised from the dead; he was not resurrected. Once brought back to life, he was the same man he always was. Verses 9-11 tell us they planned to kill Lazarus along with Jesus to hide all the evidence of this miracle.

The crowd began to grow as they lined the streets with palm leaves shouting “Hosanna, the King! Surely, he is the one to save us from Caesar!” Jesus would make His entry into Jerusalem on the foal of an ass, not in a chariot of gold with 10,000 followers at His command to take over Israel. We can see this was a deliberate fulfillment of prophecy showing the character of His kingdom, a spiritual kingdom born in the hearts of men. This adoration of Jesus had to be especially hard on the chief priests who said that “the world is gone after him”. His very presence in Jerusalem posed a threat to their livelihood.

The next couple of days He would teach in the temple, receiving word that certain Greeks would like to meet Him. This apparently was a sign to Him that the hour is come that the Son of God should be glorified. Many times before He would say His hour had not yet come. Was this glorification to be of man? Certainly not, the glory would be doing the will of His Father. He knew through the scriptures that He would be a light unto the Gentiles. *“Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit.”* This verse has wonderful meaning and depth. Anyone who knows anything about sowing and reaping could understand this verse. We can hold in our hand a corn of wheat or any seed. It is cold, hard and narrow, without life, yet in its midst is the great mystery of re-birth. Jesus knew that if He was lifted up, He would draw all men to Him. He was always willing to drink that bitter cup. 1 Corinthians 15 tells us that *“now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead”*. Many would follow Him and be sanctified. And if this wasn't powerful enough, the verse directs each of us to “die out to sin” that we may walk in newness of life. He then calls us to follow Him and to be His servant. We are instructed to learn His ways in order to find rest unto our souls. You will love your new life in Christ. He will teach you all things needed to make your home in heaven. This promise is for all who believe in Him.

- Bro. Steve Christley

Malchus' Ear

Jesus never acted haphazardly or without intention. At the Last Supper, when He spoke to His disciples about His imminent departure, He asked whether they had a sword (see Luke 22:38). They replied, “*Lord, here are two swords.*” He answered, “*It is enough.*” Jesus knew exactly what would transpire in the garden and deliberately intended to teach Peter and the other disciples a valuable lesson—one we must not overlook today.

The servants of the high priest, led by Judas, formed a deputized body of officials sent out with legal authority to arrest Jesus for alleged heresy. When Peter drew his sword and struck Malchus—the high priest’s official—it was as if he were attacking the high priest himself, since Malchus acted as his authorized representative. Cutting off Malchus’s ear would have amounted to a capital offense, worthy of death. A prosecuting attorney could easily have argued that Peter intended to decapitate Malchus and only cut off his ear by chance.

By healing Malchus, Jesus removed the death sentence from Peter. This incident serves as an allegory for the death sentence taken away from each of us when we accept Christ’s forgiveness and sanctification. In that way, He removes our carnal nature—“*enmity against God; it is not subject to the law of God, nor indeed can be*” (Romans 8:7). The carnal mind always condemns humanity to destruction. We cannot receive the Holy Spirit or enter heaven if the carnal nature dwells within us. Christ removes the evidence of sin passed down from Adam in the Garden, which separated humanity from God. We are redeemed by His Holy Spirit when we are born again (see John 3:3: “*Ye must be born again*”).

- From the testimony of **Bro. Terry Simons** at Old Trap Feast Meeting, 2025

How I Was Made New



I heard the lyrics to a song this week that resonated with me: “We’ve got dust on our Bibles, brand new iPhones, no wonder why we feel this way. We walk with our eyes closed, blind leading blind folks, and I’m done with these idols and dusty Bibles.”

Who knew (God did), when the cute, new boy came to my high school my junior year how meeting him would change my life. I went to church growing up, but had never heard of sanctification. Rob started taking me to church and after several years of attending, listening, learning, and the Lord tugging at my heart, we both got sanctified in August of 1986. It was the best decision of my life!

As I look at my Bible in tatters where I sit and read every day, I think how thankful I am that it has gathered no dust through the years. It is a living, breathing road map for my life.

The Lord has a beautiful plan for our lives, if we listen and obey.

- **Sis. Phyllis Collier**

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*“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
(Acts 2:38)*