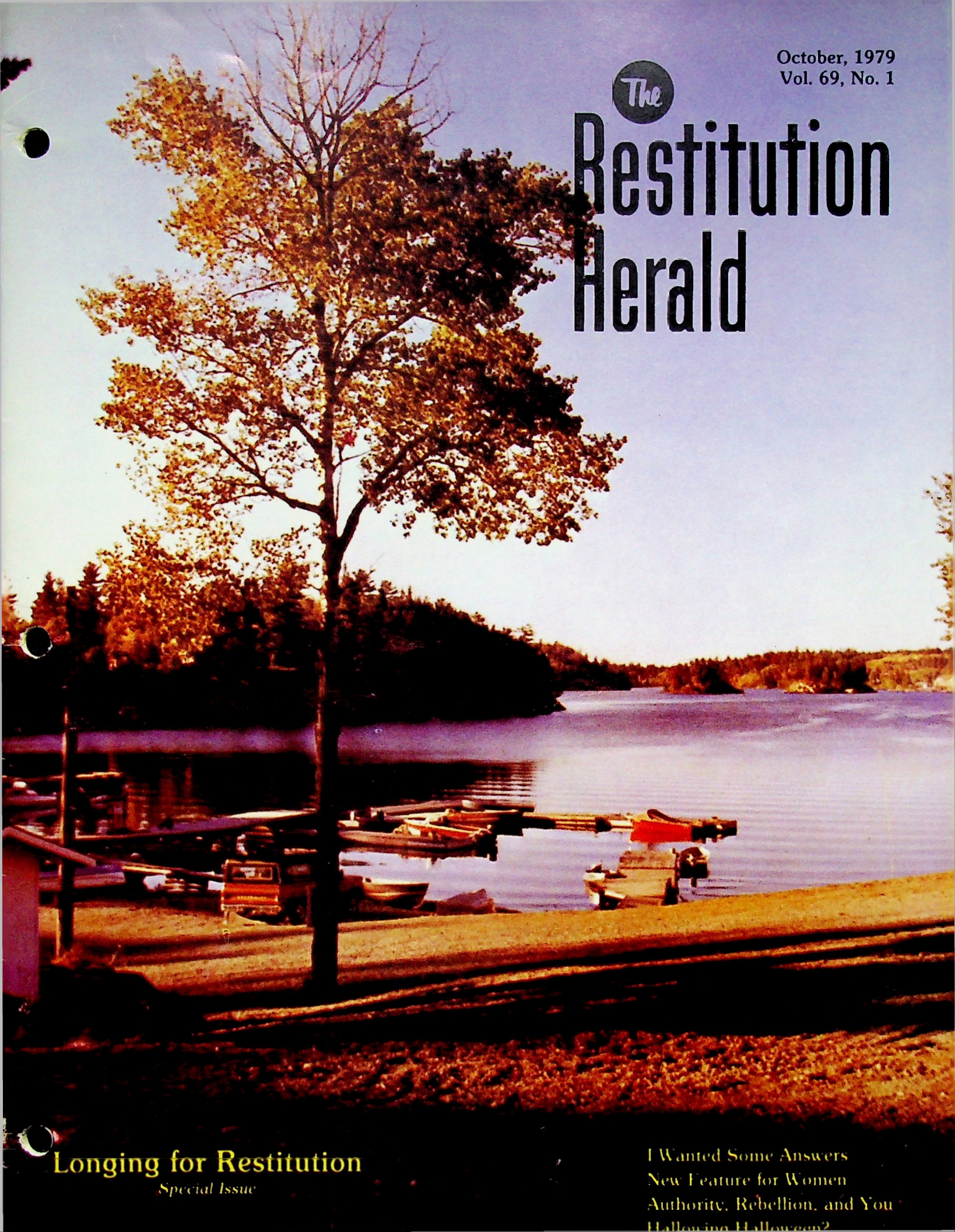


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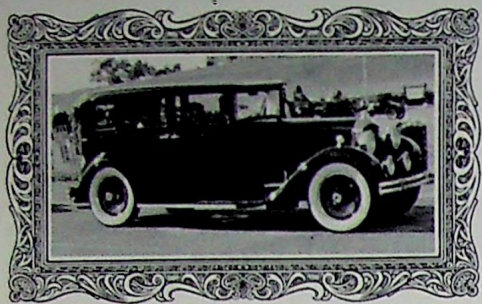
# The Restitution Herald



**Longing for Restitution**  
*Special Issue*

I Wanted Some Answers  
New Feature for Women  
Authority, Rebellion, and You  
Halloween, Halloween?





### The Issue of Restitution

In our six-plus decades of existence, this magazine has commented on the spiritual significance of events observed in civilization's six thousand years. Editorial purpose for these comments is seen in our name, THE RESTITUTION HERALD. We advocate that history will climax on an upbeat. A lone Biblical word summarizes how God plans to complete his work—RESTITUTION.

Restitution, restoration, renewal. Words of destiny reserved only for a starry-eyed future? Hardly. A glance at the restored auto in the photo above testifies of a multimillion-dollar industry dedicated to bringing back past glories. So descriptions of tomorrow carry clout today.

In this issue of THE HERALD four candid scenes (see pages four and five) of the restitution theme are brought together for you. Former editor Harold Doan (1955-1968)

unfolds how mankind's continual longing for something better leads to a recovery of past glories. Clyde Randall, another past editor (1971-1973), explains what attitudes and actions are affected by restitution. Writer Eunice Pearson reveals how she is a personal product of spiritual restoration, while Linda Hoffman illustrates the effect the process plays on possessions.

On this page Shirley McQuinn takes aim at one of the nation's high-ranking killers—suicide. Her feature illustrates the role renewal plays in this ongoing battle. That's not all. A third former editor, J. R. LeCrone (1973-1978) unveils a surprising discovery you can make by searching for the old paths. Furthermore, feature pages for women and children relate to this complicated-but-common-place theme.

On the other hand, photojournalist Fred Myers graphically pictures that which must never be restored. Throughout this issue may your comprehension of the Biblical doctrine of restitution encourage changes in your personal life that prepare you for the "restitution of all things."

Endless Pressures, Unanswered Questions—Why Not Suicide?

# "I WANTED SOME

IT WAS 6:00 A.M. Thirty-year-old Joe Pfeiffer had just arrived home from work. Now he sat alone on the sofa in his living room. He was near the breaking point—so terribly near.

In that moment of desperation, the thought crept into his mind: "Why not end it all right now? Yes. That's the simplest solution.

Suicide." And he considered the way it would be accomplished.

Joe's search for answers to the problems of life began soon after his military service ended in 1970. He and his wife Bonnie, whom he had married while in the Air Force, were living in Tucson, Arizona. Rootless and restless, he went from one job to another. He sold life insurance for six months. Then he worked for Lucky Supermarkets. He quit that job and was hired by K-Mart.

At K-Mart he became manager of the sporting goods department. "It was a good job," says Joe. "I liked the people there; I liked my products." But other things began to bother him. Pressure started building up in his mind. He didn't like the hours, the paper work, or the expectations of his district manager. The constant tension and pressure wound him like a clock. So he quit again.

Now the search for another job began. After five weeks there was still nothing, so he decided he would move his family—which now included two daughters—to the Phoenix area. Perhaps employment opportunities would be better there.

He again applied for a job with Lucky Supermarkets and was hired. After two and a half years Joe had progressed to a department managership, and from all appearances seemed to be doing well.

In reality, all was not well, because Joe began falling apart inside. He was becoming an emotional wreck. He explains, "It seemed to me that day after day the pressures kept building. I felt that people expected too much of me. I didn't like answering to other managers. The struggles of life in general just seemed too much. I worried about everything—financial problems, providing for my family, spending enough time with them, the world situation. And always the pressure seemed to increase."

But pressure alone didn't bring Joe to a point of desperation. The pressure was coupled with one big question that constantly weighed on his mind. That question was "WHY?"

As Joe explains, "I could not understand anything that was happening in the world. And it really got to me. I wanted to know why the world was in this condition. Why did people treat each other the way they do? Why did others expect so much of me? Why, why, why? What was the purpose of life? It was like a sickness in my mind. I wanted some answers."

The pressures, the problems, and the endless questions continued to build—until one morning, near the end of his midnight shift at Lucky, he quit again. That was the morning he sat alone in his living room, his mind whirling with the unanswered questions. And facing him was the ordeal of telling Bonnie that he had quit again. That was when the thought of suicide came to him.

What stopped him? "It was Bonnie," says Joe. "Even in that awful moment I thought of her and how much I loved her. She had stood beside me, had reassured me of her love through everything, and when I remembered all that—well, I knew I couldn't take my life."

So together they faced starting over again in a new job. Eventually Joe was hired by Alpha Beta, a large grocery chain in the West. He started out well, but again the same old pattern seemed to repeat itself. Pressures, increased financial problems, unanswered questions still stormed in his mind. And now his temper flared easily. Says Joe, "I really felt even worse than I ever had before. Tension was mounting inside me until sometimes I thought my head would explode!" There were times when he arrived home from work, sat down at the kitchen table with Bonnie, and wept like a lost child. As he puts it, "My life was total frustration."

—Cover: Lake of the Woods, Nester Falls, Ontario, Canada. Waldsmith photo.



# ANSWERS . . . ”

By Shirley McQuinn

Where would it all end for Joe? Fortunately, he stayed with Alpha Beta through this seige of mental turmoil, and it was there that he met Mark, who became his good friend.

One day at work when Joe was at an extremely low point in his life, Mark asked him what was wrong. Joe blurted it all out. "I just don't know what anything in life means," he said. "Everything in the newspaper and on the news reports scare me. I'm scared about the economy. Why do I make more money now, but have less? Why is life like this? I need some answers!"

Today Joe says, "I remembered very little of what Mark said to me that day, except for one word. And that word stayed with me—'Jesus.' I kept hearing it. Mark had said something about Jesus. What was it?" Joe knew he had to read the Bible to find out more. "We didn't even own a Bible," he says, "so we went to a local bookstore and bought one."

Joe started reading. He read and read. He read some more. He was almost overwhelmed with the things he began to discover. "It was fantastic," he remembers. "Why hadn't anyone ever told me about all this?" He continued reading; he couldn't stop. He quickly grasped the idea that he, Joe Pfeiffer, could be personal with God. He could talk to him, he could take his needs, his struggles, his frustrations to him. He didn't have to cope with anything alone!

"But the most exciting of all," says Joe, "was when I discovered that Jesus is coming to this earth again, and that the whole world will be made perfect. Now I began to find the answers I had searched for so long. The Bible has all of the answers to life. Jesus is the answer!" Joe's voice still reflects the excitement of discovering Jesus Christ. "Can you imagine," he asks, "what that meant to a person like me who had struggled for answers for so long? It meant peace at last."

Joe urged Bonnie to read the Bible, but she didn't feel the great need that he had experienced. She had always been able to get through their problems reasonably well. She just took life as it came. But one day she did pick up the Bible and began reading. She, too, was captivated. She wanted to learn more and more.

Then came the next step. Joe said to Bonnie, "We need a church. If we are going to learn more, we need a Bible-believing church." So their search began. Eventually they found the Lakeshore Bible Church of God in Tempe, Arizona, where they were baptized by immersion, and are now active members.

Has finding Jesus Christ really made much difference in Joe's life? Doesn't he still have to cope with the problems of making a living, and with pressures on the job? "Of course," says Joe, "but now I know how to cope with life. I simply take everything to God, tell him what my needs are, and ask him to help me not to worry about them. Sometimes I still twist inside because I am human, and I'm still learning to trust. But for the most part I have replaced all my worries with faith."

Joe believes he is a better father to eleven-year-old Shelly, and Natashi, who is seven, now that he is a Christian. He is more understanding of their needs and is willing to bend a little in order to maintain a loving atmosphere. For example, one day his temper flared with Natashi just before he left for work. Later he realized he had been too harsh with her, so he took five minutes at work to phone her. "It meant a lot to Natashi" Joe reflects, "to hear her dad say, 'I'm sorry! I was wrong.'"

Before I was a Christian, I wouldn't have done that. But I want my girls to know what Jesus can do for them personally, so I have to be an example."

Another dark cloud lifted from Joe's life. As a Christian he now understands the "why" about many things. He understands the why of inflation, the oil problems, the power struggle between countries, the moral decay of society. He understands it is all a part of prophecy because now he understands God's Word, the Bible. He is no longer afraid. He no longer has to ask, "why?"

Joe Pfeiffer's greatest desire in life now is to communicate to others what he has found. He is at peace with God and with himself. He has found the purpose for life today and a fantastic hope for tomorrow!







## LONGING FOR RESTITUTION

By Harold J. Doan

**T**HIS IS AN AGE of nostalgia. Old things and old ways are very attractive to many people. Things that some of us paid people to haul away as junk in the 1930's and 40's are now valuable to others as reminders of the old days. A return to the clothing styles of the 20's and a desire for the "simple life" of older days is evident in many persons. There is a general sense that something is missing, that some values have been lost, and that we might regain them by reliving former times.

One family that made the news has its home furnished in the style of the turn of the century. When the family gets home in the evening, they dress in the style of the early 1900's, use gas lamps, gather around the pot-bellied stove, and listen to the Victrola or read. In a confusing and chaotic world they are trying to regain the imagined tranquility of the past.

This longing for a restoration, a sense of something lost that mankind is striving to regain, the innate desire to realize something better than the present experience, is a human need God plans to fill.

If the work of God in human history could be embraced in one phrase, that phrase might be the "restitution of all things." The words were used by Peter and John at the Temple in Jerusalem. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

Beginning in the Garden of Eden after the sin of Adam and Eve, God set in motion the chain of events that has now consumed thousands of years, and which will culminate in the "restitution of all things" at the second coming of the Lord Jesus Christ.

If at some time in your life you've thought, "Knowing what I know now, I wish I could go back and start over," take heart. The wish that we could go back, that we could regain something that seems to have been lost, apparently is a universal feeling.

Even nations have this desire. A political philosopher, Bernard-Henry Levy, says that, in this present time, nations—even those as opposite as Russia and the United States—have a desire to be "finished with history." He says, "This is  
(Please turn to page 6)

## GLAD TIDINGS OF RESTITUTION

By Clyde E. Randall

**T**HE GREAT WORK of restitution embodies the main purpose for which Jesus Christ came into the world. Atonement, redemption, reconciliation, judgment, and restoration are all parts of the restitutionary process. Complete personal satisfaction concerning this vast subject comes by a thorough search of the Bible. For God has "spoken by the mouth of all his holy prophets" many wonderful promises of restitution for mankind.

### *Times of Refreshing*

Restitution is also said to be a refreshing time, and it first begins when one is converted and his sins are blotted out. It is then that showers of blessings begin to fall and one begins to enjoy what Jesus termed the hundredfold or more abundant life (Mark 10:30; John 10:10). The Christian life is a redeemed and reconciled life in which an individual is transformed, restored into the image of the first Adam before he was marred by transgression. When this change takes place and the individual becomes a new creation in Christ, he becomes a part of the restitutionary process by making restitution for the wrongs which he had previously committed.

### *Restitution in Practice*

Jesus laid down guidelines for making restitution in his Sermon on the Mount when he said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

Examples of how this actually worked can be found in the cases of Zacchaeus and Onesimus. The former when salvation came to his house said: "If I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8). The story of Onesimus is found in the short letter to Philemon. He returned from Rome to Colosse to right the wrong he had done to his master Philemon. This was restitution!

If members of the church desire to enjoy the times of refreshing or restitution to their fullest in the age to come and showers of blessings now, they need to practice restitution today.

### *Coming Restitution*

With restitution working in the church briefly stated, now consider some of the predictions made by the prophets of times and events following the second coming of Jesus Christ.  
(Please turn to page 7)



*"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.*

## HE RESTORES MY SOUL

By Eunice Pearson

**M**ANY CHRISTIANS at one time or another come to a place where they feel their time for serving the Lord has come to an end. It may be that their health has failed, their position has been filled by someone else, or they have gotten discouraged and feel that God is not working through them any more. Others seem to be indifferent to what they have been trying to teach by word or deed. Even Jesus, when he hung on the cross, cried out, "My God, my God, why hast thou forsaken me?" (Mark 15:34.)

But God never draws away from us, except for a time and purpose. It is we who have drawn away from him, when we allowed ourselves to get blue and discouraged. We may have lost sight for a minute that we are designed for a purpose: to glorify God, our Creator. We can and should be happy at all times because we belong to him. Praise God, he is always right there waiting to restore us to our proper condition and position. He will help us find his place for us.

In 1971, I was at low ebb spiritually, physically, and mentally. It seemed that my days for actively serving the Lord had come to an end. I was miserable. Then one morning, while I was praying for someone to go to Nova Scotia and help the Browns in the work at the Lighthouse Church of God, God spoke to me. He said, "Why don't you go?"

Like Moses I began to make excuses. I thought that would be an impossibility. My health was not good, it was far from my family, I didn't know enough, etc. But the call kept coming back, and coming back, until I felt I had to do something about it. When I wrote to the Missions Board and said I would like to get into some kind of mission work (I was still not too sure I wanted to go to Nova Scotia) the reply came back, "How would you like to go to Nova Scotia?"

Oh, it was so exciting. God did have a place for me and I was sure he would take care of the problems standing in the way. He restored my spirit.

The one thing I was afraid of was that the doctor would not give me a clean bill of health, which was necessary to get a visa to live in Canada. I had been in and out of hospitals with spells of angina since 1948. Praise God I have not been in the hospital with angina in the eight years I have been in Nova Scotia. God restored my health.

Friends have asked, "How can you stand to be so far from your family?" God takes care of that too. They are in his care. I just pray for them daily, remembering Matthew 6:6b which tells us to pray in secret and God will reward us openly. (Please turn to page 7)

OCTOBER, 1979

## ROCKING CHAIR REALITIES

By Linda Hoffman

**I**N ONE CORNER there sits an old well-worn cane rocking chair. It has seen better days. Several of its pieces have been replaced and refinished. Many other old things sit in their places; old glass jars, a small candle stand, old dishes, a large camel-back trunk, a very colorful quilt showing many hours of someone's time, and on and on as you look around the spacious room . . .

It all sounds like the quaint, out-of-the-way antique shop. Actually, I am describing some of the ancient things in my house that I highly treasure. Obviously I enjoy old things, small pieces of the past which contain fascinating history. Antiques hold a special appeal for me. I sit and dream for hours about how a particular item has been used, like the rocking chair that held so many people, passing through various generations of grandmas.

That cane rocker is my favorite piece. Why? Because countless hours were spent reworking, remaking, and refinishing its ancient parts.

The chair had undergone numerous paintings; when one coat was worn out, it was painted over. After many laborious hours of stripping, remaking broken pieces, disassembling, reglueing, staining, and recaning, the rocker became a beautiful final product that shows the quality of time and nature.

There is something personal in restoring antiques that cannot be matched by man's modern-day mass production. Likewise, modern technology cannot match the very unique promise of restoration God grants to Christians.

"Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time."\* (Acts 3:19-21.)

In the beginning, as we know, all things were perfect. With the fall of Adam, this state of purity was banned from the earth. Man then needed to be restored to the same relationship that Adam had with God in the Garden.

The cane rocking chair at one time had been new and almost perfect, but it did not stay that way. After years of use in parlors and on porches, the wear became apparent as its

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\*Scripture references in this article are quoted from the New American Standard Bible.



## LONGING FOR RESTITUTION

(Continued from page 4)

the dawn dream of the nations—to start life anew, to psychologically obliterate the past.”

Realizing that present circumstances are the result of a history of wrong moves, and that humans are faced with

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**“This is the dawn dream of the nations  
—to start life anew.”**

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problems that defy solution, there is the desire to “finish with history”—to go back and begin again.

The record of human history may be the story of man's efforts to regain the perfect environment he knows or inherently feels was lost. These human efforts have been futile, from the most ambitious—like Babel and the applications of Communism—to the least. People, relying upon their own plans and devices, have failed to regain what was lost. The sensation of loss and emptiness remains.

Restitution is a work of God. It is the heart of his plan. It is centered in and dependent upon his Son Jesus Christ.

After creation days were finished, God looked on what he had made and “behold, it was very good” (Gen. 1:31). God had made the world for his pleasure (Rev. 4:11), and he continued to be pleased as he fellowshiped in the Garden with Adam and Eve.

But the fellowship was broken. The couple sinned. Death reigned. The curse settled upon the earth and its creatures. The creation with which God had been pleased now “groaneth and travaileth in pain together” (Rom. 8:22).

God might have turned his back upon his creation at that time. But God is love. God's will shall be done. God's purpose will be accomplished. What he began will be completed in the “times of restitution of all things.”

God set in motion a plan which will reach its culmination “in the regeneration when the Son of man shall sit in the throne of his glory” (Matt. 19:28). While man's efforts to regain the glorious past fall short, the plan of God is moving on schedule and will reach its victorious conclusion in the restitution of all things. It is a victory described in Revelation 21 and 22. All things will be made new. Death will cease.

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**“Restitution begins now  
for the child of God”**

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Fellowship with God will be restored as men see his face and live in his presence. To encourage us that the day is not far distant Jesus said, “Behold, I come quickly” (Rev. 22:7).

As we meditate upon this promise, it may have very personal significance to us. To the person under great stress, it may be the source of sustaining hope for peace and tranquility. To the person who is handicapped or ill it is the promise of eternal deliverance. To the person beset by economic problems it is the promise of security. To all it is the promise of endless time, not interrupted by trouble or death.

While the completeness of restitution of all things waits for the return of the Lord, restitution begins now for the

child of God through Jesus Christ. It is a process which will be completed when the Lord returns, but which has its beginnings in the life of one who enters into the body of Christ.

One who accepts Christ as his Savior today begins to be restored and renewed by the Spirit of God working in his life. He takes the first steps toward the perfection that will be finalized at the coming of the Lord. When one comes into the family of God through Christ, times of refreshing come from the presence of the Lord, as promised in Acts 3:19.

Paul explained, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18). The believer, beholding Christ, fellowshiping with him, learning of him through the Word and in prayer life, is being transformed to be more and more like him. He is being made over into his image. The more we are with him, the more we are like him. This is the process of restitution at work in the believer now.

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by

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**“Restitution of all things”—  
the central idea of the Bible.**

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Jesus Christ” (2 Cor. 5:17, 18). Re-creation of the person who is reconciled to God through Christ is the work of God in us. Restitution is the work of God, through his Son. It begins in the child of God now.

“Ye have put off the old man with his deeds; and have put on the new man, which is renewed [being renewed is the meaning here] in knowledge after the image of him that created him” (Col. 3:9, 10). Having put off the old man through baptism into Christ, the believer is now being renewed. He is being restored to the image of God in which he was originally created—an image he lost in the fall into sin.

That inherent desire to regain the glory that was lost—to return to the better times of the past; to start new; to achieve full potential—begins to be realized when one comes into Christ and the process of refreshing and restitution begins in his life.

The theme of the “restitution of all things” may be the central idea of the Bible. It is the ultimate goal toward which God has been moving the events of history since Adam and Eve were expelled from the Garden. Jesus Christ, Son of God, Redeemer, Savior, is the heart of the plan for restitution. Restitution is centered in him and will be completed by him at his coming. “He shall send Jesus Christ.” This is when the “restitution of all things” shall be accomplished.

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## GLAD TIDINGS OF RESTITUTION

(Continued from page 4)

There will be a full-scale restitution! Christ will return from heaven and will sit upon the throne of his father David. He will sit upon his throne both as priest and king and the "counsel of peace shall be between them both." (See Zech. 6:12, 13.)

When the Lord returns to Zion, many and great changes will take place. Listen to the prophet Zechariah: "Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain" (8:3). As a result of the Lord's dwelling, reigning, and ruling as king and priest, the streets will be filled with happy boys and girls, and old men and women of "very age" (v. 4) will be there. The prophecy goes on: "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?" (V. 6.)

### *Israel Restored*

One of the first works of restitution when the Lord returns to Zion will be to fight for his people Israel (Zech. 14:3). He will come with all his saints who were resurrected and the living ones who were changed and caught up to meet him in the air (1 Thes. 4:16, 17; Zech. 14:4, 5); for the church will be active participants with Christ in his millennial work of restitution.

Just before his ascension the disciples asked Jesus, "Wilt thou at this time restore again the kingdom of Israel?" (Acts 1:6.) The answer will be realized when God through Jesus will "raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old . . . . And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them. I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God" (Amos 9:11, 14, 15).

We are witnessing Israel being gathered "one by one" for the harvest of God's elect. As Jesus implied, when this fig tree nation puts forth leaves, know the kingdom of God is nigh at hand. (See Luke 21:29-31.)

### *Restitution of health*

Among the many, many things which Zion's Redeemer will restore will be "saving health" among the nations. One of the reassuring promises that will be a source of rejoicing is, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). Along with this goes the hope that "the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6).

One of Jesus' first public announcements was that he was anointed to preach "glad tidings." What did he preach? The gospel or glad tidings of the kingdom (Matt. 4:17). His kingdom will be a great period of restitution for all who believe. ●

## HE RESTORES MY SOUL

(Continued from page 5)

God has worked in my heart. He gave me a new purpose. Here I have found those who are in need of a mother, grandmother, and sister.

Some people ask, "Don't you ever get lonely?" Whenever

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**"Eight years ago I was at low ebb spiritually, physically, and mentally."**

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I do it is because I am thinking too much about myself and what I want, forgetting those who would benefit by a visit or phone call from me.

Not long ago, when I was really tired and had sat down to relax for the evening, I got a phone call, to drive a few miles and take care of a little urgent matter. I said to myself, "I can't go. There just has to be another way. I'm too tired."

I said to the Lord, "You know how tired I am. Please find someone else to do this chore." The answer came, "Go; these people are depending on you. Take someone with you."

I invited a widow to go for the ride; she seldom gets out. Then I thought of a couple with no car who would like to visit in a home which I would be passing, so invited them to go along. When I stopped for them on the way back, after my errand was done, I was invited in and we had a delightful and inspiring visit, ending with a prayer circle. You could just feel the Spirit of God there in that home.

When I got home I wondered why I had thought I was too tired to go out. I really didn't feel tired at all. Again I had been restored in spirit, mind, and body.

At certain times in my life God has turned me around and pointed me in the right direction. He is a great recycler. He takes those who think they are on the scrap heap and discarded because they are of no further use, picks them up and puts them to work for some other useful purpose.

Often we do need to be restored. We have a tendency to get "weary in well doing" (2 Thes. 3:13), which is a sin. At such times a retreat, family camp, or conference is a great help. It is like being transferred into another world for a little time. The cares of this life and daily problems are left

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**God recycled me from the human scrap heap of self-pity.**

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behind. We are again refreshed and restored by Bible study and Christian fellowship.

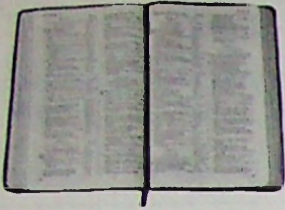
Many times I am asked, "When are you coming back to Ohio to live?" My answer has to be, "God called me here. He will tell me when it is time to leave." He is giving me working grace now and will give me retiring grace when the time comes. Praise his holy name. He knows what is best. ●

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### PHOTO CREDITS

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# The Bible in the News

By Pastor Hollis Partlowe



Many persons confronting a changing world have lost all sense of meaning in life and face an uncertain future with fear.

Some seek to find meaning for man's existence in scientific progress, while Scripture brings a changeless message for a changing world. It tells man that he is not alone and doesn't need to be afraid. Christ offers to man an answer to his need for security. In fact, Jesus Christ can meet your total needs. Oh, friend, trust him today!

The Christian doesn't fall apart when he sees the world out of joint. He is not discouraged as the dark clouds gather about him. Beyond the turbulence he knows there is a foundation stronger than the everlasting hills. The believer says: "I lift up my eyes to the hills. From whence does my help come? My help comes from the LORD, who made heaven and earth" (Psa. 121:1, 2, RSV).

Change is not new today, but it is more rapid. Scientific, educational, and social changes come with breath-taking rapidity. The Christian finds himself in this world of change.

In the early nineteen hundreds someone commented: "If God wanted us to fly, he would have given us wings." It seems humorous now! Christians must understand what's behind all this change, that the pace has stepped up just like the Bible predicts. Daniel, the Hebrew prophet, recorded that at the time of the end "many shall run to and fro, and knowledge shall be increased" (12:4).

This prophecy lay dormant for a long time, but has leaped over the centuries and focused itself upon our generation. It tells us that in the last days there would be a great influx of knowledge which is such a marked feature of our generation. There has been an explosion of knowledge in nearly all fields. Small wonder that far-reaching changes have come with great rapidity.

## *Changes in Education*

What many high schools used to teach is now being taught in low elementary grades. Gone is the day when a pupil could get "Mom" and "Dad" to do his homework. Today, for the most part, "Mom" and "Dad" don't understand it.

While I'm all for education, I see no signs that higher education is solving our social and moral problems. If it were, the colleges and universities would have the highest morals and the best sociological concepts, but anyone knows that is not the way it is.

As Christians we have "an anchor of the soul, both sure and steadfast . . ." (Heb. 6:19). God desires that all men come to know his Son. The answer to our moral and social problems is clearly loyalty to the person of Christ.

Sometimes we sing:

"We have an anchor that keeps the soul  
Steadfast and sure while the billows roll,  
Fastened to the Rock which cannot move,  
Grounded firm and deep in the Saviour's love."

Can't you feel the security and stability of being "fastened to the Rock which cannot move"? Friend, don't build on sand. Build on the Rock!

Now change for sake of change is illogical and unreasonable. None of the protest marchers today have demanded that the sun be remodeled, or the stars stop shining, or we stop breathing air, or we step up the heartbeat. Many things on earth are constant. Certainly God's standards of right and wrong have not changed, so let's anchor ourselves to the Rock and gear ourselves to the times.

## *Changes in Sociology*

In all these rapid changes there are amazing paradoxes. While education and scientific advances increase, a new type of person is emerging—unschooled, untrained, unemployed. Some people are making more money than ever before, yet famine and poverty blanket large areas. Crime, vice, and violence cast their blot of misery around the globe with law enforcement officials in open conflict in the streets. They have a hard time holding their own against crime and violence.

Loss of respect for authority; lack of self-control in the insatiable thirst for wealth and power: such is our world—a world of promise and potential; a world of change where people grapple with hopes, defeats, ambitions, and joys.

Social changes mold the world in which Christians live. Small wonder that God says to you and me, "Don't let the world around you squeeze you into its mold" (Rom. 12:2, Phillips). We are in constant danger of letting that happen!

We must recognize the trends of our time. Consider the breakdown of the home. Many churches are more like clinics than churches. When people recognize their need, they are more likely to listen to what the Bible has to say.

Another trend is the flight of the city

congregation to the suburbs, which has left a vacuum in the inner city. In rural areas all is not well. With the steady movement of the farm populace toward the cities, many a country church has closed its doors.

According to the experts, this migration will continue. By 1985 three out of four Americans will live in urban areas, crowded into 2% of the country's land area. Sad to say, but the churches are not ahead of this trend but behind it.

Certainly we face more problems than just following the population flow. In the city, life is different from the country where everyone helps his neighbor and everyone knows who is who. The city atmosphere is far more impersonal, more anonymous, less responsible—characterized by the don't get involved attitude. In such an aloof atmosphere many are hungry for friendship, which is a real opportunity for the church.

In the next place, the shift in our nation's age patterns is upsetting the status quo. The teen-age population is exploding in one sense making us a younger nation. However, change is also taking place at the other end of the spectrum. The senior citizen class is booming as longevity increases. How well does the church minister to our complex society?

## *Changes in the Religious World*

Many are clamoring for a one world super-church with a meaningless theology. A recent poll of 500 ministers revealed that they rejected some basic doctrines as follows: 48% rejected the Biblical account of creation; 33%, full inspiration of the Bible; 43%, atonement of Christ; 24%, bodily resurrection of Christ.

To deny such basics, in my opinion, is to undercut the whole Scriptural framework of Christianity, and that is exactly what the Bible predicts will happen in the end time. Study 1 Timothy 4:1, 2; 2 Timothy 3:1-5; 4:1-4.

Christians need to be alert to changing situations, yet the basic issues confronting the church are not new. Sin is sin; death is death. There is still only one name under heaven by which one can be saved, the name of the Lord Jesus (Acts 4:12). True Biblical Christianity is based on the crucified, risen, and coming Savior. These are unchanging truths.

As in the first century, the gospel is foolishness to unbelievers, but it's the power of God unto salvation to men of



faith. Our world is growing spiritually darker, and we do not hope to save a world that rejects its Savior, but we can be the salt of the earth and the light of the world during these crucial times.

The Bible is the only timeless book in the world's history. It contains a changeless message for our changing times. It's a fortress of faith for these turbulent days.

The song, "The Bible Stands Like a Rock Undaunted," written in 1917, says:

"The Bible stands tho' the hills may tumble,

It will firmly stand when the earth shall crumble.

I will plant my feet on its firm foundation,  
For the Bible stands,  
The Bible stands."

This song is based on 1 Peter 1:23b: "... the word of God, which liveth and abideth for ever," and is a message sorely needed today.

In this fast-changing world some things do not change. God's Word never changes. It stands sure! "For ever, O LORD, thy word is settled in heaven" (Psa. 119:89).

Moreover, God himself never changes. Said he: "I am the LORD, I change not" (Mal. 3:6). It thrills us to feel secure and to be at peace in our Father's loving care.

Methods of accomplishing God's work may change with the needs of the time, but this changing world will never outgrow its need for Jesus Christ, who is "the same yesterday, and to day, and for ever" (Heb. 13:8).

Dear reader, do you really know the Savior? If not, why not come to him today? You'll be glad you did!

# Ask for the Old Paths

By J. R. LeCrone

EVERY PASTOR aspires to lead a large, growing, and enthusiastic congregation. This noble ambition should not be discouraged, but fostered and nourished within the will of God.

In addition to his inner drive for dynamic leadership in his chosen field, a spiritual leader often finds himself under pressure to increase the size of his congregation, the members of which have the authority to either hire or fire him on the basis of their judgment of him and his work. They can, in large measure, control the conditions under which he must work, either lending zealous support to his efforts, or effectively nullifying his most consecrated labors by their own indifference and/or hidden or open hostility toward him.

All of this sometimes puts a conscientious proclaimer of the Word of God in a well-nigh untenable situation. He must choose between making his first concern the pleasing of those with whom he must deal, or calling their attention to, and emphasizing portions of the Word of God which they prefer to ignore. To insist that they examine their own attitudes and behaviors in the light of the Word of God is an activity which many people find most distasteful. They go to church to be comforted and reassured, and may deeply resent any effort to convince them that they ought to make a conscientious effort to live more in harmony with the will of God for them. They may become so disgruntled with this that they stop attending the services of the church.

## *Pastoral Dilemma*

This forces their pastor to make a

difficult and far-reaching decision. Shall he concentrate on providing new or novel forms of worship, entertaining the people, and implying his blanket approval of all that they say and do? Or, shall he bluntly point out to them that the Word of God is most insistent in declaring that they cannot gain salvation by trying to walk in both the ways of the Spirit and those of the flesh?

This is a dilemma which appears to have faced every messenger of God since the creation of mankind. When God saw that the people of Israel had forsaken the instructions which he had given them through Moses, preferring to follow the ways of their pagan neighbors, God sent them a prophet. The unenviable task of this prophet was to rebuke the leaders of Israel and admonish them to return to the ways of truth and righteousness. Jeremiah, who was chosen for this mission, did not view his task with unbounded joy. He objected that he was too young to accept such a solemn responsibility. "Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6). But the Lord himself assumed the responsibility of the message: "Whatsoever I command thee thou shalt speak" (v. 7).

Like many young preachers, Jeremiah soon learned that his audiences did not respond well to reproval and admonition to change. Verse 10 of Jeremiah 6 goes directly to the heart of the difficulty faced in seeking to carry out this mission. "To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it."

## *Problem: Deceitful Morals*

The words that follow can hardly be classified as anything other than a straightforward and forceful reproach. "From the least of them even to the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealth falsely" (v. 13). The acquisition of wealth had become more important to them than walking in the ways of their God. The religious leaders had adopted the methods of the world, telling the people only what they wanted to hear, regardless of whether or not their words were true. They were saying "Peace, peace; when there is no peace" (v. 14), at a time when circumstances really demanded stern reprimands and warnings of judgments to come!

## *Solution: The Concealed Paths*

The Lord, in his mercy, pointed out to them the way to find genuine reassurance and real peace. "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Then follows the sad comment: "But they said, We will not walk therein" (v. 16).

It is thought-provoking to know that the Hebrew word here translated "old," literally means "concealed." "Path" is from a primitive Hebrew word meaning "to tramp" or be "tramped upon." The thought seems to be that the path of righteousness had not been walked for so long that it had become overgrown with vegetation and concealed, that is, forgotten.

So far from thanking the Lord for his interest and concern about their well-

*(Please turn to page 13)*





# God's Wonderful Women

Beginning with this issue, each month a page in The Restitution Herald will be set aside for you, God's wonderful woman. It is planned with you in mind, to deal with and discuss the things that pertain especially to women. As women living with God, we have new paths to explore, new dimensions of our lives to share. Please feel free to share your ideas and interests, to make this truly a page for you.



## "Brand New"

By Carol Daniels

Lord,  
I don't ask you to renovate me  
Nor do I ask you to reconstruct me  
Or make me over.  
I don't even ask you to patch me up  
Or pare out the bruised spots  
Or gloss over the tin and tarnish.  
Rather, dear Lord, I ask you  
To make a new species—  
Something that never before existed.  
Impart to me your very own life.  
After all, Lord,  
It is such a simple thing for you  
To create something beautiful  
From a shapeless, chaotic mass.  
It is such a simple thing for you  
To divide light from darkness.  
Please do it for me—now.  
**Child of my infinite plan,  
Two thousand years ago  
All you have asked I did.  
Please accept it from me—now.**  
(Ruth Harms Calkin, "Lord, I Keep  
Running Back to you.")

To be brand new! How many times have I yearned for just that. To make a new start, to begin again, to be whole, and well, and beautiful.

I have made piecemeal attempts on my own, centering first on one flaw and then another, coming up with first one plan and then another to reach my goal. I have failed miserably.

What about me needs to be changed? What keeps me from being the woman I want to be, the woman God wants me to be? Habits, thoughts, attitudes that reflect all the selfish, self-centered qualities that plague mankind, that creep into our lives and rob us of the blessings God delights to give.

We are subject to self-indulgence, lack of patience, a critical attitude of others, fault-finding, procrastination, gossip,

worry, jealousy, envy, and an endless list of other pits we stumble into at one time or another.

We get irritated at long stop lights, frustrated in supermarket lines, disgusted with public officials. We lose patience with husbands, children, friends, ourselves. We vow to be better, act nicer, behave maturely.

We will change, we say.

But the better I get to know myself, and the more understanding I gain, the more I realize my intense need for God.

Because I know so well my own weakness, I recognize so readily his strength.

I, like the ten lepers, have big, ugly sores that will not heal without the Master's touch. I cannot heal myself, nor will a quickly applied band-aid do the job.

I must be made new!

"Christ in you, the hope of glory" (Col. 1:27).

That is my answer. That is the end of my searching for a "new me." No more will I have to say, "Well, this time I really mean it; this time I'm really going to do it; this is it."

"Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.

Now all these things are from God, who reconciled us to Himself through Christ, who gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.

He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him." (2 Cor. 5:17-21, NASB.)

God can give me a fresh start, give me a new life within, make me brand new. It is when I give back to him his rightful place in my heart and life that I begin to notice a completeness, a wholeness to my life.

It is then that I am not crushed by my faults and my failures, because I can cast upon him my burdens, knowing that he cares for me.

But I must be careful what I ask of God, for he takes my prayers seriously. I must be honest. When I tell God I want him first in my life and ask him to make me new, I must be ready to have some changes made. I must be willing to have some old habits and thoughts and attitudes pulled out of my life by the roots. That can be uncomfortable.

It means I relinquish my old ideas about myself—ones that are either too inflated or too low. It means I must not presume to tell God how to make me new nor how to handle my problems, but to trust that in his infinite love he will know exactly how to deal with me.

God wants to give us "every good gift," everything we long for—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; everything we need to be brand new.

Because God forgives me for the sin in my life, because he loves me, I can be brand new, and that is the positive, exciting, loving message from the cross. It makes my life a miracle.

Knowing that this world and all it contains cannot satisfy my heart's longing, I come to God.


"Be new," he says; "be mine."



## A PLACE

The water in the shallow river washes the sand.  
Shifting it from side to side.  
Or downstream.  
Or maybe burying it forever.  
The cottonwoods are a mass of yellows and tinges of orange.  
They have felt the chill of October nights.  
And with it a hint that another winter is about to descend.  
A truck sends a cloud of dust billowing.  
Then hanging in midair.  
Then slowly settling to earth.  
The truck crosses the river bridge to enter the town.  
Then disappears down a quiet street.  
Brick buildings sit in the glow of the afternoon sun.  
They are monuments to a more prosperous era.  
They stand empty.  
Windows are covered with brown paper.  
Sprigs of grass grow around the steps.  
An old man with watery eyes that stare shuffles along with his cane.  
He sweeps the empty street with a gaze then turns into the post office.  
He stoops and searches for his box.  
Then begins to fumble with the dials as he has done 10,000 times before.  
He has come from one of the houses that sit beside the streets.  
Streets sprinkled with falling leaves.  
Streets without names.  
Streets that end against a fence or vanish in groves of cottonwoods.  
On one corner is a small frame church.  
Steps lead to two big doors with brass handles.  
There is room inside for a few dozen worshipers.  
God must surely be there.  
How else could such a place exist if it weren't for his will to make it so?  
Not far away is the school.  
A stone plaque identifies it as an object of local pride in 1925.  
The steps are worn and the doors bear marks of energetic hands and feet.  
No reality here.  
Not yet.

Only innocence.  
The world lies outside the school walls.  
Beyond the white houses.  
Beyond the church.  
It's somewhere down that river.  
And past those hills that slope upward to the north and south.  
Out there from this place is a somewhere.  
Or a dozen.  
Or a hundred.  
Or a million.  
They all beckon.  
And the children drift away like the cobwebs on the winds of autumn.  
Only the fathers and mothers remain.  
To remember their children who are children no more.  
To remember the good times and a simpler life that cannot return.  
To grow more feeble.  
To finally pass on as part of the Master's plan.  
And what happens to the houses?  
And the church?  
And the school?  
They settle a bit with the bitter cold of winter.  
And the warmth and dampness of spring.  
And the hot winds of summer.  
And the soft warmth of a glorious fall.  
The aging is almost too small to be noticed.  
But it is there.  
A small crack.  
A peel of paint.  
A stain.  
Yet, the human spirit persists.  
The people are good.  
They are proud people.  
Descendants of those who traveled the valleys and grasslands.  
They stopped to make their home here.  
People who have given to the present in infinite ways.



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## FOREST FIRE!

"Fire! Fire! All fire fighters report to Ranger Station #10." Bobby heard the call coming in over his dad's radio. In a matter of minutes, Mr. Williams would be dressed and on his way to Ranger Station #10. There he would join other men and receive instructions on where they were to fight the raging fire.

Bobby waved good-bye to his dad. He stayed at the window a long time looking at the big clouds of black smoke rising from the trees in the distance. He thought about those big tall pine trees and how good they smelled when he walked through them. He thought about the deer, the rabbits, and the squirrels that lived in the forest. "A forest fire is such a terrible thing," thought Bobby. "All those beautiful trees are burned black. And those poor animals have to run from their homes."

Bobby remembered the day his dad had come to his school to talk to the children about forest fires and how to prevent them. He explained that fires should be built only in areas planned for them. He said it is very important to douse your campfire with water to make sure it's completely out before leaving. He told the boys and girls to always break a used match in two before throwing it away. (You can't hold it to break it unless it's out.) All the children agreed to follow Mr. Williams' advice and to be very careful anytime they were in the forest.

"I wonder how this fire got started," thought Bobby. "Sometimes lightning strikes a tree and a fire starts. But more often it's because someone was careless with a match. It sure makes me sad."

The forest fire turned out to be a big one, and Mr. Williams was gone several days. When he came home he was dirty and tired, but happy that he and the others had finally put out the fire.

Bobby was anxious to hear all about it. After Mr. Williams had eaten a big dinner and rested awhile, he told Bobby how the men had gone out in teams to fight the fire in different ways. Some of the men cleared away trees and other growth to make a "fire line." When the fire reaches this bare place, there is nothing left to burn, so the fire goes out. Other men worked the equipment that sprayed water or chemicals on the fire. (That was Mr. Williams' job.) Some men rode in airplanes to areas where there were no roads and parachuted down to fight the fire. With everyone working together, the blazing fire was finally put out.

"You know, Bobby, our forests are so important. Hundreds of things that we use are made from trees—buildings, furniture, paper, poles, even medicines. Forests also keep the soil from washing away in floods. And they provide a home for many animals, as well as a lovely place for people to vacation.

"That's why the forest rangers are going to replace those big trees that burned. They will go out and plant new little trees on the burned-over land. These seedlings will grow and become big trees and the forest will be restored."

"I'm glad they are doing that, Dad," said Bobby. "That way, we will always have forests."

"Bob, that reminds me of something that God's Word tells us. When Jesus comes back to earth, not just trees, but everything will be restored to what it was in the beginning. Do you remember what the Bible says about the world when God first made it?"

"Sure, Dad. It says when God finished making everything, it was very good."

"Yes, he created a perfect world. But when man disobeyed God, things changed. The world was no longer perfect. You can see just a little of that when you are out pulling those mean weeds out of the garden and slapping at those pesky mosquitoes. But it won't always be so. One of these days God will send Jesus to earth and the whole world will be made like new again."

"What about people, Dad? Will they be different, too?"

"Yes, son, even people will be changed. First of all, there will be no bad persons in God's kingdom. God will destroy them. Then those who have believed in Jesus and have accepted him as Savior will be changed. Their bodies will be made perfect—no more sickness and no more dying. Isn't it wonderful that God has promised to do this for us? Let's stop a minute and thank him."

And Bobby and his dad got down on their knees before God and did just that.

### Unscramble these words:

1. trefos
2. rfie
3. srereot
4. ceefrpt
5. mngikod

(Answers: forest, fire, restore, perfect, kingdom)



## ASK FOR THE OLD PATHS

(Continued from page 9)

fare, and praising him for sending them a prophet who had the courage to reprove them, they set themselves to discredit Jeremiah in the eyes of the people. Jeremiah became so discouraged that, had the Lord permitted it, he would have abandoned his role as a prophet of the Lord. He would have "left the ministry." He felt that it was just too much to ask any mortal to endure.

The young prophet expressed his feelings about this in no uncertain terms, as recorded in Jeremiah 20:7-9: "O LORD, thou hast deceived me, and I was deceived [Marg. enticed]: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me . . . Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

### *It's Up to You*

If one like Jeremiah were to appear in our midst today, accusing us of being more interested in accumulating wealth than in walking the paths of righteousness, how would we receive him? If he insisted that our salvation lies in a literal observation of the standards of thought and action taught and exemplified by the Lord Jesus, would we take him seriously, or merely brand him as a reactionary, a fanatic, a die-hard—and, by so labeling him, make known our determination to avoid the old paths that he asks us to seek?

But God asked a careless and rebellious Israel to seek the old paths "where is the good way, and walk therein," only to receive the determined rejection: "We will not walk therein."

This led to God's determination: "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words" (Jer. 6:19).

Faithful Christians dare not reject a way of life because it is "old." Neither must they adopt new doctrines and practices simply because they are new, novel, exciting, comforting. The only valid criteria by which to determine the paths that we will follow is simply, "Thus saith the Lord." If he approves, it makes no difference whether a way is old or new. Without his approval, no way is good.



## PEOPLE ARE ASKING...

As church growth thinking influences more people and more churches, questions arise. DR. WIN ARN, noted church growth authority and president of the Institute for American Church Growth, brings some of the answers.

Q. What do you recommend we do with our inactive members?

A. Here are four suggestions.

### 1) *Discover why these people became inactive.*

When people affiliate with a particular congregation, their intent in most cases, is to become faithful, responsible members. But something goes wrong, and they become inactive. Discovering the reasons can be the first step in closing the "back door."

The problem may be with the individual, the church, or both. For example, a member who is living in unconfessed sin will soon become inactive. A member engulfed with the cares of this world will soon wither away. Christ's Parable of the Sower tells us to expect this (Luke 8:5-8). Sometimes like the lost sheep, a member will nibble here and there until he finds himself lost, away from the shepherd and the sheep.

The church can also be at fault. Does your church have an effective way to incorporate new members into the body? Who's responsible to see that new members are established in a group or have a useful place of service? If new members do not fit present groups in the church, is the church willing to establish new groups? Caring for new members is an important act of stewardship for every church.

### 2) *Seek to win inactives to fervent faith.*

Look upon inactives as Christians in name only. These people are friendly and sympathetic to the church or they wouldn't have joined. In many cases, they have not had a vital experience with Jesus Christ, or a commitment once made has grown dim. Start at the beginning and help them discover and/or renew their commitment to Christ. Consider inactives as you would new converts or new contacts for the church. Enroll them in a new members' class, make them the object of a specific prayer, and provide personal help and counsel when needed. Use all possible ways to win them back to fervent faith.

### 3) *Raise the membership standards.*

Members will rise to expectations. Expect them to attend once or twice a year, and they'll do it . . . expect them to attend every Sunday when not ill and they'll do it. Two examples: (a) A church in Florida expects all its members to be active. If a member is absent three times in a row, the deacons call on the family with the purpose of assisting them with any particular problem or to inform them that additional absenteeism will result in their being dropped from membership—and they do it! (b) A church in Texas has each member, once a year, establish a personal and family goal for worship attendance. As the year progresses, each member is sent an accounting of progress towards his established goals. (Attendance at worship has doubled since this plan was put into effect.)

### 4) *Give the names of your inactives to another church.*

Do all you can, but if you're unsuccessful in activating the inactives, give the names to another church, preferably of the same denomination. Give them also the assurance of your prayers and full cooperation in reaching these inactives.

There's an exciting and growing new church in Indiana with over 200 members. This church's membership is composed of 98% of those who were inactive in another church in the general vicinity. These people are not inactive now. There's a purpose, an aliveness, involvement, and growth. It is a church growth truth that whereas one church could fail, another could succeed; and the greater body grows.

Why not arrange with three or four other churches to exchange quarterly a list of inactives. These inactives could be won to fervent faith. Other churches could grow and so could yours.



# Authority, Rebellion, and You

By Michael Brown

**T**HE MEDIA repeatedly informs us of those individuals or groups who openly display their opinion and opposition toward those in authority.

Governments, agencies, businesses, and the like are all daily targets of those who are against anything—from discrimination to nuclear power plants. Such opposition to authority manifests itself in the form of strikes, sit-ins, demonstrations, and rallies.

Such actions appear to be more common among the normal working class today than in the past. A decade or more ago we would have associated strikes and demonstrations with those who were anti-government or anti-establishment. We would picture hippies or yuppies parading in front of a building as they wore their long stringy hair and passed out flowers. Today, however, it appears that everyone has gotten into the act of carrying signs and shouting out curses at authorities.

The trend seems to be that if the government does not give people what they demand, or if the company does not give them what they want, then one of the first things to do is go on strike. Think of the problems that result.

Whether willingly or unwillingly, the persons who strike must sacrifice time

and money in order to voice dissatisfaction against present income, or working conditions, or a hundred and one other complaints. When the strike is finally over and compromises are finally made it seems like everything gets back to order. But then, eventually the contracts will expire, inflation has risen by that time, and there is talk of another strike. Can that vicious circle of events be broken?

While our unstable world resorts to its own techniques for settling problems, I believe there is a more rewarding avenue to take. To many persons, however, that better avenue might sound too submissive or too weak. In fact, it might even sound too religious for some. But I believe it's feasible.

The Bible gives sufficient advice on the proper way authority should be approached. (See Eph. 6:5-8.) For example, the Apostle Paul never instigated a demonstration against the Roman government, although he might have been able to find valid reason for it. He never did picket the Jewish Council. Not once did he shout curses, overturn chariots, or shed blood in the name of Jesus.

On the contrary, Paul, who was a tough and brave as a man could be, advocated this: "Let every person be in

subjection to the governing authorities. For there is no authority except from God, and those who exist are established by God. Therefore he who resists authority has opposed the ordinances of God; and they who have opposed will receive condemnation upon themselves" (Rom. 13:1, 2, NASB).

Paul goes on to say that we need not fear authority if we go about doing good and not evil. Furthermore, he says it's only proper that we seek to go about our own business and "Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:7, NASB.)

The Bible not only lays down a perfect guideline on how one should act toward authority, but also how authority should treat its servants. (Eph 6:9.) In such a way there is mutual treatment between both parties.

If the people would only follow the unique Biblical pattern, there would not be all the chaos and subversion in the news today. The Bible is the preventive medicine for curing problems of rebellion. And Christians are reflections of what the Bible teaches concerning attitude and action toward authority.

What stand will YOU take?





## ROCKING CHAIR REALITIES

(Continued from page 5)

original beauty faded. To be a piece of furniture that had quality, it needed to be restored. It needed to be remade. God has given us Christ that we might be refreshed and

### A restored rocker shows the quality of time and nature.

restored. It is necessary for us to turn from our wicked ways, changing our attitudes and our life-style.

Isaiah the prophet spoke of the refreshing times of restoration to come:

"The wilderness and the desert will be glad,  
And the Arabah will rejoice and blossom;  
Like the crocus" (35:1).

"I will open rivers on the bare heights,  
And springs in the midst of the valleys;  
I will make the wilderness a pool of water,

And the dry land fountains of water.

"I will put the cedar in the wilderness,  
The acacia, and the myrtle, and the olive tree;

I will place the juniper in the desert,  
Together with the box tree and the cypress" (41:18, 19).

"Instead of the thorn bush the cypress will come up;  
And instead of the nettle the myrtle will come up;

And it will be a memorial to the LORD,  
For an everlasting sign which will not be cut off."

(55:13).

These are wonderful promises to anticipate as children of God.

The springtime has to be my favorite time of the year. After sitting months and months through the cold white of winter, I know there will be times of refreshing and restoration. The flowers begin to pop up through the solid ground, and the leaves on the trees begin to spread forth and show nothing but green. Picturing a beautiful spring day is just a small vision of the refreshing and restoration God has in store for us.

As spring refreshes nature after a vicious winter, so restoring and refinishing the old rocking chair re-creates its original beauty and luster. Similarly, God has promised a time of restoration and refreshing for earth, and for all who seek him, his Son, and his will.



## Brief Messages for Busy People

### Fearfully and Wonderfully Made

There are few marvels of the universe that even begin to compare with the human body. The wizardry of man, the gimmicks, the gadgets, the glitter of it all fades away when contrasted to the functions of the body. The framework itself is, with over 200 bones, more durable than steel with every joint tightly enclosed, moving in a constant bath of oil and at the same time producing its own oil.

The average person develops 2,500 calories a day, which is enough to heat and boil 25 pots of coffee. Within the

brain there is a thermostat with its own nervous system. If part of the body gets too hot or too cold, signals are sent to the control center and the blood vessels of the skin contract or are enlarged to give off more or less heat. No air-conditioning system man has ever developed even comes close to the one God gave you.

The electrical system of the body is beyond imagination. The brain contains 10 million nerve cells. Your eyes are connected to your brain by 3,000,000 separate and private "telephone lines."

The best mechanical hand ever developed is but a clumsy feeble effort compared with the hand God gave man. What mechanical hand paints a picture or plays the organ or performs a delicate surgical operation?

Your eye is the most expensive camera known to man. It comes with built-in adjustments and with an automatic system no other camera has ever known. Each eye contains a hundred million nerve cells, which work together perfectly to allow you to see close up and at great distances in living color.

Your ears have a keyboard of 1,500 keys. The average piano has 88. The human ear is so sensitive that in a completely soundproof room you can actually hear the blood flowing through your vessels.

The average heart pumps blood through a system of thousands of miles of blood vessels, while resting a sixteenth of every second. That totals up to about six hours a day or about 20 years during a normal lifetime that the heart rests.

The mind of man defies comparison. With ability to reason, to remember, to plan with intellect and conscience, and emotions—where God himself can dwell. Consider God's masterpiece—the human body.

No wonder the Scriptures say, "We are fearfully and wonderfully made."

Jack Exum in *Gospel Light*.

## Coming in November

- In Everything Give Thanks?
- OIL—God's Next Gift To Israel
- Advent Celebration pullout
- Facing the Issue of Homosexuality
- Is Death Really Death?





# hallowing halloween?

Halloween is here. Get your orange and black greeting cards, costumes, and masks. Spruce up for the annual costume party. Send the kids out as witches, ghosts, and vampires on Beggar's Night. Carve the weirdest pumpkin on your block.

Then there are the pranks: window-soaping, dumping garbage cans, depositing outhouses in the middle of town—or worse. Most unfortunate will be the annual malicious destruction of property.

What brings on this strange behavior every October 31? Where does Halloween get its name? Should Christians participate in such shenanigans? Can something be made out of the great American practice to “Christianize” it so we may use its concepts in church work? Or is that too much like making satan sacred?

When we think of ghosts and goblins, it's hard to imagine a hallowed halloween. After all, the big celebration gets its concept from ancient days when the Druids lit bonfires to appease the god of death and drive away ghosts and witches. On October 31

the Romans had festivals in honor of Pomona, goddess of fruits and flowers. We still crack nuts, bob for apples, and tell ghost stories as did the pagans, so how can Halloween be hallowed?

## *Hallowed Saints*

Actually, according to history, Halloween became sacred in the fourth century. Thus any modern effort to sanctify Beggar's Night is 1600 years too late. As early as 359 A.D. the professing Christian church named May 13 as All Saints' Day. How and why did this come about?

Well, church officials believed that one who did especially good works or lived an exceptionally good life should be recognized as a saint. A special day was set aside to honor each of the many well-known saints. But of course, there came to be more saints than days in the year, so All Saints' Day was created to solve the problem.

However, somehow the date for the feast to All Saints was changed to November first. By the twelfth century most professing church members observed All Saints in autumn. His-



torians can't agree as to how this change took place. Popes Gregory III and Gregory IV did the official maneuverings, but other records indicate Irish influence was instrumental in the switch.

How or why the date change took place seems less important than the effects of the change.

The All Saints' Day veneration of Christian holy persons correlated with certain elements in the Druid religion of the Celts. Since these pre-English cultures celebrated "summer's end" on October 31, then naturally their customs meshed with All Saints' observances. What were these Druidic-Christian traditions that finally evolved into present-day Halloween hysteria?

#### *Pagan Past*

The Druids saw their "summer's end" celebration as the end of the year. November 1 marked the new year. On October 31 they exalted the Lord of Death, because the sun's power waned, harvest was finished; darkness, dying, and death prevailed in nature, and the strength of the gods of darkness, winter, and the underworld grew great.

The name of this celebration, Samhain (pronounced *sowin*), denoted both the name of the god (Lord of Death) and the time of the year. During Samhain huge bonfires brightened the fall sky while stories of mysterious sights and sounds were shared. The tales took on the morbid in the spirit of the season. Because nature was dying, many of the yarns around the fire described the deaths of people and what happened to their souls. The souls of good folks entered other human beings;

while the souls of the perverted entered the bodies of animals. Cats (especially black ones) were held as sacred. They were seen as human beings who had been punished for evil deeds.

Another ancient legend illustrates the strange customs of the times. A penny-pinching man named Jack was supposedly barred from heaven because of his stinginess and barred from hell because he played tricks on the devil. In modern times we burn jack-o'-lanterns as an outgrowth of this fable.

But other practices from Roman influence also contributed to our Halloween besides the Druid-Christian connection.

#### *Roman Rites*

Before the professing church added on Celtic celebrations to All Saints' Day, Roman rule in the isles paved the way. The emperor's armies brought their feasts honoring the gods, which were amalgamated with the Samhain celebrations.

In feasting to Pomona, goddess of fruits, bobbing for apples helped drive away evil spirits. In addition, Roman tradition taught that if a girl ate an apple in front of a mirror on Halloween, the mirror would magically show her the facial image of her future mate.

So when professing Christians finally came to the Celtic Isles, they had much rich tradition to work into All Saints' Day. And as if these many features weren't enough, the church itself added a new name to the event.

#### *The Halloween Logo*

The name "Halloween" is a contraction of "Hallowed even." It comes from the Eve of All Hallows, which refers

to the evening before All Saints' Day. So instead of celebrating this "Christian holy day" under the pagan name of Samhain, now the church had rights to the rite of Halloween. But because so many pagan practices had been incorporated into the observance, Halloween celebrations continued to be characterized by pagan customs. That brings us to the next hallowed addition.

#### *All Souls' Day*

In the eleventh century an abbot named Saint Odillo of the Cluny monastery established an All Souls' Day on November 2. In this observance a Mass and special prayers were said for the dead, but especially for souls in purgatory. Soon traditions grew up around this new Halloween celebration.

For instance, during the Middle Ages folks believed that on this day souls could appear as will-o'-the-wisps, witches, toads, etc. Today's "trick-or-treat" custom of going from house to house begging on Halloween came out of "souling," practiced on All Souls' Day. Persons serious about Saint Odillo's addition to Halloween went from house to house begging for cakes in remembrance of the dead.

With this background history into Halloween, how will we celebrate this October 31?

#### *What Can We Do?*

Obviously, most of the practices connected with Halloween are a mixture of paganism and professing Christianity. If we could only root out these questionable features, perhaps we could enjoy a truly festive holiday.

First, a Bible faith insulates us against faulty concepts introduced by the professing

church. For instance, Scripture makes it clear that all Christians are saints. The designation is not reserved for "special" believers. In his letters to the churches, Paul called every one of his Christian readers a saint. He saw Christians at Corinth as equal to "all the saints who are in the whole of Achaia" (2 Cor. 1:1, RSV). In God's eyes a saint is simply someone set apart for holy living (Eph. 5:3). So All Saints' Day should have applied to all believers, not just a select few Christians.

Next, All Souls' Day stories of ghosts, goblins, witches, etc., ignores the ramifications of man's makeup according to Scripture. The components of spirit and body combine to make man whole, "a living soul" (Gen. 2:7) instead of a disembodied spirit. The Bible further identifies man's destiny on a renewed, purified earth (Matt. 5:5; Rom. 8:20-23), not in heaven (God's dwelling place alone) or in a burning hell.

So why recycle customs from the dimly lit past during the twentieth century? Why not try something new this Halloween?

For fun and games, hand out treats packaged with a Christian message. Try a costume party at which your guests dress up as Bible characters. Stage a skit that thrills the audience with the victory of light over darkness, good over evil, God over Satan. Create an atmosphere of love and acceptance with personal testimonies at your Halloween bonfire. Then while roasting corn, wieners, and marshmallows over coals, swap stories that bring joy, peace, hope, and love to all.

Whatever you do, make this Halloween a day for all saints.



# but i am only one

by s. o. ross



**O**FTEN we reason that we may as well miss a meeting, miss a church service, fail to speak up on a matter, or in many other ways excuse ourselves by saying, "But I am only one." Just how important am I, or how important are you in the eyes of God?

In the fourth chapter of Paul's letter to Ephesus, we find seven "ones" which I believe are the real pillars of the church. Paul writes that there is one body, one spirit, one hope, one Lord, one faith, one baptism, and one God. In Ephesians 4:7 we read, "Unto every one of us is given grace according to the measure of the gift of Christ." It appears, therefore, that each one of us is given a gift, a measure of grace, to stand up and to serve and to be an example.

To show how important one individual can be, here are several examples. When the U.S. Draft Act of World War II passed the House of Representatives, it passed by ONE vote. Both Thomas Jefferson and John Quincy Adams were elected President of the United States by ONE vote in the electoral college. When Rutherford B. Hayes was elected President of the United States, the election was contested and referred to an electoral commission, which confirmed his election by ONE vote. That vote was cast by a Congressman from the State of Indiana, who had won his election by ONE vote. The Congressman had been a lawyer and the ONE vote that elected him was cast by a client who, though ill, insisted on being taken to the polls to vote for him.

Never underestimate the power of ONE. It took only ONE Bible placed by ONE faithful Gideon in a San Diego Hotel room and Paul Myers' life was changed. As a result, in the years that followed, thousands of people throughout the world were able to hear the Gospel proclaimed by "FIRST MATE BOB" via the Good Ship Grace, a prominent radio program.

We are told that Dr. Harold Manner, an agnostic science professor, met the Lord Jesus Christ because ONE Gideon placed ONE Bible in the Taft Hotel in Washington, D.C. Now Dr. Manner uses his testimony to reach students and others in the scientific community for Christ. Yes, ONE is important.

I well remember several years ago, while our children were attending the same high school where I was graduated, there was a prom being planned. A group of students were planning an all-night party after the prom. ONE man in our community, who was the insurance man in a large bank, when told by his son of the planned party said, "You cannot go." The son said, "But everybody is going." The father said, "No, everyone is not going, because you're not going." Because this ONE father was strong enough to stand up and say to his son, "You are not going," the word spread around and soon enough parents joined this ONE individual that the entire party was canceled. Peer pressure sometimes can be great, but if ONE person will stand up, then not "everyone is doing it."

So even though I am only ONE and although you are only ONE, we can have a great influence on those around us. ONE testimony, or ONE example, or ONE person to say "no," can have untold impact for good in a community.

In the church, the body of Christ, each of us is only ONE. Yet uniting together in a body of Christ we can have a strong testimony, example, and influence on the peoples of our community, nation, and the world.

Let us each take strength from the seven "ones" in Ephesians 4. Let us as a united group of ONES move forward to continue to strengthen the body of Christ. Let us reach out so that the body might continue to grow and bring many to Christ before God sends his Son back to this earth to gather together his saints and establish the kingdom of God.





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**Darrell Maddock**  
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**Iowa**

**James Mattison**  
KXEL 1540 AM Waterloo, 8:00 a.m. Sundays, "Words of Life"

**Michigan**

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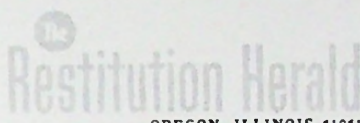
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**The Restitution Herald**

Vol. 69 October, 1979 No. 1

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**Contributing Editors:** Rachel Carr, Carol Daniels, Hollis Partlowe  
**Staff Writer:** Shirley McQuinn

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

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**The**  
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November, 1979  
Vol. 69, No. 2

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# The Restitution Herald

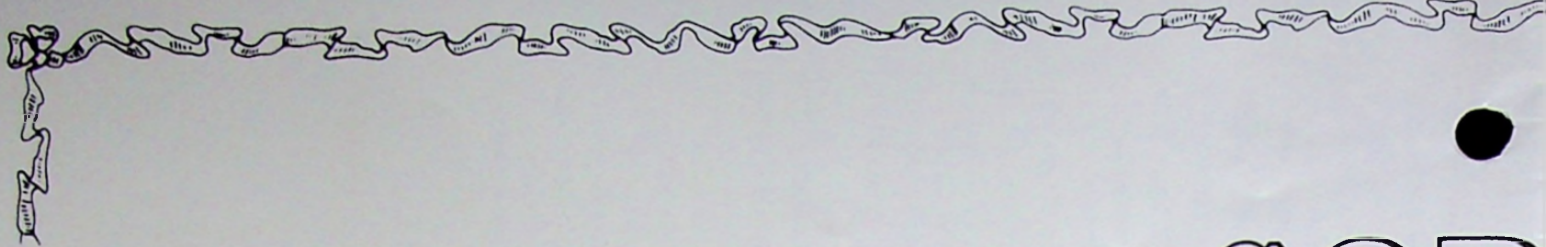


To My Daughter:  
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Sorrow Into Joy  
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Essay:  
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Is Death Really Death?  
Survival of the Fittest





**I**SN'T LIFE BEAUTIFUL? The love of God radiates so much joy—joy in the presence of our loved ones, a warm touch, a happy sound, or an understanding twinkle of the eye. God has filled my life with love all around.

My father pastored three churches as I grew up. Now I am married to a man who is pastoring his second church. Because of this I have fallen in love with church people in many parts of our country. The love grows deep and beautiful, but loving brings pain.

Sickness and death are hard to bear. *These are things that other people have to put up with. I can't stand to think about it. Jesus will surely come before these happen to me.*

Deep down I knew that in twenty or thirty years or so my parents would be dead. *Since Jesus' coming is so very near, I told myself again, it won't happen to me. I can't stand it if it does, so it won't.*

A little stranger was born to us two years ago. We named her Sarah. If any baby ever sang songs from birth, Sarah did. Those warm cuddly times when I rocked her and sang, Sarah sang along in a tiny hum. I laughed at the sweetness of a newborn with a song.

When Sarah was only four months old, we traveled to my sister's home in St. Louis. The children and I stayed there for a visit while my husband went to youth camp as a counselor.

While I was at my sister's, tragedy struck suddenly. Sarah had a tumor on her brain. *Impossible! This can't be. I can't handle this much pain for my child. The horror is too much. What will brain damage do to her?* I looked at a little girl at play nearby. *Will Sarah ever be pretty and lively like that? Will Sarah live through surgery at all? I must pray, and hope. Will God bear me up? I don't know anymore. The hurt is too sharp. I just don't know. Pray—we have to pray.*

We went to the telephone and quickly spread the news that we urgently needed prayers. As a result of loving contacts made during both my father's and my husband's ministries, the pleas were rushed to God from people scattered throughout our country. Special prayer meetings were called. The loving support from

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Our cover, "Child's World," a painting by Linda Avey, is copyrighted and reprinted with kind permission from Small World Gallery, 7100 Main St., Suite C, Scottsdale, AZ 85251. Mary Tukacs, owner.

# SOR



dear friends was strong. It helped relieve despair and delivered glimmerings of hope.

My husband's parents and sister and my parents traveled to be near us during the day of surgery. What a blessing! The doctor gave my husband good news, "She's alive!" We clustered in a huddle and gave thanks. Tears dampened the floor at our feet. *Our family and God together. Thank you, God.*

In the days of pain for Sarah that followed I held her





# ROW

# INTO

# JOY

By Gayle Ross

hand and sang songs to her. The songs gave her peace and stopped her little moaning cries. The words to the songs I sang gave me strength too. Any time I was alone I sang a song to myself titled, "Give Them All to Jesus." I treasured the words but wondered at them.

"He never said there'd always be sunshine,  
He never said there'd be no rain,  
He only promised a heartful of singing  
At the very things that once brought pain."

*How could there be a heart full of singing at the very thing that once brought pain?*

"Give them all, Give them all,  
Give them all to Jesus;  
Shattered dreams, wounded hearts, broken toys.  
Give them all, Give them all,  
Give them all to Jesus,  
And he will turn your sorrow into joy."

Within the year after surgery, Sarah, my little song-bird, began to sing those very special songs I had sung to her. Before she talked much, she could recite the lyrics to our precious songs.

But Sarah is crippled. How much? Only time will tell. Will she ever walk alone? I think so, but I don't know when. It is not easy. I am learning things about life that I thought I would never have to know. My body is tired and my heart often aches, yet I love life, people, and the joy that is all around.

In November the impossible happened. My daddy died—all too soon. I suffered grief and loss. My dream was shattered and my heart was wounded. *Oh, I believe God's promises, but what if they aren't right? Have I said my last good-bye to my dad?*

The temptation to doubt God was strong. I was ready to turn my back in disbelief. Once again loving friends shared our burden with us. People prayed for God to strengthen our family.

One evening my little Sarah blessed me with an answer and relieved my doubt and fear. I was changing her diaper. She was thumping her chest and saying, "I'm so happy," over and over. Then, as if an angel did it, she very clearly sang the words, "And he will turn your sorrow into joy."

*Yes, Sarah is happy. God, you are turning our sorrow into joy. And you are going to turn our latest sorrow into joy on the resurrection morning. When that happens, Sarah will be able to run and jump into her Papa's arms. Come quickly, Lord Jesus! Life is beautiful! Your joy is great! Love is all around.*

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# To My Daughter on the Day of Her Baptism

Dear Mary,

The decision you have made today—the decision to accept Jesus Christ as your personal Savior and to be baptized into him—is probably the most important decision you will ever make, for it will affect every future decision. Christianity, you see, is not a way of looking at certain things; it is a certain way of looking at everything.

I pray that you will grow in grace and knowledge. I pray that you will always be loving toward others. I pray you will forgive others as God has forgiven you. I pray you will allow God's Holy Spirit to work in your life so that it will produce the fruit of the Spirit in you and you will be aware of its gifts. I pray you will be conscious of God and his will at all times, and that you will always seek to do the will of God.

I wish you great success in your life. But I don't think being successful is being rich or famous or important to the world. I think success is doing God's will for your life. May you always be successful.

To do God's will you must know it. Three things will help you learn the will of God: pray often and regularly; read your Bible every day; and associate with Christian people. Try to do these three things.

I don't wish for you a life free from all problems, for I know some of life's greatest blessings come from our problems. I do pray that when problems come you will turn to God for help and find support from Christian friends so the problems become stepping-stones and not stumbling blocks.

Your mother and I are so very proud of you, and so very thankful for your decision. We have been praying for you to make this decision since the day God gave you to us. No matter what happens, we will always love you and God will always love you.

When death separates us (as it certainly will if Jesus does not come before then), remember this separation is only temporary. For we now share a common hope of immortality at Christ's return and the resurrection of the dead and the establishment of God's kingdom. We are not only father and daughter, but also brother and sister in Christ.

Honey, your mother and I love you and rejoice with the angels in heaven over your decision. May God bless you always.

I love you,  
Daddy.



# Survey of Scripture

—A Brief Look at the Bible Book by Book

By Robert L. Jones

Theology and Old Testament Instructor at Oregon Bible College

## 2 Samuel

The reign of the most significant king in Israelite history is the theme of 2 Samuel. This book, covering the history of Israel under King David, forms a natural pair with 1 Samuel. Israel's history is in transition in 1 Samuel. Samuel, brought to the Shiloh tabernacle as a child, was the last of Israel's judges. His life and ministry served as a transition from the loose confederacy of states whose affairs were handled by local judges to the union of all tribes under a king. Samuel was led to select Saul as first king (1 Sam. 9; 10), and subsequently David as Saul's successor due to Saul's disobediences. David had patience and trust in God to work out his life as seen in his refusal to take the matter of the throne into his own hands. The life of an outlaw was his lot until Saul died in the Battle of Mt. Gilboa. When Saul and Jonathan, David's cherished friend, died in losing to the Philistines, Israel was virtually at the mercy of these terrible enemies. Second Samuel continues the story from there.

A faithful record of the reign of David seems to be the primary goal of the author of 2 Samuel. It is not certain who was the author of the books of Samuel, but the author may well have been a prophet trained in the school of the master Samuel himself (see 1 Sam. 19:20). First Chronicles 29:29 reports that Samuel, Nathan, and Gad, all prophets, kept records of David's reign, and these books may be a product of those court records. 1 Samuel tells of the *stabilization of the nation* under Samuel the prophet,

Saul the king, and David the shepherd, while 2 Samuel relates the *expansion of the nation* under David the king.

Chapters one to ten concern the *recognition of David on the throne*. Second Samuel opens with David being told of Saul's death (1). His eulogy is stirring indeed for Saul, who sought to kill him. David is then made king over Judah at Hebron (2). Judah could easily accept one of their own as king, and the enemy Philistines may have looked upon David as still an ally (see 1 Samuel 27; 29) and an enemy of Saul's house. David's sorrow at Saul's death may have won him further support. Abner, Saul's general, tried briefly to establish Ishbosheth, Saul's son, as king, but the two parted company in a dispute over Saul's concubines (3). Abner defected to David (4) and Ishbosheth was soon assassinated, paving the way for David to become king over all twelve tribes (5). David wisely determined Jerusalem was a key city and he captured it from the Jebusites (5). Jerusalem was his political capital; the ark was quickly brought to the city, making Jerusalem the religious center as well (6). David proceeded to conquer many neighboring lands (8, 10), especially the Philistines, to establish Israel as a bona fide world power during his reign (1010 - 970 BC). Noteworthy also in these chapters are David's kindness to Mephibosheth, Jonathan's son (9), and God's covenantal promises to David when he was not allowed to build the temple (7).

Chapters eleven through eighteen discuss the *rejection of David from the throne*. David's notorious sin with Bathsheba (11) and his efforts to hide it are among the darkest moments for this great man of God. David was convicted of his sin (12), but the suffering had only just begun. Sin permeated the royal house and spread rapidly. David's firstborn son Amnon raped Tamar, a daughter of David's by another mother (13). Absalom, Tamar's full brother, was enraged and murdered

Amnon (13). Absalom subsequently was exiled from the palace for a time (14). Upon his return to favor, Absalom plotted the overthrow of his father's kingdom (15). When Absalom had curried enough support to be proclaimed king at Hebron, David was so taken by surprise that he and his faithful few beat a hasty retreat from Jerusalem to the wilderness on the east of the Jordan River (15, 16). When the major skirmish between Absalom's and David's forces occurred, David's men, having been well trained in the wilderness from David's outlaw days, were victorious (18). Absalom's vanity was his undoing as a tree limb caught his beautiful long hair when he was trying to flee the battle (18). Absalom was slain and the battle ended. David could reclaim the throne.

Chapters nineteen through twenty-four are the *restoration of David to his throne*. David was again recognized as king (19), but challenges persisted. Sheba of Benjamin led others of the dissidents in the kingdom against David until Joab, David's general, accomplished the victory over Sheba (20). David allowed the Gibeonites to avenge themselves on Saul's house, yet he maintained great respect for his predecessor and family (21). David's superb poetic talents are displayed in the song of praise recorded in chapter 22. A list of David's faithful men is given in chapter 23. David attempted to take a census of fighting men in Israel, but God intervened with punishment (24). It may be that David's motives were less than pure. The closing moments of David's reign are found in the first two chapters of 1 Kings.

David ranks with Abraham and Moses as characters of crucial importance to the flow and direction of Old Testament history. David overcame opponents of Israel, greatly extended her national boundaries, and created a sense of national pride and identity. Second Samuel is important in that it is dedicated to the life and reign of this great man.



Robert L. Jones, theology and Old Testament instructor at Oregon Bible College since 1976, earned the M.A. in Old Testament Studies from Wheaton College in 1976. The Chagrin Falls, OH, native makes his home in Oregon, IL, with his family.



# FACING THE ISSUE OF HOMOSEXUALITY

There has always been homosexuality. In the past it found acceptance only in the backrooms of society. But recently homosexuals have become a *militant* minority. They have come aggressively "out of their closets" demanding acceptance, and equal rights in housing and employment. *Now even the church is being asked to recognize homosexuality as a legitimate alternative to the normalcy of heterosexuality.* They have found support for their cause among bleeding-heart liberals, some in the academic community, slanted media coverage, politicians who solicit their votes, and—worst of all—liberal churches which support any social cause that comes along, *whether*

## *Christian or not!*

Homosexuality is an issue the church must face. Acting like a "spiritual ostrich" will not drive the problem away. We need acquaintance with the scriptures which mince no words about the subject. Yet we in the church also must deal compassionately with those who seek release from this horrible bondage.

## **By Way of Definition**

A homosexual is one who is engaging in sexual activity with another member of the same sex. This term is often used to describe a male with these tendencies, while a female homosexual is known by the term "lesbian." The word "homophile" (homo meaning "same" and philos meaning "love"; thus, "same love") is a much nicer sounding term than homosexual, and is a word emerging to identify this deviant behavior. Heterosexuals are those who confine their sexual activity to members of the opposite sex, that is, normal sexuality.

The homosexual world and the straight world are polar opposites. Until one has seen two men dancing together or two lesbians openly kissing each other on the mouth, two men affectionately embracing, or a man dressed up like a woman, including false eyelashes, rouge, and lipstick—one probably hasn't experienced the shock that tells that "straight" and "gay" worlds are adversely different.

Just as with heterosexuals, there is great variation



Don Needham, Pastor of the Blanchard Church of God (Blanchard, MI) and member of the Board of Directors of the Church of God General Conference, has studied moral trends in America for a decade. He has led drives to limit the spread of pornography and has served as a consultant for social concerns in his community.



*"Socrates was a practicing homosexual, as were most of the Greek leaders and philosophers."*

among homosexuals. The familiar stereotype is of the "limp-wristed flake who acts like a woman." The masculine homosexual resents this stereotype for himself, and often detests those who have such characteristics. Many appear as Mr. Joe Average, and their friends are shocked when they "come out," revealing their sexual preference, for they seemed so normal. And homosexuality is *abnormal*, for only an estimated 5 to 10% have this tendency, while 90 to 95% are heterosexuals.

### From History

There is nothing new about this perverted behavior. We read of the well-known incident of Lot in the city of Sodom over 4000 years ago. The Bible tells in graphic detail how the men of Sodom tried to sexually molest the angelic messengers of God (who looked like men) as they came to warn Lot to flee the city before its impending destruction. The word sodomy has become a byword for homosexuality and is obviously derived from that ancient city.

Though the widespread practice of incest among Egyptian pharaohs is well documented by historians, some confirm homosexuality was also common among them.<sup>1</sup> We know much about this corrupt lifestyle in Ancient Greece. Socrates was a practicing homosexual, as were most of the Greek leaders and philosophers. Plato penned an entire section in his "Symposium" exalting homosexual love. Ancient Rome knew this plague too. Suetonius, in his book "The Twelve Caesars," indicated that fourteen out of the first fifteen emperors of Rome were homosexuals!<sup>2</sup> Obviously we are not dealing with a *new morality*, but a reemergence of *old immorality*.

### A Lifestyle to Be Feared

It would be inaccurate to label all homosexuals as vicious, criminal perverts. Many are good law-abiding citizens, active in community causes. Many are sensitive, talented, educated, artistic individuals who make great contributions to society. But there are elements of danger that need to be recognized.

John Wayne Gacy, the accused suburban Chicago molester and murderer of some three dozen young boys, is an extreme example of where this perversion can lead. There have been other circumstances like this, such as the Texas case several years ago, when a number of young boys were molested, murdered, and buried beneath a garage floor. Such incidents are the exception, not the rule; but they reveal a very real danger.

Along with a similar problem of many young girls being recruited for prostitution rings, many young boys are being trapped into homosexual practices. A Los Angeles police captain said "a 12-year-old boy can earn \$1,000 a day, most of which goes to a pimp."<sup>3</sup> There are many "chicken hawks" (slang for older homosexuals) trying to entice young boys into

their sordid way of life. Teachers, scoutmasters, and even religious leaders have been indicted for abusing young boys.

### Where Might This All Lead?

We live in a climate conducive to homosexuality. It is flaunted in the home on TV (*Soap, Three's Company*), homosexual pornography is readily available to anyone with the money to buy it, and X-rated movies exalt lesbian heroines and homosexual male idols. Many sex-education teachers are neutral on the morality of the practice, and some have been accused of openly endorsing it as a legitimate lifestyle. Because of the influence of "gay power" many politicians are being intimidated into striking down traditional laws against it—in fact, are going overboard to court the homosexuals for their precious votes. A mayoral candidate in San Francisco knows he *cannot* be elected without the gay endorsement!

Great progress for the homosexual community is being witnessed on many fronts. Homosexual marriages continue to be performed, judges award custody or adoption of children to avowed homosexuals, the San Francisco School Board approved the inclusion of homosexuality taught in the sex-education class as "gay" rather than deviant behavior. Writers of children's literature are producing books dealing with homosexual relationships. They encourage their readers to take a more liberal, humane, and permissive attitude by justifying it and advocating it as an *alternative lifestyle*. Three such current works are: Sandra Scoppetone's "Trying Hard to Hear You"; John Donovan's "I'll Get There—It'd Better Be Worth the Trip"; and Lyn Hall's "Sticks and Sticks." These writers come across with the message that *all morality is based upon what works, feels good, and doesn't hurt anyone*. This is the *humanistic answer* instead of an *absolute standard* based on the Word of God! It is inevitable that such reading material will become more common.<sup>4</sup> (Watch your child's assigned school reading list!)

Bizarre incidents are occurring as a result of the new openness with the subject. In Providence, Rhode Island, a junior boy picketed his May 4, 1979, prom because he was refused permission to take a male date to the school affair. In Oakland, California, two lesbians are parents to an infant daughter conceived by artificial insemination. The brother of one of the women was the donor, so the woman considers herself the "proximate" father of the child. Her initials and last name are listed on the birth certificate as the father of the child.<sup>5</sup> Unusual circumstances such as these are destined to become more common.

### Causes of the Problem

Sparks of controversy will often fly when the subject being discussed is—"What causes homosexuality?" Three common arguments are: (1) *Glandular Disturbances*, (2) *Genetic Causes*, and (3) *Learned*



**"Homosexual authors base morality on what works, feels good, and doesn't hurt anyone."**

*Behavior.* Let's consider a brief analysis of each reason.

**GLANDULAR DISTURBANCE:** Some researchers give important consideration to hormonal causes of homosexuality. In a study of male homosexuals, Myerson and Neustadt found a relationship between homosexual behavior and the amount of sex hormones (androgen and estrogen) in the blood. However, several factors *minimize* the importance of such an endocrine imbalance: (1) All homosexuals do not exhibit these imbalances, (2) many people who are not homosexuals exhibit similar disturbances, and (3) individuals have made changes from homosexual behavior to normal heterosexual adjustments without altering this glandular imbalance.<sup>6</sup>

**GENETIC CAUSES:** Some investigators have suggested *hereditary influence* in the development of homosexuality, but conclusive evidence for this viewpoint is lacking. It is natural that homosexuals attribute their disturbance to genetic factors, in this way removing any personal responsibility for their condition. The personality factors which lead to homosexuality occur subtly in childhood. In fact, many homosexuals cannot recall a time when they felt differently about their sex role than they now do. This, of course, *leads to the erroneous conclusion that they were born this way.*<sup>7</sup>

*In spite of the assertions of the homosexual and his well-meaning friends in the academic, sociological, and media fields—not one scientific fact yet uncovered verifies that homosexuality is caused hormonally, genetically, or biologically.*<sup>8</sup> This vast preponderance of evidence clearly indicates that homosexuality is a *learned disorder* and is not genetically inherited. On the basis of all known scientific data, it is safe to say that one's genetic and biological make-up does indeed determine his sex, *but not his sexual preference!*

**LEARNED BEHAVIOR:** Parents are easily the most important external force in the life of any child. As would be suspected, they contribute largely to the homosexual and heterosexual predispositions of their children. A professor of psychiatry at one of the nation's leading medical schools stated, "Current research indicates that the family most likely to produce a homosexual comprises a very intimate, possessive, and dominating mother and a detached, hostile father. Many mothers of lesbians tend to be hostile and competitive with their daughters. The fathers of female homosexuals appear to play a dominant role in the family and have considerable difficulty being openly affectionate with their daughters."<sup>9</sup> Dr. Irving Bieber studied the family backgrounds of 106 male homosexuals. His findings showed 81 mothers were dominating, 62 were over-protective, 66 made the homosexual their favorite child, 82 of the fathers spent very little time with their

sons, and 79 maintained a detached attitude toward them.<sup>10</sup> These statistics reveal several dangerous patterns. Two kinds of mother personalities are particularly harmful—*smother* mothers and *dominating* mothers. Also, a father should not be passive, hostile, and detached from his children, but actively showing love and affection.

A friend stopped by as I was preparing this article, and in the ensuing conversation about the matter of homosexuality made a very perceptive, and probably accurate observation. He said, "less suggestion—less practice." Along with the learned behavior reason just discussed, isn't it likely that many get pulled into a bisexual or homosexual lifestyle out of curiosity? In today's permissive generation where pornography and X-rated movies are so enticing, how many have been tempted and become involved while looking for a new thrill? Once into it they find the chains of bondage too strong to break. With less *suggested* there would probably be less *practiced!*

### What Does the Bible Say?

*There are few subjects so clearly dealt with in Scripture as is the question of homosexuality. We definitely know the mind of God on this matter! His treatment of the problem in the cities of Sodom and Gomorrah give us certain insight into God's reactions. God said in Genesis 18:20, "There is a great outcry over Sodom and Gomorrah; their sin is very grave" (NEB). Further evidence of their degeneration can be found in Genesis 19:1-11, when the male population of the city of Sodom tried to homosexually assault the two angelic messengers who visited the house of Lot. The men of Sodom were breaking down the door to Lot's house, and were stopped only because they were struck with blindness. After Lot and his family had gotten out of that reeking town, God purged and scalded the sin and perversion of the area by raining down fire and brimstone from heaven.*

If one needs further assurance of God's will on the matter, he has only to read and study Romans 1:26-32. As previously stated, homosexual practice was common in ancient Rome. Paul's report on this is given in Romans 1:26, 27: "God has given them up to shameful passions. The women have exchanged natural intercourse for unnatural, and their men in turn, giving up natural relations with women, burn with lust for one another; males behave indecently with males, and are paid in their own persons the fitting wage of such perversion" (NEB). Verse 32 concludes, "They know well enough the just decree of God, that those who behave like this deserve to die, and yet they do it; not only so, they actually applaud such practices." 1 Corinthians 6:9 and 10 says, "None . . . guilty . . . of homosexual perversion . . . will possess the kingdom of God." *How dare some call "Christian" what God labels "abomination!"*



God cannot hate the sinner, but he certainly hates their sin.

### Is There a Solution?

The Metropolitan Community Church feels they have the answer. Metropolitan is a church in Los Angeles founded by defrocked Pentecostal minister, Troy Perry. *It is a homosexual congregation.* Twelve people showed up for the first service, and in ten years it has grown to almost 1000 members. Also it serves as the mother church for a homosexual denomination of 67,000 meeting in 110 churches and missions around the world. What a mockery to call such an organization "Christian"! *The last thing an unrepentant homosexual needs is to have a church endorse his deviant behavior.* Certainly he does not need further condemnation to compound his guilt, but neither does he need his conscience relieved by *religious lies.*

Is there a release from this horrible slavery, or is one permanently enchained?

Again the word of God holds the answer. *Through the power of Jesus Christ freedom is possible.* In 1 Corinthians 6:9-11, a scripture previously alluded to which says unforgiven homosexual sin will ban one from the kingdom of God, *hope is found for the guilt-ridden homosexual.* In verse 11, Paul writes, "such were some of you. But you have been through the purifying waters; you have been dedicated to God and justified through the name of the Lord Jesus and the Spirit of our God" (NEB). The marvelous revelation of this verse is that in the Corinthian church there were a number of *former* homosexuals. But they had been changed! They had been freed! They had been forgiven! They were now acceptable to God.

On this point we will receive much resistance from the homosexual community. Many will say they want to change, but can't—have tried to change, but have been unsuccessful. Psychiatrists' files give ample support that transformation seldom comes. But this is to be expected—for the solution rests not in humanistic counseling, but in the *POWER OF CHRIST.*

I believe there is sufficient evidence to support the claim that liberty can be found through Jesus. Three ingredients are necessary for this to happen: (1) homosexuals must have a strong desire to "come out" (many don't); (2) they must accept the external power of God to help them; and (3) they must gain support from other people: family, friends, Christian counselors, etc.

I have personally seen a man freed from this lifestyle after 20 years. I was one of three ministers who prayed for him and through the power of God saw him cured. My files reveal slipped-out testimonies of many who rejoice in the conversion they've found in Jesus—conversion to Christ which

requires conversion *from* homosexuality.

Dr. William Masters and Dr. Virginia Johnson, pioneering sex researchers in St. Louis, shocked the homosexual community in April, 1979, with reports from extensive research they had been doing. It is their report that homosexuality is a "learned behavior," not an illness or genetic disorder, and a behavior that can be "unlearned" by those who want to do so, and get proper treatment.<sup>11</sup> Masters and Johnson treated 67 homosexual men and women who wanted to function as heterosexuals. Sixty-five percent of those patients achieved a long-standing reversal of their homosexuality!<sup>12</sup> This is a far cry from the approximate 90% failure rate that has been commonly accepted. The pivotal question is *whether the homosexual wants to change!*

### In Conclusion

We are all potential sinners. We constantly fight against those carnal desires to gossip, or lie, or covet, etc. Many heterosexuals are *battling against the lust of committing adultery.* Though the capacity to sin is there, if we fight off the temptation and abstain from sin, we can still be in the will of God. I believe God deals with the homosexual in the same way. *If the person with this behavioral problem comes to God, yet still finds some of the old tendencies are there—if he abstains from the act and fights off the evil imaginations and lusts of his mind, he can still be in the will of God.*

The growth and interest of the Metropolitan church shows that many homosexuals long for a relationship with God. But Metropolitan's answer is not God's answer; it is a sad deception. God's answer rests with those of us who know Christ as personal Savior. We need to extend compassion and help to the guilt-ridden homosexual. Like God, we should hate any sin, but *love the sinner.* Our role as Christians is to direct anyone outside of Christ to the cross—where they can find true transformation. The words of Jesus are unchanging: "Ye shall know the truth, and the truth shall make you free"—*even from homosexuality!*

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#### RESOURCES

<sup>1</sup>Tim LaHaye, "The Unhappy Gays" (Wheaton: Tyndale House Publishers, Inc. 1978), p. 9.

<sup>2</sup>Ibid., p. 10.

<sup>3</sup>Ibid., p. 195.

<sup>4</sup>Pamela Urfer, "Homosexuality and Children's Books," Moody Monthly, February, 1979, p. 49.

<sup>5</sup>"An Unlikely Pair of New Parents," Detroit Free Press, March, 1979.

<sup>6</sup>Clyde M. Narramore, Encyclopedia of Psychological Problems (Grand Rapids: Zondervan Publishing House, 1966), p. 113.

<sup>7</sup>Ibid., p. 113.

<sup>8</sup>LaHaye, p. 62.

<sup>9</sup>Ibid., p. 71.

<sup>10</sup>Irving Bieber, "Homosexuality, A Psychoanalytic Study" (New York: Basic Books, Inc., 1962).

<sup>11</sup>"Can Gays Go Straight?" Detroit Free Press, April 22, 1979.

<sup>12</sup>Masters, Johnson Study Challenges Long-Held Beliefs About Homosexuality," Grand Rapids Press, April 17, 1979.



# God's Wonderful Women

A book can be just the thing.

Whether you're looking for thoughts to stimulate your own; words to offer you comfort and encouragement; ways to better yourself; guides to helping a friend; suggestions for enriching your spiritual life; a companion for a lazy afternoon or a long winter evening, a book can be just the thing.

The Bible, of course, is God's own book for us, written to draw us close to him and guide us in our life with him. God communicates with us through his Word, holy and inerrant.

There are other books that Christians can read, and benefit from reading, in order to help understand and implement God's principles. We do ourselves a great disfavor by not picking and choosing the good and the valuable that others have to share with us through books.

In reading books by students with differing doctrinal beliefs than ours, it can be tempting to discount all they say and rob ourselves of their insights and discoveries. We do not have to accept every word that is written in order to enjoy the overall message or grow from some newly gleaned truth. Choose what can benefit you, and toss the rest aside.

If a book may be just the thing for you right now, consider from among the following:

**Disciplines of the Beautiful Woman**, Anne Ortlund. A very practical book outlining steps for women to make the most out of their lives, to make them pleasing to God and blessings to others. Her topics include re-shaping your life into three priorities: your goals; your daily scheduling; your growing life; your life behind the scenes; your closest relationships; your desk; your notebook.

"Remember," she says, "for all your adult life you'll be a woman. And how you live your life as a woman, all by yourself before God, is what makes the real you. Nothing on the exterior can touch or change that precious inner sanctuary—your heart, his dwelling place—unless you let it. And God, who loves you very much, has tailor-made all your outer life—your circumstances, your relationships—to pressure you into becoming that beautiful woman he's planned for you to be."

**Open Heart, Open Home**, Karen Mains. A book that presents the Biblical message of hospitality in terms that all can follow. Pointing out the vast difference between hospitality and entertaining, the

## Just the Thing

By Carol Daniels

author emphasizes the attitude of the heart in extending a welcome to guests and channeling God's love to them. Regardless of the condition of our homes, dishes, or clothes, Karen Mains presents the philosophy of hospitality as having "nothing to do with impressing people, but everything to do with making them feel welcome and wanted."

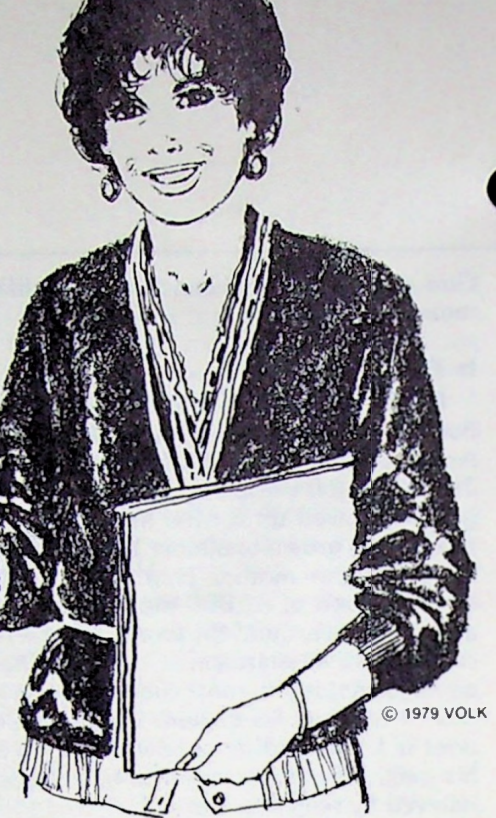
Practicing hospitality begins with our families, extends to our church families, and spills out into the world, showing all who see that God lives within.

**Twelve Baskets of Crumbs**, Elisabeth Elliott. A selection of essays by a woman who spent 11 years as a missionary in South America, has been twice widowed, is a mother, teacher, "and questing woman." Elisabeth Elliott has witnessed the miracle of God's grace in her gifted, giving, and often tragic life. Yet troubles and triumphs alike have only strengthened her faith. In this book she presents views on marriage, family, motherhood, widowhood... on liberation, how to be free, memories, boredom, truth-telling, the shock of self-recognition, the generation gap, housework, love, nature, freedom... on discipline, spontaneity, endurance, faith... on patience, hope, courage... "all with the authenticity of one who has been there."

**I Love the Word Impossible**, Anne Kiemel. It's impossible for me to read a book by this woman and not feel the joy of the Lord.

Written in an intensely personal style, she shares her experiences of bringing Christ to those in her world, and of letting him truly live in her and love through her.

"I love the word impossible... it's like joy after sorrow. People being friends after being enemies. Rainbows after drenching rain. A wound healed. Forgiveness after wrong. Truth after fog. Bit-



terness turned to mellowness. Fresh, genuine hope... once abandoned.

"I love the word impossible because my God believes in adventure and extraordinary mountains and he dares to be alive in a world crawling with terrible situations.

"He promises to be bigger than any impossibility because he is love... and love always finds a way through, in time."

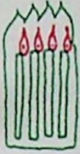
**His Stubborn Love**, Joyce Landorf. A true story of a dying marriage, the personalities involved in it, the struggle to maintain a broken relationship, and how the healing answer was found.

"Oh, God, thank you for your stubborn love towards us. I'd never heard anybody refer to God's love as 'stubborn' and suddenly I realized I was sitting in that church, alive, well, and singing as God had intended, simply because of his stubborn love. His stubborn love... his very stubborn love towards us has always been the most tenacious love, although for a time Dick and I were so caught up in ourselves we didn't notice it, but it never discouraged God as he doggedly pursued us.

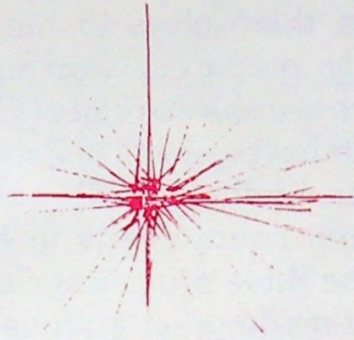
"This is our story—a true story—a story about his penetrating, persevering, stubborn love and its miraculous, dynamic force in our lives."

Find a good book, a book written with a Christian perspective, to read and enjoy and learn and grow. Be selective, be choosy, be particular. Don't accept all you read, but do be open to the adventure in a Christian book. It can be just the thing.





The Advent season —  
When we remember the coming of  
Christ ... and look forward to his  
coming again!



and His name  
shall be  
called Wonderful...

By David Wilsterman





It's nearly Christmas again and many of us still have much to do to prepare for this special festive season. Planning for company, scheduling shopping trips, preparing the house for the festivities, thinking out a menu with your family and holiday guests in mind . . . all this and much, much more is involved as we ready ourselves for Christmas. The year has passed so quickly, and still there are a lot of people getting used to dating their checks with the proper year. Each day of December, too, seems to pass us by as though we were standing still. You may even know people at work who say they'll have to finish their gift buying after they clear their desk on Christmas Eve. Where did the time go? How is it possible that it's "that" time of year already? Why don't I ever get an earlier jump on all of my seasonal preparations?

This, the task of preparing oneself, is the focus of the entire Advent celebration. It's a time when Christians have to prepare for the festival of Christmas. The season of Advent begins on the fourth Sunday before Christmas and ends on Christmas Eve. During this season, we get ready on every level of life for a God-pleasing remembrance of the great day when Jesus was born. It was on this day that God's Son, Jesus, the Light of the World, burst upon mankind . . . an event eagerly anticipated by the prophets of old and joyfully remembered by his people of the New Age.

The word "advent" actually means "to arrive," and is used to describe that period of time preceding Christmas during which the people of God prepare to celebrate the fulfillment of our Lord's promise.

Preparation is not a new concept to our God or his children. One recalls the monumental efforts on the part of the ancient

Israelites to ready themselves, the tabernacle and the priesthood for meeting God in worship. If Exodus 40 were read and then briefly paraphrased, it might go something like this: "When you come to worship me, be sure all is ready. No matter how much work it takes, put everything needed for honoring me in the right place. When all is set, have the sons of Aaron prepare themselves to meet me. Then, properly prepared, worship me." Likewise, we are able to read of God's preparations for having a son in Paul's letter to the Galatian brethren (4:4), and his letter to our early counterparts in Ephesus (1:9, 10). The Bible proclaims clearly that God himself made great arrangements for the first Christmas, the birthday of his only begotten Son.

He created Jesus' ancestry, designed a nationality just for him, arranged for a favorable climate in which Jesus would be born, appointed a specific mother and foster father, and when all was in readiness the magnificent King of kings and Lord of lords was born in a stable in ancient Palestine. You see, the history of preparation for the Christmas

event pre-dates Christianity itself. It dates all the way back to our heavenly Father.

Luke records for us an instance when preparation was *not* made for Jesus' arrival (7:36-47). Oh, he was invited and expected, but no advance preparation was made. The common courtesies we afford our average house-guests were not shown him.

Let us then, right now, use the time available to us before Christmas to prepare our hearts and minds for his coming. Remember his first with fondness, and eagerly anticipate the second. Happy preparation! Happy Advent!





## ADVENT WREATH

One of the most meaningful activities associated with the season of Advent is the lighting of candles on the Advent wreath, during a weekly family devotion throughout the month of December. A wreath of styrofoam, decorated with evergreen, holly, and berries or glass balls serves as the holder for three white candles (representing prophetic fulfillment) and one pink candle (signifying joyous anticipation) spaced evenly around the unbroken circle.

On Sunday evening the family gathers around the wreath to remember a facet of Christ's coming, or "advent." Each Sunday, in sequence, yet another candle is lit, reminding of another aspect of the coming of Jesus, the "light of the world." Then, on Christmas day, a special regal purple candle is placed conspicuously in the center of the wreath and lit in remembrance of the King's birth.

Below is a suggested schedule of devotions for your family. You are encouraged to construct your Advent wreath as best suits your family.

December 2— **Petition for God's help & salvation.**

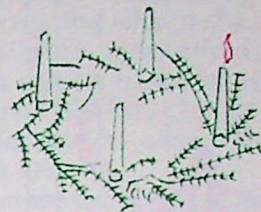
Scripture—Psalm 80:1-7.

Father—Open and close with prayer.

Mother—Read Scripture text.

Youngest Child—Light one white candle beginning devotions.

Song - "Joy to the World."



December 9— **God is not slow, but on his own schedule. Be ready!**

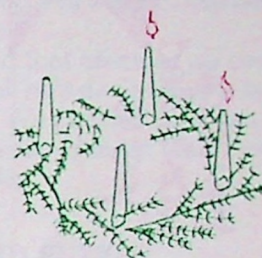
Scripture—2 Peter 3:8-14.

Father—Read Scripture text.

Mother—Open and close with prayer.

Oldest Child—Light two white candles beginning devotions.

Song - "It Came Upon a Midnight Clear."



December 16— **Father, don't forget us. We're your creation!**

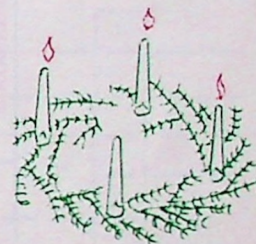
Scripture—Isaiah 63:16 - 64:8.

Father—Light three white candles beginning devotions.

Mother—Read Scripture text.

Oldest Child—Open and close with prayer.

Song—"The First Noel."



December 23— **John's witness to God's answer to our prayers.**

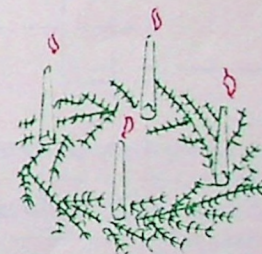
Scripture—John 1:6-9, 19-28.

Mother—Light three white and the pink candle beginning devotions.

Oldest Child—Read Scripture text.

Youngest Child—Open and close with prayer.

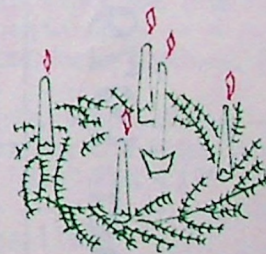
Song—"Silent Night."



Christmas Day— **Jesus grows in God's favor; our answer.**

Scripture—Luke 2:22-40.

Father—Lead whole devotion as head of home.



## ADVENT TREE ORNAMENTS

Each Sunday, Wednesday, and Saturday on the Advent calendar provides a symbolic tree ornament idea and text. Each ornament will speak of some new aspect of Christ's coming or earthly ministry. Reading about the event and making the suggested ornament is a great way for children to learn more of Jesus and have fun making something for the Christmas tree. Try it!





# December 1979



May Christmas bring you  
the spirit of love and  
the peace of God...

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2 Psa. 80:1-7 Manger, Luke 2:10-12 Advent	3	4	5 Key, Rev. 3:7, 8	6	7	8 Shepherd Staff, John 10:11
9 2 Pet. 3:8-14 Candle, Isa. 49:6	10	11	12 Rose, Isa. 35:1-4	13	14	15 Star, Rev. 22:16; Num. 24:17
16 Isa. 63:16 - 64:8 Lamb, Isa. 53:7, 10, 11	17	18	19 Gift Box, Rom. 5:15 - 17	20	21	22 Crown/Scepter, 2 Sam. 7:12, 13
23 John 1:6-9, 19-28 Shell, Mark 16:16	24	25 Luke 2:22 - 40 Christmas	26	27	28	29





## A THANKSGIVING STORY

As Susan sat in her room, delicious smells floated up the stairs. Mother had been busy all day cooking cranberries, baking pumpkin pies, and getting the stuffing ready for the turkey. Tomorrow was Thanksgiving!

But Susan didn't feel very happy about it. Usually Susan and her parents spent Thanksgiving Day and the weekend at Grandma and Grandpa's house along with aunts, uncles, and cousins. But this year Dad had a new job and had to work on Friday. It just wasn't possible for them to go all the way to Grandma and Grandpa's this Thanksgiving.

It was always fun to visit Grandma and Grandpa on their farm. Susan liked to go into the hen house and gather eggs for Grandma. And Grandpa even let her help milk Flossie, the gentle Jersey cow. It was fun to play with her cousins, too. Susan would really miss being with all her family on the farm this Thanksgiving.

"Susan," called Mother from the kitchen. "Will you come down and help me, please?"

While Susan cut up some celery and chopped walnuts for the cranberry salad, Mother told her about a guest they were having for dinner tomorrow.

"Mrs. Thompson doesn't have any family here in town, Susan, so your dad and I decided to ask her to share our Thanksgiving dinner."

"Oh, Mother, you asked Mrs. Thompson?" said Susan.

"Why, yes, dear. A person living alone doesn't always cook big meals and we thought she would enjoy eating with us."

But Susan was thinking of the small, unpainted house where Mrs. Thompson lived. She thought of all the cats Mrs. Thompson had with her in that little house and how the kids made fun of her, calling her "the cat lady." And Mrs. Thompson didn't dress very well either. Susan had never thought of Mrs. Thompson visiting at their house. She wasn't sure she wanted her to come.

Late in the morning on Thanksgiving Day Susan's dad went in the car to bring Mrs. Thompson to dinner. Susan helped Mother set the table and then fixed the relish tray.

Soon all was ready and Dad and Mrs. Thompson came in. As Susan and her mother greeted their guest, Susan noticed that Mrs. Thompson wore a clean, though faded, flowered dress and . . . she had left all her cats at home.

When everyone was seated Susan's father offered thanks to God. "Dear heavenly Father, on this special day we come before you to give thanks for all the good things you give us every day. We are grateful for this country and all the freedoms we enjoy. We appreciate the abundance of good food you provide. Especially we thank you for Jesus who died for us. We are glad Mrs. Thompson can be with us and we ask you to bless our fellowship around this table. In Jesus' name, Amen." Susan thought she saw tears in Mrs. Thompson's eyes after the prayer.

Susan's mother was a very good cook. The turkey was done just right, the potatoes were fluffy and buttery, and the cranberry salad Susan had helped to make was crisp and cool. Then, of course, came the golden brown pumpkin pie with mounds of whipped cream. What a good dinner!

After the dishes were done Susan and her parents and Mrs. Thompson sat in front of the fireplace, visiting and watching the colorful flames as they rose from the logs.

"Well," said Mrs. Thompson after awhile, "I really must be getting home. I see it has started to snow again . . . and I do have some cats who will be wanting their supper."

Then Mrs. Thompson gave Susan and her parents each a hug and said, "I

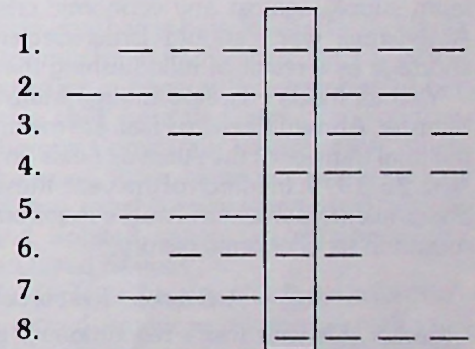
don't know when I've had such a nice day. The dinner was delicious and I've had such a good time in your home. Thank you for inviting me. You've been so kind."

After the good-byes were said, Susan thought back to yesterday when she heard Mrs. Thompson was coming to dinner. She really hadn't wanted Mrs. Thompson to come because she thought she was strange—living off by herself with her cats. But what if she did like cats, what if she couldn't afford to paint her house or wear nice clothes? What did it matter? She was a lonely person who needed friends—someone to show her God's love.

"I'm glad she came," thought Susan. "And next week I think I'll stop by her house to say hello and maybe help her with something."

Susan learned that one way we can thank God for all he's done for us is by "thanks-living." We can tell God thank you but he is really pleased when we "live" our thanks.

### WORD PUZZLE



- "Thanks be to God, which giveth us the — — — — — through our Lord Jesus Christ" (1 Cor. 15:57).
- "O — — — — — the LORD in the beauty of holiness" (Psa. 96:9).
- "O that men would — — — — — the LORD for his goodness" (Psa. 107:8).
- "My God shall supply all your — — — — according to his riches in glory by Christ Jesus" (Phil. 4:19).
- "O give — — — — — unto the LORD" (Psa. 118:1).
- "Every good — — — — and every perfect — — — — is from above" (Jas. 1:17).
- "Thou shalt call his name — — — — —" (Matt. 1:21).
- "We — — — — him because he first loved us" (1 John 4:19).



# O | L GOD'S NEXT GIFT TO ISRAEL

By Palmer G. Brown, M.A., Ph.D

IT HAPPENED on March 26, 1979.

Standing on the White House lawn, President Jimmy Carter signed the Egyptian-Israel Peace Treaty, thus breaking the ring of Arab enmity and solidarity against tiny Israel.

But he did more.

On March 26, 1979, the United States of America put its "life, fortunes, and sacred honor" into a promise to supply the State of Israel's oil needs for at least the next 10 years.

The fifteen years covered by the Special Memorandum Carter gave Menachem Begin, Israel's Prime Minister, commenced with the "Kissinger agreement" arranged between the U.S. and Israel on Sept. 1, 1975. The agreement will provide one of the world's most plentiful-but-scarce minerals to Israel during the perilous and explosive decade ahead. Some sixteen Arab nations are still at war with Israel, and Israel's military now expects a full-scale war led by the newly combined Syria-Iraq armies in Fall, 1983.<sup>1</sup> These strategic national needs were what impelled Mr. Begin to make the concessions that led to the historic treaty with "The Hero of Peace," Mohammed Anwar el-Sadat, of Egypt.

America's new guarantee to Israel will ensure its petroleum supply against any economic crisis or during a fifth Arab-Israeli war, "should Israel declare it is suffering a shortage as a result of relinquishing the Sinai oilfields."

Yitzhak Moda'i, Israel's Energy Minister, and Egypt's Oil Minister, Ahmed Ezzedin Hilal, are making arrangements for the final transfer of the Alma oil fields on the Gulf of Suez on Nov. 26, 1979. In March of this year, these Sinai fields yielded about twenty percent of Israel's requirements during a crisis month in its economic history.<sup>2</sup>

## A Blocked Resource

Earlier this year Iran's revolutionary upheaval had "only slightly impacted imports of oil to the U.S., less than five percent," reports James Schlesinger, head of the Department of Energy—despite the gasoline panic—but its impact on Israel was catastrophic. Under Shah Mohammed Reza Pahlavi's rule, Israel was buying nearly seventy percent of her petroleum supplies from her "one friend in the Middle East" (despite a consequent fifty-three percent inflation rate resulting primarily from energy imports in 1978). Suddenly everything changed; her oil jugular lifeline was cut by Islam.

The Ayatollah Ruhollah Khomeini's triumphal return to Iran signaled an end to Israel's oil supply. Then Iran's new dictator embraced Israel's arch-foe, P.L.O. chief Yassar Arafat, and decreed: "Not one drop of oil will go to Israel." This shocking cutoff of energy to Israel brought immediate apprehension and alarm to Knesset corridors and Begin's top government circles. It also led to an agonizing reappraisal, the Egypt-Israel Peace Treaty a month later and irrevocable assurances of supply from America.

Minister Moda'i lamented, "No country in the world is in a



tougher position than Israel regarding energy resources. Even before she begins her search, ninety percent of the global resources are blocked to her."<sup>3</sup>

Hence a crucial "Agreed Minute to Annex 3" of the peace treaty now states that Egyptians will sell their regained Sinai oil to Israel at commercial prices.

Article VI reads:

The Treaty of Peace and Annex III thereto provide for establishing normal economic relations between the parties in accordance therewith, it is agreed that such relations will include normal commercial sales of oil by Egypt to Israel, and that Israel shall be fully entitled to make bids for Egyptian-origin oil not needed for Egyptian domestic oil consumption, and Egypt and its oil concessionaries will entertain bids made by Israel, on the same basis and terms that apply to other bidders of oil.

The result: Almost incredibly, after four bitter, protracted Arab-Israeli wars, at a cost of nearly 100,000 Egyptian lives, Arab oil will be shipped through Egypt's Suez Canal to refineries at Ashdod and Haifa in Israel. Arab oil will run Israel's industry, fuel her machines of war and light her homes and synagogues. Is the Millennium near?

## Oil Has Top Priority

Meanwhile in Israel, the price of 94 octane gasoline has jumped to over \$2.40 a gallon. Supplies are tight, and stores of oil supplies are under alert security everywhere. Foreign Minister Moshe Dayan, noting that Israel's former oil supplier, Iran, increased its oil revenues from \$194 million a year in 1972 to \$22 billion in 1974,<sup>4</sup> commented, "We do not live in a world of philanthropists and we should not close our eyes to the reality existing in the area. One should be very careful."<sup>5</sup>

Within Israel, only an occasional oil well dots the landscape, and less than ten percent of current needs comes from its domestic supply. It therefore appears likely that in any crisis, Israel will be forced to draw down U.S. oil stocks,

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particularly so in case of another Arab-Israeli war. This could lead to a dramatic disruption of America's supply, gasoline rationing and other hardships to fulfill the terms of the agreement solemnly affirmed by what David Hirst terms, "the new Triple Alliance," between Egypt, Israel and the United States."<sup>6</sup>

Oil has long been regarded as "black gold" and "liquid treasure" in Israel and has a top priority in its economic and defensive strategy. It is also a prime subject for inimitable Jewish humor. "There is enough oil in Israel to fill the fountain pens of the world," is one popular saying.

Golda Meir used to say, "Moses led the children of Israel out of Egypt to the one place in the Middle East without oil."

Israelis reflect this view: "There are oceans of oil on all sides of us—in Arab lands—but none in Israel!"

#### *A Coming Oil Superpower*

The Old Testament has something to say about Israel's oil situation in the Last Days before her Messianic Age. It indicates that tiny Israel will become an oil superpower among the nations; an OPEC all its own!

The Belco Petroleum Company of New York City has been exploring for oil off Israel's coast since 1970. Belco, which owns Sonol Gasoline Stations in Israel (and has over twenty-five percent of the market), drilled six discovery holes during the decade, some 12,000 feet into the sea floor, but hydrocarbons found thus far are not commercially marketable.<sup>7</sup>

Samuel Eisenstadt, president of ABJAC Energy Corporation, New York City, says: "It is our belief that there is a significant potential for oil and gas in Israel. This potential is, as yet, relatively untested, as the priority of survival justifiably took precedence over oil and gas exploration."<sup>8</sup>

I believe the Bible text clearly supports the view that immense oil fields are in Israel. Notice in Deut. 33:18, 19:

"And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the peoples unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand."

This prophetic insight of Moses looks to a distant day when

it appears that the world is drawn to Israel with billions in hand to buy oil. Such offshore oil is recovered from the sea's sandy depths by suction resulting from different pressures below and above. Payments for Israel's oil-gotten gains will be made in Jerusalem, Israel's "mountain" (Isa. 2:2).

And what a treasure map this text is! Even the area where Israel's oil will be discovered is described—it is where Zebulun and Issachar meet at the Mediterranean Sea. This is near ancient Dora, now Dor, near Zichron Ya'ak, just below Haifa—a major refining center. The words "going out" suggest offshore oil along Zebulun's coast. The words "in your tents" suggest onshore oil in the desert of Issachar. Exciting days are ahead!

#### *The Time of Blessing*

Confirming this prophecy and locating its time of fulfillment is Isa. 60:5:

"Then you will see and be radiant, and your heart will thrill and rejoice; because the abundance of the sea will be turned to you, the wealth of the nations will come to you" (NASB).

The happy picture here is of millennial blessing, but it is an already apparent fact to those sons and daughters who are returning to Eretz Israel to share the wealth and to rejoice. They are also bringing their wealth with them back to Israel (v. 9). Presidents and Prime Ministers of the world are in their wake (v. 10), buying and selling—a daily occurrence in Saudi Arabia today. Incredible oil profits will also be realized by the Western nations, "the ships of Tarshish" of verse 9 being a term that could easily include England, Europe, and the United States.

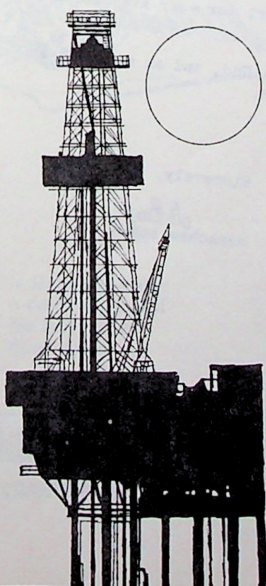
Is it Israel's oil discovery that impels Russia to suddenly invade Israel "to seize much plunder" (Ezek. 38:13, NIV)? This would result from her outrage at the shambles of her Middle East diplomacy, her frustrated aims for bloodless conquest and treacherous Communist conspiracies. Whatever the immediate cause, these climactic events lie immediately ahead. Yet, how can this occur when Israel today is a relatively poor and isolated nation, an economic and military client of the United States?

One of Robert L. Ripley's favorite "Believe-It-Or-Not" stories tells about a retired American oil engineer who sat reading about God's command to Noah to build an ark: "Cover it inside and out with pitch" (Gen. 6:14, NASB). The man suddenly exclaimed, "Where there's pitch—there's oil!" His deduction led ultimately to oil exploration in Iraq and the Saudi Arabian Gulf—and today's Mideast billions!

After completing plans for his invasion of Russia (Operation Barbarossa) on June 21, 1941, Adolf Hitler declared: "When Barbarossa begins, all the world will hold its breath!" So it will be when God gives his next gift to Israel—oceans of oil!

"Events are in the saddle and they ride mankind," said Emerson. Apocalyptic days are ahead. Energy shortages, financial panics, and vicious wars are to come, for things will grow "worse and worse" (2 Tim. 3:13). David Hirst warns: "The edifice of Arab stability is crumbling so fast that its architects are simply running short of bricks and mortar to plug the breeches."<sup>9</sup> But God is still pressing the buttons. His promises are certain, swift and sure.

Should God's promised gift to Israel be petroleum, it could only come when oil has become "an affluence," or "treasure," such as when oil has gone from \$1.70 a barrel (1970) to \$30 to \$40 a barrel (1980's). In this case, it will not only enrich





Israel, but its guarantor, America, and the rest of the free and non-OPEC world.

"May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth. Then the land will yield its harvest, and God, our God, will bless us. God will bless us, and all the ends of the earth will fear him" (Psa. 67:4, 6, 7, NIV).

And the loudest gasps will come from Riyadh, Kuwait—and Moscow!<sup>10</sup>

#### FOOTNOTES

1. Dial Torgerson, "Israel Hopes for Peace, but Girds for War," *Los Angeles Times*, Dec. 17, 1978, V, 1.
2. "Moda'i 'pleased' after meeting Egypt's oil man," *Jerusalem Post*, Apr. 22-28, 1979, p. 1. Israel's Sinai production in July, 1979, 40,000

barrels daily. Moda'i believes any infringement of the Treaty will "oblige Israel to recapture the oil fields," *Jerusalem Post*, Apr. 7, '79, p. 1.

3. "Technology and the Energy Search," *Jerusalem Post*, Feb. 6-10, '79, p. 11.
4. R. K. Ramazan, "Security in the Persian Gulf," *Foreign Affairs*, Spring 1979, p. 828.
5. Joseph Kraft, "Letter From Israel," *New Yorker*, Feb. 12, 1979, p. 108.
6. David Hirst, "Sadat Undermines Concept of Arab Nation," *Manchester Guardian Weekly*, May 6, 1979, p. 6.
7. *Belco Petroleum Corporation Annual Report*, 1972.
8. *Jerusalem Post*, Dec. 31 - Jan. 5, 1979, p. 22.
9. David Hirst, "The Arab Detonator That Menaces the House of Sand," *Manchester Guardian Weekly*, Mar. 11, 1979, p. 10.
10. The four most significant events in Israel's past fifteen years have hit the State with total surprise: the Six-Day War of 1967; the Yom Kippur War, October, 1973; the Likud Victory in 1977; and Sadat's visit to Jerusalem, 1977.

The delegates at the 1979 Church of God General Conference passed the following resolution:

"Resolved, that this 1979 Church of God General Conference express its continuing support for the nation of Israel and its wishes for the good health of Menachem Begin, Prime Minister of Israel, by a letter sent to him by the Executive Director of the General Conference."

On August 13 the Executive Director wrote such a letter expressing our concerns for the Nation of Israel and for the good health of the Prime Minister. The following letter was received in response.

ראש הממשלה  
THE PRIME MINISTER

Jerusalem, September 7, 1979

Mr. S. O. Ross  
Executive Director  
Church of God General Conference  
Box 100  
Oregon, Ill. 61061

Dear Friend,

I thank you from the heart for your kind get-well message.

I am feeling fine, thank God, and am now back at my desk in the best of spirits.

With every good wish,

Sincerely,

*M. Begin*  
Menachem Begin



# IS DEATH REALLY DEATH?

By Michael Brown



Is Death actually a continuation of life in another dimension?

ALTHOUGH the lead question might sound a little contradictory, it has been something man has pondered since the beginning of his existence. Now that modern man has invented devices and discovered ways to resuscitate victims minutes after they "die," the nature of death has been questioned even more.

A lot of published material has brought to our attention the accounts of those who recall their experiences after having been pronounced clinically dead by doctors. After many of the victims were revived, they told incredible stories of what they saw, heard, or felt while "dead."

Testimonies of persons revived from "death" include a variety of experiences such as noises, lights, dark tunnels, and glimpses of friends and relatives. Many tell how they encountered tremendous feelings of joy and peace, or loneliness and emptiness. They describe how they felt outside their own physical bodies, as if they were spectators watching themselves from a distance.

What are all the phenomena people claim to have experienced while "dead?" Do those accounts prove that death is not really death at all? Is death actually a continuation of life in another form or dimension? In other words, what is death?

Doctor Raymond A. Moody, Jr. mentions three definitions of "death": 1. It is called "the absence of clinically detectable signs." For example, the heart stops beating, the individual quits breathing, etc., so one is clinically "dead." 2. Death is classified as "the absence of brain wave activity" as "flat" EEG tracings would indicate. 3. "Death" is also defined as an "irreversible loss of vital functions." In other words, death is that state wherein it is impossible for the victim to be resuscitated.

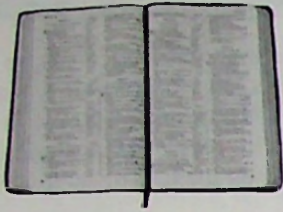
As we consider those definitions of death, it is most significant to narrow the term to its simplest meaning. Dictionaries agree that death is the cessation of life. Death and life are opposites. To die is to no longer live.

Dr. Alva Huffer explains the nature of man in death. He says, "Man is without conscious existence in death. He has no life. His brain and nervous system cease to function." Dr. Huffer concludes that, without the functioning of the brain and nervous system, intellect, sensibilities, and will no longer exist. Death becomes no more than a state of unconsciousness in the grave.

It's interesting that the Bible describes death exactly that way—a state of unconsciousness. It tells how the brain totally ceases to function. For example, Psalm 6:5 reads, "In death there is no remembrance." (See also Psalms 88:11, 12; 146:4.) The Bible describes how one cannot know or feel pain and pleasure, thus supporting the fact that the nervous system no longer operates. Ecclesiastes 9:5, 6, 10 says, "But the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished. . . . For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (See also Isaiah 38:18; Psalm 115:17; and Job 14:7-15.) The Bible also pictures death as an unconscious, dreamless sleep. (See Daniel 12:2; John 11:11-14; and 1 Thessalonians 4:13-18.)

From all indications, the Bible restricts the definition of death further than the way many people may consider it. In fact, it narrows the teaching of death to such a point that it appears death is the final chapter in one's life. On the contrary, death is merely the interval until the time when one is awakened to receive life again. (1 Corinthians 15:51-58.)





# The Bible in the News

By Pastor Hollis Partlowe



## The Way of the Romans

Edward Gibbon, English historian (1737-1794), in his work, *The Decline and Fall of the Roman Empire*, has given five main reasons for its fall.

Many thinking people of our time feel that we are in a similar situation. Are we the modern Romans? Is history repeating itself? Has history come full circle?

### 1. *The Breakdown of the Family and The Rapid Increase of Divorce*

About one out of three marriages in the United States ends in divorce (one in two in some areas). The family unit is in big trouble today. Many homes still intact are places where family members eat and sleep, but there is a real lack of meaningful relationships. Obviously, the breakdown of the family brings the downfall of a nation. As the home goes, so goes the nation.

The family was God's first institution. Jesus said: "Have you not read, that He who created them from the beginning made them male and female, and said, For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? Consequently they are no more two, but one flesh. What therefore God has joined together, let no man separate" (Matt. 19:4-6, NASB).

This is Christ's commentary on the union of man and woman in marriage. It's not to be dissolved by man. That's an old statement, but it's truly God's word for our hearts today. The sacredness of marriage is founded in the very heart of Scripture.

We live in a society of lax morals. The spirit of the age is against purity of life and sanctity of marriage. However, marriage in Biblical terms is a life contract.

### 2. *The Spiraling of Taxes and Extravagant Spending*

That sounds like today's U.S. newspaper.

The average American will work next year until May 6 to pay his taxes—federal, state, and local. That means that Mr. Average American Worker will labor four months and six days for the government. Everything from then on through the end of the year would belong to the wage earner.

The Tax Foundation, which figures out such things, estimated a typical worker pays 34.3% of his earnings into taxes, which means two hours and forty-five minutes of each day goes into taxes.

History shows that past generations have collapsed when they paid 33%. Some feel that we would have already, if it hadn't been for our natural resources.

Our national debt, moreover, staggers one's imagination. Inflation is heavy on everyone's mind. The experts say some may have to choose between fuel and food this winter.

### 3. *The Mounting Craze for Pleasure And the Brutalization of Sports*

Do you see any likeness in our nation today?

Scripture informs us that one of the signs of the end time is that men will be "lovers of pleasures more than lovers of God" (2 Tim. 3:4). It appears to this writer that America's god is pleasure. "She who gives herself to wanton pleasure is dead even while she lives" (1 Tim. 5:6, NASB).

Certainly, all pleasure is not wrong. We need recreation and relaxation which are a form of pleasure, but indulgence to neglect of the Christian life is what scripture condemns.

Furthermore, it's a pleasure to know and fellowship with God. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11b).

What about "brutalization of sports"? Is there a parallel in our nation? Although some of our sports are pretty rough, we haven't thrown any Christians to the lions lately.

### 4. *The Expanding Production of Armaments to Fight Ever-Increasing Threats of Enemy Attacks—When The Real Enemy Was Decay of Society From Within.*

As a nation, if we stand for God, no enemy will ever overpower us, not even communism. "Blessed is the nation whose God is the LORD" (Psa. 33:12). "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34). It's the corruption within that scares me. That's the real enemy!

Americans see global power slipping from this country's grasp. For nearly three decades after World War II, the U.S. wielded that authority as the world's first atomic and technological superpower. No longer! Today, U.S. military supremacy is dwindling.

Moreover, the once-almighty dollar is a shrunken image of its former worth, and American know-how seems to offer no escape from chronic inflation and trade deficits, or from bondage of Middle East oil, either.

Psalms 9:17 is a sobering verse of Scripture: "The wicked shall be turned into hell (*sheol*, the grave), and all the nations that forget God."

If our nation falls, in the opinion of this writer, it will be because of decay from within—not the forces from without.

### 5. *The Decay of Religion Into Myriad and Confusing Forms, Leaving People Without a Uniform Guide*

Since the world is full of religion, how does one choose the right one? Are they all equally good? Even Protestantism wears many faces.

The Bible says the time will come when men will not listen to the truth, but will turn their ears from the truth and shall be turned to fables (2 Tim. 4:3-4).

Church attendance in England is currently estimated at four percent. Eight out of ten persons in England



consider themselves Christians, yet only between one third and one half believe that Christ is the Son of God, according to one of the largest opinion polls ever conducted on British attitudes toward Christ. Are we following the same pattern?

What happened in Germany when a religious vacuum developed? Nazism moved in and took over.

Surely there is an upsurge in such cults as astrology (the pseudo-science that claims to predict future events by the stars), spiritism, T.M. (Transcendental Meditation), Sun Myung Moon with his false claims, Jim Jones and his episode at Guyana, etc.

Scripture predicts that false prophecies will come. Study 2 Peter 2:1; 1 John 4:1; Matthew 24:4, 5, 24.

"And when the people (instead of putting their trust in God) shall say to you, consult for direction mediums and wizards who chirp and mutter, should not a people seek and consult their God? Should they consult the dead on behalf of the living? Direct such people to the teachings and to the testimony" (Isa. 8:19, 20, AB).

Polls taken show two reasons for rise of astrology and spiritism:

1. A fear-ridden uncertain age.
2. Apparent failure of orthodox religion.

Astrologers tell people what they want to know. In fact, two astrologers looking at the same horoscope may give two completely different sets of predictions. The stars do not reveal the future, but the one who put them there does.

Arnold Toynbee, the English historian, has said: "Nineteen of the twenty-one civilizations have died from within and not by conquest from without. No bands were playing, no flags waving when they decayed. It happened slowly in the quiet and dark when no one was aware."

The Roman Empire, whose northern boundary was the English Channel, whose eastern boundary was the Euphrates River, whose southern boundary was the Sahara Desert and whose western boundary was the Atlantic Ocean—the Roman Empire that owned all the then-known world that was worth owning, lays trampled in the dust. Can we learn from her past?

All the elements that destroyed the civilizations of the past are now reaching a climax in western civilizations.

Are we going the way of the Romans? I don't care to be a prophet of gloom and doom, but I don't care to be ignorant of the facts either. I choose to be realistic, knowing that the destiny of nations rests with God. In place of cursing the darkness, let's light candles. Let's help stop spiritual decay of the greatest nation on earth.

"My country 'tis of thee,  
Sweet land of liberty,

Of thee I sing:

Land where my fathers died,  
Land of the Pilgrim's pride.

From every mountain side  
Let freedom ring."

"Our Father's God, to thee,

Author of liberty,

To thee we sing:

Long may our land be bright  
With freedom's holy light;

Protect us by Thy might,  
Great God our King."

## Did the Pope's Visit Leave You Pondering?

Viewing lightly the whirlwind seven-days-in-October papal visit to the United States, I find myself pondering its results.

For instance, U. S. Catholics enjoyed their finest hour since President Kennedy's election. In a land where Catholicism is only a minority and religious diversity the norm, the pope came off smelling like a rose. Grinning from ear to ear, the Polish-born prelate soaked up the cheers of millions of Americans in the six cities he visited, each with heavy ethnic populations.

He had a magical effect on all who heard him. Thousands of teen-agers in Madison Square Garden were "wowed" into a nine-minute standing ovation by his presence. Third World representatives at the United Nations probably didn't understand the reference to Auschwitz in his address, but at a reception afterward all delegates jostled each other to shake his hand. In city after city the pope praised our spirit of freedom and imparted a message of love and hope, endearing his hearers to his cause.

With all America turning out for the pope on this goodwill mission, it's difficult to recall the several notable changes in religious and political practices his visit created. A brief glance reveals these alterations:

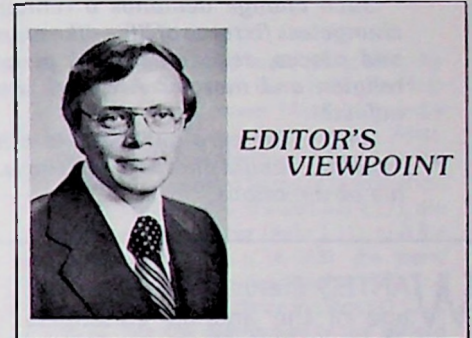
- Millions of taxpayers' dollars financed stages for the Catholic Mass said by the pope in each city.

- Only the rich got close to the man in spite of the fact that his message was a voice for the poor.

- Welcomed by the First Lady in Boston and wined and dined by the President at receptions in the White House, this religious leader received treatment usually reserved for heads of foreign governments.

- Greeted enthusiastically by freedom-loving people, the pope represents a hierarchy which historically demanded political and religious allegiance.

These discoveries lead me to observe



an inconsistency spotlighted on this American tour:

It's admirable of the pope to speak so warningly 37 years after Auschwitz when his predecessor of the day chose to ignore the plight of 12 million Jews and Christians who suffered Hitler's genocide. Conservatives the world over applaud this man's staunch stand against abortion and for moral justice. Yet millions of little people still suffer from social injustice in lands where Catholicism carries clout.

Further investigation into the theological stance of the Vatican takes me full circle in my probings. At the heart of all matters, theological perspectives establish roots that affect civilization and society. Our culture grew to its present glory because of Reformation insistence on justification by faith, the worth of the individual, and democratic political principles. But the pontiff represents a system which clearly underrates such values. Furthermore, his views on the nature of God, Christ, and man counter such Biblical directives as the Old Testament shema of God's oneness (Deut. 6:4-6, repeated by Jesus as recorded in Mark 12:28-34), and the conditional principle of "life only in Christ," a major reason for John's gospel (see John 20:31).

If the pope left you pondering as he did me, then we both know we have a huge responsibility set before us. Let's be change agents, readying persons for the glorious coming of Jesus Christ.



# SURVIVAL OF THE FITTEST

By Joseph Bayly

From these sources I began to understand McGreal's concern for rhesus monkeys, and I am inclined to agree with her that, as the American culture experiences degeneration, we'll consider animals our blood brothers in far less than a century.

So let's spend our time campaigning for animal rights.

Let's forget about the shameful silence of our elected officials and foreign representatives when they were warned about Jones's concentration camp for children. After all, he did provide big crowds for political rallies—and children for sexual abuse by politicians. Corruption of a minor is a thing of the past. Don't we have Woody Allen's assurance that now it's just good clean fun?

And since we'll soon go from the Year of the Child to the Year of the Animal, let's spend our money on food for dogs and cats in unbelievable sums.

Forget about starving children overseas or give a fraction of what we spend on pet food to feed them.

Take in stray dogs, but when Malaysia expels its refugees, sending them out to sea in crowded, unsafe ships, turn the other way. Or hold a world congress on The Refugee Problem six months from now at some plush resort—as we did when Hitler moved against the Jews 40 years ago.

Perhaps I have been too hard on animals. God appreciates the worth of this part of his creation. Witness his explanation to Jonah of why he did not destroy Nineveh: “[In the city] are more than 120 thousand persons who cannot discern between their right hand and their left hand; and also much cattle” (Jonah 4:11, RSV).

We are headed not for the Year of the Animal, but the Year of the Beast.

*Change. Nothing stays the same. Everything everywhere suffers from this keyword of the '70's. We live in a society built on transience. The quicker things change, the better.*

*For instance, everything we eat or drink is packaged in throwaways. For that matter, every product used in our culture is itself a throwaway.*

*Places change. Shopping malls must be overhauled every 15 years or reduced to rubble because “no one shops there anymore.” The average stay in one home for a family is a mere 4.5 years due to many factors in the rapid current of change.*

*Technology changes. Progress from simple machines through motor-driven units to computers forces changes in lifestyle for all. Fully one half of a graduate engineer's education is outdated within a decade.*

*With such dramatic changes in things, places, and technology, the very foundations that make up culture, society, and personality are threatened. The roaring current of transience challenges institutions, shifts values, and shrivels our roots.*

*Such change demands a reinterpretation of several grounded and changeless fixtures of life—like morals, faith and love and hope. If things and places, technology and people experience transience, why not religion and morals? Are such standards so static that they cannot adjust?*

*With these very questions in mind, guest editorialist Joseph Bayly develops candid photos of our times. You'll be stirred to drastic action by his observations.*

**W**ANTED: rhesus monkeys. A shortage of the animals endangers medical research, drug testing, and vaccine production. So report the media.

One factor in this shortage is the activity of proponents for “animal rights.” One activist, Shirley McGreal of the International Primate Protection League, says that “in a hundred years, people will look back to our concentration camps for monkeys and be appalled.”

That viewpoint, with its implied comparison between American experimentation on monkeys and the Third Reich's experimentation on and extermination of human beings puzzled me when I read it a few weeks ago. Then several recent events helped me understand McGreal's viewpoint, which elevates jungle animals to personhood.

The first event was a movie, *Manhattan*, written, directed, and acted by Woody Allen. *Manhattan* follows the couplings and uncouplings of Woody, a 42-year-old New York TV writer, with a 17-year-old girl and with Diane Keaton, plus Keaton's affair with a happily married writer friend of Woody's named Yale. We are introduced to Woody's second wife and her lesbian partner, for whom she left her husband, taking her son along with her.

*Joseph Bayly, Elgin, Illinois, is a contributing editor to Eternity Magazine and author of several books. He is Vice President of David C. Cook Publishing Company.*

Does that grab you? It has surely taken the critics by storm (“Woody Allen proceeds by giant strides”—*New Yorker*).

All this is presented as normal, without moral criticism explicit or implicit, unless there was a touch of sympathy for the minor girl when Allen forsook her for the older Keaton.

Another event which helped me understand McGreal's viewpoint was a real tragedy in New York City, when a young man appeared out of a crowd and pushed a 17-year-old musician, about to graduate from high school, into the path of an oncoming subway train. A scholarship recipient at New England Conservatory, she lost her right hand—later reattached—and, doubtless, lost her hopes for a career in music.

I read the story in the *Omaha World Herald*, which had the grace to say “It's not just New York” and to recall a similar senseless crime in the midlands a few months earlier.

Then there was the local man who was convicted of punching a two-year-old girl, daughter of the woman with whom he lived, in the abdomen with sufficient force to kill her.

And finally, the *Chicago Sun-Times* ran a series of articles on Jim Jones and his People's Temple treatment of children, which culminated in the Jonestown horror. Vile, unspeakable abuse was heaped upon those little ones, for whom death was doubtless a blessed release.



# IN EVERYTHING GIVE THANKS?



A SUNNY HOLIDAY afternoon beckons a father to treat his children to a ride on the back fender of an old bicycle. Around the block's sidewalks this happy fellow peddles first his oldest son, then his giggly daughter.

"It's my turn—my turn!" eagerly calls the youngest son as dad skids to a halt in front of the house with his girl.

"Can you hold on tight? I'm afraid you'll fall," frowns Father to the barely three-year-old boy.

"Aw, com'on; I'm big enough," insists the lad with a mixture of pleading and disgust.

What can a father do?

Riding the route is great fun. But stopping the bike worries both dad and the lad. "Don't stop, Dad; I'm afraid I'll fall—will you be able to catch me?" cries the anxious boy, tightening his hold.

The bike jostles to an uncertain stop as Father felt that spongy sensation of flesh being pinched between wheel and frame. A loud wail pierces the air that sends mother dashing from supper preparations in the kitchen. Dad whirls just in time to etch in his mind forever a scene of agony. Sharp cracking and grating shatters the screams as Father sees his son plunge headfirst onto the sidewalk, one arm twisted grotesquely behind his back, one leg still bent sideways in the bicycle frame.

("In everything give thanks"?)  
 "He was too young for that ride in the first place!" calls the next door neighbor from his porch swing. ("In everthing give thanks"?)

"Did you see how he banged his head—he's surely got a concussion!" bellowed another neighbor racing across the street, gesturing uncontrollably. ("In everything give thanks"?)

Quickly the whole family piles into the car for a fast trip to the hospital, amid continual shrieks from the injured.

They place him on a cart in the hallway at the emergency entrance in the hospital. There he writhes in agony, and an eternity passes before anyone comes to attend him.

Father and Mother keep worrying and assuring him alternately as they examine his head, shaking with guilt and fear. ("In everything give thanks"?)

Finally a nurse appears and Mother accompanies her son to an examining room. But before Father and children can get settled for a long wait, Mother suddenly reappears, dashing toward her family.

"Hurry, go home—the hamburger is frying in the skillet at high heat!" ("In everything give thanks"?)

During the mad dash home Father worries about his son's head, arm, leg, the house on fire. ("In everything give thanks"?)

Turning off the flame under the skillet (the house is in one piece—Thanks, Lord), Father paces, worries, despairs, feels guilty. When would he know? . . . Was it a concussion? . . . Will he be maimed for the rest of his life? . . . Incessant questions, ponderings, anxiety. . . ("In everything give thanks"?)

Shrill spasms from the phone shake his soul. Heart-stabbing guilt and remorse send quivers through his arm as he lifts the receiver.

"Everything's okay . . . he's got only a broken arm . . . come get us," says the wife in the earpiece.

Father sweeps the car in to pick up his family and young son with cast-encased arm who gives him that subdued-but-unsure glance.

Whew! In everything give thanks. . .

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### STAFF

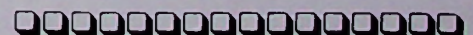
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The

# Restitution Herald

December 1979

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Volume 69

Number 3

HAPPY HOLIDAYS

*The Lord's Prayer*

*My Most  
Meaningful Christmas*

*The Gospel of Christmas*



**The**  
**Restitution Herald**

Vol. 69 Dec., 1979, Jan., 1980 No. 3

**STAFF**

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**Managing Editor:** Gordon Landry  
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**Editor's Greeting**

**Happy Holidays**

May you and yours enjoy a Merry Christmas and a Happy New Year. To help you over the holidays, take a glimpse at the real meaning of Christmas from Gary Smith's pen. Perhaps in holidays past you've

**Credits:**

Cover photo, Edwin Smith; page 6, Joyce Magaw; drawing for page 12, Michele Reed; drawing for page 13, Gordon Landry; page 15, Blair Johnson.

**FROM HOLIDAYS TO A NEW DECADE**

confronted an experience similar to Joyce Magaw's. Hopefully, all this moves you to share in prayer with Carol Daniels. Gather your family around the warmth of your living room to enjoy either the children's page or Ken Howe's fictional piece, "The Key."

**Into a New Decade**

This issue edges you into the

1980's. To assist you into the new decade, we begin a series on the Lord's Prayer. In addition, as more signs of Christ's nearness unfold in the '80's, fortify your faith by reading from Pastor Hollis Partlowe's pen concerning newsworthy events and the coming kingdom of God.

May the holidays bless you with joy; God grant you a promising 1980.  
—Russell Magaw.



# A Woman's Prayer for Christmas and the New Year

Lord, it's Christmas—your birthday! What a special time of year this is, how beautiful a season.

There's a magic to these days, Lord, in everything I see and feel and touch, there's an excitement, an expectation, a strong anticipation. A savior will be born; the world will be changed. You will come with love to touch and change our lives.

Lord, I ask that I may not remain the same after coming to your manger this holy night.

In this season soaked in tradition, may the real meaning of your birth be born in me—that of change in quiet, simple ways, in drastic ways; of ever growing more like you.

In these quiet moments between shopping and wrapping and cookie baking, when I can sit and talk just with you, I remember how special it is to be a woman, and I think of Mary.

She surrendered totally; God blessed her mightily. She gave herself completely, then treasured the events that came to pass, pondering them in her heart.

Lord, I do also ponder in my heart the wonder of this birth. That God would bring us to himself through the gift of his own love takes my breath away. I am caught up in awe, struck with the miracle of it all. And in your honor, I bring a gift.

I've shopped for everyone else's present, Lord; I've picked out things for them after careful thought and consideration. For you, I have something special too.

It's me, Lord! I'm here, here for you, and although I know it cannot match your priceless gifts to me, I know it is what you want the most—my yielded heart, given to you with love.

For I have learned to love you, Lord.

By your own life you have shown me how to love; indeed, you have shown me what love really is.

Always and always, you love me, and in this way I learn to love others—as I have been loved by you. I am completely known, completely loved; you are neither embarrassed nor repulsed by my humanity. I am loved and accepted beyond measure, beyond understanding, beyond reason; your love crashes through every barrier to reach me. And you have told me that I am to love others in the same way.

But I cannot.

Not without you, my Lord. Without you I am weak and insecure and jealous and self-centered, mired down in my own human failings. Without your saving love and grace, there is no hope for me.

But oh, my dear Lord, when you live in me I am a new creature, and I know it. I am humbled by your presence. How awesome, how majestic to have you live in me, to be your vessel, your outlet for love.

I am awed as I see my salvation take place, see it in action and in process. Thank you, Lord, for the deep,

deep security of belonging to you and therefore being able to love others.

Thank you that in you we can love each other in more-than-human ways. I know how limited my own resource of love is, how shallow and how self-centered. And because I do know that my human love is not adequate, I see the power of your own. You indeed are love, and having you in my life means that I can love without limit. I can obey your commandment; I can live an abundant life. All because of you, Lord; and tonight I celebrate your arrival into this world, so dark, so cold, so barren without you.

I like to think of you as an infant, a tiny baby, so new to life and so vulnerable. And yet angels sang their joy that night you were born, and shepherds praised God for your birth.

I would love to have been there, Lord, to have welcomed you, and held you, and seen the glory of your Father. You were born for me, Lord, and now you live for me.

This past year has been so special. In my new understanding of the Word, it has been beautiful. Dear Lord, the things that have happened in this year!—this year of pain and ugliness and insecurity and fear; this year of growth and love and depth and strength and power and victory and sight and beauty. And tenderness and acceptance and new life and praise and knowledge and trust and risking and sharing—look how the ledger adds up. It does more than balance out, doesn't it, Lord? I'm finding that when you hold the scales, it always does.

Lord, take all my years. Take all my days; take all my hours. Make them your own. Fill them with your love and beauty—for your sake, for mine, for that of others; others who also need you, who may or may not know you.

Learning to love you, Lord—learning to praise you and trust you and enjoy you has been the theme of this year.

Learning to trust that you mean what you say, learning to act like I believe you. Trusting you to know best, trusting you to love me and bless me.

Learning there is indeed a major battle raging between my nature and yours; learning that it takes a deliberate act of my will to choose your way, for it is not natural to me.

Learning that your way will be my way; that I will be committed, no matter what.

I was born to be a woman, to love you and praise you in womanly ways. Teach me to love you more, Lord.

I welcome you this night into the world, specifically into my world, into my life.

Come live with me, Lord, for I love you so. And Lord, happy birthday.

by Carol Daniels



# THE GOSPEL



**W**E DON'T OFTEN think of Christmas as a theologically significant event. And I certainly don't propose to dull the excitement of this holiday by picking it apart and analyzing it from that perspective. Yet there is much to be gained in this area by looking closely at the birth of our Lord. The excitement may even be enhanced in the process.

The nature of Christ is something that we know a lot about in a straightforward way. When asked to explain what we believe about Jesus we are apt to reply that he is God's Son, he is separate from his Father as such, he existed only from his birth. These are important facts to know. But in looking at the event of Jesus' birth we see something beautifully expressive about his nature.

Nature is defined by Webster as "the inherent character or basic constitution of a person or thing; an inner force or the sum of such forces in an individual; a man's original or natural condition." To understand the nature of something or someone we have to "get back to basics." We have to strip away all that has been learned or ac-

quired and look only at the "original or natural condition." With Jesus we can do this by looking at the first chapter of Luke.

The angel Gabriel had been sent to Mary with a message. "The angel said to her, 'Do not be afraid, Mary: for you have found favor with God. And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus.' And Mary said to the angel, 'How can this be, since I am a virgin?' And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God'" (Luke 1:30, 31, 34, 35 \*). This passage gives us the two elements of Christ's nature. First, he is the Son of man. This was Jesus' favorite title for himself. It is recorded some 78 times in the four Gospels. And in Hebrew thought, the term "son of" often means "of the order of." Christ was literally the Son of man, or of the

\* Unless otherwise noted, scripture quoted in this article is from the New American Standard Bible.

order of mankind. All the implications of being human were a part of his nature. Paul supports this in at least two of his letters. In Romans 8:3 he tells us that "What the Law could not do . . . God did: sending His own Son in the likeness of sinful flesh." And in Galatians 4:4 he tells his readers, "When the fulness of time came, God sent forth His Son, born of a woman, born under the Law."

There are two things we can say to characterize the nature of man. These two statements are true of every member of the human race. First of all we are bound by sin, and secondly we are

Christ's  
Unique Nature  
Is the Essence  
of Christmas

bound by death. Again Paul says in Romans 5:12, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." These two statements are basic to the human condition. There are other things that are peculiar to the nature of each individual, but sin and death are two elements that are inescapable parts of human nature in general.

But, unlike humanity, sin and death were parts of our nature Jesus vanquished.



# OF CHRISTMAS

By Pastor Gary Smith

For unlike us, Jesus was the Son of God. And while he used this term much less in reference to himself than Son of man, it is nonetheless true. Luke records that Gabriel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God." In Hebrews 1:3 we read, "He is the radiance of His glory and the exact representation of his nature." While sin and death were elements in Christ's nature, he was still the exact representation of God's nature. In John 14:9 Jesus tells Philip that "He who has seen Me has seen the Father." And in Colossians 2:9 Paul asserts that "In Him all the fulness of Deity dwells in bodily form." In John 1:14 we read that "The Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." Jesus is the Son of God and, as such, God's nature is a part of his. Everything about Jesus' perfect life—his actions, his teachings, his thoughts and motivations—testify to the fact that he was more than just the Son of man. The nature of man and the nature of God together form the nature of Jesus Christ.

Jesus' nature is totally unique. We've quoted John 1:14 and it really brings out the uniqueness of Jesus, especially in the New International Version's more accurate rendering. Instead of "the only begotten of the Father" it reads, "the one and only Son." The emphasis in that phrase is that Jesus is the only one of his kind. No one ever has or ever

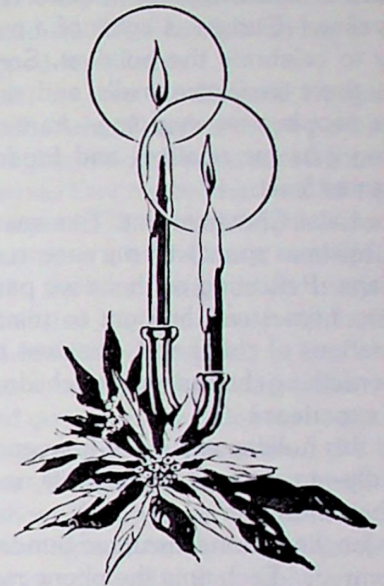
will share a nature like his. And that truly unique nature is the essence of the good news of Christmas.

In the baby boy that was born to Mary we see several things that add to the excitement of this Christmas season. The first is recorded in Matthew's Christmas account. In Matthew 1:23 we read, "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL" which translated means, "GOD WITH US." As John so aptly emphasized in his Gospel, Jesus is the Son of God sent to reveal God and God's plan to men. In Jesus we see God revealing himself to mankind in the most real, the most vivid, the most expressive way possible. Jesus, because he is the exact representation of God's nature, is "God with us."

Secondly, we have the assurance that God's Son didn't just live among us—he was one of us. He was born and he died; he got hungry and thirsty and tired; he was tempted, he grieved, he cried, he laughed. In John 2:25 it says that "He did not need anyone to bear

God's Very  
Son Is  
One of Us  
By Nature

witness concerning man for He Himself knew what was in man." How did



he know? He knew because he was experiencing it himself. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need" (Heb. 4:15, 16). Jesus knows exactly what we need and when we need it—he has experienced those needs.

And finally, when Jesus died and God raised him from the dead, we can know that it was the perfect Son of God. It was a sacrifice sufficient to cover every sin. But we also know that Jesus alive from the dead, free from sin and death, is humanity previewed as raised from the dead. It was a victory for humankind. God was at work in him to abolish sin and death for the people of the human race. The hope of glory is so much more real to us because the Son of man is glorified.

Jesus Christ is the Son of God and the Son of man. Only one with such a unique nature could have accomplished all that he accomplished—for God and for us. That is the Gospel of Christmas!



THE CABIN WAS DARK, but as I looked out the plane window the bright lights of Denver glowed in the distance. My two-year old son stirred on the seat beside me and then quietly went back to sleep. How I envied his innocence.

As we descended toward the city the lights twinkled in a colorful array—hues of red, green, and yellow—Christmas lights of a metropolis ready to celebrate the holidays. Somewhere down there in festive malls and downtown plazas people were shopping—frantically purchasing gifts for relatives and foods for the Christmas feast.

Yes, it was Christmastime. This was to be the first Christmas spent with my parents since my marriage. Reflecting on holidays past at our country homestead brought to mind festive celebrations of childhood. That was an idyllic era, something I hoped my own children would soon experience.

But this holiday excursion happened unexpectedly—unplanned. News of its need came just that afternoon . . .

The jangling phone disrupted Sunday dinner for company. Each time the phone rang these last few days, fear stabbed me. Imagining each call as news of my father who was in the Denver hospital, I cautiously raised the receiver.

"Sis, you had better come back," my brother's urgent voice in the earpiece sent shock waves through me. "Dad's taken a turn for the worse."

Frantic packing, phone calls for plane reservations, saying goodbye to the company and my husband unstrung me emotionally. Torn between the extremes of hysteria and numbness during the brief hours of preparation, the time of the flight helped me collect myself. Now prayer and deep thought forced me to face responsibility. All my life I had received strength and support from my parents. Even though I was married and lived 1800 miles from them, I felt their support. Suddenly I realized it was my turn to be the strong one—my turn to return the support I had received from them. I was not sure I could do it.

As I felt the landing gear touch down, I uttered a brief prayer, "Lord, give me strength."

The sight of my mother and my brother and his wife in the airport at 2:30 a.m. gave me a surge of warmth and comfort. After an exchange of hugs and details of the trip, I cautiously asked the question that burdened my heart.

"How's Dad?"

"He's resting now," my brother replied. "But I think it's important he shows improvement by morning," he added gravely.



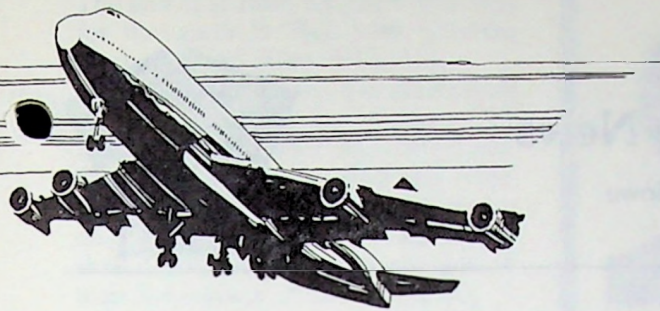
# my most

# mean

By Joyce Magaw

The remainder of the night I vainly attempted to sleep, hoping to delay the moment when I would see my father and face the fact of his condition. All too soon the morning came and I





ingful

christmas

could delay no longer.

As we walked the corridor toward his room I prayed, "Dear Lord, help him to be improved and help me to know what to say." Entering the

room I found my father amid tubes and apparatus. A smile crossed his face, and in that moment I realized it was not my words but my presence that was important.

Because Dad had gained strength through the night, my brother and sister-in-law decided to return to their Kansas farm, taking my son with them. Now that I was on the scene, my mom would still have family with her to await Dad's hoped-for release.

The next day my mother and I began the endless schedule of days sitting by a hospital bed and nights in a drab room across the street. On Christmas Day my brother and family and my son returned. Gifts were opened around a bed rather than a tree. Dinner was spaghetti rather than the traditional turkey. But a deep joy was felt that our family was still intact.

It was a long, hard struggle, but Dad's health finally returned. Sixteen holiday seasons have come and gone since the Denver scene.

Once again yuletide has arrived. As usual, Christmas carols blare in stores, frantic last-minute shopping traps us, kitchen aromas of holiday baking and family-room tree decorations hurry us toward the annual event.

Sometimes when Christmas is only three days away and I still have three weeks of preparation, then I remember—the most meaningful Christmas was the one spent in that hospital room. By stopping holiday preparations and closing my eyes, I can still go back to that bakeless, tinselless, plain Christmas when I received the gift the holidays are all about—life.

At the first Christmas time, Mary faced a long journey by donkey-back, a far cry from the leisure of air travel. Crowded into a small stable for animals, she felt her first labor pains amid squalid conditions—no lights or colorful streamers garlanded the atmosphere. Several days journey lay between her and close friends. Groping with impossible circumstances we imagine her wondering, "Can I handle what is ahead?"

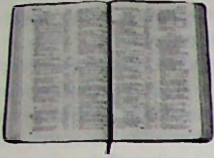
But the greatest gift of life came from such an impossible situation as that first Christmas. On this one thousand nine hundred seventy-ninth anniversary of the occasion, life flows freely to all who will take the gift.

Jesus still offers it in these words: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).





# The Bible in the News

By Pastor Hollis Partlowe



## A Tour Is Canceled

The Russian decision to cancel the Soviet State Symphony's American tour is a big entry on the debit side of the cultural exchange ledger. While the Soviet orchestra has a lesser reputation than many Western symphonies, its performances in twenty-four U.S. cities would have been an interesting addition to their cultural life.

The decision to keep the orchestra at home almost certainly was motivated by fear that some of the musicians might defect here, as did three ballet dancers earlier.

Most Americans can well understand the yearning of Soviet artists to be free. Cancellation of the tour says to them, and to the entire free world, that the mighty Soviet Union dares not risk further defections by artists who prefer to live out their lives in the freedom of the United States and other western nations.

While living in Russia and other Iron Curtain countries is a form of captivity, there is a greater one which touches the citizens of all countries, both in front of and behind the Iron Curtain. I'm speaking of the prison of sin into which each individual is born.

Unlike Soviet slavery, there is freedom from the slavery of sin for all who want it in the Lord Jesus Christ.

Said he: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Yes, friend, the Lord Jesus can set you free from the burden of sin. That was his mission in this world. He came to bring "deliverance to the captives" (Luke 4:18). Writing to the church at Rome and to all Christians as well, Paul the Apostle said: "Having been freed from sin, you became slaves of righteousness" (Rom. 6:18, NASB).

Dear reader, have you experienced the greatest freedom in all the world—the forgiveness of sins found only in Jesus Christ, God's only begotten Son? If not, why not try him today? He came into this world born of a virgin to save you too.

## Ten Years Later

Ten years ago man first set foot on the moon. Was the trip worth it? The question has its pros and cons.

Some feel that it was a crime to waste all that money, while others feel it was justified because it stimulated the economy and kept us even with or ahead of the Russians in space exploration.

Be that as it may, it appears to this writer that we learned one lesson. This small blue-green spaceship (earth) is all we have for a life-support system. Hopefully, we'll learn to use our natural resources more sparingly, and develop the technology to tap more of the resources of the universe.

Perhaps the answer to the energy problem is solar power from space. Above the earth's atmosphere, where the sun never sets and the clouds never form, lies all the energy this planet could ever use if we develop the technology to tap it. Praise God for the good, good earth!

The factors that drove us to go to the moon in 1969 may apply here.

Political and economic factors may drive us to new frontiers in space and energy just as they drove our ancestors to cross the plains.

Our gracious God has provided for all of our needs. There is enough food, fuel, and other necessities for all if used wisely, but greedy men are forever misusing God-given blessings. Man in his sinful, unredeemed nature lords it over his fellowman.

Moreover, God has adequately provided for our eternal welfare in his Son Jesus Christ. Having redeemed us from all sin by Jesus' blood, he is preparing us for his New Earth Kingdom when all sin and the curse have been removed. God's plan is to bring this rebel planet back to himself. The kingdom of God which will be established on earth when Jesus comes is a prepared place for a prepared people. Yes, God will prepare the kingdom! Make sure that you are prepared for it!

Friend, did you know that this earth will last forever? Scripture says: "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4). The question is, will you abide forever? You can, but only if you know Jesus in a personal way. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13).

## Terror and Violence

Visitors to Chicago have been warned that an area south of the Loop is a lawless no-man's-land—a no-woman's-land as well.

Police warn: "People look for people who seem out of place."

That is what happened to a hitchhiker recently. From Lakeside, California, Richard Wright was at the wheel of a car that had picked him up. In the back were his hosts, a sleeping woman of 18 from Tennessee and her boyfriend, Charles Dunkley, of Cedar Bluff, Virginia.

They had parked in a lot next to a public housing project and locked the car doors.

Then a gang of eight appeared shortly after midnight, smashed their way into the car and took the woman into a building. She was raped while passersby ignored her screams.

A Canadian doctor, walking with his wife and daughter in the same area, was shot to death the same month in a \$50 robbery.

Earlier, a Wyoming man was killed as he checked his map while parked in a camper.

This reign of terror is not seen in Chicago alone, but is as bad or worse in all the large cities in the country. It is not safe to walk the streets in "the land of the free and home of the brave."

The condition before us reminds us of the far-off days of Noah before the flood. "The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah,



The end of all flesh is come before me; for the earth is filled with violence through them" (Gen. 6:11, 13).

When we compare our generation with Noah's, it fits like a glove. Our Lord, in giving a description of the final days of this age, said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26, 30).

Yes, the prophets and apostles reveal that the closing days of this age will be stormy. Paul the apostle described the closing days as follows: "You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandalmongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these" (2 Tim. 3:1-5, NEB).

With such clear descriptions of the closing days of human history, one need not be ignorant of the things that are coming upon earth. Then too, if we know Jesus as Savior, our attitude should be one of joy. Jesus, after enumerating many of the signs that would mark the end, said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

### IS THERE REALLY A CHRISTMAS?

By Marilyn Jo Bennett

God pulls from his sack for each,  
numberless blessings With which to  
buy presents and turkeys and  
dressings.

He gives us our family to cherish  
and love. All gifts, good and perfect  
from God, up above.

Yet, with all this giving, God still  
wasn't done. He reached down still  
deeper and gave us his Son.

Born in a manger—our reason for  
giving. Died as our Savior—our rea-  
son for living.



## PEOPLE ARE ASKING...

As church growth thinking influences more people and more churches, questions arise. DR. WIN ARN, noted church growth authority and president of the Institute for American Church Growth, brings some of the answers.

### Q. Why do some churches not grow?

A. We can identify a number of "common denominators" of non-growing churches which seem to be directly related to church stagnation.

One commonly identified characteristic of a nongrowing church is that the people and leadership have become preoccupied with their own congregation. A disproportionate amount of money, time, attention, personnel, and resources are spent on themselves, rather than the unchurched people around them.

Another reason is that a church can often become chained to nonproductive work. Laity and pastors can easily become involved in "busy work," meeting after meeting, committee after committee without ever addressing themselves to whether the church is making an impact on the lives of the people in the community. It is important to know the actual contribution of each group and program in the church as it relates to growth. Leaders should directly evaluate the efforts of the church against results.

A third common reason for nongrowth is actually a lack of any desire to grow. Many churches are quite comfortable just the way they are. They might not admit to the suggestion that they don't want to grow, but deep down they like it "just like it is." Sometimes the people feel growth would infringe on their "fellowship." Perhaps the priorities of the church in general do not hold evangelism/church growth as a significant item.

One other common denominator, although there are more, is an attitude in the church that growth is really not possible at all. Other churches may be growing, but those churches are in more receptive neighborhoods, have better facilities, more programs, or better leadership. "We just don't have any of those things, so growth cannot be expected."

Happily, we are finding that none of these "common denominators" of stagnation are irreversible. Many churches willing to pay the price are turning from nongrowth to new effectiveness in outreach. It's not easy, but it is being done and can be done in most nongrowing churches.

**Q. Seventy-five percent of our church membership is between 25 and 40 years old, whereas seventy-five percent of a church down the street has a membership between 60 and 75. Wouldn't you say our church is "healthier" than the other church?**

A. Absolutely not. The average age of the membership is no indication of the vitality of a church. The "older" church may be involved in a very successful campaign of reaching people from 60 to 75 for Jesus Christ, while your church might have the same seventy-five percent it had ten years ago in the 15- to 30-year category. The key to a dynamic church is not youth, but enthusiasm.



Tonight was the big night! The little mission church would be full of people. It was always full on Christmas Eve. Everyone came for the special service to remember the birth of the Lord Jesus.

But Pedro was not very happy. Oh, yes, he wanted to go to the church. He always liked to go there. He learned so many things about that wonderful person Jesus. But tonight he knew that everyone would go up in front to give a special offering to Jesus. They always

did on Christmas Eve. Pedro wanted to go to the front and give something too. But inside he thought, "I have nothing to give."

It was true. Pedro's family was poor. They had very little. They certainly had nothing extra to give away.

The time for the special program soon came. Should Pedro go or not? Yes, he would, even if he couldn't take something to give in the special offering. Pedro wrapped his wool blanket about him and set off down the road toward the church.

Once again the church building was full. Pedro enjoyed singing the Christmas carols. He liked the play presented by the children. It made him feel like he was right there the night baby Jesus was born in the stable. Then it was time for the offering. Baskets were placed at the front of the church. One by one, the people started toward them.

There was one man with a chicken to give. A woman came with a pretty cloth she had made. Another young man had two shiny pieces of money to give. But what about Pedro? Yes, there he went, right up to the front with all the rest.

What did Pedro have to give? When he reached the front of the church, he took off his sandals and stepped right into one of those baskets! He looked at the pastor and said, "I have nothing to give to Jesus but myself. I give Jesus Pedro as my special offering."

What an offering that was! I am sure that Jesus was very happy to have Pedro give himself as an offering. That means that Pedro wanted Jesus to have his life. Pedro wanted to follow Jesus and do the things that Jesus wanted him to do. This is the most important offering that any one of us can give.



THE OFFERING



THE RESTITUTION HERALD



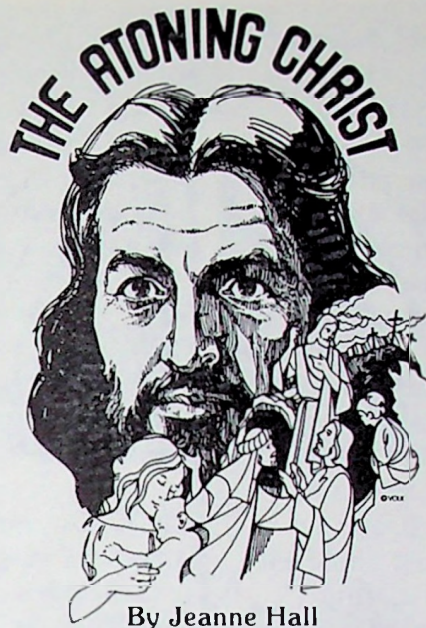
RECENTLY I began again to read through the Bible. I must confess that in the early years of my Bible readings, I went over some of it rather sketchily—like the book of Numbers and much of Leviticus. My studies then had been mainly in the stories of the Old Testament, the prophecies and their relationship to current times, and the New Testament with its instructions in Christian living.

In my earlier Bible readings, the book of Leviticus seemed a rather tedious history of the law of the Hebrew people, much of which does not apply to Christians today. While the Apostle Paul tells us that “the law has become our tutor to lead us to Christ” (Gal. 3:24, NASB), there is much more in the law than a series of instructions for the Jewish people to follow. By study, a much deeper meaning appears which is often missed.

While the Israelites were still captives in Egypt—before God gave the law to Moses for the people to follow—the pattern of salvation was laid down by the Passover when the angel of God passed over the homes of the Hebrew people, and they were spared the death of the firstborn. This sign of God’s care for his people came to pass because of their obedience to the instructions of God—that they paint the lintel and the doorposts with the blood of a male animal. This animal was to be the firstborn, and without blemish (Ex. 12:3-9). Thus was the law of blood sacrifice established as a means of salvation.

In Leviticus 4:5-8 we find instructions on the use of blood by the anointed priest for a sin offering for atonement, first for the sins of the priest (v. 3), then for the sins of the people (vv. 5-8). Peace and thank offerings were also to be presented to the Lord. A certain portion was to be burned with the sin offering, and the remainder belonged to the priests for food for themselves and their families. These grain offerings were given to God to show gratitude, and had nothing to do with forgiveness of sin. Only the blood sacrifice could avail for the forgiveness of sin. Until the birth and death of the Son of God, all people of the Hebrew race were commanded to continue these blood sacrifices in order to receive forgiveness of their sins.

Actually, as is revealed by the Apostle Paul in Hebrews 9:8-12, these sacrifices were only a symbol of the true



By Jeanne Hall

sacrifice which was to come, the death of Jesus Christ, who atoned not only for the sins of his followers, but for all of those faithful servants who believed in the promise of the Messiah long before his birth (Heb. 11). The ninth and tenth chapters of Hebrews go into detail as to the correlation of the Old and New Testaments in regard to God’s plan of atonement through the death of his Son.

In Matthew 27:50, 51 it is recorded that “the veil of the temple was torn in two from top to bottom” (NASB), signifying that Christ had opened the door for Christians to commune with God directly through their perfect High Priest. Unlike the high priests of old, Jesus had no sin. Thus by his death in obedience to the will of his heavenly Father, he was and is able to intercede for the sins of his followers.

The word “atonement” is used many times in the Old Testament; it is used only once in the New Testament (Rom. 5:11): “Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Notice the word “now.” Jesus’ death paid the price once and for all for sin. Blood sacrifices were no longer needed for atonement. Jesus’ final words on the cross were “It is finished.” He had fulfilled his destiny. To disavow the death of Christ as atonement for sin is to disavow the plan of God for man’s salvation.

Prophetically in the Old Testament, and also in the New Testament, Jesus is referred to as Redeemer, Saviour, Anointed, Priest, Messiah, Emanuel,

The Lord our Righteousness, Prophet, King. There are far too many of these references to overlook their meaning. There are too many scriptures to name here which speak of his death and resurrection as being our only means of salvation. Speaking of the resurrection, Paul tells us in 1 Corinthians 15:17, 18, “If Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished” (NASB). Christ is the firstborn from the dead, “the firstfruits of those who are asleep” (1 Cor. 15:20, NASB). Without his death, he could not have been the first to be resurrected to immortality.

With these Biblical thoughts in mind it would be difficult to think that the death of Christ was not necessary, that God could have done it another way. But would a loving God allow his Son to go through the agony of Gethsemane and the cross if there were another way? No, there is no other way, and there is a lesson for us in the cross. We must be willing to defend our faith to the death if we would be worthy of our Savior’s grace. Jesus was speaking of his own death in John 12:24 when he said, “Unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit” (NASB). Jesus bore fruit for God by his death on the cross. Would there be Christianity today had he not died? For that matter, Paul declared that the atoning work Christ accomplished on the cross should be our motivation for evangelism. We must see ourselves as “crucified . . . to the world” (Gal. 6:14, NASB).

While Jesus was with his disciples they were unable to fully understand the plan of salvation or the necessity of his death. Jesus told them that he must suffer many things and be killed. When Peter remonstrated, Jesus rebuked him, telling him that he was not thinking with the mind of God, but with the mind of man (Matt. 16:21-23).

Man’s sinfulness is so great that even what we consider “righteousness” is but “filthy rags” to God. Only the dearest and most perfect thing of God’s creation, his only begotten Son, could compensate for the awfulness of sin. When we really comprehend this truth, we begin to appreciate the wisdom, the power, and the love of our heavenly Father and we can say with Paul, “Thanks be unto God for his unspeakable gift” (2 Cor. 9:15)!





# The Key

By Ken Howe

ON A CLEAR COOL AUTUMN EVENING, a tired old man sat stoop-shouldered over his clean workbench. His far-away expression spoke of an inner affliction which seemed to draw the very life from this man who, by the way, had earned great wealth and a good reputation through his manifold years of serving the village as its sole locksmith. The man was a maker of keys.

Extraordinary keys they were. Tales were told of the talent which formed such beautiful things—jewel-studded and golden, buffed and polished to infinite degree. Some folks even claimed that the keys were the most exquisite to be viewed in the entire world.



And yet the aged gentleman's reputation was founded not so much on the appearance of his work as on the workability of his creations. For each key had an equally lovely lock to which it was perfectly mated. When the correct key was inserted into the partner-lock; with minimal effort, yea, with considerable ease, the lock would slide smoothly and silently open. Perfectly matched.

But on this evening, the man was not thinking of his locks and keys, time and space. No, his brainwork fashioned eternal thoughts. His age-worn face bore the complexion of insecurity and frustration, horrors born in the nightmares of fading life and looming death.

Ring! Ring, ring, ring! The surprising calls of the nervous shop bell startled the fellow from his moody daydream. "Who is that?" he wondered aloud.

"It is Maria, the minister's daughter." Maria blushed as the old man fought the same response.

"Uh . . . Oh, yes, how may I help you?" His face lightened as the young lady's presence soothed the fellow's mood.

"With all due respect to your age and this late hour, dear sir, I beg your pardon and your service. The hour for our church meeting is at hand and we have misplaced the door key. It's not to be found. Would you help us free the lock?"

As Maria asked the question, the man's face dropped, and not from the prospect of working late. The very mention of church had cast his thoughts once again into eternity and the meaning of life.

"What troubles you, sir? Won't you be able to help us?"

"Oh, my dear girl, it's not your bidding that bothers me. I am simply entertaining the thoughts of an old man. I am contemplating death . . . . Do you know," reflected the locksmith, "that I am considered to be the maker of the most stunning keys in the land? And yet there is one key that I know not how to make. How, Maria, can I open the door to eternal life?"

The girl's eyes brightened and her heart burned with the power of God. Boldly she spoke, "Kind sir, allow me to share with you."

She produced her Bible from under her arm and with grand vitality read the mighty words of Scripture. The more that she read, the more the man's expression relaxed.

"Could these things really be so?" he thought. "Maria, your words are beautiful. I've not heard any such thing since before my dear wife fell asleep. She was a regular at the church, you know. Myself, I never had time to support the work much. Locksmithin' is a hoppin' trade . . . ." After breathing a

deep sigh, he continued, "But really, can a man of my age still be forgiven? still be saved? really?"

"Of course. I have not promised it, but the Almighty God has. These are his words."

Another sigh. "Yes, perhaps, oh well, it's not long until your service begins. I'll see what I can do about opening your door."

"And I," said Maria, "will do the same for you."

The man began searching through his cabinets for a master key that would fit the lock. After a bit of mumbling and a little detective work, he captured the wanted key.

"Ah, here it is, I believe—the master to your door. I remember making the church key nearly twenty years ago. I . . ." He glanced over just in time to see Maria raising her bowed head.

"Here it is. I've found the master key. But to be safe, perhaps I should accompany you to make sure of the fit."

The old man was shocked by his own words. He knew that the key would work. Why did he volunteer to make such a burdensome journey? Oh well, he could not withdraw his kind offer as hastily as he had made it. "Shall we go?"

He slipped on his favorite coat and the two walked the mile to the hill that supported the only village church. Up they climbed, with the soft rays of the evening sun brightening their backs.

They reached the magnificently carved oaken doors in quiet expectation. The locksmith gently inserted the key, gave it a turn with tender hands, and smiled as the lock loosened.

"Ah, yes, yes, the master to your door."

"And behold," said Maria "the door to your Master." She pulled the door open and with an instant flood of orange beams, the sun covered the cross at the end of the sanctuary.

The impact on the fellow was immediate and overwhelming. His heart melted. He fell to his knees, letting the tears flow freely.

"Forgive me, my Lord. Please forgive this foolish old man." The tears continued as the young lady placed a Bible in the man's gifted hands.

Maria lit the candles as the old locksmith arose, sat down in the back pew, and began to read by the light of the setting sun.

He stayed for church that autumn night. Then he was baptized in what proved to be his eleventh hour, for he died two weeks later. And the key that he held on his death bed was not decorated with gold and jewels, but with the priceless love of God. He died at peace, a satisfied man, because he held the key to eternal life. He held a Bible.



# THE LORD'S PRAYER

## Part 1

*"Our Father which art in heaven,  
Hallowed be thy name."*

By Pastor Scott Ross

**I**T IS SO TERRIBLY EASY to fall into the habit of saying the Lord's Prayer instead of praying it. And the distinction is more than mere semantics. To say the Lord's Prayer is to repeat words we have committed to memory without really thinking of their meaning. To pray the Lord's Prayer is to carefully weigh and consider each phrase as we repeat it, to sincerely mean what we are praying, and to hold up our lives before the high standards of this prayer to see whether what we are praying is actually what we are seeking to live.

Two things are necessary if the Lord's Prayer is to be something we pray and not merely say. First, there must be sincerity. This prayer, and all prayers, are hollow and empty if spoken hypocritically. Second, there must be understanding. If we are repeating phrases of which we do not know the meaning, it is not prayer in its truest sense.

Before looking at the first phrase of the Lord's Prayer it is valuable to notice the context in which Jesus taught it to his disciples. In Luke 11:1 the disciples, after observing Jesus in prayer, asked him to teach them to pray. Jesus taught them what we call the Lord's Prayer in response to this request. In Matthew, the Lord's Prayer is given in the context of Jesus' teaching concerning prayer in the Sermon on the Mount. In Matthew 6:5-8, Jesus taught that prayer should be marked with sincerity as opposed to hypocrisy, with brevity as opposed to marathon length for length's sake, and with simplicity as opposed to flowery oratory designed for the praise of men.

The Lord's Prayer begins with God.

William Barclay has written: "The great fault of prayer is that it can so easily become self-centered and self-seeking. We can be so busy thinking of what we want that we have no time to think of what God wants. We can be so concerned with our own desires that we never think of God's will. We can be so busy talking to God that we never give God the chance to talk to us. We can be so busy telling God that we never stop to listen to God." \* It is that sort of danger that the Lord's Prayer directs itself to correcting. It is centered in God. God is primary; God is first. It begins with the memory of the majesty of God, the memory of the purpose of God, and the acceptance of the will of God. It is the second part of the prayer

\*William Barclay, *The Beatitudes & The Lord's Prayer for Everyman* (New York: Harper & Row, Publishers, 1968), p. 157.

that sets down the petitions of man: our present needs—*Give us this day our daily bread*; our past needs—*Forgive us our debts as we forgive our debtors*; and our future needs—*Lead us not into temptation, but deliver us from evil*. The Lord's Prayer begins with and is centered in God.

### OUR FATHER

It is significant that in the Lord's Prayer we find the use of the plural pronouns "our," "us," and "we" instead of "my," "me," and "I." We pray not only for ourselves, but for others as well. We must guard against becoming narrow and selfish in our prayers, like the man who prayed:

"God bless me and my wife,  
My son John and his wife,  
Us four—no more. Amen."

Prayers can and must be personal,



but they must also have a sense of community. We recognize that God is not the exclusive possession of any individual. He is not solely *my* Father, he is *our* Father.

Jesus taught us to address God in prayer as Father. Certainly there were other choices available: Creator, Sustainer, Savior, Redeemer. And there is nothing wrong with any of these. But none is as intimate, as personal, as Father.

As we think of God as Father, we see the intimate relationship we can have with God. The word "Abba" is used to address God in prayer three times in the New Testament (Mark 14:36; Romans 8:15; and Galatians 4:6). This is the Aramaic word used of a child for his father in the intimacy of his home. Probably the closest English equivalent would be "Daddy." We can have a close, personal, even intimate relationship with God.

As we think of God as Father, we see the caring nature of God. As a father cares for his children, so God cares for us. God wants to answer our prayers and give us good things (Matt. 7:7-11) because he cares for us. First Peter 5:7 tells us: "Cast all your anxieties on him, for he cares about you" (RSV). If a sparrow cannot fall to the ground without God's being aware of it, how much more will he care for you? (Matt. 10:29.)

As we think of God as Father, we see the forgiving nature of God. In the beautiful story of the prodigal son Jesus pictures God as the loving father who stands waiting, looking, and longing for his son to return. When the wayward son finally comes back the father doesn't say, "I told you so," or "It serves you right," but instead runs to meet him and hug him and forgive him. Because God is our Father, he stands waiting and willing to forgive us.

As we think of God as Father, we see the need for obedience. Very much a part of Jewish thought and doctrine, and Christian thought and doctrine, is the need to obey our parents. The intimate, caring, forgiving nature of God ought never be thought of as a license to sin. Because God is our Father, we seek to obey his will.

#### WHICH ART IN HEAVEN

Heaven is the habitation and dwelling place of God, not men. Jesus said, "No man hath ascended up to heaven" (John 3:13). Peter preached in Acts



2:34 that David is not ascended into the heavens, but that the promise to sit at the right hand of God refers to Christ. Psalm 115:16 declares: "The heaven, even the heavens, are the LORD'S; but the earth hath he given to the children of men."

Although heaven is spoken of as the dwelling place of God, his omnipresent nature makes him close and present to each one. God is not a distant, unapproachable being. As Paul said in Acts 17:27, he is "not far from every one of us."

#### HALLOWED BE THY NAME

Probably no phrase in the Lord's Prayer is as misunderstood as this one. Many are like the little boy who, when asked by his teacher who God was, replied, "Harold." "Why do you say Harold?" the teacher asked. "Because every Sunday we pray, 'Our Father, which art in heaven, Harold be thy name,'" he answered.

In Biblical times names were chosen for their significance. The name represented the whole character of the person. The name of God stands for the nature, character, and personality of God as it has been revealed to man.

"Hallowed" is related to the word "holy," which has to do with "different"—set apart for a sacred purpose. To hallow something is to regard or treat it as holy and sacred, to hold it in reverence. Thus, "Hallowed be thy name" is to hold as sacred and reverent the very

nature of God—his personality and character—as revealed to us.

What are the implications of giving God the unique reverence due him? First, it removes any sentimentality that could come with the sense of "Father." Jesus in this model prayer refers to God both as Father and as Hallowed. "Father" alone could cause us to conceive of God as a kindly old indulgent grandfather figure sitting in a rocking chair in heaven winking at our sin. "Hallowed" alone could cause us to view God as unapproachable and to cringe before him in fear. But the complete picture of God as both father-like and hallowed allows us to approach him eagerly yet still reverently. Second, we seek to reverence God and his name. This has its negative form. We don't take the name of God in vain, either in swearing or hypocrisy. It also has its positive form. We seek to live a life of reverence and praise, seeking to glorify God with our lives. Third we recognize that God's holy nature means he cannot ignore sin. This motivates us to deal with the sin problem in our lives by accepting Jesus Christ as our personal Savior.

When Jesus taught us to pray, "Our Father which art in heaven, Hallowed be thy name," he chose the words carefully. They are loaded with meaning and implication. We ought never to repeat them without thought or sincerity. Let us always know and mean what we pray.



# Survey of Scripture

—A Brief Look at the Bible Book by Book

By Robert L. Jones

Theology and Old Testament Instructor at Oregon Bible College

1 and 2 Kings

The united monarchy of Israel was at its peak during the reign of David as 2 Samuel so vividly described it. David's successor was Solomon, and Solomon was able to maintain the empire, but its disintegration must be traced to his reign. Solomon was not the commanding personality his father was, nor was he as in touch with the people as David had been. Yet both shared the dream of Israel's greatness, part of God's promise to David (2 Sam. 7).

It is at this point in Israel's history (970 B.C.) that the books of 1 and 2 Kings begin. Beginning with the forty-year golden-age reign of Solomon, and continuing through the division of the kingdom and the captivity of each nation, the books of Kings give a careful analysis of the activities of those who reigned over God's people. One truth quickly arises out of this cumbersome record. Faithfulness to God by king and by people was blessed, and wicked apostasy was severely punished.

Jeremiah is generally considered to be the author of this material. The viewpoint is prophetic, denouncing idolatry and immorality and viewing the exiles as God's punitive judgment. The Talmud ascribes the authorship to Jeremiah as well. Court records could have furnished much of the text (1 Kings 11:41; 14:19; 15:7). These books, originally one volume, seem to have been written before the return from exile to provide an accurate historical record of the activities of the kings of Israel and Judah from their years of glory to those of shameful disgrace.

The united monarchy under Solomon is the first topic 1 Kings covers. The first eleven chapters recount Solomon's wisdom (1-4), Solomon's wealth (5-10), and Solomon's wickedness (11). A struggle to succeed David ended quickly when the aged king anointed and proclaimed Solomon to be the next king (1). Solomon dealt with internal problems (2) before his request of wisdom from God to rule the people (3). The kingdom was fortified politically, economically, militarily, and intellectually during these years of peace and prosperity (4). Solomon's most notable achievement was the building of the magnificent temple of which his

father was only able to dream (5-8). Political alliances were consummated, usually by Solomon's marriage to a neighboring princess (9). A visit from the queen of Sheba (10) shows how Solomon's fame had spread. His wickedness in the multiplying of wives is told in 1 Kings 11. Many may have disapproved of these marriages and the deities the wives worshiped. Others may have become disenchanted with the taxation and the forced labor. The seeds of discontent and division had been sown, and the split was inevitable.

1 Kings 12 reports the sad story of the secession of the ten northern tribes from the tribes of Judah and Benjamin which maintained allegiance to the line of David. The year was 931 B.C. and the bright spots in Israel's history from that point are rare indeed. Through the end of 1 Kings Israel and Judah exist in mutual tolerance but not appreciation. Jeroboam of Israel and Rehoboam of Judah were the first kings of the divided monarchy (13; 14). Many followed each, but a general moral judgment is worth remembering. All of the kings of Israel were wicked, worshipping idols and disdaining God. Many of the kings of Judah were also wicked, but the few beacons of goodness from this wicked era emanate from the throne of David in Jerusalem.

The kings of Israel to be noted in 1 Kings would be Omri (16), mentioned in Assyrian records as a powerful king, and his wicked son Ahab (17-22). Ahab is notorious especially because of the influence of his wife Jezebel. The great prophet Elijah's ministry is detailed in 1 Kings 17-19, the most remarkable story being his challenge to Baal resulting in the dramatic contest on Mount Carmel (18). Two high points in Judah's history are the reigns of Aza (15) and Jehoshaphat (22), kings who did right in God's eyes and influenced their people toward God.

In 2 Kings both kingdoms deteriorate toward their respective judgments from God. Elisha, Elijah's prophetic successor, is the key figure in the northern kingdom, trying to influence wicked kings and people back to God. His ministry involved predicting Israel's victory over Moab (3), providing oil for a

widow (4), raising a dead child (4), and curing the leprosy of Naaman (5). Jehu was anointed king of Israel to purge Ahab's wickedness out of the land (9; 10), but otherwise he was as evil as his predecessors. The only non-Davidic ruler on the throne in Jerusalem was Athaliah, daughter of Ahab and Jezebel, and her reign of terror is in 2 Kings 11. Joash was anointed king of Judah at seven years of age to eliminate her wickedness. Israel's glory was under Jeroboam II (782-753 B.C.) when borders were extended and wealth increased (15). Israel became a vassal to Assyria shortly thereafter and was eventually overrun, deported, and destroyed in 722 B.C. because of her sins (15-17).

Uzziah (15), Hezekiah (18-20), and Josiah (22; 23) are the remaining kings of Judah who are reported as having followed God properly. Hezekiah's outstanding righteousness seems the sole reason Judah did not fall to Assyria as well and 2 Kings 19 presents a remarkable account of God's intervention for Jerusalem because of Hezekiah. Manasseh's wickedness is the low point in Judah's history (21), and Josiah's reforms were the last efforts to get the people right with God. It was during these last years of Israel's kingdom and Judah's kingdom that God sent his prophets to his people. Men such as Isaiah, Amos, Zephaniah, and Jeremiah—with a cry to return to God—were virtually ignored. Judah fell tributary to Nebuchadnezzar in 605 B.C. and was destroyed in a bitter siege that concluded with the 586 destruction of the temple. Exiles were taken to Babylon three times, and 2 Kings ends with God's people suffering the punishment they justly deserved.

Lessons to be learned are simple. God judges sin even if it is in his own people. God remained faithful to his covenant with David as David's line was never removed from the throne in Jerusalem. Case studies in relationships with God and with fellowman abound in 1 and 2 Kings. May we learn the lessons without need of the bitter-sweet punishment many had to endure.



# DEAR GOD? OR DEAR JESUS?

By Rex F. Cain

"Lord Jesus . . ." Was this prayer of Stephen's just seconds before his martyrdom an exception to the rule? (Acts 7:59.) Did Stephen address Jesus because he had just seen a vision, "Jesus standing at the right hand of God"? (v. 55.) It seems so, for nowhere else can I find a prayer directed to Jesus.

What should be the salutation of our prayers? Jesus himself told us to pray, "Our Father" (Matt. 6:9). In the garden Jesus prayed, "My Father" (Matt. 26:39). The tax collector cried, "God, be merciful to me a sinner" (Luke 18:13). Jesus taught, "Pray to thy Father" (Matt. 6:6). Elsewhere we read, "Prayer was made without ceasing of the church unto God for him" (Acts 12:5). And, when Jesus breathed his last prayer, he gasped, "Father, into thy hands I commend my spirit" (Luke 23:46).

Before Jesus came on the scene, all men (obviously) addressed God in prayer, and, in the New Testament everyone but Stephen did also. I would not say we blaspheme to address Jesus,

but we are taught in the model prayer that God is supreme, and to him we plead.

In my own personal prayers, after I address God, I often say something like: "Lord Jesus, thank you for loving the Father enough to obey his will for your life, and thereby dying for my sins. Thank you for serving as my Mediator and bringing my prayers before the Father." In light of the fact that both are listening, I speak to my "High Priest" as well (Study Heb. 7:22-28).

While our salutation is important in prayer, perhaps our closing is even more critical, for it is of prime importance that we offer all our prayers in the name of Jesus; that is, by the authority of Jesus Paul says, "Through him [Jesus] we have access . . . unto the Father" (Eph. 2:18). Jesus taught, "Ask in my name" (John 14:13, 14).

Again, "If you shall ask the Father for anything, He will give it to you in My name" (John 16:23, NASB). We read, "Whatever you ask of the Father in my name, He may give to you" (John 15:16, NASB).

The weight of Scripture demonstrates we are to begin our prayers by acknowledging God as supreme, and end "In the name of Jesus."

The writer of Hebrews puts it well: "He is able to save forever those who draw near to God *through Him*, since He [Jesus] always lives to make intercession for them" (Heb. 7:25, NASB).

Finally, "Brethren, we have confidence to enter the holy place [God's presence] *by the blood of Jesus . . .* and since we have a great priest over the house of God, let us draw near [in spiritual communion and in prayer frequently, openly, and intimately] with a sincere heart in full assurance of faith . . ." (Heb. 10:19-22, NASB).

True prayer is a way of life: the truest life is literally a way of prayer.

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## Three Elements of the Kingdom of God

By Pastor Hollis Partlowe

**A**S CHRISTIANS we love to talk about the kingdom of God, and that's great. The coming kingdom is our hope; it is one of the great themes of Scripture. In fact, all the great themes of the Bible are related to it in some way.

In the Old Testament the nation of Israel was the kingdom of God, which has been suspended during the church age. The king of Israel sat on "the throne of the LORD" in Jerusalem. God's everlasting kingdom will be established on earth at the second coming of Christ.

As a people we are a prophetic voice in the world. The Bible has always been a future-oriented book. The Old Testament looks toward the Messiah; the New Testament looks toward the second coming and establishment of the kingdom throughout the whole earth.

It's good to look to the future when God's kingdom is set up, but we must prepare for it now. **EVERYBODY TALKING ABOUT THE KINGDOM IS NOT GOING THERE!** The things you are doing now and your relationship with God will affect your future participation in the kingdom.

### *The Kingdom Contains Three Essential Elements*

1. The REALM or territory that's ruled—God's place. This necessitates a ruler with adequate authority and power.
2. The PEOPLE—God's people, the ones that accept God's rule.
3. The REIGN or rule itself—God's rule, the actual exercise of the function of rulership.

Now the word "kingdom" is used about 400 times in the Bible, and the meaning must be decided by its con-

text; that is, whether in a particular passage it is speaking about the realm, the people, or the reign. Moreover, the word is used many times of earthly kingdoms. At other times it refers to the promised kingdom of God.

### *1. The Realm or Territory That Is Ruled—God's Place*

Jesus taught us to pray: "Thine is the kingdom, and the power, and the glory, for ever" (Matt. 6:13). Someday that prayer will be answered, and God's will shall be done on the earth as it is now done in heaven. Paradise will have been restored. The extent of God's kingdom is to the ends of the earth.

Governments are composed of three basic functions:

1. Executive
2. Legislative
3. Judicial



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## All Themes of Scripture Relate to the Kingdom of God

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Micah the prophet predicts that Christ's coming kingdom will consist of these three functions (4:1-4).

1. "The God of Jacob . . . will teach us"—that's the executive branch.

2. "The law shall go forth"—that's the legislative branch.

3. "He shall judge"—that's the judiciary branch.

Incidentally, the United Nations chose well their motto: "Swords into plowshares," but only the kingdom of God will bring it about.

I realize that to many the kingdom of God seems unreal. Some students put the whole concept in never-never land. It's a fantasy to others. Let's choose to be Biblical rather than biased.

The kingdom of heaven is the rule of heaven over the earth. Matthew uses the term 33 times, while Mark and Luke use kingdom of God, but they are one and the same thing. God's plan is to bring this rebel planet back to himself.

Furthermore, kingdom truth is developed in the New Testament on the basis of the Old Testament. The promise of the kingdom to David and his descendants, described in the prophets, enters the New Testament absolutely unchanged. God's plan in the New Testament is the same as it was in the Old Testament. Compare 2 Samuel 7:8-17 with Luke 1:31-33. The king of the kingdom of God was born in Bethlehem.

The kingdom was announced as "at hand" by John the Baptist, the king himself and the twelve. It was rejected by the Jews, first morally, then officially, which resulted in the king being crucified.

In anticipation of his rejection the king revealed the "mysteries" of the kingdom of heaven (Matt. 13:11) to be fulfilled in the interval between his rejection and return in power and great glory. Study Matthew 13:1-50. The mysteries of the kingdom of heaven and "mystery" of the church (Eph. 3:9-11, 1-6) occupy for the most part the same period—this present age.

Upon his return the king will restore the Davidic monarchy, regather dispersed Israel, and establish God's power and rule over all earth. The kingdom so established under great

David's greater Son, the Divine Son of God, will constitute the restoration of divine authority in the earth, the one great kingdom of God, the hope of the saints of all ages.

God is the subject of the prophetic message. Man is its target. The message is an invitation to a blessed relationship between the two.

We do not read in Scripture of the godly going to heaven at death. Rather, we read of a kingdom set up on the earth and a heavenly city descending from heaven, taking up its abode in the new or renewed earth. Now that is what I read in Scripture. How does it read to you?

### *II. The People that Are Ruled— God's People*

The ones who accept God's rule in their hearts today will inherit God's kingdom tomorrow. Jesus admonished us to seek the kingdom of God and his righteousness (Matt. 6:33). Are you seeking these two things?

Because of their hypocrisy, Jesus told the Jewish leaders: "The publicans

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## The Kingdom of God Is World Government on the Earth

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and the harlots go into the kingdom of God before you" (Matt. 21:31). Here the word "kingdom" refers to God's people that are ruled.

Likewise the people of God are in view in Mark 1:15. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:15). Christian conversion is essential for one if he is to have part in the coming rulership of God over the earth. Compare Luke 16:16.

Paul speaks of the people who are ruled in Colossians 1:13. He says that God has "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." By faith we have assurance of a place in the rulership of the world to come. Some of God's people who will reign in the kingdom are now in existence. The church is related to the kingdom, because the church will reign in it.

John the beloved speaks of believers as having eternal life—present tense. He means that faithful believers are just as sure to receive it as if they already had it. It's like the birth and death of Jesus in the Old Testament.

These events are spoken of in the present and past tense when in reality they occurred centuries later (Isa. 9:6a; 53:3-9).

At other times the word "kingdom" is used when the kingdom is present in the person of the king (Matt. 12:28; Luke 17:21). The New Testament announces the arrival of what the Old Testament had hoped for. In fact, Jesus began his ministry with the stirring announcement, "The time has come at last—The kingdom of God has arrived" (Mark 1:15, Phillips).

The one far-off Divine event for which the Old Testament saints had prayed had projected itself into history. What was formerly pure eschatology was now there before men's eyes, the king himself introducing the kingdom.

It must be remembered that the kingdom of God has its roots in the Abrahamic Covenant. The descendants of Abraham are heirs of the kingdom, and one becomes an heir by being in Christ (Gal. 3:16, 19). Doubtless, the kingdom cannot be received without the king. They go together!

God is Sovereign. Jesus, his Son, the descendant of David, came to fulfill the promises that God made to David and Abraham. These promises constitute the very foundation of the gospel of Christ. In the coming kingdom of God, believers will reign as kings and priests on earth (Rev. 5:10). Moreover, Jesus taught us in the parable of the pounds (Luke 19:12-27), that some would reign over ten cities, some over five cities, etc. Then, too, I should point out that restored Israel will be the leading nation in God's kingdom; and the other nations that survive the Great Tribulation and the War of Armageddon, and are judged as sheep nations (Matt. 25:31-46), will be subjects in the territory ruled by the Lord God.

### *III. The Reign Or Rule Itself— God's Rule*

Jesus Christ, the nobleman in the parable (Luke 19:12), has gone into a far country (heaven) to receive the kingdom and to return with authority to rule and reign over the whole earth.

Our Lord said to the twelve and to us as well: "I appoint unto you a kingdom,

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## Kingdom: God's People in God's Place under God's Rule

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as my Father hath appointed unto me" (Luke 22:29). Sometimes the word "kingdom" refers to God's rule over earth. As Christians we have an appointment to share in that rule.

Then, too, the word "kingdom" obviously refers to the rule of God in 1 Corinthians 15:24-28: "Then cometh the end, when he shall have delivered up the kingdom to God (v. 24). The timing here is at the end of the thousand years when God himself appears in person on the new earth. Jesus recognizes that his submission to the Father will continue in the eternal age.

The kingdom of God is not a religious dream. It is real; it is world government on the earth. Moreover, it is a theocracy, a government by the immediate direction of God.

The concept of the kingdom involves the total message of the Bible, it looms large in the teachings of Jesus; it is found in one form or another through the length and breadth of Scripture.

The Old Testament and the New Testament stand together as two acts of one drama. Act I points to its conclusion in Act II, and without it the play is incomplete and unsatisfying.

However, Act II must be read in light of Act I, else its meaning will be missed, because the play is organically one. The Bible is one Book, and were we to give that Book a title, we might with all justice call it: "The Book of the Coming Kingdom of God."

It's interesting to notice that the Old Testament ends on a note of unfulfillment, and the Christian faith without the second coming and the kingdom of God would be an unfulfilled hope. It would be left up in the air. By the way, that's where many have their theology today—up in the air. The great consummation predicted in the prophecies is absent.

Make no mistake! A new government will be established in the future which will be just as real as any existing now. The Biblical concept of the kingdom of God involves God's people in God's place under God's rule. It's a prepared place for a prepared people! Are you preparing for it, and letting God have his way in your life right now?

"The Kingdom is coming,

O tell ye the story,

God's banner exalted shall be!

The earth shall be full of His knowledge and glory,

As waters that cover the sea."

## Brief Messages for Busy People

### Thirty Million Abortions

NEW YORK (EP)—More than 30 million legal abortions are performed worldwide each year, with more than 1 million of them in the U.S., according to a recent report by the Alan Guttmacher Institute, an affiliate of the Planned Parenthood Federation of America.

Since the 1973 U.S. Supreme Court ruling liberalizing abortion, more than 5 million U.S. women have obtained legal abortions in 3,000 clinics, hospitals, and physicians' offices, the report said.

The number of legal abortions in the U.S. has increased from about 745,000 in 1973 to 1.3 million in 1977. In recent years, U.S. women have terminated almost 3 out of 10 pregnancies by abortion.

"U.S. women obtain legal abortions at a somewhat higher rate than women in Canada and Western European countries," the Guttmacher report said, "but at a considerably lower rate than do women in Cuba, Japan, the Soviet Union, and most Eastern European countries."

### Life Fabric

Pray every morning  
To do God's will your best,  
So no careless flaw be woven  
Into the day's fabric.

Choose threads carefully,  
So they will show the Master's plan;  
Reflecting on God's glory,  
A design grown out of love.

Enjoy the happy harmonies  
As life's moments unfold.  
Pass on joy from each glad hour  
To those who stand looking on.

From stitches dropped—forgotten—  
lost—

Some never found again—  
Learn and grow.  
God changes weakness into light,  
Develops uniqueness of soul.

Patiently weave on  
Although night shadows fall.  
A workman whose life's fabric is  
approved  
Needn't be ashamed.  
God knows if you are his.

*Donna Ansehl.*



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Rex F. Cain  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

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James Mattison  
WTCA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

Mildred Macy  
WTCA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

Darrell Maddock  
WTCA 1050 AM, 94.3 FM Plymouth, Ind. 11:45 a.m. Sundays, "Words of Hope"

#### Iowa

James Mattison  
KXEL 1540 AM Waterloo, 8:00 a.m. Sundays, "Words of Life"

#### Michigan

Charles Jones  
WFUR 102.9 FM Grand Rapids, 10:45 p.m. Wednesdays, "The Abundant Life"

#### Minnesota

Stanley Lawrence  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

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Z. B. Duncan  
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WNNC 1230 AM Newton, N.C. 12:25 p.m. Sundays, "Bible Truth"

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The

# Restitution Herald

February, 1980  
Volume 69  
Number 4

IRAN and AFGHANISTAN  
IN PROPHECY  
Pages 12 and 13

## LONELINESS . . .

- Candid Confessions
- From A Psychologist's View
- Solitary Standards Offer Hope
- Bridging the Divine-Human Tension
- No Longer Afraid



# The Restitution Herald

Vol. 69 February, 1980 No. 4

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**Editor:** Russell Magaw  
**Managing Editor:** Gordon Landry  
**Contributing Editors:** Rachel Carr,  
 Carol Daniels, Hollis Partlowe  
**Staff Writer:** Shirley McQuinn

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

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## Loneliness . . .

A formal definition of loneliness may escape us, but each of us pictures it in action. We see it operative in broken homes, hospital terminal wards, and nursing homes. Several vocations are stamped stereotypes of its symptoms.

Security guards on the third shift. Computer operators watching machines hum through the night. Professional athletes past their prime, riding the bench.

Life's griefs bring on the malady—a husband and wife separated permanently by divorce, the death of a dear loved one, the fact of facing our own death.

Drastic changes in livelihood or lifestyle encourage sustained periods of isolation. A woman, abandoned by loved ones, desperately seeking a new start. A graduate, finding his own way after leaving the warmth of his parent's home. These small scenes describe loneliness.

Yet each of us finds extended moments, blocks of time, hours of separation surrounding our experience with emptiness, void of companionship and usefulness. Loneliness is not confined to the emotionally unstable or the vocationally isolated. At one time or another all of us are gripped

in its clutches. The hour after lunch when all are supposed to be absorbed in individual work projects. An afternoon when we are left alone in the house, plant, office, etc.

Because we all feel deserted at one time or another, we need the assurance of realizing that others struggle with like emotions and that there is hope of working through the temptation to withdraw into emptiness. Hopefully, some comfort can be found in this issue, dedicated to the problem of LONELINESS.

—Russell Magaw.



# “Lonely”

by Carol Daniels

God, what loneliness surrounds me now. It consumes me. I am caught up in its grip, enveloped by its suffocating cloud of emptiness.

It paralyzes me. It gnaws at me, tears at me, eats away at my self-esteem, drains my incentive and energy. It controls me.

Is there no one who cares? No one who understands? No one who loves? Trite little phrases and parroted Scripture don't help me now, God, nor does just being in a crowd of people.

“Loneliness is being in a group where no one knows where you are coming from . . . and no one really cares,” writes Ann Kiemel. I know. It just makes it worse; it just accents the fact that I am lonely.

My tendency is to withdraw, to nurse my wounds, to dwell on my pain . . . and so for awhile I do. Until I get so tired of it, so very tired of it all and I am provoked into action.

When I allow myself to wallow in my misery, I am focused only on myself—my feelings, my pain, my pitiful plight. How selfish, Lord; forgive me.

Talking it out like this with you helps. You are capable of meeting my every need. I know that. Help me to act upon it, taking responsibility for my life and my feelings, not just responding to situations but taking an active initiative in my life.

Perhaps I have not been willing to be honest with others, and let them know of my loneliness. Perhaps I have expected them to read and understand my heart, and instinctively know how to minister to me. I confess this is sometimes so.

Father, forgive me for expecting the super-human from others, who struggle with the same weaknesses and failures as I.

Father, I forgive those who either purposefully or unintentionally have slighted me or ignored me, and added to my feelings of alienation.

In my need, let me reach out. Because I know the very real pain of loneliness, let me be sensitive to it in others. Father, you are sensitive to it in me.

When I look at your Son Jesus and look—really look—at his cross, I see the

loneliness and the pain included in his suffering.

Jesus understands.

Jesus understands what it's like to feel unwanted, unloved, rejected. He understands what it feels like to be betrayed by a friend, to be falsely accused, to stand alone for a cause.

Jesus understands what it's like to live without a mate, or children or a home of his own.

Jesus understands what it's like to do things for others and not be appreciated or thanked.

He understands what it's like to give until it hurts, and receive spit in return.

He knows what it's like to be deserted in his time of deepest need, to discover no loyalty in his dearest friends.

He knows what it feels like to be abandoned by his Father. He knows the desperate terror of having God turn his back. “My God, My God, why have you forsaken me?”

All this Jesus knows and understands and feels with us. Thank you, God, for a Savior so caring. Thank you for his prom-

ise to be with us always, and for the fact that nothing—not even my feelings of intense loneliness— can separate me from his love.

“The loneliest people I know are not those without wives or husbands or children or financial security or challenging jobs. They are those who have never allowed Jesus into their inner souls . . . and who have never learned to look at themselves as they really are . . . who have never let the process lead them to a higher, better place.” (Ann Kiemel.)

O Lord, hold me close and feel my pain. Hold me close and give me the sweet joy and wonder at the miracle of living life with you.

Lord, help me see pain in others and identify with them. Help me then to show your love.

O Lord, let me hold them close and feel their pain; hold them close and share the sweet joy and wonder at the miracle of living life with you.

I love being able to run to you, Lord, to run into your arms for your strength and comfort and love and assurance. But please, Lord, don't let me be selfish with your love. Let me love you when my skies are sunny and clear, when my future is bright, when all in my life is good, as much as when I have no place else to go, when there are no flowers to smell, and no joy in my life but you.

But you know what, Lord? It's in those times I know you are sufficient, you are able, you are King. Thank you for making me one of your own, your beloved.

Teach me, Lord, constructive ways to deal with my loneliness. Let it be used as an instrument to draw me closer to you first of all, and also to others.

“Come,” you say. “Be with me, spend time with me, talk to me, listen to me, praise me, thank me, worship me, love me.”

Of course, Lord, for it is in you I live and move and have my being. In you is my fulfillment, my dream, and my goal.

And thank you for your promise, “I will never desert you, nor will I ever forsake you” (Heb. 13:5, NASB). Thank you that, through Jesus, I can be more than a conqueror—even over loneliness.





# SOLITUDE—BRIDGING THE

TO BE ALONE can be either a positive or a negative experience. To be alone can be a blessed time of quiet solitude for refreshing and rebuilding of the spirit. Or, it can be the empty and frightening experience of loneliness.

Sometimes it is good for us to be alone. We need times of solitude for prayer, meditation, reflection, study, or to do nothing. A little verse by William Henry Davies says:

What is this life  
If so full of care,  
We have no time  
To stand and stare?

The busyness and complexity of modern life makes solitude difficult to find, but all the more essential to our well being.

## The Need To Be Alone

There are many Bible examples which recognize this need to be alone. These examples encourage us to take time to be alone with God.

Jesus often sought to be alone in a solitary place for prayer and spiritual refreshing. Mark 1:35 records: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

In the context we see that Jesus had had a very busy day before this. He had taught in the synagogue; healed a man vexed with an unclean spirit; gone to Peter's house and healed Peter's wife's mother; and prepared to stay the night. Then, before sunset "all the city was gathered together at the door" (v. 33). These were mostly ill, distressed, and curious people. It must have taken hours to deal with this crowd of needy people. Then, after what must have been a very short sleep, "a great while before day" Jesus went out of the house to find a solitary place to be alone in prayer.

Jesus encouraged his disciples to follow his example. In Mark 6:31, 32, we find: "He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they de-

parted into a desert place by ship privately."

Again the context reveals the stress and pressure under which these men were working. The apostles had just returned from a preaching trip on which Jesus had sent them two by two. On their return they learned that John the Baptist had just been beheaded. Some of them had been John's disciples before Jesus called them to serve him. The usual crowds were present—a mixture of sick, curious, genuine seekers for truth, enemies of Christ, and people looking for free food. Under these trying circumstances Jesus recommended solitude, a time of quiet.

But the plan was interrupted. The people learned where Jesus and the apostles were going and soon followed them. It is often difficult to get away. So when the crowd appeared in the desert place, Jesus taught them, then fed 5,000 with five loaves and two fishes. It was getting late in the day again, so Jesus "constrained his disciples to get into the ship, and go to the other side . . . while he sent the people away" (Mark 6:45). He insisted that the disciples go and he stayed to work with the remnants of the people still on the scene. Finally, "when he had sent them away, he departed into a mountain to pray" (v. 46).

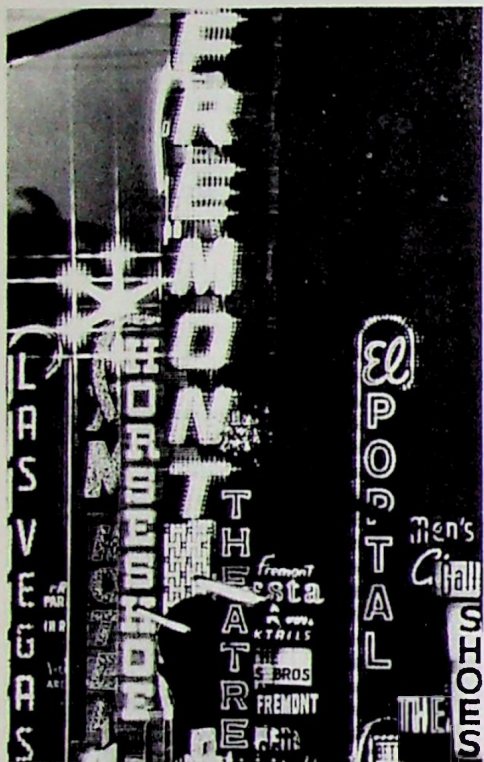
## Blessings of Solitude

These times of solitude were important to Jesus. It was time well spent and he encouraged his disciples—even insisted—that they seek solitude. There are blessings and benefits to be realized from times alone in prayer, meditation, reflection, and study.

When teaching about prayer, Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6). Jesus taught us to pray in the secret place, in solitude. It is good to be alone from time to time.

There are a variety of reasons that solitude is conducive to prayer and self-examination and meditation.

There are no distractions, no re-



*What is this life  
If so full of care,  
We have no time  
To stand and stare?*



# EDIVINE-HUMAN TENSION

minders of all the things that need to be done. There are no voices making demands upon our time and energy at that moment.

In the secret place there is no one to impress, so we can be ourselves. No one is present but God, and he knows all about us, so we can let our guard down. We can come out from behind the facade and let the light shine into the hidden recesses of our lives. The time of solitude can be a cleansing time of confession, a spiritually relaxing experience.

The time in the closet, or on the patio, or in the park, or in the desert, or in the field, or wherever there is solitude, is a time to listen. It seems difficult for God to get our attention and for us to hear his voice when the TV or radio are blaring, or traffic is whizzing by, or the machines are running, or the crowd is talking. But in the place of solitude God's thoughts come into our minds loud and clear. The Psalmist wrote: "Be still and know that I am God" (Psalm 46:10). At the shore of the Red Sea, with the enemy in hot pursuit, Moses was told: "Stand still and see the salvation of the Lord." Usually we are talking when we should be listening, and busy when we should be standing still. It is difficult for God to get our attention.

The time alone with God in the solitary place is a time for reorientation. When in Tokyo, I was very disoriented for a while because of time difference, cultural change, the hustle of the huge city. But I went to the top of the Tokyo Tower which overlooks the city, and out of the noise, seeing the whole city laid out before me, I got my bearings. There was an overview that got me oriented to where I was. The alone time can do this for us. We can regain our perspective, get a long view, reflect on where we are and where we are going. We get calm guidance and a fresh start.

Solitude is desirable. Alone with God we realize great blessings and benefits in our lives. We need time alone to pray, meditate, reflect, study, and to "stand and stare."

## The Divine-Human Balance . . .

At the same time, we must remember what God said concerning Adam as he began his life in the Garden of Eden: "It is not good that man should be alone" (Gen. 2:18). Too much aloneness is not desirable. To be separated from people or to be separated from God is loneliness—a universal problem. Though Adam had divine companionship, he also needed human fellowship. The balanced life consists of divine fellowship plus human fellowship.

Jesus illustrated this need as he went into the Garden of Gethsemane before his arrest and crucifixion. He needed to be alone with God to pray for strength and deliverance. He relied upon the power of his Father to see him through the ordeal ahead. At the same time, he wanted his disciples to be near him, especially the three leaders, Peter, James, and John. He needed their fellowship and support in this time of crisis, and he was distressed at their failure to show the deep concern the situation called for. He needed to be alone. He needed to be in prayer. He needed human fellowship and support, even as we do!

This need for divine and human fellowship is also seen in Paul's letter to Timothy. Paul was in prison in Rome and wrote to Timothy who was probably far away in the city of Ephesus. "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee. . . . At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me. . . . Do thy diligence to come before winter" (2 Tim. 4:9-11, 16, 17, 21).

Paul was alone with God. The Lord helped him and strengthened him. Jesus never fails. God is always near. But Paul also longed for human fellowship, for moral support, for friends to be with him in his trials of faith.

by Harold Doan



We need support of human fellowship

## . . . Met in the Body

We have a dual need. First, we need fellowship with God. Colossians 2:10 says, "Ye are complete in him." We are made complete or whole in Christ. Through him we have access to God and are in fellowship with him. Without Christ we are separated from God and lonely. There is something missing. We are unfinished. Our need is met in the body of Christ.

Secondly, we need human fellowship with supportive people who can share with us the joys and burdens of life. This need too is met in the body of Christ where as members of the body we are joined to others of like precious faith. We share in the Christ-life itself. We share the functions, the work, the strength, and the sufferings of the rest of the body.

In Christ our most basic need is fulfilled through companionship with God and fellowship with his people.





Thomas "Skip" Wilkins is a Christian psychologist who resides in Mesa, Arizona. A native of Richmond, Michigan, Mr. Wilkins received the Bachelor of Science in psychology from Western Michigan University in Kalamazoo, Michigan, in 1966. He received his Master of Arts in industrial psychology in 1968. He later enrolled at Arizona State University, Tempe, Arizona, to pursue his doctorate degree in educational psychology. He was a member of the staff at ASU for one year in the College of Education in the field of test development for teachers. In 1972 he was hired full time by Salt River Project, a major utility in Phoenix, Arizona, which employs approximately 4500 people. He is now Manager of Employee Relations. Mr. Wilkins has also traveled extensively, conducting seminars on motivation. He is a member of the Phoenix Bible Church.

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**HERALD:** First of all, define loneliness for us.

**WILKINS:** Loneliness is a painful psychological state, created basically by a lack of a sense of attachment or a lack of a sense of community.

**HERALD:** Your definition indicates there are different types of loneliness. Will you elaborate further?

**WILKINS:** Yes. A sense of attachment involves personally close relationships. When that sense of attachment with someone close to us is lost, we experience loneliness. For example, a lovely lady who has been socially accepted, who is gracious with her husband, who has felt successful in her life, comes to me and says she is lonely. Why? Because the last of her three sons has grown up and moved away. She is no longer busy with caring for a family; she no longer sees herself as a success. She is less than her husband; he is the executive and she is "just a wife." Because her sons have gone, she has lost a sense of attachment. This is an emotional isolation. This is one type of loneliness.

The second type of loneliness involves a lack of a sense of community. This happens when a person does not have a network of friends who support him, who accept him as he is, who give him reassurance and reinforcement. This is a social isolation, another type of loneliness.

**HERALD:** Is there such a thing as a spiritual loneliness?

**WILKINS:** Yes, but it is probably more difficult to identify than the other two types, in the sense of an individual recognizing it. Many times when we talk about spiritual loneliness we can speak of the lack of a knowledge of God, or the lack of the meaning of life for an individual. This could also be related to the lack of personal attachment in a sense, because as a person studies the Scriptures, he begins to realize the great love of God, and he gradually develops a personal attachment to God and to Jesus Christ. This, of course, is a learning process.

**HERALD:** Some people like to be "loners." Is there a difference between loneliness and aloneness?

**WILKINS:** Definitely. Aloneness is a personal choice. To be alone is not necessarily to be lonely. Some people seek solitude as a source of rehabilitation. But no one seeks loneliness, because it is painful.

**HERALD:** Are there factors in our society today that cause people to feel lonely?

**WILKINS:** Yes. Television, for one. It takes away valuable time that could be spent with the family. Fences, for another. So many homes have fences around them, thus they force isolation. The dissolving of family life, young people marrying and moving to the four corners of the world rather than staying close to home like they used to. Pressures of peer groups put on others in a social sense, especially the adolescent. All these things contribute to a feeling of loneliness. And sometimes a person creates his own loneliness. This often happens when a person has a low self-image. He doesn't feel successful. He sees himself as unacceptable to others for some reason. Maybe he hasn't had as much education, or isn't as sharp in the business world, or maybe he feels he doesn't have a place to fit in like everyone else seems to. Consequently he withdraws, thereby creating his own loneliness.

**HERALD:** Are certain types of people more prone to loneliness than others?

**WILKINS:** I would have to identify "types of people." I would say that people who have not been raised in a supportive atmosphere, who have not had a lot of positive reinforcement throughout their lives, who have not gained independence and self-confidence, are more likely to become lonely people.

**HERALD:** Then it would seem that family background and childhood environment play a role in loneliness. Is that correct?

**WILKINS:** Yes, it is. There is a concept called *tabula rasa*, which says that we are born into life like a blank slate, and from that time on subtle conditioning takes place. Mom



Television, fences, dissolution of family life,  
a mobile society, peer pressure—  
factors contributing toward loneliness.

# O F L O N E L I N E S S

and dad, grandparents, television, social and religious institutions all begin telling us what we're good for, what we're good at. They are shaping our personalities. But within that whole context we get some misconceptions. For example, parents may tell a son, "You will never be a good football player. You are too skinny; you're not strong enough—not big enough." The son begins to *believe* that he cannot be a football player and, consequently never tries out for the football team. Why? "Mom and Dad told me I wasn't big enough." That's conditioning. It begins at the time of our birth and it influences how we ultimately feel about ourselves. And as we said earlier, if we have a low self-image, we are probably more prone to loneliness.

**HERALD:** Are you saying then that emotionally strong people do not experience loneliness?

**WILKINS:** No. That would not be an accurate statement. *Anyone*, even emotionally strong people, can experience loneliness. If I may use myself as an example, recently when I was in New York for a conference, I was very lonely. I had lost my sense of attachment with my wife and two-year-old daughter. I missed them very much. Now I knew that I would be back with them in a week, but it was lonely in that hotel room. It was an emotional isolation for me. I was experiencing loneliness. So you see that loneliness may strike any of us.

**HERALD:** Are there degrees of loneliness?

**WILKINS:** Yes. My loneliness was short-termed. I knew it would end when I was home again. That helped. The other end of the continuum is the person who is suicidal, who sees himself as a total failure and who sees no end to his loneliness. The alternative of death seems the best way out. And in between the brief type of loneliness that I experienced and the all-encompassing loneliness of the suicidal, are varying degrees of loneliness and depression.

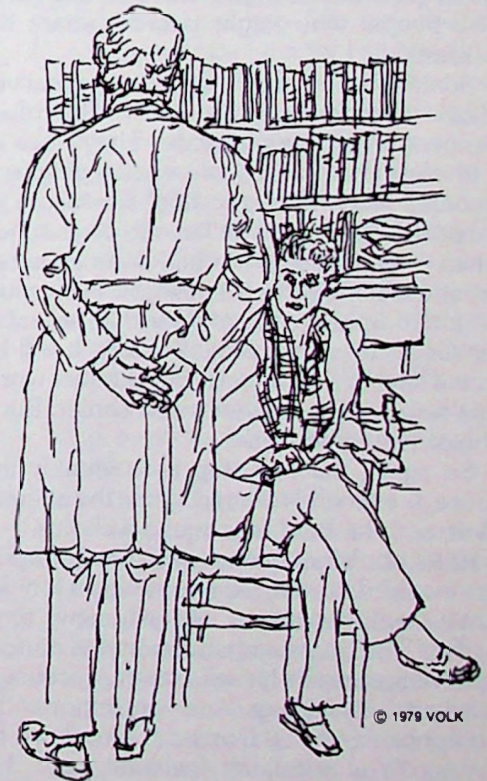
Also, it may be interesting to note that people sometimes withdraw into loneliness because they are not willing to risk. A person may choose to be alone and lonely rather than to risk dealing with others. Reaching out to make a link with others means risking.

**HERALD:** What kind of risk is involved?

**WILKINS:** What a person shares about himself—his opinions, his feelings—may not be accepted. When he lays on the table exactly how he feels, and those feelings are criticized or ridiculed, he may feel rejected. His self-esteem has not been enhanced—not even maintained. It was a painful experience, so he withdraws. He will not risk exposing his feelings again. He does not acquire the desired sense of attachment and therefore may become lonely.

**HERALD:** Let's talk about solutions. If I came to you and said, "I'm lonely," what would be your first step towards helping me?

**WILKINS:** First of all, I'd ask for some examples. Tell me how, when, why you are lonely. The problem solving has to come from you. I would initiate a self-analysis in order to



help you pinpoint the problem. I can give you an example. Suppose a young engineer and his family move into a new neighborhood. After three months the man tells me he is

Exclusive  
Restitution  
Herald  
Interview  
by Shirley  
McQuinn



lonely. He says that his neighbors are different; their sense of values aren't the same as his. They don't enjoy the same things. He likes four-wheeling, they all like foreign sports cars. They all have metric wrenches, he can't even go over and borrow a good American Crescent wrench! It might be that his loneliness is stemming from a lack of community, a lack of a network of people with whom he feels comfortable. So that's the first step—trying to identify the cause.

The second step is to determine the possible alternatives. The engineer needs to realize that he is not locked into his neighborhood. What about the guys at work? That is one alternative—look outside his neighborhood for people with common interests. He could get involved in the Y.M.C.A. and meet new people who might possibly share his interests.

Sometimes recognizing the alternatives means changing our life goals. This often happens when people retire. They have to find new goals which are challenging and through which they can find a measure of success. Life goals often have to be changed when a mate dies. If life had been centered around that mate, then a new goal in life must be found in order to conquer the inevitable loneliness that will come. Perhaps it will be found later in a new mate, in volunteer work, or a new hobby, or even a new career. But a choice has to be made.

So again, the first step is to identify the cause, the second is to recognize the alternatives, and the third is to make a choice.

**HERALD:** What can we who are "nonprofessionals" do to help someone who is lonely?

**WILKINS:** You can be understanding, sympathetic, and reassuring. Support that person, uplift him, enhance his self-esteem, encourage him to risk his feelings. And very importantly, accept him as he is. Don't put him down by saying, "You shouldn't feel that way." He *does* feel that way, and he needs to know that you are a friend who will help him work through it. You may have to help him realize that the choice to do something about his loneliness has to come from him.

**HERALD:** Earlier in our conversation you

spoke briefly about developing a personal attachment to Jesus Christ. Would you care to discuss Christianity as it relates to loneliness?

**WILKINS:** Yes, I would. I believe that a Christian has an advantage over loneliness that others do not have. That is not to say that a Christian never experiences loneliness—certainly he does. But the great advantage is in knowing that he actually is not ever alone. For example, back to my own experience in New York. Although I was very lonely, I knew that God was there with me. Knowing of his presence and of his love for me helped me through that week. So even though I may lose my sense of attachment or sense of community, I still have my spiritual attachment to God. I always have him to talk to. I can risk



saying anything, I can bare my soul and know that he will accept me. My self-esteem is always maintained with him. As a matter of fact, I often find solutions in prayer as I hear myself talk.

It is my opinion, based on my own experiences and the experiences of others with whom I have worked, that people who have a strong belief in the love of God and Jesus Christ have more strength to deal with the problems of life—problems such as loneliness. The reason for this strength is evidenced in Matthew 28:20 where Jesus said to every one of us, "... and, lo, I am with you always, even unto the end of the world."

**HERALD:** Thank you for sharing your knowledge and insight with our readers.



**T**RUDGING through the north Indiana woods, a family of six enjoyed the first growth of spring on its way to the meeting.

A couple in a buckboard urged the team on past the woods to the clearing at Baker School House near Fairmont. Seven others traveled by horseback and on foot, some covering several miles, to attend the meeting that Sunday morning.

As the groups arrived from all over the area, greetings were shared at the door. Pleasantries of farm work and weather helped each believer enter into the conversation.

Gradually the discussion centered around the purpose of the meeting. After a Sunday School lesson and stirring preaching on the precious truths related to the Second Advent, the Moment arrived.

"We need to unite ourselves as a body of believers in God's church," spoke a respected elder.

Enthusiastically, on that Sunday, April 25, 1858, a note of fellowship was drawn up. Thus the oldest Church of God of the Abrahamic Faith in Indiana had its beginning.

Fifteen of those present signed the original note of founding; in part it read as follows:

Resolved that we whose names are here unto entered do unite ourselves together to take the Word of God as the rule of our lives, it to be the only unerring rule of faith and practice, taking no other name than the name of Christ, and regard ourselves as members of the Church of God at Fairmont.

Several years later the church building was constructed on land deeded to the congregation by Robert McChesney on July 2, 1881. Today the North Salem Church of God still thrives five miles north of Plymouth, Indiana, at the same location.

Standing alone against the backdrop of a severe snowscape, the building appears to reflect an atmosphere of sparse isolationism. Step by step, time and generations passed through and by her doors. Cultural, economic, and sociological patterns changed and continue to fluctuate, often portending closure to the lonely country church.

But not so.

Today homes with happy families line the roads near North Salem Church of God. Folks still drive from miles around to attend its services and heed God's Word.

What attracts people toward a silent sentinel making the solitary building a beehive of activity on Sundays?



North Salem Church of God in 1881  
Painting by Howard Carlisle

## SOLITARY STANDARDS OFFER HOPE

By Pastor Emory Macy

### Solitary Standards

Perhaps lonely people find affinity with a building and a people which stand for a solitary spirituality not found elsewhere. At a time of spiritual and moral upheaval which confuses the masses and shreds social institutions into single fragmented pieces, a group with definite standards serves to unite lives and structures.

Persons in community experienced similar frustrations in Jesus' day. Our Lord walked through a country filled with lonely people. Attracted by his message, 10,000 feasted on five loaves and two fish. He even dined with religionists and sinners. Yet he remained a separate person supplying individual worth, drawing people to himself.

Consequently, lonesome families and persons come to God's church today because there they find calm hope. There their hearts' disquiet, as felt by the Psalmist, is warmed and stilled. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psa. 42:5).

### Bridge Building

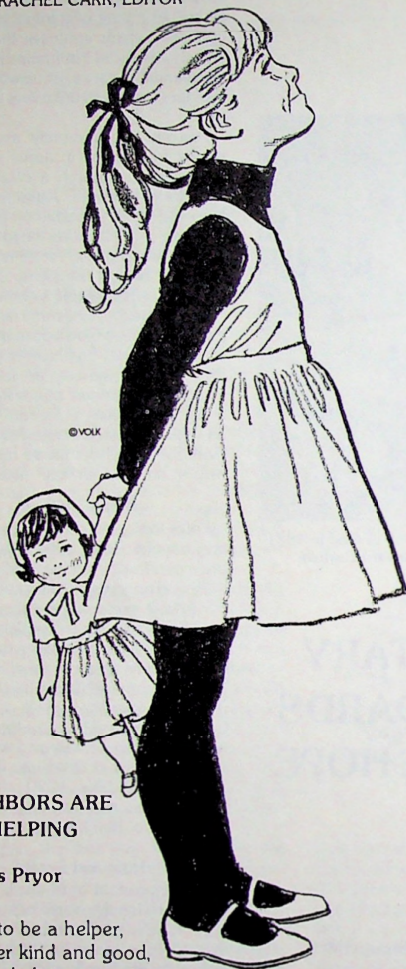
Folks come to the church because they tire of building walls. Now they desire a new trade—bridge building. Often we spend our lives building walls around our private preserves and then we lose sight of others and complain we are lonely. Suddenly we awaken to the need of building bridges into other lives. One person cannot feel glad within himself. It takes a number of people in community to find gladness. Thus, like the Psalmist again, we utter, "I was glad when they said unto me, Let us go into the house of the LORD" (Psa. 122:1). There, in God's presence and among his people, we learn to build bridges instead of walls.

### Hope and Service

Most important of all, the church full of formerly lonely people now discovers hope for the future and service for today. People in service is a beautiful activity in the Lord's sight. "The LORD taketh pleasure in them that fear him, in those that hope in his mercy" (Psa. 147:11). Hope is looking forward. Looking back is to thank him. Looking ahead is to trust him. Looking around is to serve him. Looking up is to expect him.

The gospel message finds meaning in lives when people reach people, offering standards and love and fellowship and hope and service.





## NEIGHBORS ARE FOR HELPING

By Lois Pryor

I want to be a helper,  
A helper kind and good,  
To people living near me,  
In my neighborhood.  
You may think I'm too small,  
But I'm growing in many ways.  
I will soon be big and tall,  
And help on many days.

I like to live in my street. I have many friends. During the winter months I don't see them as often as in the

other seasons. Mrs. Maple doesn't get out when it is icy, Mr. French is afraid he will catch cold in this damp weather.

I like to go next door to play with Sheila. She is a foster child. Mother says a foster child is a boy or girl who lives away from his or her real family. Sheila just moved in last week. She was shy at first but we shared our toys and became good friends. Some of my doll clothes fit her doll, too. We had an after-school tea party yesterday. I hope she stays with the Smith family for a long time. We have fun together.

Joe lives in the other house beside me. Sometimes I play at his house. His favorite game is checkers. I have a happy time playing games with my neighbor, Joe. When we play at my house it is my turn to pick which game we play.

I need to go visit Mrs. Maple today. She lives down the street. Maybe I can help shovel her walk. Even though she doesn't go out on cold snowy days, the mailman needs to reach her door. She looks forward to his regular stop. Her daughter lives in Iowa and writes every week. I think I'll skip the checker game this afternoon. She will be glad to see me.

Mother says neighbors are for helping. Last summer I helped Mr. French put bricks along the edge of his flower bed. He gave me a marigold to set out under our kitchen window. Mr. French fixed my bicycle, too. He has all kinds of tools. He lets me use them sometimes. I wonder if he found the picture I drew and left in his door last week. I stopped by after school to say hello, but he wasn't home. I remembered it was Wednesday. That is the day the van from the Senior Citizens Center comes by to take him to craft class.

In the winter it is often hard to find things to do when the temperature is below zero and I cannot go outside. Mrs. Sunday School teacher gave us an idea last Sunday. She suggested we try this activity: Cover a box with colored pictures cut from old magazines. Use a paintbrush to put white glue thinned with water on the pictures. Let the glue dry. Fill the box with no-bake cookies. The cookie recipe sounds easy, too:

Crush a 1-pound box of wafers in a plastic bag by rolling over the bag with a rolling pin. Add  $\frac{1}{2}$  cup frozen lemonade,  $\frac{3}{4}$  cup powdered sugar, and  $\frac{3}{4}$  cup shredded coconut. When mixed, shape into balls. Keep in refrigerator until time to eat.

I think I will start to make two boxes today for my special neighbors. I'll bet Mr. French and Mrs. Maple will be surprised when I dress up warm after school in a few days and deliver them a treat. Do you have a neighbor who could share this treat too?



## Survey of Scripture

By Robert L. Jones

Theology and Old Testament Instructor at Oregon Bible College

—A Brief Look at the Bible Book by Book

If one were to scan quickly the books of 1 and 2 Chronicles, the following observations could be made. Genealogies abound at the start of 1 Chronicles. Very little history is given before the author begins in earnest with the reign of David. In 2 Chronicles Israel's history is recorded from Solomon to the destruction of Jerusalem. However, in spite of this effort to record history, one might also notice that no king of the northern ten tribes is mentioned except as he comes in contact with the kings of Judah who are discussed in detail. Above all, the most startling observation might be that 1 and 2 Chronicles indeed are part of the canon of Scripture and that they resemble the more familiar material from 1 and 2 Samuel and 1 and 2 Kings.

The books of Chronicles may be the most mysterious books of the Old Testament to the average reader. Part of the problem may be a general lack of familiarity regarding Israel's kingdom era. Compounding the problem may be the feeling that Chronicles is a rather unnecessary repetition of the Samuel-Kings record. No doubt the genealogies at the start pose a formidable obstacle to the most dedicated Bible reader's interest. The problems cannot be summarily handled, but they create a difficulty in discussing the contents of the books. It will take greater dedication and concentration to study and to comprehend the books of Chronicles. Undertaking this study may be likened to an early American pioneer deciding to move westward through the wilderness, for in both cases uneasiness tempers the romantic thrills that the adventure would have to offer.

The author of this volume (originally 1 and 2 Chronicles were one book) is traditionally held to be Ezra the priest. It was likely written about 450-425 BC as 1 Chronicles 3:17-24 seems to be giving six successive generations after Zerubbabel who led the first return of exiles in 536 BC. The author displayed a priestly view as Ezra would have done, for he emphasized the priests

and their duties, the Davidic line as ordained of God, and the temple as God's ordained house of worship. The book ignores Israel (the Northern Kingdom) and does not stress the ministries of the prophets of God as does the Samuel-Kings record. Further substantiating the tradition of Ezra's authorship is the continuity that it has with Ezra-Nehemiah. The last verse of Chronicles matches the first verse of Ezra. Ezra also continues the temple-centered history begun in the Chronicles. In addition, the Talmud (oral laws based on the Torah) ascribes the material.

If it can be said that 1 and 2 Samuel and 1 and 2 Kings give the political history of Israel and Judah, 1 and 2 Chronicles can be distinguished as religious history. The emphasis throughout the two-volume work is on the work of the priests and the activities involving the temple. Samuel-Kings gives Israel's history from a moral-prophetic view, while Chronicles presents the material from a spiritual-priestly view. Chronicles tells the history of the people and the kings. If one desired to parallel the materials more carefully, he would find 1 and 2 Samuel matching rather closely to 1 Chronicles and 1 and 2 Kings aligning with 2 Chronicles.

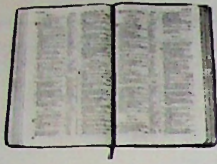
Norman Geisler, in "A Popular Survey of the Old Testament," gave the key phrase of 1 Chronicles as the **preparation for the temple**. The contents can be outlined as follows: chapters one to ten on the **predecessors of the temple** and chapters eleven through twenty-nine of the **preparation for the temple**. The only person who receives much attention in 1 Chronicles is David. Included are David's bringing of the ark to Jerusalem (13-16), God's covenant with David (17), and David's military victories (18-20). Of prime importance is David's work on the temple that he was not allowed to build (22-29). Conspicuously absent are David's bad times. His affair with Bathsheba, Amnon's rape of Tamar,

Absalom's revolt, and Sheba's revolt are all absent. It is typical of Chronicles to overlook the weaker moments for all Davidic kings. 1 Chronicles ends with the death of David and the succession of Solomon to the throne. David had done all of the necessary work on the temple except the building and that task awaited his son.

Geisler's key phrase for 2 Chronicles is the **destruction of the temple**. Chapters one to nine concern the **majesty of the temple under Solomon** and chapters ten to thirty-six relate the **history of the temple after Solomon**. Since the bulk of 2 Chronicles concerns the deterioration of spiritual values and the eventual destruction of the beautiful building of God, it is more reasonable to remember the book by the latter material. The building and the dedication of the temple occupy most of the material concerning Solomon's reign. The final section of 2 Chronicles is the spiritual history of the kingdom of Judah. Little mention is made of the nation to the north. It is as if it seceded into oblivion after Rehoboam's foolish decision. Noteworthy righteous kings are Asa (14-16), Jehoshaphat (17-20), Uzziah (26), Hezekiah (29-32), and Josiah (34,35). Examples of how Chronicles venerated wicked kings are Abijah (compare 2 Chron. 13 to 1 Kings 15:1-8) who is portrayed rather positively, and Manasseh, the most wicked of Judah's kings, whose repentance in exile is mentioned only in 2 Chronicles (compare 2 Chron. 33 to 2 Kings 21). As if to counterbalance the deterioration of worship, the destruction of the temple, and the deportation of the people, the Chronicles record ends on a positive note. Cyrus' decree that permitted the Jews to return to their land and rebuild the temple is the last verse.

The books of Chronicles likely will remain foreboding and mysterious, but their approach to history and positive attitude toward even the most wicked of kings is refreshing indeed to all who will undertake this adventure in study.





# The Bible in the News

By Pastor Hollis Partlowe



## The Arabs in History and Prophecy

Much attention has been given Israel in connection with Bible prophecy, and rightly so, but little attention has been given to the Arabs. Until recently, the Arab nations were isolated from the rest of the world because of geography, culture, and the Moslem religion.

Now, however, oil and repeated conflicts with Israel have thrust the Arabs into the forefront of international attention. They have also opened their once closed lands, and have already invited more than a million foreign workers to help build their cities and industry.

### I. History of the Arabs

The Arab revival and world survival are subjects of daily conversation. Like a giant Rip Van Winkle, nations that were asleep for a long time have awakened. The Arabs have thrust themselves into the center of world attention and prosperity.

The modern rise of the Arab nations began May 26, 1908, when drillers first struck oil at the Mosque of Solomon in Iran. However, serious oil production in the Middle East did not begin until after World War II and has steadily increased ever since.

We will not soon forget the Arabs' rise to prominence which came at the height of the Arab-Israeli Yom Kippur War in October, 1973, with an announcement of an oil embargo and an increase in oil prices. The Arab nations had become a major power block overnight. They have us over a barrel—an oil barrel.

We have seen the Middle East become a military fortress. The Arab nations have rapidly become an economic, political, and military power block that is rapidly changing our world.

Who are the Arabs? Who are these people who have suddenly come to life and are seeking to change the course of world history? Who are these people who may again rule the Middle East, that strategic part of the world?

A popular concept is that the Arabs descended from Ishmael, the son of Abraham and the Egyptian slave, Hagar. Like Jacob, Ishmael had twelve sons who became heads of tribes (Gen. 25:16).

However, the term "Arab" applies to people other than the physical descendants of Ishmael. Today the term is used to designate all the inhabitants of the Middle East and North Africa who speak the Arabic language and identify with Arab culture. Arabs constitute the major proportion of at least sixteen countries with a population of more than 130 million people, of whom 116 million are Arabs or live much like the Arabs.

### II. Their Relationship to Abraham and the Jews

Several nations considered Arab existed before Ishmael was born. For instance, Egypt, Syria, and Assyria (present-day Iraq) are mentioned in the table of nations in Genesis 10: Egypt as Mizraim (v. 6); Syria as Aram, and Assyria as Asshur (v. 22, 11).

The Edomites, Moabites, and Ammonites did not originate with Ishmael, but were related to him. Others are related through Shem, the son of Noah. Even Abraham is called a Syrian (Aramean, Deut. 26:5). This has caused some to believe that the promises to Ishmael may be extended to the whole Arabian family.

Though Israel has been removed from her land three times, descendants of Ishmael have remained in about the same locations. Today the nations that surround Israel are Arabs. By reading Psalm 83:1-8, a picture of their present-day attitude toward Israel develops.

When did the Arab Empire begin? During Bible times, Arab countries were seen as separate nations. A few centuries after the Bible was completed, the Arab world was fused into one vast empire. The catalyst for the fusion was Muhammad. The name means "highly praised."

He was born in Arabia in A.D. 571 in a tribe that kept a special shrine in the city of Mecca. One day he thought he heard the voice of Gabriel calling him to the prophetic office. He wrote the revelation he received which became the Koran, the Moslem's Bible.

Muhammad died June 8, A.D. 632, leaving about a dozen wives and a number of children; only one, a daughter, survived.

Then his father-in-law assumed leadership of Islam, and the Moslem religion spread to Syria, Turkey, Persia, and North Africa. By A.D. 643 the Arabs stood at the borders of India.

The eastern campaign soon began and moved through India and all the way to outer Mongolia. The westward branch penetrated throughout North Africa and into Spain. After having a large influence on the world for 800 years, the Arabian Empire later collapsed.

The origin, history, and contribution of the Arab peoples have been amazing. Their present rise to power is just as amazing. Perhaps their past is a foreshadowing of their future.

### III. Emergence of The Arabs into the Modern World

The United States has entered the third month of trying to get the fifty hostages out of Iran without success; it has succeeded in transferring the Shah out of the United States to Panama.

Handling the Shah has become a hot political potato. While Americans consider the former Iranian leader extradited, students holding the hostages in Tehran vow to keep their charges until the Shah appears in Iran for execution. President Carter remains firm in his position and has general support throughout the world.

In the meantime Iranians have voted overwhelmingly (60 to one) to give Ayatollah Khomeini unlimited power for



life, which amounts to a theocratic dictator. One stubborn old man who refuses to listen to rhyme or reason has a lock on the power in Iran.

The Security Council of the United Nations met in New York to decide what to do with the explosive situation. The Iran foreign minister didn't show. The council unanimously called on Iran to release the hostages, nevertheless. If the Khomeini-backed revolutionaries heed not this resolution, America may use economic sanctions against Iran.

Moreover, the International court of Justice has ruled in favor of the case the United States brought against Iran, although her foreign minister has made plain that Iran doesn't recognize the world community.

Religion is the power in Iran. The Moslems make up one eighth of the world's population—a power to be reckoned with. There is no recognition of separation of church and state.

The United States in this situation is strong politically but weak militarily. We simply can't get the hostages out physically.

Furthermore, Khomeini has threatened that the hostages will be tried as spies by the students who hold them. One can easily predict the outcome.

Obviously, oil is the vehicle that has projected the Arab nations into focus in our time. With the wealth that it produces, some of them are changing from backward countries to modern nations. It appears that they will continue to control the world's supply of oil with power to set prices on world markets.

#### IV. Their Place in God's Prophetic Program

We know for sure that God has given Israel all the land from the Nile to the Euphrates River (Gen. 15:18). Some of the Arab countries are not mentioned in the future program of God—Saudi Arabia for example. Others are.

Isaiah 19:19-25 reveals that Egypt, Israel, and Assyria (Iraq) will serve God together in the coming kingdom of Christ. A highway will stretch from Iraq through Israel to Egypt. Of course these nations must face God's judgment first, but there is also healing for them.

Prophetic Scripture makes clear that the war of Armageddon, which includes "the kings of the earth and of the whole world," will be fought in Israel and centered in the Hebrew Valley of Megiddo (Rev. 16:14-16).

Yes, current events in the Middle East, Asia, Africa, and Europe are setting the stage for end-time developments of the Great Tribulation, the anti-christ and the War of Armageddon, but then there is Jesus Christ!

### Editor's ViewPoint

## Aggression in Afghanistan: America's Answer

by Russell Magaw

Time changes circumstances.

A month ago Americans hotly contested the revolutionary student seizure of the U.S. Embassy in Tehran, Iran, and the kidnapping of 50 embassy workers. Nothing has changed those circumstances in spite of United Nations' efforts to free the hostages. The Ayatollah Khomeini remains unmoveable in his demands. The hostage incident serves as a cover for the insane "holy war" he hopes to wage against a world of "infidels."

But over the holidays and between the decades, a long-time foe used U.S. preoccupation with the Iranian crisis as a smoke screen to move into Afghanistan. At this writing well over 100,000 Russian military personnel have invaded its neighboring puppet country, taking over its capital, Kabul. Clearly the Russian invasion had been planned months (perhaps even years) in advance, part of the Bear's design to move in on Mideast oil, a commodity Soviets will need desperately after 1983 when domestic supplies wane.

Expressing shock and disgust at Russian war action in a time SALT II was being negotiated, President Carter reacted in a 10-minute televised speech January 4 by announcing an embargo on 15 million tons of grain sold to Russia. Carter also dismissed Senate debate on SALT and initiated U.N. Security Council denunciation of the Russian takeover of Afghanistan.

Now a new look has been taken at the oil-ripe Middle East and the Iranian crisis. Regardless of the fate of 50 American hostages, the free world's dependence of Mideast oil must be protected. U.S. forces have been beefed up in the Persian Gulf and the Mediterranean Sea. Efforts at securing military bases in the Sinai, Kenya, Somalia, Oman, and Saudi Arabia are being pressed. Perhaps even Iran itself, despite Khomeini's dreams, should be protected in the face of Russia's threat.

Time changes circumstances.

But both time and circumstances have long been in God's eye. His wisdom sees the end from the beginning.

Long ago, some 3,000 years before these current events, the Almighty revealed through the prophets that a coalition of northern nations will send its armies into the Middle East (Ezek. 38:1-6). Eventually this massive military operation will make its way to the "mountains of Israel" (38:8) to "take a spoil" (v. 12).

Apparently, according to Daniel's prophecy (Dan. 11:40-45), this "king of the north" will be confronted by a king from the south. In the ensuing battle the supporters of the south will be overrun. However, "tidings out of the east" (v. 44) will fragment the northern army's efforts and he will come to his end on the "glorious holy mountain" (v. 45), which would be Mount Zion by Scriptural definition. In the remainder of Ezekiel's prophecy it's clear that God will intervene to destroy the northern army (see Ezek. 38 and 39).

Soon a final circumstance will change time forever. Are you ready?





# NO LONGER AFRAID

By  
Anne  
Williman

All my life I've been a likely candidate for death. As a toddler I was plagued with colds, digestive problems, and inability to gain weight. My endless bouts with illness prompted my parents to take me to doctors to find out what was wrong.

"Just a bad cold," one doctor would say. "She'll get over it." "It could be an allergy," another would suggest. "Try this diet." One doctor admitted, "Frankly, I don't know what's the matter with Anne."

My parents intensified their search, which finally brought one doctor's diagnosis of cystic fibrosis in 1958. It was confirmed that same year by Riley Children's Hospital in Indianapolis.

Cystic fibrosis is an inherited disease of the lungs and digestive system. Few stricken with it live to adulthood. My parents were considered fortunate to have had me five years.

Under what would have been a crushing blow to many couples, my parents rallied with the assurance that God would take care of the situation.

I began treatment designed to delay my death sentence. Pills (25 a day), a mist tent (similar to an oxygen tent) at night, face masks where I breathed medicine

made into aerosol, physical therapy to pound out the thick mucus that clogged my lungs, and frequent doctor check-ups were soon my way of life.

I knew my disease had taken the lives of many children my age, some I'd known. Yet it never really struck home that I could actually die.

Even as a Candy Stripper in Children's Hospital, Columbus, Ohio, I was not afraid of death. Holding the hand of a 15-year-old with kidney failure, I saw the fear etched on his face. I listened to his rasping breathing and I knew he was dying. Three days later, he did. Another day I helped with the physical therapy of an eight-year-old with cystic fibrosis. He too died in a matter of weeks. But these experiences let me view death as a spectator and not as a probable participant.

Amazing doctors, I passed through the "impossible" steps in life: a driver's license, high school proms, a part-time job, graduation, and college.

When I first went away to college, everything was wonderful. I was dating a college man, out from under my parents' control, and studying interesting new subjects. But after several months, I found myself dateless, missing my par-

ents, and flunking chemistry.

Hopelessly depressed, I accepted an invitation from a girl in the dorm to visit a Christian coffeehouse. At least I could escape studying, I thought. I considered myself a Christian; after all, I regularly attended church, I believed in God, and I tried to be good. Where the peace, joy, and love promised in the Bible were, I didn't know, but maybe if I tried harder...

I recognized many other college students at the coffeehouse. Everyone seemed so happy. A group of young people began singing about Jesus. Nothing so strange or different about this, I thought. But I wasn't prepared for the close of the program. The leader of the group spoke about how empty life is without Jesus. I knew that my life was exactly as he described it.

I realized that I had never asked Christ to take control of my life. With tears spilling down my face, I admitted I was a sinner and in need of God's love and forgiveness. I prayed to receive Jesus as my personal Lord and Savior. The experience of baptism soon followed, confirming my release from sin.

The girl I'd come with, who had noticed what was going on, burst into her own tears. She had been praying for me all semester.



As I told those around me about my decision for Christ, I found love and acceptance that was not based on what I did or how I looked. And it was from people who hardly knew me. A young woman introduced herself and invited me to church, even offering to give me a ride. People told me about Bible studies on campus and said they'd be praying for me.

I didn't fully understand what my commitment to Christ meant, but the peace in my heart assured me that I'd made the right decision.

My life began to change after that night. I still had problems, but I knew I could always find answers and forgiveness in Jesus. I was no longer trying to overcome the world by myself. When I did fail, Jesus would give me the strength to try again.

I began singing with a Christian group called Faith in Action. We traveled all over, to churches, schools, meetings, anywhere we could tell the message of God's love through Jesus. And I found the wonderful peace, love, and joy that had always eluded me. They came from him alone.

I started to date Jon Wiliman, who had also made a commitment to Christ with immersion. We were married in August of 1974.

The next spring, just months before my gradu-

ation from Heidelberg College in Tiffin, Ohio, I sat at our kitchen table working on what I hoped would be my last term paper.

My topic was Psychological Adjustment of Adolescents with Cystic Fibrosis. I had obtained reports from my doctor and at first they were fascinating to read, although they were terribly pessimistic. Some were for counseling the dying adolescent. All gave little hope for the patient. I began to feel depressed but I couldn't stop reading.

The breaking point came in one of the last reports I read. A sentence jumped out at me: something about how often young people with cystic fibrosis obtain their greatest goals, such as marriage or college graduation, only to die shortly afterward.

Suddenly it hit home. I too could die soon. What had made me think I was so special? Death seemed inevitable. I was scared, really scared for the first time.

My husband's face, so full of love, came to my mind. So did my parents, my brother, and my friends. How could I leave them? I couldn't die now!

I thought of God and how little I'd done for him. I wanted to live to serve him more, I told myself. But I wasn't concerned with being obedient to his will for

my life.

The next couple of weeks were some of the worst of my life. I felt like I was dying and nobody understood. My friends were young and healthy. Death was far from their minds, and though they were sympathetic, they couldn't help me.

Jesus' promises no longer seemed to apply to me. I didn't want to lose my life, even though I knew I had the promise of eternal life in Christ.

My husband thought I should give up writing the term paper, but stopping it wouldn't have eased my mind. I couldn't wipe away the facts.

I longed to talk over my fears with my mother who lived 100 miles away. But we couldn't afford to call long distance, and I didn't want to discuss something so important over the phone. Not knowing my turmoil, my parents came up to visit one weekend. The time we had together was over too quickly and I didn't get Mother alone until she was ready to leave. I couldn't let her go without telling her—the one person who had a thorough understanding of the disease coupled with a faith in God.

As she pulled on her coat, I spilled out my fears. Smiling, she said, "Anne, I realize it's a miracle that you're

still alive. Some people have told us we've been lucky with you." Her eyes met mine. "But it isn't luck. God's hand has been on you ever since you were born. Your lungs should have been destroyed by the time you were five." In her face I saw love, so much love for me. "God protected your lungs. He has taken care of you all these years, and he won't fail you now."

She buttoned her raincoat; Dad had been calling her from the car for five minutes. Wordlessly, I hugged her and watched her dash for the car.

Her words were reassuring but I still was chained to my fear. God seemed far away. Yet I knew he was with me as I braced myself for the spiritual struggle I knew would come.

But it never came. I woke up one morning feeling joyful and free. I had not experienced such a release for months. Then I realized what made the difference. I was no longer afraid! God had silently, quickly, and completely healed the wound in my soul.

Jesus' promise never to leave or forsake me is thrilling and vibrant. Most of all, it is true.

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# THE LORD'S PRAYER

## Part 2

*"Thy kingdom come.  
Thy will be done in earth,  
as it is in heaven."*

By Pastor Scott Ross

**J**ESUS TAUGHT US to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." In these two brief sentences Jesus boiled down what is the very essence of the abundant, Spirit-filled life. Although the two sentences are not identical, they are certainly very closely related to each other. For when God's kingdom comes, his will shall be done perfectly on earth even as it is now done by his angels in heaven. Also, when one now does the will of God he is not far from the kingdom of God. When a person stops doing his own will and starts obeying God's will he has come under God's sovereignty, not man's, and has settled the question of his first allegiance.

It is not surprising that Jesus taught us to pray, "Thy kingdom come." The kingdom of God was Christ's central message and is the core of the gospel.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23). "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). And in Luke 4:43 Jesus said: "I must preach the kingdom of God . . . for therefore am I sent." In fact, the phrases "kingdom of God" or "kingdom of heaven" (equivalent phrases) appear 103 times in the first three gospels.

The kingdom of God was what the New Testament

church sought to proclaim to the world. In Acts 8:12 we read: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." And Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8; see also Acts 1:3; 20:25; 28:23, 30, 31).

The kingdom of God is a world in which God's will is perfectly done. There is certainly a future aspect to the kingdom of God. One does not have to be a prophet of exceptional wisdom to know that God's will is not being done perfectly upon earth this day. Wars, killings, violence, lack of concern for the Word and will of God, immorality, and lack of compassion all tell us that man is basically doing his own will, not God's.

The kingdom will come when God intervenes in the affairs of man and sends Jesus Christ back to this earth again to rule as King of kings and Lord of lords. Then the angel can truly cry out, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Thus the prayer "Thy kingdom come" is very close to the last prayer of the Bible, "Even so, come, Lord Jesus" (Rev. 22:20).

But there is also a present aspect to the kingdom of God that begins when a person accepts the invitation



to put his first allegiance with God's kingdom, not man's. Jesus said, "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). When a person makes the decision to seek the will of God rather than his own will, he is, in a very real sense, a citizen of God's kingdom. When the man agreed with Jesus that the two greatest commands were to love God totally and our neighbors as ourselves, Jesus told him, "Thou art not far from the kingdom of God" (Mark 12:34). Paul said that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

Jesus taught, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Thus it follows that Jesus taught us to pray, "Thy will be done in earth, as it is in heaven." God's will is perfectly administered in heaven as the angels do his will. Jesus showed how it can be done on earth, even as it is in heaven. He said: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34); "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30); "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38); and, "Nevertheless not as I will, but as thou wilt. . . . Thy will be done" (Matt. 26:39, 42). Jesus sought in all things to do what would be God's will.

To do the will of God is not always easy. Jesus' experience in the garden showed that while the will of God is always right and therefore good, it is not always easy. Concerning the struggle in the garden, William Barclay wrote: "Jesus Christ sweated blood in the Garden in the agony of the battle to accept the will of God. There is little credit in doing that which is no effort to do or in winning a bloodless victory against a phantom enemy. Let no man be ashamed when he has to battle terribly to accept the will of God for himself; he is walking the way his Master trod. The shame is not in the battle, but in losing the battle."<sup>1</sup> There is no shame in finding it difficult to surrender your will to God. The shame is in failing to do so.

Acknowledgment of the will of God is not praying for the easy way. Rather it is praying for strength to accept the hard way if necessary. It is not praying that we be made exempt from a task, but rather that we be strengthened so we can do the task. When praying that God's will be done, "we are not praying for release; we are not praying for resignation; we are praying for triumph. We are praying not to be taken out of a situation, but to be enabled to face it and conquer it and defeat it."<sup>2</sup>

As we pray "Thy will be done," our attitude is of



utmost importance. If spoken in an attitude of bitter resentment, it is meaningless. If spoken in an attitude of resignation, of acceptance not because of willingness but because we have no other choice, it is empty. But to pray "Thy will be done" in confidence and trust is to find the victorious liberation this prayer makes possible. We can pray "Thy will be done" with trust and confidence because we believe in the love of God and the power of God. We know God can take whatever happens to us and work it together for good because he loves us (Rom. 8:28).

Not all that happens to us is the will of God. Many things are the result of the fact that man is a freewill creature who makes decisions, and sometimes the wrong ones, and of the fact that man is mortal and subject to sickness and disease. However, God can take even the tragic things that happen to us and work his will out of them.

This prayer gets to the very essence of the abundant, Spirit-filled life. It is when a person comes to the point where he sincerely seeks God's will for his life above his own that he begins to experience the tremendous blessings God has for him and finds inner peace and strength. Ultimately eternal life hinges on this matter. For "he that doeth the will of God abideth for ever" (1 John 2:17). Meaningful life today and future eternal life will never be known until we can truly pray, "Thy will be done."

"Thy kingdom come. Thy will be done in earth, as it is in heaven," are more than words to be glibly repeated. It is a life-altering decision of surrender and submission to God. It is the essence of the Christian life. It is acknowledgment of God's sovereignty over our lives. We can never be a part of God's family and plan until we surrender our will to his.

<sup>1</sup>William Barclay, *The Beatitudes and The Lord's Prayer for Everyman* (New York: Harper & Row, Publishers, 1968), p. 200.

<sup>2</sup>*Ibid.*, p. 214.



# I DON'T CARE . . .



When life gets to you and you are feeling stepped on and rejected, it is easy to start feeling sorry for yourself. The attitude of "I don't care" can lead you to the depths of depression. Is there anything you can do about this attitude? Is there a way you can be lifted up? You bet there is.

Feel the despair of King David in the 55th Psalm:

**"Listen to my prayer, O God, do not ignore my plea; hear me and answer me. My thoughts trouble me and I am distraught at the voice of the enemy, at the stares of the wicked; for they bring down suffering upon me and revile me in their anger. My heart is in anguish within me; the terrors of death assail me. Fear and trembling have beset**

**me; horror has overwhelmed me. I said, "Oh, that I had the wings of a dove! I would fly away and be at rest—I would flee far away and stay in the desert; I would hurry to my place of shelter, far from the tempest and storm" (Psalm 55: 1-8, NIV).**

King David's world was crashing in upon him. He was to the point that when his enemy even looked at him his stomach turned inside out. He was in the pits. He feared even death. He only wanted to escape from this terror and horror. I have felt like that, haven't you? There are times in all of our lives that the walls seem to close in. It is these times that we need God in a special way. David wanted to run away from his problem—and to be sure, that is our first reaction. I do not believe that will solve the problem, but it looks like the easy way out.

After King David voiced his complaint of persecution he went on to denounce the wicked. Notice his observations and disgust:

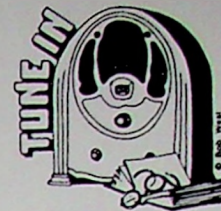
**"Confuse the wicked, O Lord, confound their speech, for I see violence and strife in the city. Day and night they prowl about on its walls; malice and abuse are within it. Destructive forces are at work in the city; threats and lies never leave its streets. If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with**

By  
Pastor  
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# ... BUT HE CARES

whom I once enjoyed sweet fellowship as we walked with the throng at the house of God. Let death take my enemies by surprise; let them go down alive to the grave, for evil finds lodging among them" (Psa. 55:9-15, NIV).

It is thought that this was the time of Absalom's rebellion and Ahithophel's treachery, (2 Samuel 15-18). When a son or daughter or best friend turns against us we are indeed desperate. We want to right the problem but become confused trying to locate its cause. We can handle the troubles our enemies hand out, but when it happens close to home . . . well, that seems too much. How did David the great king handle this problem?

PRAYER!!! The great equalizer is to communicate with God and seek his direction. He only can help you and prayer is your key to open the door to his aid. His POWER is unleashed through PRAYER! Look again to the Word of God.

"But I call to God, and the LORD saves me. Evening, morning and noon I cry out in distress, and he hears my voice. He ransoms me unharmed from the

battle waged against me, even though many oppose me. God, who is enthroned forever, will hear them and afflict them—men who never change their ways and have no fear of God. My companion attacks his friends; he violates his covenant. His speech is smooth as butter, yet war is in his heart; his words are more soothing than oil, yet they are drawn swords. Cast your cares on the LORD and he will sustain you; he will never let the righteous fall. But you, O God, will bring down the wicked into the pit of corruption; bloodthirsty and deceitful men will not live out half their days. But as for me, I trust in you" (Psalm 55: 16-23, NIV).

BUT AS FOR ME, I TRUST IN YOU. That is the place we must find in our personal lives. Do you really trust God? Do you choose to live for him? He wants to help each of us. That is his desire. He awaits our prayers, our love, our devotion, our obedience. When we truly trust him in all things and lean upon him for direction and help, he will lift us out of depression and the "I don't care" attitude. Even when the hurt is close to home, TRUST HIM.



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The  
Restitution Herald

March, 1980  
Volume 69, Number 5

FAITH



# The Restitution Herald

Vol. 69 March, 1980 No. 5

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Editor: Russell Magaw

Managing Editor: Gordon Landry

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

### Address all correspondence to:

The Restitution Herald  
Box 100  
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## Editor's Note . . .

A determined Russian Bear heats up the Cold War by this time taking over a country in the world's most volatile area—the oil-rich Middle East. World powers react by rushing to the brink of military action. Inwardly, humanity feels the pressure.

Dwindling natural resources and skyrocketing inflation pinch our pocketbooks again. The poor get poorer, the hungry starve, proposed political solutions drum hollowly in empty souls.

But there is hope.

The end is in sight. Against a severe backdrop of current events, the prophecies of God's Word promise Divine intervention for mankind.

Through the pages of this issue concerning prophecy and Bible doctrine, we want you to grasp a vision of our hope in God.

—Russell Magaw.

"Lord . . .  
Teach Us  
To Pray . . .  
And Not  
To  
Faint."

"Give Us This  
Day  
Our Daily Bread"

RECENT POLLS have shown that the number-one concern of Americans today is inflation. The problem of inflation, reduced to its simplest terms, is, "How do I make enough to feed and provide for myself and my family?" Most people are not worried about world-wide economic trends so much as discovering how they can stretch their budgets to make ends meet. It is to this situation that this petition of the Lord's Prayer addresses itself: "Give us this day our daily bread." We must understand how and for what Jesus was teaching us to pray.

## GIVE

Jesus taught us to pray, "Give." It is at this very point that some hesitate. "I don't want God to give me anything," says the prideful man; "I don't take handouts." What such people fail to realize is that our very lives are gifts from God and depend upon him. It is in God that we live and move and have our being (Acts 27:28).

Is it right for us to ask God to give to us? Of course it is. Jesus said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11.) This verse teaches two important truths. First, that God wants to give us good things, just as a father wants to give good things to his children. Second, that God expects us to ask and that he gives in response to our asking.

However, "give" does not mean we are to sit back and do nothing. Such a misunderstanding would reduce God to some sort of heavenly room service where we ring up our order and he delivers. Of course that is not the way it is. God is not going to spoon feed us.

When we ask God to give us our daily bread we are asking him to give us the means to do what is necessary to feed ourselves and our fellowman. Paul wrote to the Thessalonians, telling them: "If any would not work, neither should he eat . . . . Them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thes. 3:10, 12). This prayer is not a substitute for work. William Barclay has written: "Prayer is never the easy way out; prayer is never simply pushing things on to God that He may do them for us . . . . Prayer is not asking God to do something; prayer is asking, by His power, to make us able to do it ourselves . . . . If prayer were simply a method of getting things done for us, then prayer would be very bad for us, for its result would be to make us flabby and lazy and inefficient. Prayer is the means whereby we receive power to do things for ourselves. And, therefore, no man may pray and then sit and wait; he must pray and then rise and work; but he will find that, when he prays, and then works, a new dynamic has entered into life." \* When we pray, "Give us this day our daily bread," we are asking God to give us the means to provide for ourselves and our fellowman.

Christians have been promised financial security. This takes on even greater significance in these days of double-digit inflation. Jesus said if we would structure our priorities where we seek first the kingdom of God and his righteousness, we could be assured of having enough food, clothing, and shelter (Matt. 6:24-33). He is assuring us that God will give us the means to provide our families with the necessities of life when we give him first place in our lives.



# RD'S PRAYER

By Pastor Scott Ross

## Part 3

US

This prayer is not selfish. It is not asking for bread for "me" but for "us." There is a Jewish saying that says a man should always join himself with the community in his prayers. We don't pray just for ourselves but for our neighbors as well.

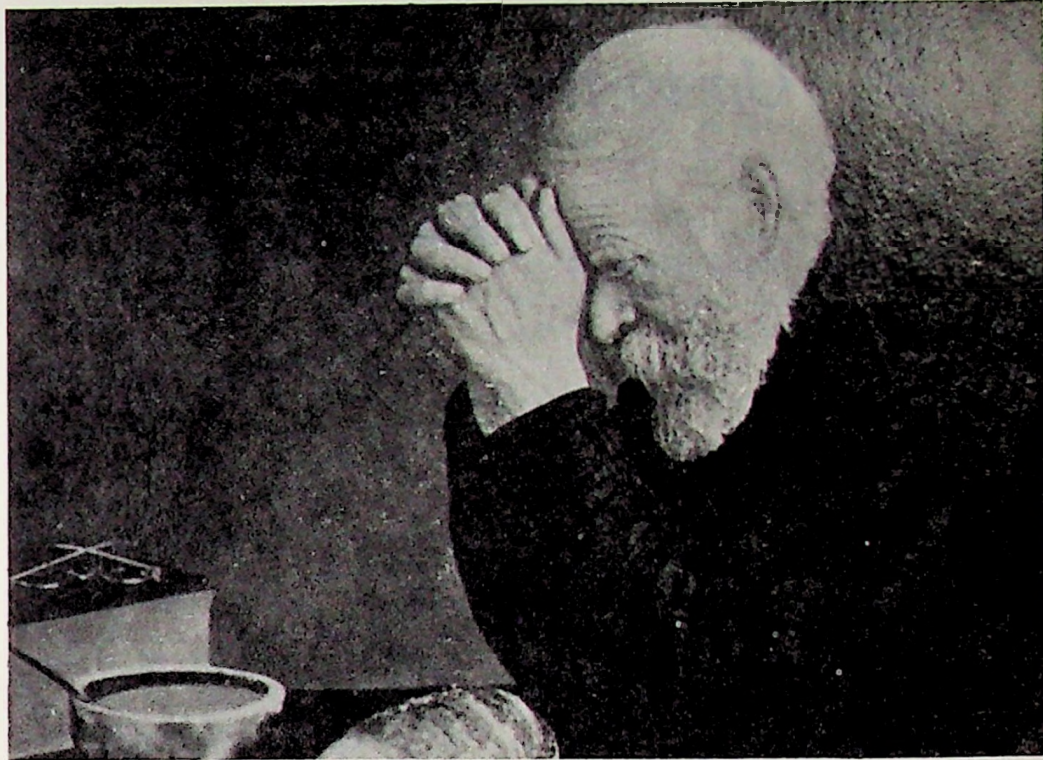
It is very easy to become wrapped up in our own concerns and forget the need of others. If we have a hangnail on our little finger that is bothering us, we are more concerned with that than we are with the starving people in Cambodia. To be selfishly concerned with feeding ourselves and our family and not concerned with reaching out to the hungry in this world is to miss the point of this prayer.

The Lord's Prayer teaches us intercessory prayer. We pray not only for our needs but for the needs of others as well. Intercessory prayer is love on its knees. We cannot long sincerely pray for God to feed the hungry before we reach out to do what we can to help see that they get fed (1 John 3:17, 18).

### THIS DAY OUR DAILY BREAD

I imagine that if we had formulated this prayer instead of Jesus, we would have said: "Give me this day enough bread for about eighteen months." But Jesus taught us to pray, "Give us *this day our daily bread.*" We are to continually trust God day by day to provide for us, but often we are hesitant to do this. We want to see not just one step ahead, but rather one hundred steps ahead. The bottom line of all of this is lack of trust. The Israelites, when in the wilderness, were to gather only enough manna for one day. If they doubted whether it would be provided on the morrow and took more than their daily need, the excess spoiled. God wanted them to trust him day by day.

Jesus taught us to trust God day by



day. He said: "Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matt. 6:34, Phillips). We are to ask God for this day, trusting and believing that he will still be there tomorrow for us to pray to when that day comes.

### BREAD

Bread is the basic staple of life. Jesus taught us to pray for the basics—not the luxuries. We are to pray for bread to be provided, not T-bone steak and German chocolate cake.

There is sometimes a fine line between asking for what we need and asking for what we want. James gave us an insight as to where that line is when he said: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). When we pray for things we selfishly want rather than really need, it is wrong.

Covetousness and greed are powerful temptations. When we remember that Jesus lived in such simplicity, without even two cloaks or a place to lay his

head, and realize how much our lives are wrapped up in materialistic concerns, it makes us pause and reflect. Jesus said to beware of covetousness, for our lives do not consist of the abundance of the things which we possess (Luke 12:15). Paul taught we should be content with food and raiment and that to seek after riches would only lead to sorrow (1 Tim. 6:6-11). By teaching us to pray for bread, the simple basic food of life, Jesus taught us that there is more to life than "things."

It is so easy to rattle off this petition without thinking of what we are praying. The next time we pray, "Give us this day our daily bread," let us really realize what we are praying and what the implications of this prayer are for our lives and our lifestyles.

\* William Barclay, *The Daily Bible Series. The Gospel of Matthew. Volume 2* (Philadelphia: The Westminster Press, 1958), pp. 282, 283.

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The Russians  
Are Coming!

*Up-to-the-Minute*

*Paraphrase*

*of*

*Ezekiel 38*



By Pastor Rex Cain

THE DECREE of Jehovah came mightily upon me: "Ezekiel, direct your undivided attention toward Russia, and denounce them and state unequivocally, Thus says the Almighty God: Hear this, I am against you, O Russia, and when you realize the unbelievable wealth in the Middle East, and in Israel, I will draw you with an irresistible force, you and all your regiments in full military dress, your tanks, armored vehicles, missiles, and every piece of military hardware, Iran, Ethiopia, and Libya are allied with you also with their compliment of field-battle hardware; and others on vast tracts of land about you with all their hordes—yes, multitudes of people join forces with you.

"Have an overwhelming military posture, and stay that way, you and all your allies that are ready and willing to snap to attention at your slightest command; be a super-power for them. Toward the time of the end, in the final days, you will set in motion your well-oiled military machine that bristles with nuclear over-kill, and you will move like a giant fearsome monster lumber-

ing toward the land that is recovering from ages of wars, the land where the residents have immigrated back from many different countries to the mountains of Israel, which had been neglected till it was desolate swamps and deserts; its people were returning from the nations, and now dwell in relative security in their own land. You will make a devastating assault, coming on like a terrifying boiling storm, you will be like a vast dark overcast covering the land, you and the hordes of allies with you—yes, multitudes beyond number with you.

"Thus speaks the Almighty: When this time arrives, many wicked thoughts will pass through your mind and you will formulate a vicious deception, and based on that devious propaganda, you will announce via satellite to the world's media: 'We are justified to wage war against this tiny nation, even though, comparatively speaking, they are military midgets; having no real military strength to resist a continuous unrelenting attack for very long; you will swoop down upon the oil-rich

area, carrying off all kinds of wealth; yes, you will converge on every nook-and-cranny of the formerly desolate places that now have been rebuilt with large well-planned cities, to the Jews who have immigrated back to their homeland, who have acquired comfortable homes and much durable goods, who live at the crossroads of the earth. The nations of commerce with their people's support will agree on a formal protest announced through the United Nations that will denounce your flagrant violation of international decency and human rights, not to mention your blatant act of aggression. The nations will ask, 'Have you with bold-faced audacity dared to invade with your puppet allies this land, to seize oil wells and refineries, to haul away their goods and products, to capture factories, schools, museums, and universities—in short, to take everything they've worked so hard to restore from nothing?'

"Consequently, Ezekiel, prophesy,

THE RESTITUTION HERALD



# Will Jesus Come in the 1980's?

by Pastor Donald Needham

and say to Russia, Thus says the LORD GOD: on that day when the Israelis are living in relative security, you will arouse yourself to put your heinous campaign into operation and you will move down out of the far reaches of the north, you and the vast multitudes with you, all of them in tanks, missile carriers, convoys of every describable armed vehicle stretching for miles, a fearsome array of men and arms; you will come straight-on directly against my people Israel, like a boiling thunderhead covering the land. Near the time of the end, I will cause the wealth of the Middle East and the vexing thorn of Israel to draw you like a giant magnet against my land, that all the world may know me, when because of you, O Russia, I vindicate my holiness before their very eyes.

"Thus speaks the Almighty: Are you, Russia, he of whom I spoke long ago by my faithful servants the prophets of Israel, who in those far-off days prophesied for many years that I would indeed bring you against Israel? But when that day comes, when Russia shall brazenly march in full strength against the land of Israel, says the LORD GOD, my fury will be aroused. For in my jealous love and in my blazing wrath I declare, On that momentous day there shall be a tremendous earthquake in the land of Israel; the fish in the sea, and the birds of the air, and the animals of the field, and all insects that creep on the ground, and yes, all of mankind that walks upon the face of the earth, shall be utterly paralyzed before my majesty, and the mountains shall crumble from the unbelievable shock-waves, the high cliffs will shear off, and every last wall shall crash flat to the ground. I will call forth every kind of terror imaginable against the Russian forces, says the LORD GOD; every man's weapon will be turned against his comrade in the bewildering confusion. With pestilence and blood-letting I will show my great judgment against him; and I will rain upon him and his hordes and the multitudes with him, torrential rains and hailstones weighing a hundred pounds, fire and choking sulfur. So I will plainly demonstrate my superior greatness and my holiness over ungodly armies who flaunt their nuclear weapons, and I will be recognized by the world. Then they will know at last and without any doubt that I am the LORD, the Almighty, the GOD of Israel."

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FIRST IT WAS the Iranian hostage situation which dominated the world news. Madman Ayatollah Khomeini, an obscure Moslem religious leader a year ago, has brought the world to the brink of war. The volatile Middle East, long a kindling box waiting for someone to drop a match, finds its combustible atmosphere intensified.

Americans are frustrated and angry, tired of being bullied around by third-world powers lacking in military might. It is humiliating to be a weak and toothless old giant, laughed at for our ineptness in dealing with a handful of militant terrorists. Cautious moves by our government to this point are certainly to be applauded. Our options are extremely limited. If we take military action against Iran, it will likely result in the deaths of the hostages, and possibly turn the remaining moderate Arab nations against us. We cannot afford to alienate these other Moslem countries, for we need their petroleum to keep our industrial wheels turning. A second alternative, a sea blockade of supplies entering and leaving Iran, appears to be a fruitless maneuver. Iran is capable of importing essential supplies overland. To cut off her oil exports and cripple her economy would likely hurt us more than her.

We would be reducing the oil flow and closing the spigot to Japan and our European allies. Chaos would result in their economies and hard feelings towards the United States would follow.

## What About Russia?

The U.S.S.R. is the unpredictable factor in this confrontation. What might she do if we began to bomb an oil field or seaport? How would she react? Russia and Iran share a lengthy border. The Shah's regime, though filled with horrors, was very anti-communistic. Iran was our southern window for monitoring missile activity behind the Iron Curtain. The Kremlin could get nowhere with the Shah, but now is eagerly courting the new Tehran government. On December 5th, Pravada, the Communist Party newspaper, said, "The United States is headed down a very alarming and dangerous path, and the taking of U.S. hostages in Iran is no justification for military action." (Can you imagine the U.S.S.R. showing any restraint if Russian citizens had been kidnapped in a foreign embassy and were being held captive? Check the Dec., '79, Reader's Digest for the difficulties of embassy dealings with Moscow.)

Russia has subtly begun to show



**Arab oil-exporting nations  
will soon demand a severing  
of the U.S.-Israeli relationship.**

her position. In concealed threats she has told us, "We're lining up behind Iran!" This should come as no surprise, for reports in the last few weeks have indicated that previous accounts of oil reserves in Russia have been overstated—soon she will be forced to import petroleum. What an ideal time to make friends with Iran, so she can insure that oil will be coming to feed the gluttonous industrial and military appetite of the GREAT BEAR! HER INVASION OF AFGHANISTAN SHOCKED AND SHOWED THE WORLD THAT SHE INTENDS TO BECOME MORE AGGRESSIVE AND DOMINANT IN THIS PIVOTAL PART OF THE WORLD. Russia has watched the lesson the United States learned the hard way: powers cannot continue to dominate the world with an inadequate energy supply. They are susceptible to blackmail by fanatics. Russia does not want to experience the same fate.

**What Does This Have To Do With  
The Second Coming of Christ?**

*Accounts of a friendship between Russia and Iran can be discovered in places other than our modern news media.* The Old Testament prophet Ezekiel wrote 2600 years ago of the time when a great power from the north would come down to overtake the land of Israel (Ezek. 38). Among the allies of this northern monster will be Persia (38:5)—*modern-day Iran*. Much evidence exists to believe that this powerful northern nation is RUSSIA. Many scholars believe the names Rosh, Meshech, and Tubal (Ezek. 38:2, NEB) are designations for Russia, Moscow, and Tobolsk! The city of

Moscow lies directly north of Jerusalem. **An invasion of this magnitude from the north has never occurred in Israel, so this attack is yet to come.**

Reasons why the U.S.S.R. desires to possess Palestine are numerous and logical. This tiny strip of land has great value militarily. It is the land bridge between Europe/Asia and Africa. Having Israel would give Russia a warm water port on the Mediterranean Sea. The chemical value of the Dead Sea has been estimated at one trillion, two hundred seventy billion dollars—and climbing. Finally, atheistic Russian communism has a deep-seated hatred for the Jewish people, through whom the true and living God reveals himself.

**This Northern Invader Will Fail**

With all its military might and Arabian allies, this mission to annihilate Israel is doomed. If this prophecy is about the great Russian Bear, we can look for the day when her armies die upon the hills of Israel! God will intervene and bring destruction from above (Ezek. 38:21-23). This destruction will occur on the homeland of this invader also (39:1-6). The logical direction for a Russian invasion of Israel is from the east through Iran, for the Caucasus mountains of Turkey present a formidable border from the north.

**Bible Prophecy Tells Of  
Current Events**

If studying century-old Bible prophecy, while listening to the daily reports of Walter Cronkite interests you, be assured there is much more revealed. *The greatest fulfillment of*

*Bible prophecy since the birth of Jesus Christ was the return and re-establishment of Israel in her homeland in 1948. That one action is the key to understanding where we are in relation to the second coming of Jesus Christ.* Ezekiel 37 is the forecast of the Jews finding their homeland, though they had been adrift for 1900 years. Because Israel is now back home, many of the other pieces of the prophetic puzzle are falling into place. An intense hatred of the Jews by their Arab cousins is predicted. Can the United States look for the Arab oil-exporting nations to soon demand that we sever our support and friendship with Israel, or find our oil supply cut off? This would certainly seem possible in light of their stated aim of annihilating Israel, and driving her people into the sea. Though Egyptian leader Anwar Sadat has moderated, this Arab goal remains intact.

**Will He Come In The 1980's?**

Only a fool would predict the day and hour of Jesus' coming, for the Bible cautions against such date setting. This does not restrict us, however from studying the "signs of the times" in which we live, to see how they correlate with predictions of conditions in the world at the time of Christ's return.

Will Jesus come in the 1980's? The speed with which pieces of the prophetic puzzle are coming together indicate he certainly could. For sure, HIS personal reappearance is CLOSER than it's EVER BEEN before!

**If Jesus comes in the 1980's, will you be ready?**



# Enigmas of Islam

by Pastor Joe Martin

Enigmatic elements exist in the current thinking of the Islamic people. Part of the puzzling contradiction surfaces in its political handling of hated Israel, a brother in spiritual heritage, since both espouse a strong monotheistic faith. To say that Islam and Judaism are brothers in faith may be heatedly contested by some, but it is an obvious conclusion that many quite logically derive from an exhaustive or even cursory analysis.

The observation that most Arab Islamic people and the Jews are *literally* brothers is also not far-fetched. Noting that one of Abraham's sons, Ishmael, would become great in his own right by the promise of God (Gen. 16:10; 17:20), is part of recognizing that another son of Abraham, Isaac, is through his seed to become great and a receiver of God's covenant. In fact one could say that they are brothers twice over. When Esau saw that "the daughters of Canaan pleased not Isaac his father" (Gen. 28:8) he went to Ishmael for a wife. That both groups of descendants would be strongly monotheistic is *not* an enigma. It is quite natural if Abraham did his job—that of teaching the oneness of God which we as a Church of God, according to Abraham's faith, still maintain. The enigma again is that two strongly related peoples, both physically and "faithfully," are bitter enemies.

The picture becomes even more puzzling when analyzing the Islamic faith. The *Shema* of Israel, "Hear O Israel, The Lord our God, the Lord is One" corresponds to many elements of Islam such as the *Kalimah* which basically says that Allah is one. Both, according to Abraham's faith, are saying that God is one! Even the name *ALLAH*\* may be seen as a derivative of the Hebrew name of God *YAHWEH* (as close as can be derived from *YHWH*). The two peoples many centuries ago lived together and shared much of each other's culture and language. A striking parallel is that of the German words *brudder* and *mudder* having similar English counterparts—*brother* and *mother*. Since for centuries English and German peoples shared forests, lands, and cultures, such similarities are expected. Likewise the name of God, *Yahweh* in Hebrew and *Allah* in Arabic, is phonetically as close as *brudder* and *brother*, thus revealing a common heritage traced back to Abraham.

Perhaps this insight into the Islamic-Israeli enigma

prepares us for yet another contradiction. By understanding the monotheistic fundamentals of Abraham's ancestors, one can see where both Islamic and Jewish people could despise Christians who not only make a man God, but also make that man part of a trinity, thus rejecting the shema of Judaism and the *kalimah* of Islam. But returning to the monotheistic Islamic-Judaic rift, their mutual hatred contributes to another enigma.

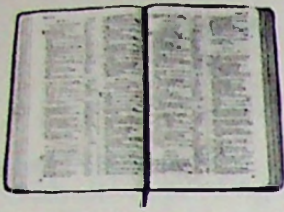
Many people among the Islamic faith are reaching out and creating strange relationships with obviously nonmonotheistic people, even atheists. As part of the new "Islamic revolution," the government of Iran has established diplomatic relations with Cuba and participated in the Sixth Conference of the Non-Aligned Countries in Havana. Also, the infamous Palestine Covenant, to which many Islamic people ascribe, calls for the expulsion of most of the Jewish population of Israel—which ultimately denies any historical or religious tie to the land. Enigmatically, *that* land is the same land to which Abraham was called to go, leaving the many gods in Babylon to worship the one true God. Also, it is the *same* land that two brothers, Isaac and Ishmael, were born in; it is the same land that two other brothers, Jacob and Esau, fought in and around until Esau said to Jacob, "I have enough, my brother; keep that thou hast unto thyself" (Gen. 33:9).

How will these enigmas be resolved? How will it come to pass that "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isa. 19:24) where evidently the people of Islam and the Jews live together in peace?

For people with Abraham's faith, the answer is known. In the future, God will reveal the Messiah to mediate harmony in the land. For those that use the name of God (*Yahweh* or *Allah* or *Jehovah*) behind a banner of Zionism, Islamic revolution, or Christianity for the purpose of hatred and murder, the Messiah will deal just as he dealt with sins long ago. They will be done away with. If a person belongs to the Messiah, *THEN* he is Abraham's descendant and will be an heir to the promises of God (Gal. 3:29).

\* Note: Many well-meaning Christians are ignorant of the monotheistic nature of Islam and associate Mohammed as the god of Muslims. While we may not accept Mohammed as the messenger of God, we should never ignorantly insult an Islamic person by denying his monotheism.





# The Bible in the News

By Pastor Hollis Partlowe



## AFGHANISTAN: *Prelude of Things to Come*

### God's Word and Russian Aggression

The Russian invasion of Afghanistan recently sent shock waves around the world and raised deep fear and suspicion in the hearts of peace-loving people everywhere. Some feel that we are closer to a global war than at any time since World War II. The Russians are pushing deeper into Afghanistan each day, and it is reported that they have executed thousands of Muslim "rebels." This is a confrontation between atheism and the Moslem religion. Although Afghanistan has no oil or railroads, it does have natural gas. It is a mountainous country with strong tribal loyalties.

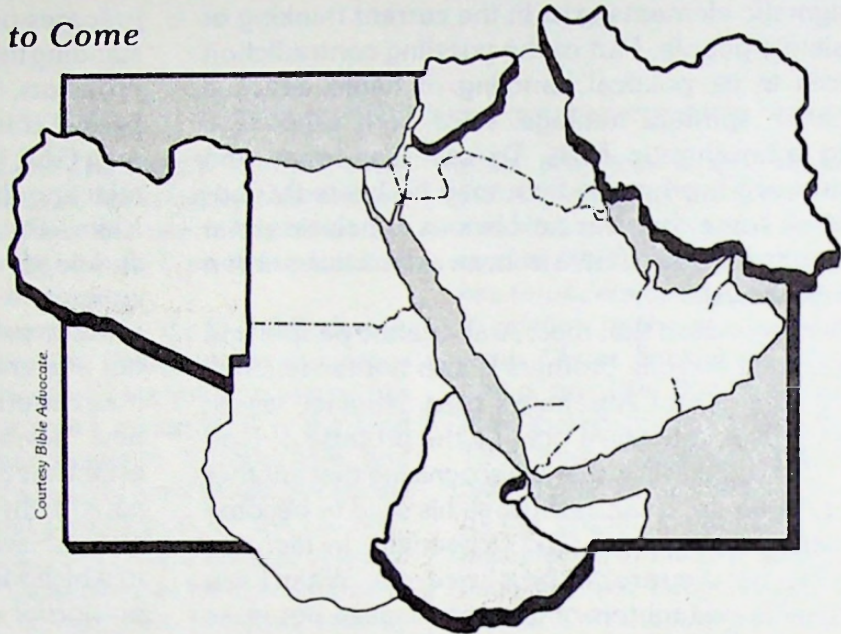
Historically, the Soviets have sought access to the Arabian Sea and Indian Ocean. In their path stand Iran, Afghanistan, and Pakistan. A warm-water port in the Persian Gulf is too great a temptation to resist.

That area is of special strategic importance to the West because more than 60 percent of its oil supplies are shipped through the Straits of Hormuz, situated between Iran and the Arabian peninsula. Pakistan (another Islamic country) has become a front line country to communism. Doubtless, Russia invaded Afghanistan because the communist regime then in power could not cope with the problems.

President Carter took his case against Russia for invasion of Afghanistan to the U.N. Security Council. (His handling of the crisis has increased his ratings in the polls.)

The Soviet Union, as was expected, cast its veto killing the resolution that protested the massive Soviet military intervention in Afghanistan. East Germany joined in voting against the measure and the 13 to 2 approval was meaningless, because of the veto by the Soviet Union, one of five permanent council members with veto power. Then Mr. Carter took his case to the General Assembly of the U.N. where Russia has no veto power.

On January 14, the 151-nation assembly voted 104 to 18 (with 18



abstaining) in protest of the Soviet aggression. It was one of the most lopsided votes in U.N. history. However, the assembly has no authority to enforce its resolutions and, as was expected, the Soviet Union ignored it—at least so far.

### U.S. Armed Forces for the Middle East

President Sadat of Egypt and Prime Minister Begin of Israel are urging more troops for the Mideast. In fact, Sadat has offered the United States military bases in Egypt to help defend the Mideast. He said recently, in a CBS interview in Cairo, that the Soviet intervention in Afghanistan was the beginning of the battle for the energy resources of the Middle East and offered bases for American troops to protect the Persian Gulf States. "The Soviet intervention has frightened all those who live in the Gulf area . . . and I say the battle around the area's oil stores has already begin," the Egyptian President said.

Russian invasion of the Mideast is sure to come, and someone has said, "The United States would fight faster for that oil than for Pearl Harbor."

Prime Minister Begin has said that the United States needs more ground

forces "to block Soviet inroads in countries like Afghanistan and Iran." Begin further said the Soviet invasion of Afghanistan was "a turning point in the world's history," for it marked the first time since World War II that Soviet forces crossed the boundaries of a noncommunist-bloc country. "It is a most serious development," Begin was quoted as saying.

### God Speaks to Russia

Russian aggression is no surprise to Bible students. Ezekiel 38 and 39 describe an invasion of the Mideast by a confederation of nations from north of the Black and Caspian Seas in the last days. God has something to say to that great power that has emerged north of Israel.

To identify this aggressor, we have to find a nation or group of nations in the right place at the right time, descended from the people mentioned and doing things that Scripture says they will do. We have good reason to apply this prophecy to Russia and her satellites.

"The word of the LORD came to me saying, 'Son of man, set your face toward Gog of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say,



"Thus says the Lord GOD, Behold, I am against you, O Gog, prince of Rosh, Meshech, and Tubal" (Ezek. 38:1-3, NASB).

This is a message from God delivered by Ezekiel and directed to a person whose name is Gog, from the land of Magog, apparently the ruler of this land. Authorities point out that "Rosh" may well be the root of the modern term "Russia." In the study of how ancient words come into modern language, often the consonants remain the same but the vowels change. In the name "Rosh," if the vowel "o" is changed to "u" it becomes the root of the modern name "Russia," with the suffix added.

Genesis 10 is "The Table of the Nations." In verses 1 and 2 we learn that Magog was the son of Japheth along with Gomer, Tubal, and Meshech mentioned in the Ezekiel passage. In Ezekiel we see one great nation which will gather around it a number of allies. It's this "Northern Confederacy" that is destined to plunge the world into the final war as the invader of the Mideast nations with Russia as leader.

#### Russian Comrades, Ezekiel 38:5, 6

The following nations are allied with Russia either willingly or unwillingly in her invasion from the north:

Persia (Iran): which is in the news daily. (Incidentally, on January 15, 1980, a Soviet unit of 13,000 motorized infantrymen was deployed in Western Afghanistan about 60 miles from the border of Iran.)

Ethiopia (Cush): The Cushites were black men who migrated to the Arabian peninsula, across the Red Sea to the area South of Egypt. "Cush" is translated "Ethiopia" 21 times in the King James Version.

Libya (Put): Put's descendants migrated to the land West of Egypt and became the source of North African nations. Put most certainly included more than what is now called Libya.

Gomer refers to the ancient Cimmerians, Eastern Europe which is behind the Iron Curtain which includes East Germany.

Togarmah refers to the Armenians or Western Asia now divided between Turkey, Iran, and the Soviet Union—the area between the Black and Caspian Seas.

Moreover, the list of nations allied with Russia is not exhaustive. God adds: "And many people with thee"

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(Ezek. 38:6b). Other interesting aspects of this invasion are:

Verse 15. It's from the "uttermost parts of the north" or "the far north."

Verse 16. This invasion takes place in the "latter years."

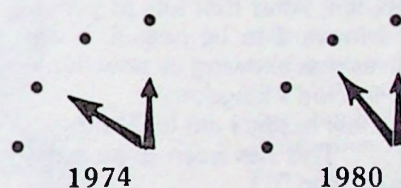
Verse 8. It takes place after Israel has been restored, after the Jews have returned to their land from among the nations. **THIS BATTLE IS NOT HISTORICAL BUT FUTURE!**

Verses 10-12. Russia invades when Israel is at peace, relaxed, in an unprotected condition.

#### Russia's Last Battle

Ezekiel 39:3-6, 11, 12 foretell Russia's doom. Clearly, God says to this huge army: "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and of the beasts of the field to be devoured" (v. 4). Here is the end of the northern aggressor. How much farther she will go before striking her final target nobody knows, but here is her final destiny.

#### Doomsday Clock Pushed Ahead



The Doomsday Clock suggests the instability of our generation with the end of human history near at hand. When the clock will strike the midnight hour no one knows. However, "The minute hand, never far from midnight, has moved nine times since World War II." Small wonder that Jesus said men's hearts would fail as they looked at things coming upon the earth. (Luke 21:26.) The present decade of the 1980's looms as a period of massive military and economic change. In the next ten years the balance of power in the world is likely to be altered as drastically as it has ever been in any comparable period in modern history.

#### China in the 1980's

China will almost certainly emerge as a major global power. By decade's end, with extensive Western help, China may have come as far toward modernization and economic power as Japan did in the first 10 years after World War II.

If present trends continue, this nuclear super-power currently in a period of gestation, with a population approaching one billion people, will come to maturity, perhaps firmly allied to the West. If this happens, all the industrial and military might of North America and Western Europe will then be harnessed to Asia's great "Central Kingdom"—all in opposition to Moscow if Moscow doesn't change its ways—and there is no indication it will change. Detente between the two super powers is dying if not dead. Russia and the United States are talking war—both hot and cold.

All indications suggest that East-West relations are deteriorating while Sino-American ties are improving. China may indeed become an acknowledged ally of the West.

Be that as it may, China will play a role in the great War of Armageddon. The "kings of the east" and "of the whole world" engage in that series of conflicts, according to Revelation 16:12-16.

A few years ago China and the United States would have been considered strange bedfellows by just about everyone. I have trouble getting used to the idea!

U.S. Secretary of Defense Harold Brown warned the Soviet Union on January 6 that if the mutual interests of the United States and China are threatened, "We can respond with complementary action in the field of defense as well as diplomacy." I don't know about you, but that scares me!

In a tough speech condemning the flagrant Soviet move into Afghanistan, Brown said he came to China to broaden the security dialogue between our two governments and discuss wider cooperation on security in the future. Furthermore, Vice President Mondale declared last August, "A strong China is in America's best interest." Obviously, China's manpower teamed with United States' knowhow presents a real danger to Russia.

Finally, China has said that Russia's move "is a serious threat to world peace." Some of the Arab nations, including Iraq, a Soviet ally, and South Yemen, the only socialist country in the Arabian peninsula, have criticized and condemned Russia's move.

Scripture teaches us that the end is to be a time of war and rumors of war and a time of lawlessness. Keep scanning the horizon. The end approaches!



## Philip's Exciting Day

"Mother, Mother, guess what happened today!" Philip burst excitedly into the house where his mother was busy with her weaving. "I could hardly believe my eyes!"

"Well, Philip, you certainly do sound excited. Calm down a little and come tell me all about it."

"Oh, Mother, it was the most wonderful thing!"

"Why don't you start at the beginning, son, and tell me the whole story? When you left here this morning you were going out to the countryside to hunt for your father and his sheep."

"Well, I found Dad all right and stayed with him awhile. But then when we went on the other side of the hill we saw a big crowd of people. Dad stayed with the sheep and I went to see what was going on.

"I couldn't see much because there were so many people. So I squeezed my way through the crowd. Right in the middle of all the people was a man. He was talking about a wonderful kingdom that is coming—the kingdom of God, he called it. It sure sounded different than the way these Romans are running our country.

"I'd never seen this man before so I asked someone who he was. They said he was Jesus of Nazareth."

"Oh, yes, dear, I've heard people speak of him."

"He talked about how wonderful God's kingdom will be. He said there will be no sickness, no death, no sadness. Then, you won't believe what happened next! You know Matthew's father?"

"Yes, son. The poor man has been blind ever since I've known him."

"Well, he's not anymore!"

"What! Whatever happened?"

"Matthew's father was right close to Jesus and while he was talking he put his hands on his eyes. Matthew's father started to shout, 'I can see! I can see!' He was so excited—the whole crowd was excited! After that lots of people pushed forward to be healed. It was like Jesus was showing us how things will be in God's kingdom."

"Oh, how happy I am for Matthew's father . . . This has been quite a day for you, Philip."

"Oh, but Mother, there's more. Let me tell you what else Jesus did. The sun began to go down and people started talking about being hungry. I was beginning to feel hungry myself

and thought I'd get out the lunch you packed for me. I saw a man watching me and he came over and said he was Andrew, one of Jesus' disciples. He asked if I would share my lunch. I said 'Sure,' and gave it to him. I thought maybe he was going to give it to Jesus.

"Well, he did give it to Jesus, but instead of eating it, Jesus held it and looked up to heaven and thanked God for it. Then he gave it to his disciples and told them to give it to the people to eat. I thought that was funny because that crowd was so huge and my lunch wasn't very big—just five small loaves of bread and two fish.

"But do you know what happened? After the five loaves and two fish were handed out, there was still more in the basket! They just kept reaching in my lunch basket and there was still bread and fish in it! I couldn't believe it. And then, when everyone had enough to eat, the disciples picked up twelve baskets of leftovers! That's more than we started out with!"

"Well, son, what a day you have had! You have really seen some miracles today."

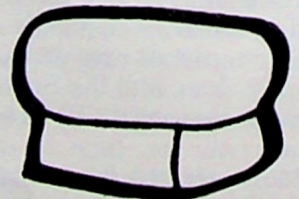
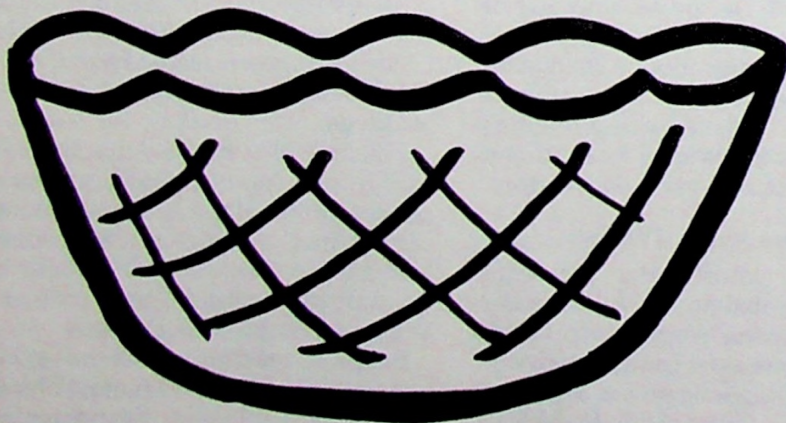
"And just think! Jesus used my lunch to feed all those people! I'll never forget this day!"

"You know, Philip, many people say that Jesus of Nazareth is the Son of God—the promised Messiah we have all been looking for. After what you have seen today, I am sure they must be right. Tomorrow I'm going with you. I want to see and hear this man, too!"

(You may read this story in your Bible, John 6:1-14; Luke 9:10-17.)

### Draw Your Own Fish and Bread

Trace the basket, fish, and loaf of bread on another sheet of paper. Make two baskets, two fish, and five loaves of bread. Glue the two baskets together, just on the edge of the two sides and the bottom. Leave the top open so you can slip in the fish and bread.





## Their Love Goes On

by Carol Daniels

This month they will be grandparents—these two who have given life to my sister and me through their own love for each other.

Now they are seeing that life and that love passed on, continued through my sister and her husband.

This baby—this very special baby—will begin a new generation for our family.

Lucky baby, lucky little baby, to have grandparents like these two.

You are welcomed, baby, by them—as eagerly as they

right and for the courage to do it.

He has great plans for the two of you. Whether you are a boy or girl makes no difference. He will be a good grandfather to you—never too lenient, but always fair.

He wants to take you fishing and will spend all day baiting your hook, untangling your line, and even taking the hook out of any little fish you may catch—just like he did your mother and me.

He will play catch with



awaited your mother and me. It's so nice to be welcomed into the world, baby, to be planned for and wanted. We all want you. We already love you.

These grandparents of yours—my parents—will be a special blessing to you. God has given you much in them.

I have watched them in quiet times and wondered at the miracle of life.

They are part of you. Your heritage, who you are, your roots include them, and you bear the influence of these who have lived before you.

Your grandfather—your only living grandfather—is a man you will admire and greatly respect. He is a man with principles and standards, who always strives to live up to them. He daily prays for wisdom to know what is

you and take you to spring training games, like he did your mother and me. He will let you swim into his outstretched arms in the "big end" of the pool, backing up unnoticeably, so that you will have gone farther, much farther, than you thought you could've, and then he will praise you for your performance.

He will hold your hand and walk with you through the desert, listening for bird calls and animal sounds. He will teach you how to call a bobwhite.

He will give you a clear perspective on your problems and offer wise advice when you need it.

He will wipe away your tears and make you smile in spite of your fears or doubts or hurts.

He will answer your end-

less questions and buy you an encyclopedia for those he can't answer, although you will think there's someone who doesn't know.

And if your mother and father say it's okay, he will spank you when you need it—just like he did your mother and me—after telling you why. Then he will hug you and tell you he loves you. And he does, baby, he really does.

And your grandmother—she will always be excited to hear from you or talk to you and most of all to be with you.

She will love nothing more than the times you will come visit her, and she will make it very special for you when you do.

She will hang your picture all over her house and put your drawings on her refrigerator.

She will bake chocolate chip cookies for you and always have little treats for you. She will teach you songs and tell you stories about when she was a little girl—"back in the olden days"—just like she did for your mother and me.

She will play dolls or trucks with you and let you use her pans for whatever you need them. She will let you play under her dining room table and lay out a "toothpick town" on her living room carpet, just like she did your mother and me.

She will make clothes and toys for you, send you money on your birthday and for no special reason at all, and kiss your cuts and bruises.

She will love you very much and want to hug you often. She will save everything you give her.

She will let you dress in her clothes, play her piano, or build a fort behind the couch.

She will give you clean sheets and won't even mind taking care of you when you're sick.

She'll tell you stories about Jesus and Moses and David, and she'll listen to your prayers. She'll have long conversations with you about whatever you want, and be your friend, just like she did for your mother and me.

These two are your grandparents. Remember this about them: they love you very much. You can always count on them.

I imagine a grandparent, like a parent, can best understand the love of God towards us, his children. He created us, gave us life. We are formed in his image. A child you have created is not just any child—it's your child and its special.

I imagine God is pleased with us at times—and then there are those 2 a.m. feedings and the constant demands of infancy, followed by the trials of our spiritual puberty.

I'm sure there are times God has been disgusted with me, as I'm sure my own parents were. I am sure he has been hurt and disappointed by things I've done and said, just as were my own parents.

But God has never abandoned me nor left me to flounder on my own. Neither have my parents. I am God's child, as I am Dan and Jane's child, and neither God nor my parents will ever stop loving me.

The same is true for you, dear little baby. How wonderful for you that you will have grandparents to model for you this type of love.

Of course you are a special baby to us, and we will always love you. You are God's greatest blessing to us, and we make a lifelong commitment to you—you who change my sister into a mother, her husband into a father, my parents into grandparents, and me into an aunt. You have made us very happy. God bless you, baby.



## The Quiet Man . . .

by Merle Patrick

## . . . Infused with TLC

by Lorene Armes

IN THE SPRING of 1860 two small boys, Hiram and Simon Peter Matheny, left Jennings County, Indiana, with their parents in a covered wagon, bound for Minnesota. They traveled through Illinois, Wisconsin, and crossed the Mississippi River at McGregors' Landing. The party was delayed for several months by the Souix uprising and eventually settled in central Minnesota.

Simon Peter grew up to be a tall impressive man with a full black beard, who could charm a large audience with his oratory. He entered the ministry, preached throughout the area, founded and pastored churches, was President of the Minnesota Conference and Editor of the *Day Dawn*. He was in demand as an evangelist and was well known throughout the area.

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But he always returned to his farm and shop. He and his good wife Aletha (Uncle Hite and Aunt Lieth) raised a family of six children in the nurture and admonition of the Lord. He had an extended family of relatives and others down on their luck who came to him for shelter from time to time. The going was sometimes tough, but there was enough food for all.

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One of his daughters married a minister and they served churches in Minnesota, Ohio, and Michigan. He was President of the Minnesota Conference and editor of the *Day Dawn*. He helped organize the General Conference and was its first President. She cared for a family, cheerfully did all the things that fall to a minister's wife, and found time to carry on an effective correspondence ministry until her death.

He has two grandsons who are ministers, a granddaughter who married and brought into the church her husband who served their local church, and as a director of the General Conference, Mission Director, and Executive Director, a position he now holds.

He has four great-grandsons who are ministers and another who is studying for the ministry, and two great granddaughters who married ministers, *and the end is not yet.*

Hiram Matheny never preached a sermon or taught a class or held an office. He didn't attract attention or make waves. He just raised his family and did his job.

But the race is not always to the swift nor the battle to the strong, and sometimes he who unselfishly labors in obscurity has an influence far beyond anything he could have imagined.

HERE I SIT in my nice comfortable pew; I'm warm, secure, unthreatened, unchallenged . . . someone *else* is teaching the Sunday School class. After all, I'm no educator. I have no formal training. I'd better play it safe and leave Christian education to the ministers, the elders, the teachers, the authors, the Ph.D.'s—ANYONE BUT ME!

Who am I to consider involvement in Christian education? Jesus said, "YOU are the salt of the earth." "YOU are the light of the world." "Let YOUR light so shine before men, that they may see YOUR good works and glorify YOUR Father which is in heaven." Well, if that means ME, then where do I start?

Jesus Christ, the Son of God, is our perfect example. Jesus' philosophy of Christian education was centered around TLC: Transformation, Love, and Character-modeling.

Of primary importance is establishing a goal. Without a specific goal for our educational endeavors, we wander aimlessly and accomplish little if anything. Jesus' goal was to transform lives. In Matthew 5:48, Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He wasn't commanding something impossible for us to achieve. A more easily understood way to put his commandment can be found in Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" and in Romans 12:2, "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." Our becoming perfect as our Father is perfect is not something that happens overnight. It is an ongoing process that occurs throughout our lives.

At the center of Jesus' ministry was love. He said to his disciples, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12, 13). Several times Jesus commanded his disciples to love their enemies (Matt. 5:44), and to love their neighbors as themselves (Matt. 19:19). All the well-researched, accepted teaching methods in the world cannot take the place of a teacher's genuine love for and acceptance of his students.

Jesus did not just preach love; he lived it. Matthew 15 gives a good example of Jesus' love and compassion. Jesus had been teaching and healing, and he withdrew to a mountain and sat down. Undoubtedly he was tired; a chance to sit down and rest awhile would certainly have been nice. But great multitudes came to him to be healed, and he healed them. Later in the chapter, we find that there were four thousand men besides women and children! In verse 32, Jesus said, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." So he provided for their need and fed them. His supreme act of love was the laying down of his life. (John 15:13.)

Third, Jesus' most prominent teaching method was character-modeling. He didn't just preach love; he loved. He didn't



# OUR LIVES

just preach self-sacrifice; he sacrificed. He didn't just preach obedience; he obeyed. (Heb. 4:15.) He didn't just preach evangelism; he evangelized. (Matt. 4:17.) Jesus expressed the importance he placed on example and character-modeling in Luke 6:40. He said, "Everyone, after he has been fully trained, will be like his teacher" (NASB).

Jesus didn't just speak to authors or Ph.D.'s or authorities. It was to the multitudes that he said, "Let YOUR light so shine before men." It was to anyone who would listen.

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## There's Something About the KJV . . .



by Pastor C. E. Lapp

**I**N MY EXPERIENCE I've heard some interesting observations about our Bible and its translations, versions, and paraphrases.

An opinion I cherish most highlighted my graduate work at Arizona State University. During class one day the head of the English Department declared, "There is no other book or writing in the English language that can equal or come near to the beauty, quality, or structure of the King James Version of the Bible," not even Shakespeare.

During my life I have accumulated about 30 different translations of the Bible, but I always return to my King James Version. I enjoy using different translations for study, but for general use and in preaching, I use my old Bible that has stood the test for 350 years. The others seem to lack a richness and holy beauty which still goes deep into my heart.

### All-Time Best Seller

The New International Version of the Bible, made by 105 scholars, in 10 years, at a cost of \$2 million, sold two million copies in nine months. Its sales figures make Shakespeare and the biggest paper-backs look like non-starters.

"This is the eighth translation of the Bible into English since World War II," said a spokesman of Britain's 175-year old Bible Society. They have sold 100 million copies altogether.

This boon in sales, when the church attendance is on a decline, is a paradox the Bible publishers cannot understand. There is no explanation, but they consider it good news.

"GOOD NEWS" is the name of one translation which sold seven million copies in three years.

The "LIVING BIBLE" is a paraphrase and sold 23 million copies in eight years.

"THE NEW ENGLISH BIBLE" is nine years old and has sold 10 million copies.

"Is there a need for so many Bible Translations?" asks Dr. Edward England, an officer whose company published the New International Version. He said: "They seem to come in different levels. They are like clothes for different occasions.

"The Old King James of the 16th century is the Bible in tails and top hat.

"The Good News is the Bible in sports clothes.

"The Living Bible, a paraphrase, is the Bible in pajama language.

"The New International Version is the Bible in a business suit. It is honest, down to earth, reliable, not sensational at all."

### The Bible's Value

Regardless of how many versions we have, it is like the doctor's medicine: It will never help us unless we believe it, take it, and let it do its work in our bodies, minds, and hearts. It is God's Word.

Since retiring from an active pastorate I get to hear what people in the pew are saying. Many felt a loss when I would use another translation in the pulpit. This I did not realize before getting into the pew. I have now asked others what they think since I occupy a pew.

Up to this time I have never found anyone attempting to memorize a passage from the new translations. David said, "Thy word have I hid in mine heart, that I might not sin against thee." (Psa. 119:11.) Are we adding to God's Word, or detracting from it, when we find that so few people have the same translation?

Many times I have stood by the bedside of someone who was near death's door and we have quoted together the 23rd Psalm. In knowing it and quoting it, they found comfort, great blessing, and peace. It brought a tranquility to them never experienced by reading the other versions.

What do you think?



## Ezra, Nehemiah, Esther

The measure of a nation's moral and spiritual fiber is its leadership. Quality leaders have vision, awareness of needs, ability to motivate, a dedication to a cause, charisma, and other exemplary traits.

The nation of Israel, torn by internal division and evicted from its precious homeland by Nebuchadnezzar's Chaldean armies, desperately needed quality leadership. Biblical history is shadowy in its coverage of Israel's history from Jerusalem's fall in 586 B.C. to the birth of Jesus, but the leadership shines forth as a lighthouse into the shadowy night.

Four historical situations are covered in the books Ezra, Nehemiah, and Esther for the sum total of Biblical record of post-exilic Israel. Add the name of Zerubbabel to the names of those great people, and we can be convinced God prepared sound leaders for his people when the need arose.

The books of Ezra and Nehemiah originally were one volume in the Hebrew Old Testament. Ezra the priest is the likely author-compiler of the volume, perhaps utilizing some of Nehemiah's memoirs for the latter part of the work. Further confirmation of Ezra's authorship is found in the Babylonian Talmud which names him explicitly. One might notice as well that Ezra 1:1, 2 is almost identical to 2 Chronicles 36:22, 23, the concluding verse of the previous book. It is widely suggested that Ezra wrote the Chronicles.

The period covered in Ezra-Nehemiah is 538-432 B.C., beginning with Cyrus' decree regarding captive peoples and

concluding with Nehemiah's second visit to Jerusalem. Likely Ezra wrote the material between 430 and 400 B.C. The two-volume work was written as an historical record of the remnant's work in rebuilding the temple and the city. Teachings found in the book include God's faithfulness to his covenantal promises to return to the land, the centrality of temple worship to national life, and the power of prayer (Ezra 9; Neh. 9) and the word of God (Neh. 8).

The theme of Ezra is *the reconstruction of the temple*. Chapters one through six deal with the years 538-516 B.C. and concern *the restoration of the nation's religious center*. The decree of Cyrus, king of Persia, to all captive peoples to return to their respective homelands is in chapter one. Those who returned after that decree, nearly 50,000 Jews, are listed in chapter two. The excitement of restoring the temple and proper worship is in chapter three as the altar was immediately rebuilt and the foundation was quickly laid. The Samaritans, living to the north of Jerusalem, offered aid but were refused. Their successful efforts to thwart that project and later Jewish projects form chapter four.

When Haggai and Zechariah helped Zerubbabel motivate the people to resume the temple work in 520 B.C., a letter of inquiry was dispatched to Darius I, Persia's new king, from the territorial governor (5). The authorization and support Darius gave the temple project plus details on the completion of the temple are chapter six. Between chapters six and seven is an historical gap of nearly sixty years (516-458 B.C.). Ezra seven through ten cover a second of the four post-exilic situations. The theme of these chapters is *the reformation of the nation's religious life*. Artaxerxes I (465-424 B.C.)

of Persia declared that Ezra, a scribe and a priest, should return to Jerusalem (7). Details of Ezra's return are in chapter eight. Ezra became painfully aware of a problem of intermarriage of Jews with heathens and he prayed an outstanding intercessory prayer of confession (9). The reformation of the Jews involved in this sin by the work of Ezra concludes the book (10).

The theme of Nehemiah is *the reconstruction of the city*. Nehemiah one through seven covers *the rebuilding of the city*. The commitment of Nehemiah is clear beginning in the first chapter. This spiritual layman was a man of prayer, the first chapter being his intercessory prayer of confession for sins of Israel which were told him by a messenger. The year was 444 B.C. and Artaxerxes I was yet the Persian king. Nehemiah requested to go to Jerusalem, and his request was granted. He viewed the shattered city by night and convinced the Jews of the urgency to build the walls (2). Nehemiah organized the people into working units and the work began (3). As with the temple project earlier, opposition developed. Many tactics were unsuccessfully attempted as Nehemiah had sufficient courage and dedication to persevere (4-5). The city rejoiced when the project was completed in only fifty-two days (6-7).

Chapters eight through thirteen concern *the revival of the citizens*. Ezra helped by reading God's Word to the people (8). The people recognized their faithlessness because of the teaching and the example given by Ezra and Nehemiah (9). A covenantal treaty was prepared wherein the people pledged to revitalize their spiritual lives in specific ways (10). The next order of business was to move some people into the city (11). A joyful ceremony

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marked the dedication of the walls and the people therein (12). Nehemiah returned briefly to Babylon in 432 B.C. but felt called back to Jerusalem upon learning of further spiritual abuses. His dealing with these matters concludes the book (13).

Chronologically Esther fits between Ezra chapters six and seven. The time is about 480 B.C. and the setting is the Persian capital Susa where many Jews remained rather than return to Jerusalem. An unknown Jew penned the account, possibly relying on some records of Mordecai. The king is Ahasuerus but Persian history confirms it to be Xerxes (486-465 B.C.). It was written for the godly Jews who, for various reasons (domestic, social, economic, etc.), chose not to go to Jerusalem. It tells of the historical origin of Purim, an annual Jewish festival and shows God's providential care for his own. Although God is not specifically mentioned in the book, his hand and his direction are clear.

The theme of Esther is *the protection of the people*. Esther one to four describe *the grave danger to the Jews*. Ahasuerus' parties and his queen's refusal to appear at one of the parties (1) precede Esther's introduction to the story as a contestant in Ahasuerus' contest to select a new queen (2). Haman, an influential advisor to the king, hated the Jews, largely because Mordecai, an influential Jew, refused to pay him homage. His plot to destroy all Jews in the kingdom (3) was found out by Mordecai who passed the urgent message on to Esther the new queen. Her courageous resolution to the task is shown in 4:16. Chapters five to ten show *the great deliverance of the Jews*. Esther ventured into the king's presence (5) and later revealed Haman's evil intentions (6, 7) to the king. Ahasuerus declared that the Jews could defend themselves on the appointed day (8) and a potentially fatal day was turned into a glorious victory for God's people (9, 10). God dramatically directed events in the story of Esther to achieve *his goal*.

If indeed leadership is the measure of a people, Israel measured up well. Ezra, Nehemiah, Esther, and even Zerubbabel all were used of God to fulfill his purposes with his people in times of need.

(Material in this summary was compiled largely from *A Popular Survey of the Old Testament*, by Norman Geisler.)

## Editor's Viewpoint

# What The Bible Says About Worship

by Russell Magaw



Since Russia's takeover of Afghanistan and the free world's efforts to protect Mideast oil are front page news items, Americans are showing a renewed interest in spiritual things. Many Church of God pastors report increased attendance, revival of the membership, and new baptisms as results of these end-time events.

Thanks be to God that Americans are now coming to worship him during these times. This response reflects a need noted by the Bible writer of the book of Hebrews. He observed:

*Since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water . . . Let us hold fast the confession of our hope without wavering . . . and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near (Heb. 10:21-25, RSV).*

### **Come Clean Before God**

In these last days any church service is an opportunity for you to open your heart before God. You can do this during prayer times, moments when the Word is read, or while the prelude is being played to open the service. There may be time set aside during the service for this experience. Nothing else this world has to offer can compare with the spiritual therapy of having "our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (v. 22) during the worship service.

Such a cleansing readies us for the spiritual food offered during the sermon. By it our faith is strengthened so we can face life in a new week without doubt or fear. How have you approached the worship service? When was the last time you felt cleansed by the power of God and blood of Christ (1 John 1:7-10) during the worship hour? How do you receive spiritual strength from the sermon?

### **Worship Is a Shot in the Arm**

Do you sometimes start thinking about something else or someone else during church? That's easy to do. But once you've felt the cleansing expressed previously, it is easier to concentrate on how the service means something to you personally. Now you get to thinking about how you can help others, showing your love to them in ways that glorify God and exalt their faith.

A shot in the arm has a twofold purpose. The medicine produces disease fighting qualities in your system to defeat that which ails you. The medicine also relieves your system of the symptoms of sickness so you can concentrate on getting well. The same is true of worship at church. There God can meet your conscience to kill the evil and also provide the quality of love to produce good works toward others.

When worship means this much, you will never again shun that important time. In fact, you will have an unquenchable desire to assemble more often for this kind of encouragement. Think of the love you will be sharing with those of like precious faith. While the love of many will grow cold in the world (Jesus warned such would happen in the last days, Matthew 24:12), your love will grow warmer and stronger as Jesus' return draws near.

Praise God for the shot in the arm worship provides.



## The Quiet Man . . .

by Merle Patrick

## . . . Infused with TLC

by Lorene Armes

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Who am I to consider involvement in Christian education? Jesus said, "YOU are the salt of the earth." "YOU are the light of the world." "Let YOUR light so shine before men, that they may see YOUR good works and glorify YOUR Father which is in heaven." Well, if that means ME, then where do I start?

Jesus Christ, the Son of God, is our perfect example. Jesus' philosophy of Christian education was centered around TLC: Transformation, Love, and Character-modeling.

Of primary importance is establishing a goal. Without a specific goal for our educational endeavors, we wander aimlessly and accomplish little if anything. Jesus' goal was to transform lives. In Matthew 5:48, Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He wasn't commanding something impossible for us to achieve. A more easily understood way to put his commandment can be found in Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" and in Romans 12:2, "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." Our becoming perfect as our Father is perfect is not something that happens overnight. It is an ongoing process that occurs throughout our lives.

At the center of Jesus' ministry was love. He said to his disciples, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12, 13). Several times Jesus commanded his disciples to love their enemies (Matt. 5:44), and to love their neighbors as themselves (Matt. 19:19). All the well-researched, accepted teaching methods in the world cannot take the place of a teacher's genuine love for and acceptance of his students.

Jesus did not just preach love; he lived it. Matthew 15 gives a good example of Jesus' love and compassion. Jesus had been teaching and healing, and he withdrew to a mountain and sat down. Undoubtedly he was tired; a chance to sit down and rest awhile would certainly have been nice. But great multitudes came to him to be healed, and he healed them. Later in the chapter, we find that there were four thousand men besides women and children! In verse 32, Jesus said, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." So he provided for their need and fed them. His supreme act of love was the laying down of his life. (John 15:13.)

Third, Jesus' most prominent teaching method was character-modeling. He didn't just preach love; he loved. He didn't



# OUR LIVES

just preach self-sacrifice; he sacrificed. He didn't just preach obedience; he obeyed. (Heb. 4:15.) He didn't just preach evangelism; he evangelized. (Matt. 4:17.) Jesus expressed the importance he placed on example and character-modeling in Luke 6:40. He said, "Everyone, after he has been fully trained, will be like his teacher" (NASB).

Jesus didn't just speak to authors or Ph.D.'s or authorities. It was to the multitudes that he said, "Let YOUR light so shine before men." It was to anyone who would listen.

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## There's Something About the KJV . . .



by Pastor C. E. Lapp

**I**N MY EXPERIENCE I've heard some interesting observations about our Bible and its translations, versions, and paraphrases.

An opinion I cherish most highlighted my graduate work at Arizona State University. During class one day the head of the English Department declared, "There is no other book or writing in the English language that can equal or come near to the beauty, quality, or structure of the King James Version of the Bible," not even Shakespeare.

During my life I have accumulated about 30 different translations of the Bible, but I always return to my King James Version. I enjoy using different translations for study, but for general use and in preaching, I use my old Bible that has stood the test for 350 years. The others seem to lack a richness and holy beauty which still goes deep into my heart.

### All-Time Best Seller

The New International Version of the Bible, made by 105 scholars, in 10 years, at a cost of \$2 million, sold two million copies in nine months. Its sales figures make Shakespeare and the biggest paper-backs look like non-starters.

"This is the eighth translation of the Bible into English since World War II," said a spokesman of Britain's 175-year old Bible Society. They have sold 100 million copies altogether.

This boon in sales, when the church attendance is on a decline, is a paradox the Bible publishers cannot understand. There is no explanation, but they consider it good news.

"GOOD NEWS" is the name of one translation which sold seven million copies in three years.

The "LIVING BIBLE" is a paraphrase and sold 23 million copies in eight years.

"THE NEW ENGLISH BIBLE" is nine years old and has sold 10 million copies.

"Is there a need for so many Bible Translations?" asks Dr. Edward England, an officer whose company published the New International Version. He said: "They seem to come in different levels. They are like clothes for different occasions.

"The Old King James of the 16th century is the Bible in tails and top hat.

"The Good News is the Bible in sports clothes.

"The Living Bible, a paraphrase, is the Bible in pajama language.

"The New International Version is the Bible in a business suit. It is honest, down to earth, reliable, not sensational at all."

### The Bible's Value

Regardless of how many versions we have, it is like the doctor's medicine: It will never help us unless we believe it, take it, and let it do its work in our bodies, minds, and hearts. It is God's Word.

Since retiring from an active pastorate I get to hear what people in the pew are saying. Many felt a loss when I would use another translation in the pulpit. This I did not realize before getting into the pew. I have now asked others what they think since I occupy a pew.

Up to this time I have never found anyone attempting to memorize a passage from the new translations. David said, "Thy word have I hid in mine heart, that I might not sin against thee." (Psa. 119:11.) Are we adding to God's Word, or detracting from it, when we find that so few people have the same translation?

Many times I have stood by the bedside of someone who was near death's door and we have quoted together the 23rd Psalm. In knowing it and quoting it, they found comfort, great blessing, and peace. It brought a tranquility to them never experienced by reading the other versions.

What do you think?



## Ezra, Nehemiah, Esther

The measure of a nation's moral and spiritual fiber is its leadership. Quality leaders have vision, awareness of needs, ability to motivate, a dedication to a cause, charisma, and other exemplary traits.

The nation of Israel, torn by internal division and evicted from its precious homeland by Nebuchadnezzar's Chaldean armies, desperately needed quality leadership. Biblical history is shadowy in its coverage of Israel's history from Jerusalem's fall in 586 B.C. to the birth of Jesus, but the leadership shines forth as a lighthouse into the shadowy night.

Four historical situations are covered in the books Ezra, Nehemiah, and Esther for the sum total of Biblical record of post-exilic Israel. Add the name of Zerubbabel to the names of those great people, and we can be convinced God prepared sound leaders for his people when the need arose.

The books of Ezra and Nehemiah originally were one volume in the Hebrew Old Testament. Ezra the priest is the likely author-compiler of the volume, perhaps utilizing some of Nehemiah's memoirs for the latter part of the work. Further confirmation of Ezra's authorship is found in the Babylonian Talmud which names him explicitly. One might notice as well that Ezra 1:1, 2 is almost identical to 2 Chronicles 36:22, 23, the concluding verse of the previous book. It is widely suggested that Ezra wrote the Chronicles.

The period covered in Ezra-Nehemiah is 538-432 B.C., beginning with Cyrus' decree regarding captive peoples and

concluding with Nehemiah's second visit to Jerusalem. Likely Ezra wrote the material between 430 and 400 B.C. The two-volume work was written as an historical record of the remnant's work in rebuilding the temple and the city. Teachings found in the book include God's faithfulness to his covenantal promises to return to the land, the centrality of temple worship to national life, and the power of prayer (Ezra 9; Neh. 9) and the word of God (Neh. 8).

The theme of Ezra is *the reconstruction of the temple*. Chapters one through six deal with the years 538-516 B.C. and concern *the restoration of the nation's religious center*. The decree of Cyrus, king of Persia, to all captive peoples to return to their respective homelands is in chapter one. Those who returned after that decree, nearly 50,000 Jews, are listed in chapter two. The excitement of restoring the temple and proper worship is in chapter three as the altar was immediately rebuilt and the foundation was quickly laid. The Samaritans, living to the north of Jerusalem, offered aid but were refused. Their successful efforts to thwart that project and later Jewish projects form chapter four.

When Haggai and Zechariah helped Zerubbabel motivate the people to resume the temple work in 520 B.C., a letter of inquiry was dispatched to Darius I, Persia's new king, from the territorial governor (5). The authorization and support Darius gave the temple project plus details on the completion of the temple are chapter six. Between chapters six and seven is an historical gap of nearly sixty years (516-458 B.C.). Ezra seven through ten cover a second of the four post-exilic situations. The theme of these chapters is *the reformation of the nation's religious life*. Artaxerxes I (465-424 B.C.)

of Persia declared that Ezra, a scribe and a priest, should return to Jerusalem (7). Details of Ezra's return are in chapter eight. Ezra became painfully aware of a problem of intermarriage of Jews with heathens and he prayed an outstanding intercessory prayer of confession (9). The reformation of the Jews involved in this sin by the work of Ezra concludes the book (10).

The theme of Nehemiah is *the reconstruction of the city*. Nehemiah one through seven covers *the rebuilding of the city*. The commitment of Nehemiah is clear beginning in the first chapter. This spiritual layman was a man of prayer, the first chapter being his intercessory prayer of confession for sins of Israel which were told him by a messenger. The year was 444 B.C. and Artaxerxes I was yet the Persian king. Nehemiah requested to go to Jerusalem, and his request was granted. He viewed the shattered city by night and convinced the Jews of the urgency to build the walls (2). Nehemiah organized the people into working units and the work began (3). As with the temple project earlier, opposition developed. Many tactics were unsuccessfully attempted as Nehemiah had sufficient courage and dedication to persevere (4-5). The city rejoiced when the project was completed in only fifty-two days (6-7).

Chapters eight through thirteen concern *the revival of the citizens*. Ezra helped by reading God's Word to the people (8). The people recognized their faithlessness because of the teaching and the example given by Ezra and Nehemiah (9). A covenantal treaty was prepared wherein the people pledged to revitalize their spiritual lives in specific ways (10). The next order of business was to move some people into the city (11). A joyful ceremony

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marked the dedication of the walls and the people therein (12). Nehemiah returned briefly to Babylon in 432 B.C. but felt called back to Jerusalem upon learning of further spiritual abuses. His dealing with these matters concludes the book (13).

Chronologically Esther fits between Ezra chapters six and seven. The time is about 480 B.C. and the setting is the Persian capital Susa where many Jews remained rather than return to Jerusalem. An unknown Jew penned the account, possibly relying on some records of Mordecai. The king is Ahasuerus but Persian history confirms it to be Xerxes (486-465 B.C.). It was written for the godly Jews who, for various reasons (domestic, social, economic, etc.), chose not to go to Jerusalem. It tells of the historical origin of Purim, an annual Jewish festival and shows God's providential care for his own. Although God is not specifically mentioned in the book, his hand and his direction are clear.

The theme of Esther is the protection of the people. Esther one to four describe the grave danger to the Jews. Ahasuerus' parties and his queen's refusal to appear at one of the parties (1) precede Esther's introduction to the story as a contestant in Ahasuerus' contest to select a new queen (2). Haman, an influential advisor to the king, hated the Jews, largely because Mordecai, an influential Jew, refused to pay him homage. His plot to destroy all Jews in the kingdom (3) was found out by Mordecai who passed the urgent message on to Esther the new queen. Her courageous resolution to the task is shown in 4:16. Chapters five to ten show the great deliverance of the Jews. Esther ventured into the king's presence (5) and later revealed Haman's evil intentions (6, 7) to the king. Ahasuerus declared that the Jews could defend themselves on the appointed day (8) and a potentially fatal day was turned into a glorious victory for God's people (9, 10). God dramatically directed events in the story of Esther to achieve his goal.

If indeed leadership is the measure of a people, Israel measured up well. Ezra, Nehemiah, Esther, and even Zerubbabel all were used of God to fulfill his purposes with his people in times of need.

(Material in this summary was compiled largely from *A Popular Survey of the Old Testament*, by Norman Geisler.)

## Editor's Viewpoint

# What The Bible Says About Worship

by Russell Magaw



Since Russia's takeover of Afghanistan and the free world's efforts to protect Mideast oil are front page news items, Americans are showing a renewed interest in spiritual things. Many Church of God pastors report increased attendance, revival of the membership, and new baptisms as results of these end-time events.

Thanks be to God that Americans are now coming to worship him during these times. This response reflects a need noted by the Bible writer of the book of Hebrews. He observed:

*Since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water . . . Let us hold fast the confession of our hope without wavering . . . and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near (Heb. 10:21-25, RSV).*

### **Come Clean Before God**

In these last days a church service is an opportunity for you to open your heart before God. You can do this during prayer times, moments when the Word is read, or while the prelude is being played to open the service. There may be time set aside during the service for this experience. Nothing else this world has to offer can compare with the spiritual therapy of having "our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (v. 22) during the worship service.

Such a cleansing readies us for the spiritual food offered during the sermon. By it our faith is strengthened so we can face life in a new week without doubt or fear. How have you approached the worship service? When was the last time you felt cleansed by the power of God and blood of Christ (1 John 1:7-10) during the worship hour? How do you receive spiritual strength from the sermon?

### **Worship Is a Shot in the Arm**

Do you sometimes start thinking about something else or someone else during church? That's easy to do. But once you've felt the cleansing expressed previously, it is easier to concentrate on how the service means something to you personally. Now you get to thinking about how you can help others, showing your love to them in ways that glorify God and exalt their faith.

A shot in the arm has a twofold purpose. The medicine produces disease fighting qualities in your system to defeat that which ails you. The medicine also relieves your system of the symptoms of sickness so you can concentrate on getting well. The same is true of worship at church. There God can meet your conscience to kill the evil and also provide the quality of love to produce good works toward others.

When worship means this much, you will never again shun that important time. In fact, you will have an unquenchable desire to assemble more often for this kind of encouragement. Think of the love you will be sharing with those of like precious faith. While the love of many will grow cold in the world (Jesus warned such would happen in the last days, Matthew 24:12), your love will grow warmer and stronger as Jesus' return draws near.

Praise God for the shot in the arm worship provides.



# Death,

Have you thought of dying lately? If you haven't, you probably will at some point in your life. Death is something we all must face, regardless of age. We usually associate death with elderly people, but folks of all ages die.



"Have the gates of death been revealed to you... and who has given birth to the hoarfrost of heaven?" (Job 38:17, 29, RSV.)

We are trying to show, by example, starting at one end of the scale and continuing to the other, that age, or lack of it, is not a protection against death. To prove this, we have chosen relatively famous people.

For example, many of you remember the kidnapping of Charles Lindberg's son, which resulted in his death. Being less than two years old, he had just begun to live. His abduction shocked the world, as did his untimely death.

Recently, King Tut has been receiving much publicity. He is one of the most famous young adults of all time. He probably was not expecting to die at such a young age.

John F. Kennedy established a rapport with the citizens of the world that has rarely been accomplished. The suddenness of his death at age 46 was an unexpected tragedy.

Norman Rockwell, the famous painter, recently died. Although his death was not unexpected, it does show that man is not immortal.

Mao Tse Tung was the leader of the most populous nation of the world. Nearly one-third of the world's population was under his control, yet all of his power could not prolong his life.

Wealth, or lack of it, is not a factor in regard to death. Although those who are wealthy may be able to prolong their lives due to better diets and medical care, death will ultimately triumph. Jim Thorpe, gold medalist of the decathlon and pentathlon in the 1912 Olympics, was an individual who died in poverty. After attaining great fame and moderate wealth, he was stripped of all his honors by the Amateur Athletic Union. Partially because of this he lost his self-confidence and his wealth. Being unable to participate in athletic events, he turned to alcohol, which was his downfall.

Due to the death of his parents, Howard Hughes inherited \$17 million at age 18. Hughes invested his money in cinema and aviation. At the time of his death in 1976, he had amassed a fortune of over 2 billion dollars. Due to a personal fetish about germs, Hughes lived in as pure an environment as money could buy in the latter part of his life. Even with his wealth and pure environment, he was unable to prolong his life past age 71.

At 19 months of age Helen Keller contracted a serious illness which severely handicapped her. She was deaf and blind for the remainder of her life. Despite her handicaps, she graduated from Radcliffe College in 1904, wrote books and poems and toured worldwide, giving lectures. After overcoming chal-

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by Jon Casey, Brian, Suzanne,  
and Greg Williams, and Tammy  
LeWarne, members of the San  
Jose Church of God Berean Youth  
Fellowship



# Be Not Proud



lenges all her life, she succumbed to death in 1968.

Golda Meir was another individual who overcame challenges in her life. She was born in Kiev, Russia, in 1898. She immigrated to the United States in the early 1900's, where she was educated. Following this, she moved to Palestine, where she was instrumental in the development of the nation of Israel. She served as its prime minister from 1969 to 1974. She died in December, 1978, of cancer of the blood.

Throughout history notable religious leaders have died. Among these leaders were: Pope John Paul I, Martin Luther King Jr., and Mahatma Ghandi.

Pope John Paul I (Catholic Pope of the Vatican) died at age 65 after reigning only 34 days. Only five other Popes in history had shorter reigns. Ten years prior to the death of the Pope, another famous religious leader was killed. His name was Martin Luther King, Jr. Dr. King was a Protestant clergyman who was one of the first blacks to win the Nobel Peace Award. Due to his religious convictions, he was shot while trying to relieve the oppression to which ethnical minority groups were being subjected.

Eastern religions do not spare men from death. India is the second most populous nation in the world, yet its death rate is astronomical.

In 1948, Mahatma Ghandi was assassinated. He was the motivating factor in India's struggle for independence. Ghandi championed the just claims of Pakistan to substantial assets left by the British in India's hands. He appealed in daily prayer meetings to Hindus and Moslems alike to replace hatred with love. Ghandi started his last "fast unto death" to stir his countrymen on behalf both of the refugees and of India's Moslem minority.

What we have tried to show, by example, is the veracity of John Donne's poem, "Death, Be Not Proud." The authors of this article believe that Scriptural

evidence supports John Donne's poem. People in all walks of life die. "It is appointed unto men once to die" (Heb. 9:27). But death will be overcome in victory. "The last enemy that shall be destroyed is death" (1 Cor. 15:26). "Death is swallowed up in victory. O Death, where is your victory? O Death, where is your sting?" (1 Cor. 15:54b, 55, NASB).

## Death, Be Not Proud

*Death, be not proud, though some  
have called thee  
Mighty and dreadful, for thou art not  
so:  
For those whom thou think'st thou  
dost overthrow  
Die not, poor Death; nor yet canst  
thou kill me.  
From Rest and Sleep, which but thy  
pictures be,  
Much pleasure, then from thee much  
more must flow;  
And soonest our best men with thee  
do go—  
Rest of their bones and soul's  
delivery!  
Thou'rt slave to fate, chance, kings  
and desperate men,  
"One short sleep past, we wake  
eternally,  
And Death shall be no more: Death,  
Thou Shalt Die!"*



*Man's physical nature, long a subject of interest to scientists and theologians, is also a personal quest shared in by every human. For centuries each of us has pursued curiously many sources to find answers concerning the doctrine of man.*

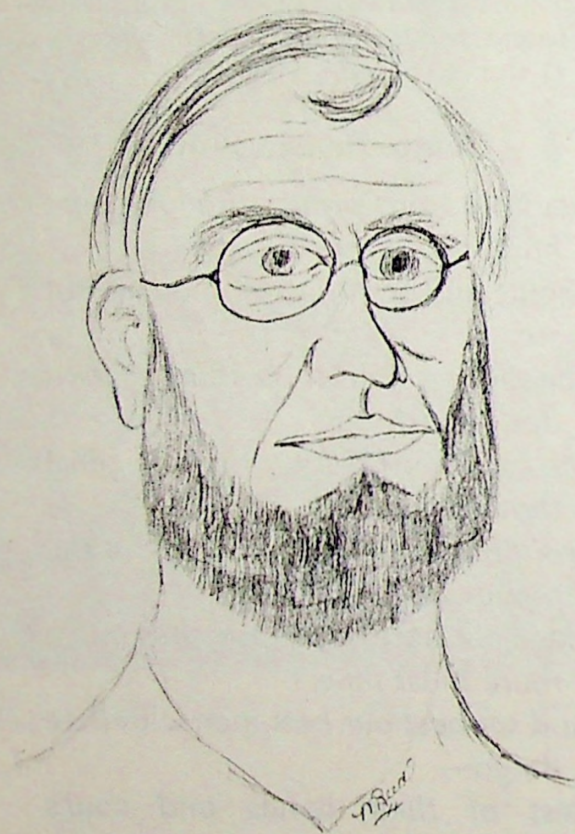
*Questions like "What is man's physical makeup?" "What is the nature of the soul?" "What is our purpose and destiny?" and "Where will we spend eternity?" bombard our minds. Answers to these queries help us determine our lifestyle and provide insight into what the future holds.*

*For centuries we've profited by the answers found by our ancestors. Yet each generation must rediscover personally its own answers. Only then is there a feeling of satisfaction and assurance about our nature and destiny.*

*The key starting point in this quest must be in the pages of the Holy Book. At the authoritative source of teaching and practice, the Bible answer must be the yardstick by which we measure our progress in finding ourselves.*

*On this page we hope you will find help and direction in answering the age-old question: "What is man?"*

## What Is Man?



by Pastor Rex Cain

An immortal question for mortal man! Job lamented that our days were short and he questioned whether mortal man would ever live again after his rest in the grave. He answered with a resounding "YES!" (Job 14:10-14, 19:25-27.)

Solomon gives us the grim realities. He says the dead know nothing—that their knowledge and wisdom cease at death (Ecc. 9:5, 10). We wait in the grave for the voice of Jesus to awaken us (John 5:28, 29).

Genesis 2:7 teaches us that when God breathed into the first man, he "became a living soul." But man sinned and God punished him with death. "The soul that sinneth, it shall die" (Ezek. 18:4), or, of Jesus we read, "He . . . poured out his soul unto death." (Isa. 53:12). God intended death to be a punishment. However, since Jesus at the resurrection was the "firstfruits [to immortality] of them that slept" (were dead: 1 Cor. 15:20), we can therefore rest in our graves assured that "at his coming" (not before) we shall experience life at the resurrection (1 Cor. 15:23).

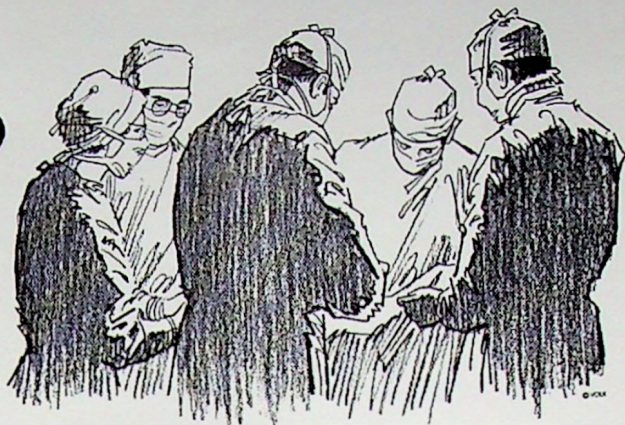
Indeed, we are taught that the old prophets and patriarchs still sleep in their graves "that they without us should not be made perfect" (Heb. 11:40). In one quick moment, at the "twinkling of an eye" (1 Cor. 15:52) all believers of all ages shall be made immortal!

What is man? He's mortal, dies, and waits in the grave for the resurrection.

Interesting? For more information, write: The Restitution Herald, Box 100, Oregon, IL 61061.



# This Poor Man Cried and the Lord Heard Him



**J**OHNS WAYNE'S DEATH from cancer filled the news media. Papers, news-magazines, radio, and television carried complete reports—all the way from his surgery for cancer to his shocking death just weeks later.

I listened to the news report on the TV for the umpteenth time. Tears of compassion and personal fear dribbled down my cheeks as I reached over, despressed the button, finally darkening the set and its portent of gloom.

You see, like the famous actor, I had the big "C"—the disease many are afraid to mention in our society—cancer. Pathology reports from biopsies secured by a Cleveland Clinic specialist in internal medicine clearly indicated malignancy in both the stomach and the esophagus.

After a few fitful moments in my hospital bed I finally succumbed to an exhausting sleep. Hours later I awoke more alert, remembering the significance of this day, January 16, 1979. This morning surgery for a double purpose had been performed. A nagging kidney stone was to be removed by my urologist friend of 25 years. But more importantly, my family physician and surgeon, Dr. Galdys, had ordered one of his associates to reach into my chest cavity during surgery to examine my stomach and esophagus and other vital organs. Because her hands were small and skillful, Dr. Wilber would be able to tell the extent of my malignancy.

While dwelling on these thoughts, suddenly Dr. Wilber entered the room. Her eyes sparkled like diamonds as she came to me.

"Mr Goit," she began in a voice filled with hope, "your cancer is confined to the stomach and the esophagus. So we're not going to do a John Wayne on you—we are confident that we can get it all!"

As long as I live I'll never forget Dr. Wilber's assurance. She went on to

acknowledge that she was an instrument in the hand of God; she could do only so much but God alone could cure me.

Sometime later the next day my urologist friend came just to visit. Surgery had already been set for Wednesday, January 30, two weeks away. As he sat to minister to me, my urologist declared, "Ed, I'm going to pray for you when you go for your major surgery." Many times during those two weeks that man, not on a professional call but on a friendly call, came to my room and restored my confidence.

He drew diagrams for my wife and explained to Viola just what would be done. He showed how half my stomach and half my esophagus would be removed, and how the remainder of both would be reconnected in my chest area.

Many on the hospital staff prayed for me. Friends and brethren in the Church of God and from other churches all over the United States and Canada offered prayers. My own pastor, John Hearp, and the brethren and Sunday School classes of Glad Tidings Church of God paid visits and sent cards for which I'm deeply appreciative. My Lutheran barber and his wife submitted my name to a radio station in the area for prayer. Thousands offered petitions to God on my behalf.

But while recovering from the kidney stone removal and preparing for cancer surgery, concern for the unknown forced me to heed more of my daily reading of God's Word. One passage I'll never forget. Psalm 34:6 records David's feelings as he hid from Saul's army in the land of the enemy Philistines: "This poor man cried, and the LORD heard him, and saved him out of all his troubles."

Though my faith was strong, still fear of the ever-present cancer, like the ever-present enemy David felt constantly, prompted me daily to cry unto the Lord for his help.

As I walked the hospital corridors those two weeks of waiting, I observed a wall motto in the waiting room on my floor that helped tremendously. It read: "When you reach the end of your rope, tie a knot and hold on."

At this point in my hospital confinement I was in a very weakened condition and I was indeed at the end of my rope. I couldn't even tie a knot, but the prayers of all and my faith in the Lord God provided that knot.

Another motto hung on the wall in my hospital room; it was a gift from my wife. It read: "My God is greater than any problem I have." I believe those words; I knew my time of trouble was meant for good. I cried to him and trusted my life in his hands as the day for surgery arrived.

No one can tell me that God wasn't with me and that he didn't deliver me. When I cried out and when everyone prayed to him on my behalf—he was there through it all. He was in the waiting time with the ever-present question—"Were they able to get it all?" After surgery his presence fortified me as I awaited the medical report.

Finally the moment arrived. The doctors entered my room and assured me that visually they had gotten it all. When the pathology reports confirmed this diagnosis and added that the malignancy had not spread elsewhere, I rejoiced and praised God!

Every morning, noon, and night I praise God that I am alive. I committed my way unto the Lord. He did not fail me nor forsake me and I praise him for it. The Lord touched me, strengthened me, and saved me out of all my troubles. This verse from a get-well card sums it up best:

*No matter what doubts are troubling you,*

*no matter what fear you feel,  
You are safe in the hands of our Father,  
with a safety that's deep and real.*



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The  
**Restitution Herald**  
Oregon, Illinois 61061



Volume 69,  
Number 6  
April, 1980

**CRISIS**  
IN THE  
AMERICAN FAMILY . . . p. 8

The

# Restitution Herald





**The** one condition of human nature which pervades all aspects of our lives is our mortality. Death has been both frustrating and fascinating to man from the beginning when God first gave him life. It first passed on to man as a result of sin. God said the penalty of Adam's sin would be death: "Thou shalt surely die." Or, as the marginal rendering puts it, "dying thou shalt die." From the day he is born man is on a downhill slide toward death.

Under the artistic guise of poetry, Biblical writers, especially the Psalmists, penned very practical, searching questions on the recurring themes of sin and death. For example, wouldn't we all like to know the answers to the following query?

LORD, how long will I live?  
When will I die?  
Tell me how soon my life will end.  
Psalm 39:4, TEV.

Have not we all at some time echoed the lament of this Psalmist?

Like all my ancestors,  
I am only your guest for a little while.  
Leave me alone so that I may have some happiness before I go away and am no more.  
Psalm 39:12a, 13, TEV.

But just how much do we allow our mortality to influence our philosophy of living? To get some insight on that question I interviewed three young adult Christians, all members of the Lakeshore Bible Church of God in Tempe, Arizona: Janet Bessey, Nancy Binkley, and Bob Stevens. All have young children.

Let me share with you some of their remarks about how their mortality affects their outlook on life.

### Christ's Return—Mixed Emotions

Certainly a Christian can hardly speak of his "impending" death without at least thinking of his hope of the resurrection to life when Jesus returns. It is the one illumination that dispels the darkness of sin's results in the world. Our hope for a better life rests on the promise that Jesus will come back to claim his own some day. Our three interviewees had much to say on

PHOTO CREDITS: Cover by Kerry Scott; Blair Johnson, pages 3, 4, 5; Edward Schroth, page 9; drawing by Ray Hall, page 14; Cindy Isenhoff, page 20.

this subject. All agreed on the belief that Jesus' return is very near.

For example, Bob said, "I just feel, from watching the world situation, and training, and studying the Bible, and all things that are coming about, that the signs point to—it's close. There are some other people in the church I've talked to and they're more excited than I am. I'm talking about as if he's down the street, and they're talking as if he's got his foot already halfway through the door."

Despite the unanimous consensus that Jesus soon will return, there were mixed emotions about really wanting him to come right away. With consternation Janet remarked, "People are so anxious for Christ to come back. I'm anxious for him to come back, but I'm not ready for him to come back yet."

Still the warning to us remains, "You do not know on what day your Lord will come" (Matt. 24:42, TEV).

### Death—Distant Destroyer?

When asked the question, "Think-

by John Carr

ing of the two subjects, your own death, and the second coming, which do you think is more imminent?" a predictable attitude surfaced: the attitude of the young that death is something mainly to be thought of as distant in future time. Of course those reaching on to retirement years are beginning to consider death as more and more a near reality.

Easter  
Gives  
Us  
Hope

ME  
MY



Christ's Resurrection

13 But if there be no resurrection of the dead, then is Christ not risen:  
14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.  
15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.  
16 For if the dead rise not, then is not Christ raised:  
17 And if Christ be not raised, your faith is vain; ye are yet in your sins.  
18 Then they also which are fallen asleep in Christ are perished.  
19 If in this life only we have hope in Christ, we are of all men most miserable.  
20 But now is Christ risen from the dead, and become the firstfruits of them that slept.  
21 For since by man came death, by man came also the resurrection of the dead.  
22 For as in Adam all die, even so Christ shall all be made alive.  
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.  
24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power.  
25 For he must reign, till he hath put under his feet.

1 CORINTHIANS 15

**M**OREOVER, brethren, I declare unto you the gospel which I preached, and wherein ye stand:  
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.  
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.  
4 And that he was buried, and that he rose again the third day according to the scriptures:  
5 And that he was seen of Cephas then of the twelve:  
6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.  
7 After that, he was seen of James; then of all the apostles.  
8 And last of all he was seen of me also, as of one born out of due time.  
9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.  
10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.  
11 Therefore whether it were I or they, we believed.



# TEACH HOW SOON LIFE MAY END

Since the three questioned were all young adults, their answers were not surprising. Nancy spoke with a tone of hope in her voice, "Oh, I'd like to think it's the second coming," and Janet in more pragmatic terms agreed, "I kind of feel like it will be. I really don't think we'll go past nine or ten more years."

Since the urge in the young is strong to believe that death is not a pressing

The Easter message promises victory over death

## Easter Meaning

35 But some man will say, How dead raised up? and with what body they come?  
 36 Thou fool, that which thou sowest not quickened, except it die:  
 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:  
 38 But God giveth it a body as it hath pleased him, and to every seed his own body.  
 39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and other of birds.  
 40 There are also celestial bodies, and other of the earth; but the glory of the celestial is one, and the glory of the terrestrial is another.  
 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.  
 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:  
 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:  
 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.  
 45 And so it is written, *the first man Adam was made a quickening spirit.*  
 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.  
 47 The first man is of the earth, earthy:

concern they were asked point blank, "What is there to show that your death may be close at hand?" Bob admitted the obvious, "There are unannounced ones. I could get hit by a truck," then followed with this interesting reply, "But I feel protected . . . I don't really worry about it . . . I feel I am protected . . . that I have a shield around me, that it's his guidance, his love that's protecting me from the things that are going on in this world right now."

The good news of resurrection from the dead through Jesus Christ is aimed squarely at defeating our greatest enemy—death. Acceptance of this gospel presumes an anticipation of one's own death and the need to do

something about it. A near-to-be-persuaded convert to Christianity is weighing heavily the evidence of Jesus' resurrection and the promise from God for his own resurrection should he die before Jesus returns. For this truth to be fully appreciated the believer must have, not a morbid, but a realistic appreciation of his own impending death. Then, when confronted with the question of which is more imminent, the resurrection or his own death, it will seem only natural to respond, as did Nancy, "When it gets right down to it, what difference does it make? Because all death is a temporary separation—then the coming of Christ."

## The Best of Life

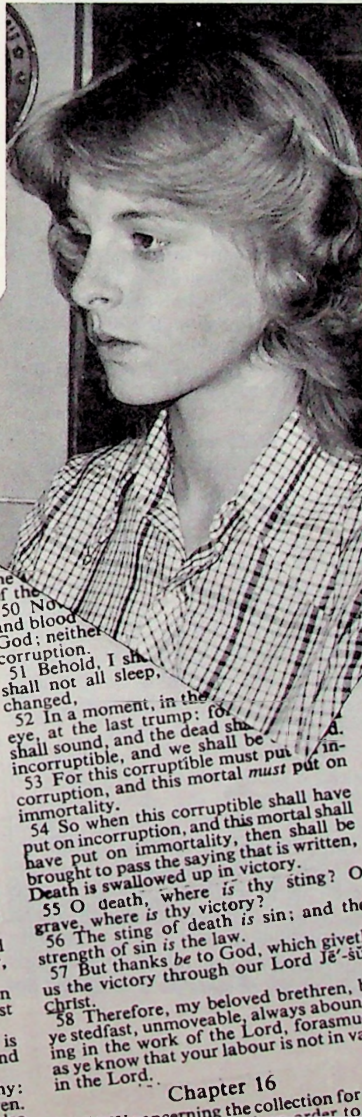
Along with wanting to gain the most out of life, a Christian also should be desiring to give the best of his life for God's purposes. The following query seemed fitted to Nancy: "All of us are terminally ill. Does this affect us very heavily in our seeking for the will of God for our lives?"

Nancy recalled a crisis in her life which drew renewed attention on her awareness of Christ's interest in her life. She said, "This is basically what brought me to seeking for Christ. I was told at 19 that I was going to have open heart surgery. It was at that point in my life during the surgery and emotional trauma that I realized that Christ had to be an important person in my life.

Life is so easily taken away from us . . . I made a comment after my surgery that I wished every young person had to go through an experience like that to show them what the priorities are in life."

Interestingly enough, Nancy of late has felt thwarted in her efforts to know exactly what it is she is to do, the pressure of her mortality being one chief concern. What follows are some soul-searching statements illuminating Nancy's frustrations. After working on a project she observes, "I look back and say, now what did I accomplish? Even though I'm busy, and I do a lot of things for myself, what am I doing for Christ? Lord, if you really have a plan for my life—if there's really something you want me to do—then show it to me today, because I'm ready to get started. I don't want to wait till next year. I may be in an auto accident between now and then."

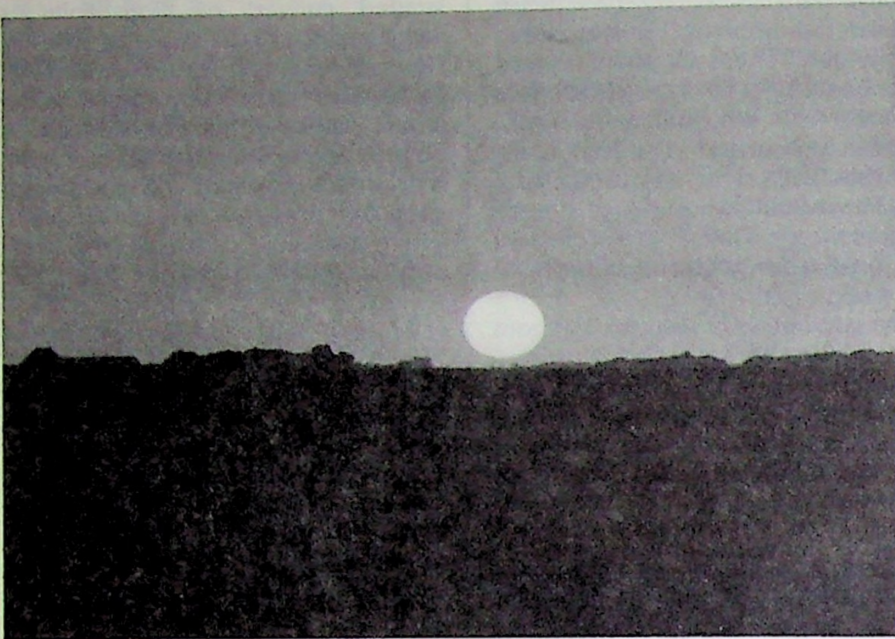
A human Christian plea—the need to be useful for God's purposes. When



## Chapter 16

concerning the collection for the poor to the





*Thanks be to God. He has given us victory over death through the resurrection of Jesus from the dead. His change has already come. We who trust in Jesus will undergo our change when Jesus returns to earth.*

---

"Behold he cometh with clouds; and every eye shall see him" (Revelation 1:7).

Photo credit: Blair Johnson

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your heart yearns to be on active duty for God, be assured that God has a place for you. Be patient, Nancy, with eyes, ears, and heart wide open to the opportunities God will open up to you. He has need of your willingness and availability, and is preparing you now for the work he wants you to do. Oh, that we all had this longing to serve God.

#### **Life at all Costs?**

Another hard question mortality raises in conjunction with modern medical techniques, "To what extent should we go to preserve life now if, in the judgment of attending physicians, all mental capacity has been lost?"

Janet offered her opinion. "I believe I would not want my life preserved if there was no physical hope today for any recovery. Not so much the fact of keeping me alive as much as the expense, the burden, the turmoil that you'd put everyone else through, because if a person dies you bear that and get over the grief. Not many people in my family are Christians, which is a very difficult thing for me."

"How would it be for them to pull the plug on you as compared to you pulling the plug on them?" asked Bob. "If I'm talking about, say, 'pulling the plug' on a member of my family who is not Christian I am in effect executing them,

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because they don't have the salvation that I have. But as far as someone who is Christian, then that particular feeling would not have to enter into it because they already have the hope of eternal salvation."

Emotions generated by our own conception of the sanctity of life come forcefully into play here. But may we keep in mind the observation of Solomon, "For everything its season, and for every activity under heaven its time: a time to be born and a time to die" (Eccl. 3:1, 2a, NEB).

#### **Wills and Children**

Finally, to this question, "What do you think is the greatest problem you face in relation to your mortality, your thought that you're going to die?," two distinct replies were offered.

First, Janet said, "I have no major concern for myself, but who would take care of Cathy, were she still young enough to need direction and physical care? I have thought about it a little recently and that's about the only thing I'm really concerned about."

This raises the subject of wills and child custody following the death of the parents. Usually, when we think of wills we think of the fair and orderly distribution of one's estate. In addition, though, a will should contain instructions as to who the parents want to receive custody of their children. Never assume the courts will make the same judgment you would. Their standards and those of state laws likely will not

conform to your own. The decision of child custody should be made prayerfully, with not only the material welfare of the child in mind, but the spiritual welfare as well. It is a grave mistake and a mark of poor Christian stewardship to neglect this duty.

#### **The Problem of Pain**

The second response to our final question focused on pain as more alarming than death itself. Nancy expressed, "My mortality doesn't frighten me, or the frailty. The method of dying frightens me," to which Janet interjected, "I wouldn't want to drown," and Nancy added, "I wouldn't want to go through cancer, either. That's one thing that scares me."

With good reason there is more concern about suffering than dying. Repeatedly the Bible uses terms like "sleep," "at rest," and "thoughts perish" when describing the nature of those who are dead. Though in excruciating pain while alive, when one dies the senses and nerves cease to function, thus cutting off the source of suffering. It is only while we live that pain is a problem.

Death seems welcome following a long, painful illness, but that is the only time it is welcome. Otherwise, death is our enemy, our greatest enemy. Thanks be to God, he has given us victory over death through the resurrection of Jesus from the dead. Jesus is alive forevermore. His change has already come. We who trust in Jesus will undergo our change when Jesus returns to earth. "We shall not all sleep [die], but we shall all be changed . . . . When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory'" (1 Cor. 15: 51, 54, NIV).



Signs of  
SPRING

Bob gave the stone a big kick and sent it tumbling down the sidewalk. He didn't want to go to school today. It was too nice to be inside. Spring was bursting out all over and he wanted to run and jump in the warm sunshine. But he knew what would happen if he skipped school. "Guess I'll just have to stick it out two more days till Saturday," Bob thought.

"Hi, Jim. Hi, Pete." Bob greeted his friends as he entered the school. They walked together to their classroom where arithmetic was the first subject for the day. Bob couldn't keep his mind on numbers. He kept staring out the sun-filled window and wishing he could be outdoors.

Pretty soon it was time for science class. Mr. Welch was a good teacher and Bob liked the different projects he assigned to the pupils. Bob had learned a lot about the wonders of God's creation.

"Good morning, class," said Mr. Welch. "Since this is such a nice warm spring day, I've decided that we will take a short field trip."

A big shout of approval arose from the boys and girls, along with some hand clapping.

"I have permission for you to be gone from the physical education class today," Mr. Welch continued. "So that will give us two class periods. We are going to Lerner Woods and I want you to look for signs of spring. Here is a sheet of paper with a list of things to look for in the woods."

This really sounded good to Bob. He would at least get to spend part of the day outdoors. And he really liked to explore in the woods.

"I want to warn you about one thing," Mr. Welch went on. "Please don't pick any of the plants. So many people

have picked plants from woods that some of the plants are becoming rare. We don't want that to happen in Lerner Woods. Instead, when you see one of the things on your list, draw a picture of it beside its name."

The first things Bob spotted when they got to the woods were the tiny green leaves on the trees and bushes. After a long winter of dark bare branches, it was sure good to see the trees dressed in green again.

Then, looking down, Bob noticed the pretty green covering on the ground. He knelt down and gently rubbed his finger over the soft velvety carpet of moss.

Next on Bob's list was the mayapple. It wasn't long before he found some. They looked like little umbrellas standing straight and tall. Bob lifted up a leaf to look for the white flowers, but it was a little too early for them. The mayapple blooms in May and then later in July little yellow "apples" form under the umbrella leaves.

Pretty soon the boys and girls came to a stream. The water was clear and when Bob got down on his knees for a closer look, he saw some tadpoles. As they swam by, their tails swishing back and forth, they looked more like fish than frogs. But in a couple months they would look like frogs. During that time they would gradually lose their tails and develop legs.

The time flew by quickly and it was soon time to return to school. Just as the boys and girls were about to leave the woods, Bob spotted a Jack-in-the-pulpit. This unusual plant looks like a little man standing behind a pulpit—"just like Pastor Wilson at church," thought Bob.

Back in the classroom, the pupils

compared their drawings and talked about the many signs of spring they had seen. It had been a good day.

When Bob got home, he showed his mother his drawings and told her about the trip to the woods. "Spring is my favorite time of year," said Mother.

"I like it, too," said Bob. "It's like the whole world was asleep for the winter. And then when spring comes, it's time for everything to wake up."

"That's exactly what happens, Bob," said Mother. "And you know, that's what is going to happen when Jesus comes back. He will wake up the dead people who have been sleeping in their graves."

"I remember my Sunday School teacher telling about that last Sunday," said Bob. "We talked about Jesus dying for our sins and how God brought him back to life again. She said that would happen again when Jesus comes back to earth from heaven. What's that word, Mom, that means people coming back to life?"

"Resurrection. When God raised Jesus from the dead, he had a new kind of life. He could never die again. When Christians are raised up when Jesus comes, they will never die again either. We will have new life. Every spring when I see the leaves and grass and flowers coming out again, I think about the resurrection of Jesus and the future raising up of all the Christians. I guess that's why spring is my favorite time of year."

"I think it's my favorite time, too, Mom," replied Bob. "Just think—when Jesus comes and all the Christians are raised with new life, and they won't ever die again—then it will be spring forever!"

"What a happy thought, son!"



# "Edge of the '80's"

## Writing

### Contest

#### Winner

Shovel the snow, get the girls off to school, hurry to the office, type some important correspondence, finalize plans and activities for Junior church during Sunday services amid phone calls and other interruptions.

By the time Doris Brown returned home after an average hectic day as Director of Christian Education at Columbia Church of God in Columbia Station, Ohio, she was ready to relax on this mid-February wintry evening in northern Ohio. But there's supper to think about, a Ladies Circle meeting tonight—not a minute to waste . . .

She answered our phone call and heard that her article had been chosen as the First Prize winner of the "Edge of the '80's" Writing Contest sponsored by THE RESTITUTION HERALD. Her reply mirrored an active life: "Thanks for the great news. I hope it helps your readers. Right now, I haven't a minute to lose."

As you read Doris Brown's account of an unusual day in her life, you'll understand what she meant by her last remark.



Doris Brown

# BY

IT was one of those days, I perfectly planned, when everything went wrong.

Early in our married life we moved about a thousand miles from my parents. After the newness of our move wore off, homesickness set in. The birth of our first child only helped to deepen that feeling as the new grandparents kept stating their desire to see the baby. My husband finally decided that the only way out was to send me, with the baby, to visit my parents.

This decision brought about the discovery of how "far out of the way" we had moved. We had neither local train nor bus service. By driving 40 miles I could get a slow train to St. Louis, then transfer to the streamliner; or, by driving 120 miles into St. Louis, I could avoid the slow, bumpy train ride and the problems of transferring with a baby and all the luggage he required. For the sake of convenience, we chose the latter.

My train was scheduled to leave St. Louis at 6:00 p.m. Normally, three hours would have been sufficient time for the trip. However, since it was spring and the weather was beautiful, we decided to make a full day of it. We would have a relaxed drive, get my ticket and check the luggage, eat a picnic lunch in a park, do some shopping, and then have a little time together before departure. We got off to an early morning start, a perfect beginning.

However, about one third of the way there, we had a flat tire; and since our spare left much to be desired, my husband felt that the regular tire should be fixed and put back

on the car. The next little town boasted only one service station with one attendant, and that seemed to be the morning when everyone from the community came to get gas, or just to stop and visit. Wasn't he ever going to get that tire fixed? After a

# ONLY

long delay things were again in order, and we continued our journey. Oh well, so what if we didn't have time for a picnic in the park. We would eat our lunch as we traveled. We could still continue with our other plans.

About two-thirds of the way there, our car suddenly sputtered and died, and no amount of coaxing would get it started again. A passing motorist notified a local garage for us, and after another wait someone came with a tow truck and pulled us in to the next town. That garage had only one over-worked mechanic who was so far behind that it took a lot of talking to convince him to check out our car. His diagnosis: a bad fuel pump, which he finally managed to replace. By the time the car was fixed, the manager had left and the mechanic did not know the amount of our bill, and he refused to let us move the car until we had paid. After another period of frustration, we finally convinced him to leave his work and make some phone calls until he tracked down the manager and got him to come so we could settle up and be on our way.

*So we will give up our shopping plans! We still refused to allow these misfortunes to dampen our spirits*

by  
Doris  
Brown

—that is, until we suddenly realized that school was now out, and we were caught behind a series of school buses on narrow winding roads as we went through one small town after another.

Ah-h-h-! At last! No more school buses in sight. Perhaps now—BUT, we hadn't counted on the evening rush hour traffic of first the sub-

# ONE

urbs, and then the city itself. To make matters worse, having never been in St. Louis before and not knowing our way around, we had to rely on a map to find the depot. There we were, racing against the clock; my husband watching the traffic, the lights, and the street signs, while I tried to read a map and quiet a crying baby.

After stopping for information twice, we at last located the depot, only to find that there were no parking places available. Even the adjoining parking lot was full. We went around the block but still no place to legally park. Finally, in desperation, I got out of the car in the middle of the block; and, carrying baby, diaper bag, etc., I dashed across a busy four lane street, while frustrated motorists honked, perhaps wondering why anyone would be so foolish as to put her life in that kind of jeopardy.



With a quick "Thank you" to the person who came to my rescue and opened the depot doors for me (I could never have made it with my hands so full), I dashed across the waiting room and up to the ticket window, and breathlessly asked the ticket agent if he could delay the Minneapolis train long enough for me to get on.

Glancing up at the clock, the agent said, "Ma'am, that train pulled out a minute ago!"

"Are you sure?" I urged, "Absolutely sure?"

"Yes, Ma'am," he replied. "That train always leaves on time!"

By the time the reality of it had sunk in, I turned to see my husband rushing through the door with the rest of my luggage. With tears streaming down my cheeks, I sobbed, "I missed the train—by just one lousy minute!" At that moment it was not only the fact that I had missed it that counted, but that I had come

## MINUTE!

so close to being on it and had failed. Many times I have relived that experience, but never have I been able to fully express the sinking feeling of utter and complete despair that I felt when I realized that the train had pulled out, and I had been left behind!

Unbelievable as it may seem, all of this really happened. While at that time I wished it had been only a bad dream, as I look back I can thank God for this experience. It serves as a constant reminder to me of a future event. A far

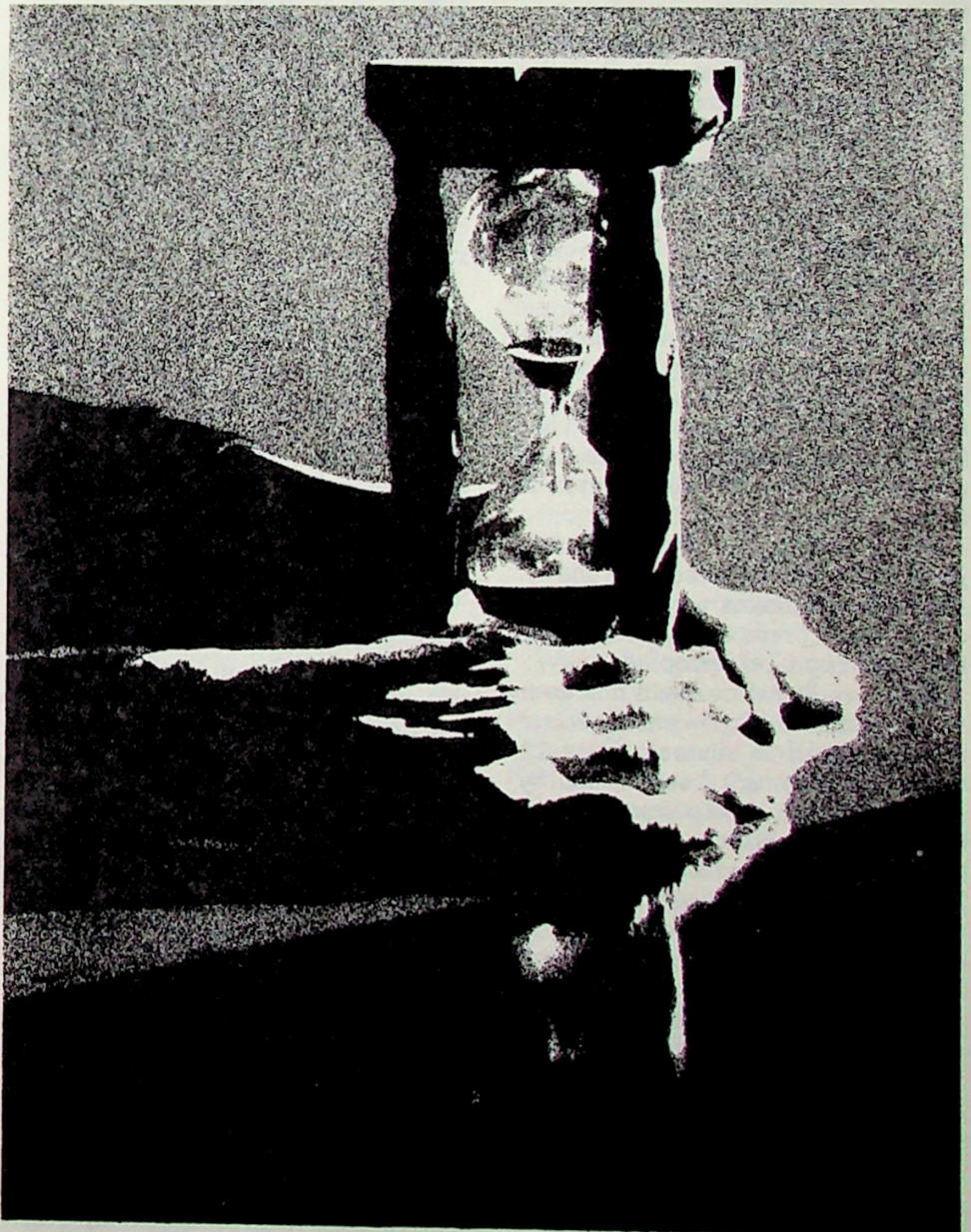
more important "trip" is going to take place one of these days. For the Lord himself shall descend from heaven with a shout, and the dead in Christ and "we which are alive and remain" shall be caught up to meet him in the clouds—raptured. For many this will be a day of rejoicing. For others, it will be a day of despair. Some who have heard about the future, and have had a longing to see Christ, have started on their spiritual journey, but the cares of this world have slowed them down. Others, with good intentions, have delayed their start. Can you imagine how

they will feel when they finally awake to the lateness of the hour and make a last-minute dashing attempt to get to God; when they cry out, "Please, God, delay the rapture long enough for me to 'confirm my reservation' or 'get my ticket,'" only to hear him say, "You're too late. The church pulled out a minute ago!"

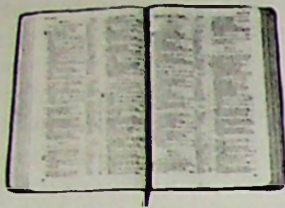
My experience had a happy ending. I had a second chance. The next morning we made the 40 mile trip where I got the slow train to St. Louis, and ended up having a wonderful family reunion. With the rapture, there is no second chance, no "6:00

p.m. train tomorrow"; but only the shocking reality that it was missed—whether by one minute, one day, or any other amount of time, it was missed!

Jesus warned, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Paul admonished us to "watch and be sober," because the day of the Lord will come "as a thief in the night" (1 Thes. 5:1-6). The writer of Hebrews tells us to "lay aside every weight, and the sin which doth so easily beset us" so that we might run the race (12:1). May none of us experience the despair of having missed the rapture!







# The Bible in the News

By Pastor Hollis Partlowe



# CRISIS



President Carter has called for a White House Conference on Families to be held in June of this year and has already appointed a National Advisory Committee. Meetings and hearings have been scheduled across the nation to discuss what can be done to save the family. In the opinion of this pastor, that is a big plus for the President; for as the family goes, so goes the nation.

As everybody knows, the family is in big trouble; it's coming apart at the seams, and the reason is as obvious as empty pews. We've departed from the Lord our God. "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Although spoken to Israel long ago, this verse has an application to us today.

Before attempting a cure to the problem facing the president and all Americans, it seems wise to find the causes of our predicament, and there it is as given by God's prophet.

The overall divorce rate is now over 40 percent, and 59 percent of second marriages end in divorce. Over 11 million children are being raised by single parents, usually women. One half of the nation's 13.5 million babies born to women between 18 and 24 years of age are illegitimate.

Last year there were 1,220,000 divorces in the U.S. with a high number of marriages ending the first and second years. Fifty-six percent of teen-age marriages end in divorce, which has a clear message for our society. Research shows that divorce declines substantially when the persons are 23 years of age or older. Furthermore, 90 percent of teen-age marriages involving a pregnancy end in divorce.

## The Answer: Return to God

"Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16). Rebellion against God and his Word always brings heartache, misery, and corruption. As individuals and as a nation we must learn "that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

In the U.S. where one farmer produces enough food for 44 persons at home and 15 abroad, the family unit is being undermined. The possibility of drafting women for military service could hardly improve the situation. The fact that one in four families is being adversely affected by alcohol doesn't help either. Incidentally, four percent of our population, about 9 to 10 million people, are homosexuals.

In the most enlightened age in the greatest country on earth, we haven't learned how to live in families as God expects. We have ignored, rejected, and denied our great Creator. Therein lies our undoing! Man says that the proper study for man is man, but we'll never rise any higher than man. It's proper that man study the Creator. Wise King Solomon said: "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. 1:7).

## Premarital Counseling

This is a very important part of the pastor's work because marriage is serious business, and there is such a great need for this service. Often there is too much concern with the wedding that lasts an hour and too little for the marriage which is to last for life. The pastor

should not be considered as a "Marrying Sam" to be "used" for an hour to marry couples. Rather, look to the pastor as one who can give couples some direction for their lives and guide them in building a relationship where they can find satisfaction and fulfillment for their lives.

Building a good marriage is a worthwhile ambition. Moreover, a person deserves a good marriage, and the church should take steps to help assure it. For far too long the church has been involved in conducting weddings when it should have been creating Christian homes. The church must have a deep commitment to family life with marriage preparation as a part of its policy. I believe that one of our top priorities must be the establishment and maintenance of healthy, growing Christian marriages.

Did you think very much about the kind of person you married before the wedding? Most married people didn't. In fact, some give more thought to buying a service station or a mule than they do to selecting a marriage partner. Without giving some serious, prayerful consideration about the person one is going to marry, he may find himself in a relationship where one is going north and the other south.

God leads us in all areas of life, including marriage. Young people, seek his direction in finding a good marriage partner. God's leading is always according to his Word.

Consider these verses from God's Word: "Trust in the LORD with all thine heart; and lean not unto thine own



understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

As David the Psalmist faced death, he gave this advice to his son Solomon who succeeded him to the throne of Israel: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth

# IN THE AMERICAN FAMILY

all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. 28:9).

"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers" (Phil. 4:6, LB).

There is a risk involved in the marriage process; it's not only *finding* the right person, but also *becoming* the right person. Both can lose in this marriage business, and both can win.

We often overlook the spiritual aspect of marriage which is really the glue that holds the thing together. Christian marriage is an unconditional covenant. It is a total commitment of two persons (a man and a woman) to each other, and a total commitment of both to God.

God made man and gave him a Book of instructions to go along with him. The Bible is our guidebook in all areas of life. It speaks with great clarity about marriage and the home. Marriage involves a covenant with God as well as with the state. You'll be a better husband or wife if you know Jesus as your personal Savior.

It takes more than a beautiful wedding to make a marriage. All weddings are beautiful. It's living together afterward that's rough. No marriage is safe until it makes the transition from cloud nine to married love. Ability to make that transition separates the mature from the immature.

It's better not to marry at all than to marry the wrong person. "A broken home is the world's greatest wreck." However, some feel that all they have

to do is unite in marriage and happiness will be theirs ever after.

Young people are rebelling against the establishment. They are complaining that they didn't make this world. Well, what generation ever made the world it lives in? Youth today are trying to immunize themselves against the pains of growing up and accepting responsibility.

Marriage doesn't change a person's character; marriage doesn't reform people. It often deepens problems. If you are planning to marry, be sure of a sensible partnership. Both must be mature—physically, emotionally, and

spiritually. Make sure the two of you have common interests and goals. Remember that marriage is "for better or worse" once you embark on it. Be sure to discuss it freely with your parents. Remember they have been your age, but you have never been theirs, and that gives them a decided advantage. Then too, see your pastor several weeks in advance (at least three months) to agree on a date and to arrange for premarital counseling.

Seeking counsel of others is a sign of maturity, not weakness. Be sure the one you marry is mature enough to face married life. Spoiled brats make poor husbands and wives. Nothing is more satisfying and fulfilling than a happy marriage, and nothing is more miserable than an unhappy one. It's better to be single wishing you were married than to be married wishing you were single.

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**Your church family—  
one answer to the crisis.**

by Pastor  
Hollis Partlowe

A survey on women and intimacy, published recently by *McCalls*, shows that the great majority of happily married women say their happiness stems from the presence of God in their lives and their choice of husbands. Analysis of the happy marriages was arrived at by hundreds of letters accompanying a questionnaire on intimate relationships that was answered by 20,000 readers. Additionally, almost every woman who considered herself happily married answered "Yes" to the following questions in the survey: "Is your relationship living up to your expectations?" and "Knowing what you now do, would you marry him over again?" If a wife has a good relationship with her Lord, her husband, and her children, that tends to make her a "whole woman."

On the other hand, five out of six married Americans are unhappy. They will either end in divorce, or in a marriage of convenience where a couple stay together for reasons that have nothing to do with love, enjoyment, or mutual fulfillment.

Where does one learn how to live in a marriage relationship? No knowledge or test is required for a marriage license. However, one can't cut hair, sell real estate, be a plumber, or even drive a car without some kind of examination before being licensed by the state. But anyone can get married—no skills necessary! In my opinion, here is the place to start curing our marriage ills.

We wish President Carter well and commend him for his interest in families. Now let's all pray that the White House Conference on Families, the National Advisory Committee, and the president himself will have the guidance of the Almighty God through the Holy Spirit. This effort is worthy of your prayer support.





## To Eric and Chris From My Heart

by Carol Daniels

Precious babies, please live. Tiny little boys, darling nephews, I beg for your lives and for your health.

Without seeing you, without touching, I love you very much. You are part of me and my life now, and I cannot imagine it without you.

What a surprise the two of you are, and what a blessing. But what a heartache to know you suffer and struggle just to survive.

I am thankful for you and so grateful to have you. But I am also scared that we will lose you.

Early by seven weeks, your little bodies aren't ready to fend for themselves yet. Tubes and plungers and machines support you.

This is not the debut I would have chosen for you, nor the welcome I wanted to give you. I wanted to hold you very close to me and feel the warmth of your newborn bodies resting securely near my heart.

I wanted to kiss your little toes and watch your tiny fingers curl around my own. With my mouth close to your rose-bud ears, I wanted to tell you how much your Aunt Carol loves you, and about all the fun we would have together.

I wanted others to pass by the nursery window and comment on what strong and handsome boys you both are—surely the finest of them all.

Instead, other blessings have come through you and the circumstances of your birth. And for all my life, whenever I remember your birthday, I will remember them.

In the midst of my fear and anxiety over your condition I have experienced the peace of the Lord's presence, his "peace that passeth understanding."

It has added a new depth to my relationship with him. It has sparked a new intensity in my prayer life, made me realize anew how dependent upon God I am for my strength, for my confidence, for my life.

It has taken up the slack in my Bible reading and snapped my priorities back into place.

Little babies, your birth has once again allowed me to experience the very real love of my brothers and sisters in the Lord. I have felt their warmth and concern not only for you, Eric and Christopher, but for your parents and grandparents and aunt.

I want you to know them, for they love you too.

Your birth has united us, the body of Christ, in obeying his commands—by sharing each others' burdens, by praying for each other, by rejoicing with those who rejoice and weeping with those who weep. To be part of the body of Christ at work is indeed a blessing.

Because your lives have hung in the balance, I have tasted the terror and the void of what it would be like to lose you. Now I know more fully the devastation that others close to me have felt through tragic death.

Their pain is much more real to me now. I can relate better to it, understand it more completely, feel it as my own.

Precious little boys, be-

cause you have been born, a Christian nurse has comforted your grandmother after hours at your incubators. "You know," she said, "there's a power higher than we are, working with us."

People have cared and taken the time to express it. People have loved and gone out of their way to give it. People have called and written and cried with us, offering support and encouragement. People have shared this experience, lived it with us, and entrenched themselves deeply in our hearts because of it—because of you.

You have brought your own family closer together. You are another bond between us, another common love.

How we all delight in you! How special you are to each of us; how much we all love you.

Phone calls back and forth about you, sharing news of your progress and developments, have united us as a family.

We have strengthened communication with each other, deepened our understanding of each other, seen new strengths in each other.

We have shared dreams and goals and plans about you with each other, gained new insights into each other, appreciated the tenderness expressed to each other.

And because of your birth, I have a deeper appreciation for the resurrection and all its promises: life—rich, full, abundant, eternal, everlasting, in a kingdom of love and joy.

And this year as I celebrate the resurrection of Jesus Christ from the dead—an event awesome in its victory and glory—I will also remember the great pain and the high cost at

which it was obtained.

I will appreciate the suffering of God in watching his Son—his only-begotten, perfect Son—die an agonizing, cruel, unfair death, and know that it broke his heart.

That God loves me enough to subject himself to such intense pain and allow his beloved Son to suffer and die sobers me with its stark reality.

Surely if there had been another way, any other way, God would have chosen it, and avoided such anguish. But there was no other way, and God did not spare himself nor his Son from violent pain in order to express his love to me. Who can understand such a love?

I can only accept it with my whole heart and say, "Thank you, God." Love like this demands a response, and I cannot walk away from it.

The resurrection is one way I know God loves me. To be your aunt is another. You two are very special gifts, and I know that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

I want you to know this God. I want to know him and love him with your whole hearts. He loves you so.

And it is into his mighty hands that I place you now.

All these thoughts you have inspired, Eric and Chris. That's quite a list of accomplishments for two little boys only two weeks old.

Whatever your futures hold, my dears, your lives have touched and enriched mine immeasurably, and I will always thank God for being your aunt.

It is my prayer that I will be a good one.

God bless you, Eric and Chris—tiny little boys, dear nephews, precious babies. God bless you.



# JESUS: WHOSE SON?

by Pastor Rex Cain

**T**HE ROYAL GENEALOGY of Jesus can be traced back to Abraham as found in Matthew's gospel (chap. 1). His human ancestry as followed by Luke (3: 23-38) connects our Lord with Adam. Jesus was conceived of God (Luke 1:35), but born of flesh (Heb. 5:7). Thus, he was both "Son of God" and "son of man."

Often we read he was "of the seed of David" (John 7:42; Rom. 1:3; 2 Tim. 2:8) which means he descended no differently than we who are of the seed of our grandparents.

While Jesus was certainly in the mind and plan of God from the very beginning (Gen. 3:15; John 1:2), his existence began at conception. In due time "the Word [logos—plan] was made flesh" (John 1: 14). As parents, we plan children, but they do not exist until conception. Neither did Jesus.

God has given his Son "all power" and authority (Matt. 28:18) until death is destroyed and the earth is restored at the end of Christ's thousand-year rule over the planet (Rev. 20:4, 5). Then Jesus will present the cleansed and restored earth to God. His Father will become "all in all." Even Jesus will be under subjection to God (1 Cor. 15:26-28).

Jesus—whose Son?

Why, God's—of course.

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# Forgive Us Our Debts As We Forgive Our Debtors

by Pastor Scott Ross

**N**O PART of the Lord's Prayer is more loaded with the danger of possible condemnation than the words: "Forgive us our debts as we forgive our debtors." We often thoughtlessly repeat these words without realizing the extremely dangerous implications of what we are praying or the very high standard of conduct we are setting for ourselves. For an unforgiving person to pray this portion of the Lord's Prayer is to bring condemnation upon himself. We are asking God to forgive us as we forgive others. If we refuse to forgive others, if we remain angry and upset over something said, done, or thought, if we harbor bitterness and resentment toward others; then in essence we are saying, "God, don't forgive me!" It behooves us to realize what and why we are praying.

## Man Needs Forgiveness

The fact that Jesus taught us to pray asking for forgiveness acknowledges that man needs forgiveness. William Barclay has written: "To pray this prayer a sense of sin is a prior requirement . . . Since then, there can be no asking for forgiveness without the consciousness of sin, it may well be said that to be conscious of no sin is the greatest sin of all."<sup>1</sup>

Great men of the Bible were very conscious of their sin. David wept: "I acknowledge my transgressions: and my sin is ever before me. Against thee . . . have I sinned" (Psa. 51:3, 4). Isaiah when confronted with God's holiness cried out: "Woe is me! for I am undone . . . I am a man of unclean lips," and later wrote: "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 6:5; 64:6). Peter fell before Jesus and said: "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Paul wrote: "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

In Luke 18:10-14 Jesus told the story of the two men praying, one a Pharisee and the other a publican. The Pharisee was not conscious of his sinfulness and was boasting in his works. The publican, very aware of his sinfulness, would not even lift his head, but rather cried out, "God be merciful to me a sinner." Jesus said the publican, the man aware of his sin and seeking forgiveness for it, went away justified; while the Pharisee, not aware of his sinfulness, was not forgiven.

John wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). We are all sinful. We are born into condemnation. Jesus told us: "He that

believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). We all do things that, when placed against the high standard of Christ's righteousness, we realize are sins. We also are aware of things we ought to do that we don't do and must count that also as sin (Jas. 4:17). Add to these the sins of attitude that beset us—pride, hatred, contempt, prejudice, conceit.

But God has provided for us a means of dealing with our sins. He offers forgiveness, because Jesus died for our sins. When we accept Jesus as our Savior and are baptized into him, we receive the forgiveness of sins (Acts 2:38; 22:16). Also God has promised: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Yes, God wants to and will forgive our sins.

## Man Needs to Forgive

"Forgive us our debts, as we forgive our debtors" teaches not only that man needs forgiveness, but also that he needs to forgive to receive it. A forgiving attitude is an essential, not an optional, attitude for the Christian. Jesus clearly said: "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). It is essential that we forgive our fellowman if we are to experience the forgiveness of God.

It is also essential that we learn to forgive for our own happiness and peace of mind. Few people are more miserable than a person filled with bitterness, anger, and resentment because he refused to forgive. Dr. S. I. McMillen observed: "The moment I start hating a man, I become his slave. I can't enjoy my work any more because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure. It may be a luxurious car that I drive along a lake fringed with the autumnal beauty of maple, oak, and birch. As far as my experience of pleasure is concerned, I might as well be driving a wagon in mud and rain.

"The man I hate hounds me wherever I go. I can't escape his tyrannical grasp on my mind. When the waiter serves me



*In forgiveness  
we accept the cost of the other person's wrong  
without demanding retribution.*

house steak with French fries, asparagus, crisp salad, and strawberry shortcake smothered with ice cream, it might as well be stale bread and water. My teeth chew the food and I swallow it, but the man I hate will not permit me to enjoy it . . .

"The man I hate may be many miles from my bedroom; but more cruel than any slave driver, he whips my thoughts into such a frenzy that my innerspring mattress becomes a rack of torture. The lowliest of the serfs can sleep, but not I. I really must acknowledge the fact that I am a slave to every man on whom I pour the vials of my wrath."<sup>2</sup> When we fail to forgive, we are destroying our own peace of mind and happiness, often much more so than that of the person with whom we are upset.

### How to Forgive

Even though many are convinced of the importance of forgiving another, they find it very difficult to do. How can we forgive? First, forget about seeking justice. "But that person doesn't deserve to be forgiven," we find ourselves saying. Of course he doesn't deserve it. If he deserved it, there would be no forgiveness. Forgiveness is not justice. It is mercy and pardon, the very opposite of justice. When we forgive we don't give the person what he deserves, but rather what he does not deserve.

A woman went to a photographer to have a portrait made. After viewing the first set of prints she had him retake the pictures, saying, "None of these do me justice." After seeing the second prints she again demanded they be retaken, saying, "None of these do me justice." After she refused the third set of prints with the same words, the photographer replied, "Lady, you don't want justice, you want mercy!" Likewise, forgiveness is not justice, it is mercy.

In forgiveness, *we accept the cost of the other person's wrong*. If I break a vase in your home and you tell me you will forgive me if I give you the cost of the vase, there is no forgiveness. But if you forgive me my clumsiness and tell me that it is all right, then you accept for yourself the cost of the vase, the cost of my mistake. In forgiveness we accept the cost of the other person's wrong without demanding retribution. The cost may be a hurt feeling that we accept without seeing to it that he who hurts us suffers just as much as we did. It may be the harm done by untrue gossip that we accept as the cost of forgiveness rather than seeing that the gossiper suffers equally what we have suffered. This is what God did for us. God accepted the cost of our sins—death—and paid it for us by having his only begotten Son die for us. If we are to forgive, we must forget about seeking justice.

Second, we must *recognize the worth of a person*. Man is the highest of God's creation. God cared enough about each person to let Jesus die for that individual. God wants that person to be his child. No man is unloved of God. No man ought to be hated by us.

Third, try to *separate in your mind the person from his behavior*. We do this all of the time with our children. They have behavior we don't like, but we don't stop loving them when they misbehave. We will find it easier to forgive when we can say, "I love the person even though I don't like his behavior."

Fourth, try to *be understanding*. An ancient proverb says:

"To know all is to forgive all." If we perfectly understand why a person is like he is—if we understand his background, his environment, his pressures—we will probably find it easier to forgive him. We can be understanding even when we do not understand everything; reasoning that if we did perfectly understand we could better appreciate why he is as he is. Paul wrote: "Be merciful in action, kindly in heart, humble in mind. Accept life, and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone. Forgive as freely as Christ has forgiven you" (Col. 3:12, 13, Phillips).

Fifth, *forgive quickly*. The sooner we forgive, the sooner we can experience the blessings of forgiveness; the sooner we can be forgiven; the sooner we can rid ourselves of bitterness and hate. The sooner we forgive, the sooner the healing process can begin between us and the person who has wronged us.

Sixth, *forgive completely*. After talking with a Christian friend, a woman finally said she would forgive another person who had wronged her. "I'll forgive her," she said, "but I'll have nothing more to do with her." "Is that how you want God to forgive you?" her friend asked. Even when it is impossible to completely forget what has been done to us, we can operate toward the person who has wronged us as if it had not happened. Paul wrote: "Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to one another; be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you" (Eph. 4:31, 32, Phillips).

Seventh, *forgive continually*. Peter asked Jesus how often he should be willing to forgive someone who wronged him. "Should I forgive even seven times?" Peter asked. "No," Jesus said, "forgive him seventy times seven." (See Matt. 18:21, 22). Jesus expects us to forgive continually.

### Why We Must Forgive

What motivates us to forgive? Certainly the example of Jesus does. As he hung on the cross he looked at his tormentors and cried: "Father, forgive them; for they know not what they do" (Luke 23:34). Also, realizing that God has forgiven us so much motivates us to forgive others. Paul wrote of "forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Our own happiness and peace of mind is another motivation for forgiving.

The realization that God will forgive us just as we forgive others is a powerful motivation to forgive. To pray for forgiveness as we forgive others is either to bring condemnation or release from condemnation upon us, depending on whether or not we are willing to forgive. When Jesus taught us to pray: "Forgive us our debts as we forgive our debtors," he taught us not only that we need forgiveness, but also that we need to forgive.

<sup>1</sup> William Barclay, *The Beatitudes and Lord's Prayer for Everyman* (New York: Harper & Row, Publishers, 1968), p. 231.

<sup>2</sup> S. I. McMillen, *None of These Diseases* (Westwood, New Jersey: Fleming H. Revell Company), pp. 73, 74.



# WILL

# COME



### Soviet Military Growth

The Soviet Union has the largest and best equipped army in the world. Since 1970, while the U.S. armed forces have been shrinking by a million—from 3.1 million to 2.1 million—the Soviet forces have expanded by 400,000 to an estimated 4.4 million personnel (double ours). In strategic weapons, she is at least the equal of the U.S. and continuing to advance. In 1964 the U.S. had an overwhelming 17 to one lead in nuclear warheads. Today, that has shrunk to one and one half to one. The Russian Navy, once weak and limited to coastal defense, now is able to challenge America in the world's oceans. Through the '70's, Russia's defense spending soared, exceeding the U.S. by 30 percent. (Statistics from *U.S. News and World Report*, 2/11/80.) *Can there be any question of ultimate Soviet objectives?*

### The Vital Middle East

More is at stake in this conflict than possession of bleak, desolate Afghanistan and its primitive Moslem people. There has to be a grand strategy behind this invasion, for Russia would not have risked alienation from the United States and the nearby unanimous hostility of the Moslem nations around the world—for such a barren piece of land. The sobering secret assessment of intelligence analysts is that the *Soviets desire to possess Pakistan and Iran as well*. It would give the Russians frontage in both the Indian Ocean and Persian Gulf—warm water ports the czars dreamed about in past ages. *But most significantly, it would put the paws of the Russian bear on the fabulous Iranian oil fields*. The Hormuz Strait, the narrow exit from the Persian Gulf, is the jugular

**T**HREE months ago the hottest international news items concerned 50 American hostages in Iran, and a madman Moslem religious leader named Khomeini. Those matters moved to a back burner when a more ominous danger to world peace threatened—the Russian invasion of Afghanistan. The Kremlin's decision to bring 100,000 Soviet soldiers and equipment into the territory of their southern neighbor has sent shock waves around the world.

### Reactions to the Invasion

The United States has led the world in denouncing and acting against this Soviet Expansionism. An embargo was placed upon grains which had been sold to Russia. We broke agreements

to supply her with advanced technological equipment and threatened to boycott the 1980 Summer Olympics in Moscow. Arms and aid have been supplied to Pakistan and China to show our seriousness. Likely young Americans will soon be registering for the draft, and increased dollars will go into beefing up the military. These acts virtually killed Detente and the Salt II pact. These greedy and aggressive Russian actions have awakened us from our disillusionment about her real intentions. For the past decade we have wanted to believe that the Soviets desired to "lay down the sword" and were no longer driving for global domination. But suddenly we see her ugly aims and goals are still the same: *to enlarge her borders and rule the world.*



# JESUS

# IN

# THE

# 1980's?

by

Pastor

Don

Needham

vein of the West. It is through this tiny passage that ships carry petroleum to the U.S., Japan, and Europe. The sinking of a single ship in this pass could cut the lifeblood to the Industrial world (David Broda, Grand Rapids Press, 1/80). Possession of these lands, and control of this pivotal area, would certainly propel Russia toward her goal to be *dictator of the world*.

### Already the Bible Has Spoken

This Soviet aggression comes as no surprise to students of the Word. As stated in an earlier article, Ezekiel 38 and 39 unmistakably tell of the day when a brutal power from the north will invade the Middle East—especially the nation of Israel. But instead of being the conqueror, the invader will be the conquered. The U.S.S.R. certainly qualifies to be the *attacker*. Christians who look for the *imminent return of Jesus Christ* are both a little *scared* and very *excited* about what they see happening. Anxious, because they know the Scriptures tell of troublesome times at the end of the age, culminating in the BATTLE OF ARMAGEDDON. But they are also thrilled, for they realize that finally justice and peace will be coming to this world.

### Moral Conditions of the Last Days

As well as facts about the political climate of the end times, Jesus gave us additional signs to observe and know that his SECOND COMING IS AT HAND. Matthew 24:37-39 reads, "As things were in Noah's day, so they will be when the Son of Man comes. In the days before the flood they ate and drank and married . . . until the flood came and swept them all away. That is

how it will be when the Son of Man comes" (NEB). A little research in the book of Genesis will reveal that it was a day characterized by little regard for God—but *gross immorality and sexual abuse were rampant*. Fornication, adultery, and homosexuality were the practices of the day.

Sound familiar? Many today live and act as though there is no God. The same immoralities of Noah's and Lot's days are raging today. Homosexuality is flaunted, and pressure is being exerted to accept this perversion as a normal lifestyle. Even some Christian leaders are deceived and ignore the Scriptures which condemn this depraved practice (See Romans 1:22-32). Our generation has even added a few new twists not known in Noah's day. Since 1973, the U.S. has averaged one million plus abortions annually. It has become the American way of death! The ancient Ammonites killed and offered their children to the idol Molech, and God harshly punished them. We offer ours in sterilized hospitals and abortion clinics. Knowledge of genetic manipulation is giving mankind the tools with which to play god. But possibly the most dangerous symptom of our degeneration is that *secular humanism is taking over*. Our Christian moral foundation is eroding. THE ABSOLUTES OF AN UNCHANGING GOD ARE BEING REPLACED BY THE PHILOSOPHIES OF MEN.

### Will Jesus Come in the 1980's?

Only a fool would answer unequivocally YES. BUT POLITICAL, ECONOMIC, ENVIRONMENTAL, SOCIAL, MORAL, AND RELIGIOUS SIGNS CERTAINLY INDICATE THAT HE COULD!



# Survey of Scripture

—A Brief Look at the Bible Book by Book

By Robert L. Jones

Theology and Old Testament Instructor at Oregon Bible College

## Job, Proverbs, Ecclesiastes

Sandwiched between the law-history corpus and the prophetic writings in the Old Testament is a collection of books popularly called the books of poetry. These five books can be subdivided into wisdom literature (including Job, Proverbs, and Ecclesiastes) and poetry (including only Psalms and Song of Solomon). The entire group is labeled poetic since large portions of the wisdom writings are cast in the literary form of Hebrew poetry. As we proceed through our survey of the Old Testament, we will examine the books of wisdom first, holding comments on the nature of Hebrew poetry until the next discussion.

To begin with, let us consider the nature of wisdom and wisdom writings. Wisdom to the Hebrews was not purely intellectual activity and philosophical meditation. The Greek philosophers, Plato and Socrates for example, counted wisdom as ultimate truth and reality, attainable by constant thinking and reasoning. The Hebrews rather saw wisdom as theoretical only inasmuch as it could be related directly to daily life. Wisdom was eminently practical instead of theoretical. Those who had practical skills, applicable to daily life, were called wise. Wisdom therefore included Bezaleel's skills in temple architecture (Ex. 35:30 - 36:1), the craftsmen's abilities to prepare the priestly attire (Ex. 28:3), goldsmiths' skills (Jer. 10:9), military strategists' and statesmen's abilities (Isa. 10:13; 29:14; Jer. 49:7) and many more.

Wisdom writings were cast in two basic forms, the short pithy statements called proverbs and the longer philosophical essays. The Book of Proverbs illustrates a collection of

brief statements which were intended to be easy to remember and were to help change an action or attitude in daily life when called to mind. Job and Ecclesiastes both involve long discourses on deeper questions before mankind such as the reason for suffering or the true meaning of life. One crucial thought shared by all of these books is that the "fear of the LORD" was identified with wisdom (cf. Job 28:28; Prov. 9:10; Eccl. 12:13). The "fear of the LORD" is best understood as a total life relationship with God, outflowing in emotions internally and worship and obedience externally. Wisdom was only attainable through God to these writers. Man alone could never achieve it.

### JOB

Job was written by an unknown author, but tradition has ascribed it to Moses. Uz, the land of Job, is generally considered to be near Midian where Moses spent forty years tending the flocks of Jethro. The story seems to be set in patriarchal times. One reason for this assertion is the absence of references to the law or the exodus. Also the father seems to have been the religious leader of the family unit. The proper name of God, Yahweh, was very infrequently used (see Ex. 6:3) using a patriarchal title "God Almighty" (see Gen. 17:1; 28:3). The purpose of the book was to teach that the pain suffered by God's people at times is providentially allowed for the ultimate good of perfecting of the saints. The book suggests five reasons for the righteous suffering. In chapters 1 and 2, arising out of the dialogue between God and satan is the author's suggestion that suffering is *pernicious*,

meaning satan is behind it. In chapter 3 and frequently throughout his discourses, we find Job's perception that suffering is a *puzzle*. From chapters 4 through 31, Job's friends—Eliphaz, Bildad, and Zophar—continually tell Job that all suffering is *penal*, or punishment for sin. Young Elihu, in chapters 32 through 37, steps into the dialogues with his comment that suffering *purifies*. Finally God appears in a whirlwind and questions Job, leading to the conclusion that God *providentially* allows suffering (chapters 38-41). At the end Job's health is restored and his previously bountiful possessions were doubled by God (chapter 42).

### PROVERBS

Proverbs is a collection of brief sayings designated to lead to happy, productive lives. The book was written and compiled largely by Solomon (cf. 1:1; 10:1; 22:20; 25:1), but Hezekiah and his court added Solomonic material (chapters 25-29). Agur and Lemuel are unknown names associated with chapters 30 and 31 respectively. Ample evidence for Solomon's involvement with wisdom can be found in his request of God in 1 Kings 3:9 and in the author's report of Solomon in 1 Kings 4:32.

Historically, Proverbs may have been a teacher's manual for wise men of Israel to instruct younger men in guidance principles for productive lives. Doctrinally, Proverbs teaches that true wisdom is in the fear of the Lord. Norman Geisler, in *A Popular Survey of the Old Testament*, gives the following outline for the book. The contents are so varied, however, that chapter-by-chapter analysis is nearly impossible. Chap-



ters 1 through 9 are words to the wise—wisdom is valuable; seek it. Proverbs 3:13-20 speaks of the value of wisdom. Chapters 10-22a are words of the wise—wisdom is practical; follow it. This material concerns practical wisdom for the righteous man, frequently contrasting the righteous with the foolish. Chapters 22b-24 are words for the wise—wisdom is admonitional; hear it. Such a theme is presented in 22:17-21. Chapters 25-31 are words from the wise—wisdom is ethical; do it. Within this group of proverbs are many practical pieces of advice for one who wishes happiness and prosperity in the present life.

### ECCLESIASTES

Ecclesiastes considers the search for true meaning or substance in life. Although the debate rages over authorship, Solomon is the obvious choice. Solomon would be the "son of David" (1:1) and a wise man (1:16), and early Jewish tradition ascribed the work to Solomon as well. The purpose of Ecclesiastes seems to have been an analysis of the purpose of man's existence. Solomon concluded that there was no true happiness in the offerings of the world. Happiness and substance (the opposite of the "vanity" idea so often repeated) were only in God. Fear of God was the beginning of wisdom (12:13). Other themes include God's sovereignty (chapter 3) and death's finality (3:18-22; 9:5-10). Using Geisler's outline, we find 1:1-11 to be *the problem stated—there appears no satisfaction in the world*. From 1:12-12:8, a section which includes many Solomonian proverbs as well, is *the problem studied—satisfaction is sought in the world*. Finally, the beautiful conclusion is 12:9-14 which is *the problem solved—satisfaction is found beyond this world*.

Questions and needs of all of mankind can be handled using these books as a treasury of God's words for his people. God is the source of wisdom and these books are a repository for man to find answers for his daily life and ultimately for his very existence.

### Editor's Viewpoint



What seemed like a lamb-like decision for March 1 turned into a lion-like mistake. Ever since that Saturday when President Carter instructed Donald McHenry, the U.S. ambassador to the United Nations, to vote for a U.N. resolution critical of Israel's occupation of east Jerusalem, the White House has felt the roaring blasts of the Arabs, the Israelis, and proponents in the 1980 race for the Presidency.

Naturally, what compounded the problem was the President's admission that the vote had been an error and was cast in the mistaken belief that references to Jerusalem had been deleted. On March 3 and 4, Carter hastily clarified the fouled-up ballot, assuring Israel that the vote "does not represent a change in our position regarding the Israeli settlements in the occupied areas nor regarding the status of Jerusalem."

But the vote and the mistake explanation pleased no one.

The Israeli government expressed feelings of betrayal and confusion by the whole incident. Its proud people have accomplished much in the resettlement of Jews and Arabs in lands captured in the 1967 war and has established its capital in a united Jerusalem.

At first acclaiming the vote a triumph for Arab power, authorities for a PLO-related political lobby in Washington later accused the President of "cowering... in the face of Israeli pressure."

Experts in diplomacy and candidates for the presidency have likewise blasted Carter for the alleged bungling. Criticism ranged from accusing the President of "bullying our friends... and vacillation" to "bizarre and unbelievable... double-talk."

To this observer the whole fiasco spells trouble for America and edges the world of nations a step nearer the brink which overlooks the war-filled "valley of decision" predicted by God centuries ago (see Joel 3:9-15).

Clearly the prevailing theory behind closed doors in Washington is that the more Arab oil we consume today, the more American oil we will keep in the ground until tomorrow. Of course OPEC nations

## Roaring Results of Indecision

realize this covert mindset; subsequently prices for free-world crude continue to rise with no end in sight. But at the heart of Arab consternation is its unrelieved hatred of Israel. Yet the U.S. has committed itself to support the Jews for years to come. Thus the shrewd Arabs have constantly pressured American politicians to condemn Israel if she is to quench her thirst with Middle East oil.

With this background in mind, it's easy to see why President Carter finds United Nations Security Council resolutions against Israel rough sledding.

However, a vote cast against Israel at this juncture in history opens the U.S. up to another source for condemnation.

God promised to Abraham, father of the Hebrews, "I will bless those who bless you, and him who curses you I will curse" (Gen. 12:3, RSV). Gradually America's extended arm of help to Israel withdraws and words of condemnation replace it. So gradually God withdraws his hand of mercy to the nation which betrays the people called by his name. America approaches a long slide down to economic and political obscurity. But there's more to the prophetic picture.

Long ago God recognized that Jerusalem would become a "heavy stone for all the peoples; all who lift it shall grievously hurt themselves. And all the nations of the earth will come together against it" (Zech. 12:3, RSV).

Already most Third World nations have joined with Arabic powers against Israel. Communist nations have long been ready to disregard her as a nuisance. Only America and Commonwealth powers have stood in the breach—until these last few years.

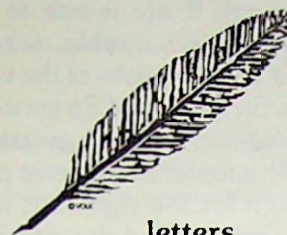
Both Zechariah and Joel foretell how all nations will come against defenseless Israel when she is forsaken. But then God shall intervene: "On that day I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:9, RSV), he promises.

President Carter's lion-like gaff in March, 1980, portends a new day when

"the LORD roars from Zion,  
and utters his voice from Jerusalem,  
and the heavens and the earth shake.  
But the LORD is a refuge to his people,  
a stronghold to the people of  
Israel" (Joel 3:16, RSV).



# Mark the Profitable,



letters

## Demas the Departed

### Metric Means More

When our founding fathers established the foundations of this great land, one of the tenets they held important was the separation of church and state. This has been a boon to the church because it has enabled the church to develop

and maintain its own bureaucracy without getting too involved with the bureaucracy of the government. (Can you imagine what would happen if the church were run by the government or vice versa?) However, periodically the government will come up with something that will indirectly aid the church of our day in its quest. This has been done recently with the talk of changing from the anglo to the metric form of weights and measures.

How will this aid the church, you say? Very simple. It is a well-known, scientific fact that size and numbers are important. Bigger is better and huge is heavenly. Here's the scoop on state aid to the churches. In the past we have had to say with a red face that our church has only 3,000 square feet of floor space and our steeple is only 15 feet higher than the roofline. But with the help of the government in implementing the metric system we have immediate growth! Overnight our floor space will jump to 2,787,000 square centimeters and the steeple is immediately 457.2 centimeters above the roofline instead of a paltry 15 feet.

One disadvantage we will have, however, is that there will be no difference in people. One person is still one person whether we are counting in anglo or metric. Maybe if we could make up some form letters and send them to our congressmen or the Federal Communications Commission or Bureau of Weights and Measures, they could get that changed as well. Or we could take the initiative ourselves and, in taking attendance, we could count legs instead of whole persons. Then, instead of having 104 out for church we would have 207. (We would have to make allowance for Clyde and his pegleg.)

Anyway, where there's a will there's a way. I know if we put our minds to it and use our ingenuity, we can work with the government and experience growth that is unbelievable. This could be one of the biggest boons the church has experienced in the last 50 years.

Expecting great things,  
Demas.

THE RESTITUTION HERALD has been a part of my family for as long as I can remember, and now that I have married and moved I would like for my new life with my wife to start with the HERALD. Since being out of the country and away from the church I have grown to know and love and feel the HERALD has the message on how the church is doing more than any other piece of literature. —Florida.

I was very impressed with the October, 1979, issue of THE RESTITUTION HERALD (the issue of Restitution). The Articles were excellent and the pictures and illustrations made it look very attractive and relevant. —Ohio.

Thank you so much for making our RESTITUTION HERALD interesting. We read it and give it to our daughter—she brings them home and I give them to a niece. —Nebraska.

### Pondering Over the Pope

Keep pondering [Nov., 1979 issue]. Somehow you have assumed suppositions that prevent you from really appreciating truth. Jesus had rejection by many. The vicar of Christ today is likewise rejected by people with limited perspective.

The article of death is lacking in the true perspective of Christian vision and promise.

—South Dakota.

Your November issue had something for everyone. I liked the special cover ("Child's World") and your Editor's Viewpoint on the pope gave us a valid perspective on his visit.

—South Carolina.

### Answer Our Bible Questions

I wish you would start the Question and Answer page once again in the HERALD. It was very nice for isolated members. —Texas.

Beginning with next month's issue, this page will come back on a bimonthly basis. Mr. Edward Goit will write it. —Editor.

Your statement of faith, reiterated each month, is a fine statement of the basic teaching of the Bible—so concise, so unambiguous, and yet saying all that is needed.

I think the November issue was one of your best in presentation and content, and look forward to further enjoyment in future issues.

—Australia.

After enjoying this issue (Feb., 1980) so much I felt moved to tell you that since your "new look," now I really read the HERALD, and much the more, am spiritually uplifted by it. —Michigan.

Your editorial in the December-January issue was excellent. So were many of the articles. Pastor Hollis Partlow had another good page ("The Bible in the News").

I have wondered for years how Iran would become allied to Russia in the last days. Certainly she would not turn communistic. Her Islamic religion means too much to her to join forces peacefully with an atheistic nation. It seems evident now, with the Russian invasion of Afghanistan, that the way Russia will get Iran is by out-and-out conquest. But I doubt the time is ripe yet. —Indiana.

### Note

"This Poor Man Cried and the Lord Heard Him" printed in the March 1980 issue was authored by Edward Goit. —Editor.

## The Restitution Herald

Vol. 69 April, 1980 No. 6

### STAFF

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Contributing Editors: Rachel Carr,

Carol Daniels, Hollis Partlow

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Whenever I feel Spring  
 It's so beautiful to me.  
 My mind can fly to catch the dreams  
 That tomorrow yearns to be  
 The soft winds in the morning  
 Can ease the worries of my mind.  
 And the streams rolling so slowly  
 Leave my troubles far behind.  
 Whenever I feel Spring . . .  
 I swiftly open up the door.  
 Winter has lasted far too long.  
 And Springtime's on the shore.

—Renee Conyngham  
 (Photo by Cindy Isenhoff.)

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**A Prayer to Clean House By**

Lord, I have been housecleaning;  
 It's hard work to scrub, to polish, to  
 wash and iron.  
 But Lord, what a satisfaction to see the  
 windows sparkle,  
 To hang clean curtains, to smell the  
 cleanliness.

Help me, Father, to houseclean my  
 soul—  
 To cast out old prejudices, to discard  
 outworn attitudes,  
 To wash away old hurts and all the  
 world's dust  
 I've accumulated for so long.  
 Let me face life clean and fresh,  
 Aware of my own weaknesses, but not  
 guilt ridden—  
 More determined to overcome my own  
 faults and more tolerant of others.  
 Less selfish and more understanding.  
 And may the winds of your spirit blow  
 through the windows of my soul until  
 my house is filled with LOVE.

—Betty Clevenger.



# The Restitution Herald

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Students



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## Editor's Note

What's the value of Sunday School? Where are morals headed in America? How can mothers and children gain renewed appreciation for each other?

With Mother's Day coming, a school year rapidly closing, and summer ahead, these are critical questions people are asking.

In this issue you'll find several features to help you reach conclusions on these questions. As you contemplate what you read, may God grant you the power of his Spirit so you may incorporate into your experience helpful patterns for your life.

—Russell Magaw.

# THE

# LORD'S

by  
 Pastor Scott Ross

# PRAYER

One of Jesus' disciples requested of him, "Lord, teach us to pray" (Luke 11:1). In response to this request Jesus gave what we now know as the Lord's Prayer. It was intended to be a model for Jesus' disciples to follow when praying, and as such it still has validity today.

Jesus taught that as God is approached in prayer we should view him as a loving, intimate Father and also as a holy and just God. We should pray for God's kingdom to be established, but also commit ourselves to doing his will now. We are to pray for the daily needs of ourselves and of our fellowmen. We need to ask God's forgiveness and we need to forgive each other.

This portion of the Lord's Prayer: "And lead us not into temptation, but deliver us from evil," is a petition for help in leading a holy and godly life. At first glance this prayer petition may seem to suggest that God might be inclined to lead us into temptation. While it is true that God at times tests people to strengthen their faith, God never tempts people in the sense of enticing them to sin. James wrote: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (Jas. 1:13). Actually this portion of the Lord's Prayer is a petition for help from God, asking him to lead us into a path of deliverance from and victory over temptation.

This petition suggests two great truths. First, we all face temptation. It is a part of life. Second, God can show us how to overcome temptation.

## We All Face Temptation

Temptation should not be confused with sin. Temptation is not sin; yielding to temptation is sin. We know this is so because Jesus was tempted, yet he was without sin (Heb. 4:15). To feel the desire to sin is only human. To feed, foster, and give in to this desire is sin.

Temptation takes many different forms. What is tempting to one person may not be at all tempting to another. One person may not be inclined to gossip, while another constantly has to battle the inclination to talk negatively about others. But the one who feels no temptation to gossip may very well be tempted to drunkenness, while the one who battles gossip feels no temptation in regards to drunkenness. One person may be tempted to do something that is wrong. Another may be tempted to not do what is right. We all face temptation, but what tempts one may not tempt another.

Temptation can be overcome. God's Word promises: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). This verse is an encouragement, for it tells us we can gain the victory over every temptation we face. God will always provide a means of overcoming. But this verse also takes away our excuse. There is no time that we yield to temptation and sin that we could not have overcome. When we yield to temptation we are responsible, because God provided a way of escape;





Overcome temptation by sticking your neck out for good.

we just did not avail ourselves of it. It is important for us to remember that temptation can be overcome.

Overcoming temptation strengthens us. Lois F. Blanchard has written: "Temptations need not be hindrances. As we put them beneath our feet, they lift us to higher ground." Billy Sunday said: "Temptation is the stuff of which Christians are made. If the devil never tempts you, you can't develop your resistance to sin." Instead of stumbling stones, temptations can become stepping stones as we overcome them. Instead of hindrances, they can actually be helps as our faith is strengthened.

Yielding to temptation leads to death. James wrote: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:13-15). The sequence is clear: man faces temptation; he feeds, fosters, and then yields to it; this is sin and sin results in death. Thus, temptation must be overcome.

Overcoming temptation leads to life eternal. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). This is not to suggest that salvation is by works. But those who have been saved by grace ought not to continue in sin (Rom. 6:1, 2, 12-16). Even Paul recognized that unless he established a pattern of over-

coming sin in his life he could be a "castaway" (1 Cor. 9:27).

#### How to Overcome

God's Word reveals a pattern of life that will help us overcome temptation. First, *we ought to pray*. That is why Jesus included this petition in his model prayer. He told Peter, James, and John: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). When Jesus struggled in the garden with the temptation to avoid the cross, he overcame through prayer. When we feel tempted to do that which we shouldn't, or tempted to avoid doing what we ought, we need to pray and ask God to show us the way of escape, the way of overcoming. Remember, "The Lord knoweth how to deliver the godly out of temptations" (2 Pet. 2:9).

Second, *a strong foundation in the Word of God* will help us overcome temptation. The Psalmist wrote: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Jesus was able to overcome the temptation of Satan in the wilderness in part because he had a strong foundation in the Word (Matt. 4:1-11). The more we saturate ourselves with God's Word, the more we appreciate his plan, his grace, and his power, and the better able we are to deal with temptation.

Third, *we need a strong conviction not to sin*. "Daniel purposed in his heart that he would not defile himself" (Dan. 1:8). Sometimes overcoming temptation is just a matter of will power (or "won't power"). This involves self-

**"And lead us not into  
temptation,  
but deliver us from evil"**

discipline. Paul said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Fourth, *we can avoid many temptations*. Sometimes we pray "lead us not into temptation" while keeping one eye on the very temptation we are praying not to be led into. Realizing that certain situations will tempt you, avoid those when possible. This is just common sense. A man on a diet would be foolish to purposely visit the most scrumptious buffet in the city. Paul wrote: "Abstain from all appearance of evil" (1 Thes. 5:22); or as Phillips translates it: "Steer clear of evil in any form."

Fifth, *become concerned with doing good*. One of the best ways to keep from doing what we shouldn't is to fill our time with doing what we should. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). A life filled with positive behavior is one of the best ways of avoiding a life of negative behavior.

Take seriously the promise and warning of Revelation 21:7, 8: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Overcoming leads to life. Failing to overcome will result in judgment. We need to seriously pray, "Lead us not into temptation, but deliver us from evil."

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# “Edge of the '80's” Writing Contest Outstanding Article Winner

Anger and rage welled up in the eyes of both combatants. Mouthy threats suddenly transformed into stinging blows from clenched fists. In a swirl of hatred both boys fell to the ground kicking, biting, hitting. Dust enveloped the bitter scene, clouding out the clamoring now-cautious onlookers.

Gradually the heavier, younger of the pair punished his foe into submission. Finally the victor stood, spat on his victim, then with total disdain turned away. Only useless tears were his answer.

Finally school officials stepped in, belatedly, to halt the fray. The loser hobbled into the principal's office for the lecture. Thoughts of disgust still tormented his mind, yet no physical outlet for them remained. Where could he go for answers? What could he find as the antidote? Was there any stability, hope, understanding for life?

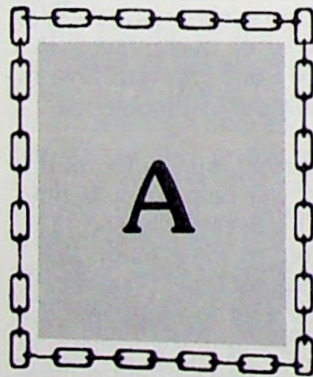
Many are searching for such preserving qualities. In Pastor John Railton's winning outstanding article, solutions are found in one important Christian ingredient.

by Pastor John A. Railton

**S**ALT has been in the news and will continue to be in the news during the 1980's. It all began in 1969 when the Soviet Union agreed with the United States to negotiate a Strategic Arms Limitation Treaty (SALT). The Goal was to curb the arms race between the two nations. It is really a very complex subject with many pros and cons.

In Matthew 5:13, Jesus had a short, simple salt talk for Christians. His is much easier to understand and yet just as important. He said to his disciples, including his disciples today, “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Since there are over 14,000 uses of salt, it is a very valuable resource. One reason for this is that it has a variety of characteristics. Perhaps Jesus had some of its characteristics in mind when he told his followers they were “the salt of the earth.”



## Flavor the World

Salt is a necessary seasoning for many foods. It would be difficult to adjust to eating popcorn or french fries without salt. Even Job asked, “Can that which is unsavoury be eaten without salt?” (Job 6:6.) Almost all recipes call for at least a dash or pinch of salt. Things taste flat without it. Salt adds just the right seasoning.

Christians today should provide the necessary seasoning for this world. We should add that essential flavor that takes the flatness out of life. We should add kindness, consideration, love, warmth, joy. A man once said, “I might have entered the ministry if the clergymen I knew had not looked and acted so much like undertakers.” This is food for thought. And it isn't just the clergy who have this problem!

Don't think you're not allowed any fun or humor or joy. It's true that we give up many worldly activities as we mature in Christ, but they are replaced with some great Christian activities.

Nehemiah rebuked the people because they had long faces, were sorrowful, worrying over their problems



and failures. He said, “The joy of the LORD is your strength. You must not be dejected and sad!” (Neh. 8:10, LB.) This must be our philosophy as we enter a new decade. Let the joy of the Lord be your strength. Perhaps in this way you can add some special seasoning in the lives of those around you.

This is not to say there won't be problems, setbacks, even tragedies, perhaps especially for the Christian in these troubled times. But we can say with the Apostle Paul, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed” (2 Cor. 4:8, 9).

## Preserve The Truth

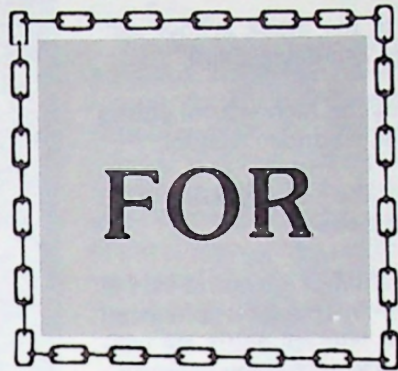
Another characteristic of salt is that it

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acts as a preservative, almost an antiseptic. It's often added in the canning process to serve as a preservative. Before the days of refrigerators and freezers, a great deal of meat was preserved with salt. If you run out of toothpaste, a salt water solution is a fine substitute.

Believers are the salt of the earth.



We should act as a preservative for the ways, truths, and standards of God. We should be a restraint upon the world's corruption. Paul declares we should be "peculiar people, zealous of good works" (Titus 2:14). This doesn't mean we should be fanatics or weird. But remember, we are ambassadors for Christ. In this sense we are the salt of the earth. We are to exert our influence for God and good upon our friends, neighbors, and fellow employees. Jesus *died* to save men from the bondage of sin. We are to *live* to help men be saved from the bondage of sin.

#### Create Thirst

A third characteristic of salt is that it creates thirst. Eat salty potato chips or other salty snacks while you're traveling and soon you have to stop for something to drink. It has been said you can lead a horse to water but you can't make him drink. Well, the truth is,

PHOTO CREDITS: Cover by Houghton Studio; Doris Brown, page 3; Blair Johnson, pages 9, 10-11, 13, 15, 18; Jennifer Landry, page 17; Cindy Isenhcuff, page 20.

you can make him drink; put a handful of salt in his oats.

As the salt of the earth, we are to make people thirsty for Jesus Christ. We are as salt shakers in our neighborhoods, places of employment, schools, organizations, the home, and even at church. We must create thirst for Jesus. Jesus commands each and every disciple to make more disciples. We must bear fruit. You may not be able to sing or play an instrument or speak in public, but you can still be a part of the team that makes people thirsty for Jesus.

#### Dangerous Salt

Jesus said, "Ye are the salt of the earth," but he went on to say, "but if the salt have lost his savour." In other words, it's no longer salty. It has lost its taste. This speaks of a Christian who no longer adds the right seasoning to the lives of others. He no longer acts as a preservative for the ways, truths, and standards of God, and he no longer creates thirst for Jesus. This individual no longer functions as a true believer. He just isn't salty anymore.

Jesus said this saltless salt is good for nothing. The truth is, it is even dangerous. If the highway department spreads saltless salt on the ice, people will think it's safe to drive. They'll trust the salt to help and likely have an accident. The same is true of a saltless or lukewarm Christian. Some will follow his example and be led astray. Others will see right through him and be turned

off. Christ indicated he'd rather we were outright heathen than lukewarm Christians (Rev. 3:15, 16).

This saltless salt will be cast out and trodden under foot of men. Judgment is implied here. It's like the fruit tree that bears no fruit. The husbandman may allow it to stand one more season—but then down it comes. Similarly, when someone thought he could enter the marriage feast without the wedding garment, the Lord said, "Cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13).



#### Salty Resolve

Our reaction to this salt talk from Jesus should not be despair or distress, or depression over failures. Rather, our reaction should be determination to be the salt of the earth as Jesus said. Probably not one reader is as salty as he or she could be. Perhaps some of your salt has lost its flavor. Stop any erosion that may be occurring in your life. Let the Lord have his way with you.

We can resolve today in our hearts and before God to take on those characteristics of salt that Jesus would have us be. Add Christian seasoning to the lives of people around you. Be a preservative for the ways of the Lord. Create thirst for Jesus.

Now more than ever the world around us needs the salt only we can provide. Remember, Jesus' words apply to us still today. "YE ARE THE SALT OF THE EARTH!"



*Newspaper editor Robert Raikes paid teachers 25 cents a week for teaching reading, writing, and morals in England's first Sunday Schools.*

For nearly two hundred years, from 1780 to 1980, the Sunday School has served as the main educational and evangelistic arms of the church. Secular historians have observed that the Sunday School has had more impact on the world for good than any other organization.

The movement as we know it began in England in 1780 by Robert Raikes, a newspaper editor. By the way, he paid his teachers; they taught several hours and received 25 cents. Not being a theologian, his goal was to teach the poor and underprivileged good morals and how to read and write.

Needless to say, the effort started by Raikes became a worldwide movement. Sunday School revolutionized England. It also revolutionized this country. The pioneers of our nation were evangelized by the Sunday School.

Raikes was not trying to do something for the church, but for the community as a whole. Perhaps a man born ahead of his time, we celebrate him as the founder of what later became the church-related Sunday School. When an institution such as this reaches its two hundredth birthday, it's not only time to sit up and take notice, but it's also appropriate to celebrate, evaluate, and praise God!

### **The Laity**

The Sunday School was started and continued by lay people. The laymen are the leaders in Sunday School. Moreover, it is no longer a children's institution; many adults enjoy and are excited about Sunday School. Perhaps there is no other organization that involves so many workers on a regular basis and has done so much good for so many, and is at the same time dependent almost totally on volunteers.

Sunday School is important business, and Sunday School teachers are important people. One set of statistics points out:

- 75 percent of church members come from the Sunday School.
- 85 percent of church workers come from the Sunday School.
- 95 percent of the pastors come from the Sunday School.

### **BUT**

- 60 percent of the grade school children do not attend Sunday School.
- 80 percent of the high school young people do not attend Sunday School.
- 90 percent of the college students do not attend Sunday School.

What a challenge! What a mission field at our own back door! This pastor is convinced that many of these non-attenders are winnable not only to the Sunday School but also to the Lord Jesus Christ, the Savior of men.

Elmer Towns, one of the leading Sunday School authorities in the country, has observed some basic principles of growth in the fastest growing Sunday Schools in the United States:

1. Attendance growth comes mainly by members knocking on doors, phoning prospects, and mailing letters inviting people to Sunday School. To keep the pupils coming back, traditional techniques were used, such as memory work, puppets, flannelgraphs, Bible games, flash card pictures, and chalk illustrations to teach the Word.

2. These winners believe the Biblical principle of sowing and reaping—attendance grows in direct proportion to the investment of time and energy.

3. The blessing of God seems to be upon a person, not a position or place. There is always a person who makes it grow.

4. God's balance of labor must be recognized. He expects workers to organize, administer, and be executives in what is called "spiritual programming."

Mr. Towns concludes, "Programs alone will never get people converted, or cause them to grow in Christ. Also prayer alone will not cause a Sunday School to grow without a program that is worked by people. Growing Sunday Schools have learned how to balance these factors."

The key word here is "balance." A good Sunday School has a balance of the essential components. Of course our main goal is changing lives, which only God's Word and the Holy Spirit can do. You don't change people by changing programs, but God seldom works apart from some organized effort of man. We are tools in his hands.

# Two Hundred Years of Sunday School



*Today's Sunday Schools are better organized, teaching aids are more plentiful, teachers are better qualified, and curricula are better written and more attractively packaged.*

"We are labourers together with God" (1 Cor. 3:9).

Sunday School teaching is building relationships, not just unloading on a class once a week. In fact, the strength of the Sunday School rests on the relationship between the teacher and the student, and it's up to the teacher to build and maintain that relationship. If all that a teacher does is what goes on in the classroom, he probably is not doing a very good job. He needs to visit the homes of his students, spend time with them in recreation, take them on field trips, etc.

In Scripture the teacher is the one who knows the reality of what he is teaching. His relationship with the learner is close and friendly. He shares his experience and gets a response.

#### The Gift of Teaching

One of the gifts of the Spirit is teaching. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). The gift of teaching is also mentioned in Romans 12:7. Be glad if Christ has called you to teach. Paul put a high value on the teacher, but not all Christians have that gift.

"The way you teach is very important, and what you teach is even more important, but how you live is most important." No doubt the greatest influence that the teacher has on his students is his personal example of the Christian life. Teaching that changes lives doesn't just happen. Rather, effective teaching involves a clear understanding of the teaching and learning process.

Joe Bayly and Larry Richards are two of the leading Christian educators of our time. Joe asked Larry: "What's most important in Sunday School today?" Larry replied: "Teaching the Bible so people can understand it and live it." Perhaps that is no great revelation to most of us, but it is a simple statement that defines our purpose, and we need to constantly keep that in mind.

#### A Great Verse for Teachers

"The things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Tim. 2:2, NASB). Paul the apostle wrote these words to young Timothy, his convert, in his last writing of the

New Testament according to time.

The basic concept for the teacher is to teach others, so they in turn will teach others also. The aim is not to keep a student in your class forever, but to train him to teach others. We expect a college student to graduate in four years and be a productive citizen. The idea is not to keep him in school the rest of his life. Why can't we apply this concept to Sunday School and Church?

#### A Good Sunday School Emphasizes the Bible

The textbook of the Sunday School is God's Word. It gives direction for life. The Sunday School insists that the Bible be kept at the center of human needs.

"The word of God is quick, and powerful, and sharper than any twoedged sword (Heb. 4:12). "The gospel of Christ . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Sunday School teachers can have a tremendous impact on lives as they share God's Word. Our goal is to see lives changed.

The Sunday School reaches far more children with solid moral and Biblical instruction than all other agencies of the church combined. Sunday Schools today, generally speaking, are better than those of a few years ago. They are better organized, teaching aids are more plentiful, teachers are better qualified and better prepared, and the curricula are better written and more attractively packaged. The Sunday Schools are better than ever. If Raikes were to awake from the sleep of death today, he'd scarcely recognize the movement which sprang from his humble beginning. Thank God for the Sunday School!

Let's commit ourselves more than ever, not just to impart knowledge, but seek to change attitudes and behavior which is the true test of teaching. We must get people—children and adults—involved in a learning experience.

The downward trend of the morals in our nation and the lukewarmness in the churches are evident to any thinking person. Certainly we need good sound Bible teaching in our Sunday Schools and churches. "If the foundation be destroyed, what can the righteous do?" (Psa. 11:3.)

By

Pastor Hollis Partlowe





# Survey of Scripture

—A Brief Look at the Bible Book by Book

By Robert L. Jones

Theology and Old Testament Instructor at Oregon Bible College

## *Psalms and Song of Solomon*

It is rare indeed when one is granted a truly intimate look into the soul of another. Mankind has seldom offered such intimacy to the world, but the Hebrews have delivered a heart-stirring exception. The book of Psalms is a rich treasury of the Israelite spirit, joy, anguish, and emotion.

### **Psalms**

The universality of the Psalms has made them favorites of all men throughout all of time. C. Hassell Bullock, in *An Introduction to the Old Testament Poetical Books*, says, "This collection of ancient hymns represents a wide spectrum of life experiences, a broad range of social ranks from kings to commoners, a microcosm of human emotions and situations, and a catalog of spiritual experience." It is no wonder these poems are so beloved. Bullock adds, "Whenever an individual finds himself on the journey of faith, the Psalms provide a place of rest and a time of repose and reflection, as well as a stimulus to send him on his way." Whereas most of God's Word is God speaking to man, the Psalms are the believer speaking his innermost feelings to the One who is ever ready to hear and to respond.

The Hebrew title for Psalms is *tehillim* which is "praises." No other single word better expresses the contents of this book. Psalms is the Old Testament book most often quoted in the New Testament. Christ himself frequently used the Psalms (Matt. 5:35; 7:23; 13:35; 21:16; 23:37, etc.). The list of authors reveals the extended time period over which the collection was being prepared. Moses (90), Solomon (72, 127), Asaph (50, 73-83), the sons of Korah (42-49, 85, 87), Heman (88), and Ethan (89) join David, the primary author, as men to whom psalms are ascribed. Since Psalm 137 seems to have been composed while the Judean exiles were in Babylonian captivity (not possible until after 605 BC), this book was composed and compiled over about one thousand years. The historical purpose was that this book was to serve as a worship and service

hymnal of prayer and praise for the Jewish religion centered in the temple.

Ancient Jewish commentaries offer a five-fold division of Psalms which is reproduced in most English Bibles. Book I is Psalms 1-41; Book II is Psalms 42-72; Book III is Psalms 73-89; Book IV is Psalms 90-106; and Book V is Psalms 107-150. These five divisions are further compared to the five books of the Pentateuch, as some similarities in theme and content exist.

No study of Old Testament poetry, no matter how brief, would be complete without reference to the unique phenomenon of parallelism. Hebrew poetry, exemplified in Psalms, Song of Solomon, wisdom books, and prophetic books especially, is not characterized by metrical patterns and rhyming sounds. The rhyming is of thoughts. Two lines may express nearly the same thought in different words. This is synonymous parallelism. If two lines are balanced but opposite, the parallelism is called antithetic. If the second line enlarges upon the first to complete a thought, it is synthetic parallelism. Rarely do the phenomena of poetry as we know it today occur in these poems.

A survey of the Psalms can best be accomplished by considering classes of Psalms. Psalms of praise (8, 19, 23, 145-150) are those which express wonder and admiration of God for his world, his works, or his Word. Lament Psalms (13, 79) are the outcries of a soul or a nation in distress to their God. The Royal Psalm (72) exalts the king as God's special representative. Messianic Psalms (22, 110) talk of the coming one from God to deliver his people. Historical Psalms (78, 105, 106) use Israel's history as a textbook of God's workings in their life. Wisdom Psalms (1, 49) share precepts to guide the believer in his daily life. Penitential Psalms (51, 130) acknowledge and confess sins to God with the promise of his forgiveness. The most difficult type of Psalm for a modern Christian to comprehend is the imprecatory Psalms (35, 58, 69, 109) which call down God's judgment on the Psalmist's enemies. Rather than discuss these as un-

inspired or relegate them to unimportance because of the "new" covenant under which we live, we can understand them as the thoughts of a righteous soul so closely identified with his holy God that also abhors sin. He is not asking permission to take personal revenge. He is asking God to deal with those who abuse God's people, thereby abusing God himself who associates intimately with his people.

### **Song of Solomon**

Song of Solomon is included in the body of Old Testament writings specifically called poetry. The Hebrew title is "song of songs" for this love song which Solomon composed for his Shulamite bride. First Kings 4:32 indicates Solomon wrote one thousand and five songs, this one likely being his masterpiece. The theme of the song is the mutual love of Solomon and his bride. Historically, it may have been composed to portray the sanctity and beauty of marriage as God intended it. This message would have been powerful in an immoral society led astray by Solomon's own polygamy. Expressions of endearment abound as the lovers extol each other's beauties and virtues. Marriages would be happier if such words as these (1:15; 4:1; 5:10-16; 6:4; etc.) were genuinely and frequently spoken. Some interpreters choose to interpret the Song as an allegory of God's love for Israel or as a type of Christ's love for the church, but the literal beauty of inter-personal relationship must never be lost.

### **Valuable for Our Day**

Psalms offers food to those who are hungry to find words with which to express their relationship to God. They offer expressions and patterns of thought which should meet every need of every believer. Song of Solomon, a book too often overlooked, could be a prescription designed to cure many of the ills of marriage in our age. The love and joy in marriage can hardly be clearer. These books are God's special gifts to his people for sharing their most intimate feelings in an open and honest way.





### Immortal Soul Tradition "Coming to an End"

While speaking at the Nobel Conference at Gustavus Adolphus College, St. Peter, Minnesota, several years ago, Dr. Christer Stendahl, then dean of Harvard Divinity School, anticipated that "the whole long and glorious tradition of speaking about the immortality of the soul is coming to an end."

Stendahl's remarks added authenticity to statements made at the same conference by George Wald, a Harvard biologist and Nobel Prize winner, who declared he has "found no encouragement in the world whatsoever to believe that the soul is immortal."

At the conference, with its theme on "The End of Life," Dr. Stendahl observed that he, Wald, and Old Testament patriarch Abraham "were one in believing that the only immortality there was was in germ plasma. The only immortality the Old Testament knew of was in the perpetuation of offspring."

Stendahl expressed belief in the further revelation of Gospel writers to unravel the thread of man's real hope. "The New Testament in a very interesting way speaks constantly about the resurrection as over against [natural] immortality."

We are heartened by Dr. Stendahl's views. To a humanity faced with fragmentation because of energy and inflation problems, it doesn't help for theologians to peddle the Platonic theory of separation of soul and body as our hope. Such self-alienation spawns hopelessness.

Realistically, mankind finds benefit in a faith which speaks of the whole man outfitted for an eternity in God's kingdom on a purified earth. Paul

spoke about a time when "the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality" (1 Cor. 15:52b, 53, RSV).

Thus, while viewing the moral and mortal despair of a desperate world, believers in God's promises live in quiet assurance of the sound of the trumpet. Then "the whole creation" and those who "have the first fruits of the Spirit" will have the "redemption of our bodies" (Rom. 8:22, 23, RSV).

### Jesus

Thankfully, Warner Brothers distributed a G-rated movie which is bound to inspire and educate any viewer. Everything about "Jesus" exudes faith and trust in the subject. Done in Palestine with an all-Israeli cast (except for Brian Deacon's lead role), the full-length feature emphasizes simple scenery and little Hollywood gimmickry to tell the sublime story.

Produced by the Genesis Project (which has a goal of filming the entire Bible for theatre audiences), the film delivers what it promises. Advance advertising portrays "Jesus" as "faithfully recreated from St. Luke's gospel." Of course, our Lord's discourses are held to a minimum. His lengthy Olivet message on the last days of the age is completely missing. However, all the action of associations with people are there. Jesus comes across as truly concerned—a human Son of God for all humanity.

Perhaps the film's highlight is its focus on his miracles. The infirm and devil-possessed are matter-of-factly healed. No showy charisma which we see in modern-day cultic performances. Jesus simply shares his healing power, then goes about his business of spreading the Good News. Surely the "You'll Believe in Miracles" subtitle to "Jesus" fits.

Unfortunately, prophecy students are disappointed with the absence of Jesus' predictions for the future (Luke 21). There is a heavy emphasis on the presence of the kingdom now. In addition, some events are not chronologically sequenced, and some scenes are staged in strange locations. Yet many unbelievers could be affected by the movie for the cause of Christ.

### John Barleycorn

Awash in booze, our nation's stand

for moral and spiritual principles continues to erode away. American lifestyles have been so affected by John Barleycorn that the following frightening statistics should alarm every individual who touches drink.

- More than 50 percent of all crimes in America are alcohol related.

- Half of all highway accidents involve alcohol-handicapped drivers. It's conservatively estimated that 28,000 people died on the highways in a year because of alcohol-induced accidents.

- Fifty percent of all home accidents, including fracture cases, result from drunkenness.

- Twenty-five to 30 percent of all medical-surgical patients in metropolitan hospitals, regardless of diagnosis, are suffering from alcoholism.

—Source: Richard Worley.

In spite of these facts, towns across America are gradually liberalizing their laws against sale of liquor on Sundays. Fortunately, churches in such towns are uniting in the fight against such actions.

From Macomb, Illinois, Pastor Rex Cain reports the strong opposition churches are bringing to the city legislative committee in regard to its decision favoring Sunday liquor sales. At a recent meeting of the committee at which over 130 citizens voiced objections, Pastor Cain observed:

"There were many eloquent statements against liquor. The Christians—including several pastors—presented their views in a decent and orderly fashion. There was no name calling, loud words, or anger. . . . Some comments were: 'McDonough county needs a de-tox center, I've treated three alcoholics in eight months . . . this ordinance helps us on the downhill road . . . indication of turning away from the Lord . . . founder of Holiday Inns would not likely support alcohol sales in his motels [on Sunday]. . . we may claim freedom of choice in this matter, but we didn't have a choice when hit by a drunk driver . . . instead of yielding more and more to liquor, we should be making ordinances in the other direction. . . I've not been caught in a Sunday traffic jam of those leaving the city for liquor.'"

In spite of the united front of the churches, city fathers refused to rescind their ordinance. Yet when God's people voice his will in a matter, another bright spot shines through the world's blackness.



RACHEL CARR, EDITOR

## A Good Mother

"What do you think we will do today?" Sandy asked her friend Sue. The two girls had just left school and were on their way to Bible Club.

"Oh, I hope we can make something," said Sue. "That's always fun."

The girls liked going to Mrs. Maxson's house each week. She had all kinds of interesting things to do, and there was always a Bible story, too.

Four other girls were already at the house when Sandy and Sue arrived. They all made themselves comfortable amidst the large colorful pillows on the floor.

As Mrs. Maxson took her Bible from the table and joined the girls on the floor, she asked, "Can you tell me what special day will soon be here?"

"Mother's Day," Sandy said.

"You are right. Just 10 more days till Mother's Day. Today I want to tell you about a special mother. Her story is right here in the Bible.

"This mother's name was Hannah and when our story starts, she wasn't a mother yet. Hannah and her husband both loved God, and they loved each other. But there was one thing that made Hannah unhappy. She did not have any children.

"Every year Hannah and her husband went up to the

### Yardstick Holder

**Needed:** colored felt, paper punch, yarn, large needle, glue, scissors

Cut two pieces of felt. Both should be 2½" wide; one should be 37" long and the other 40" long. Place one piece on top of the other with the longer one underneath. The two pieces should be matched at one end; at the opposite end, the piece underneath will extend 3" beyond the other piece.

With paper punch make holes every inch or so along both sides and the bottom. Start at the top of one side and bind both pieces together by weaving the yarn through the holes. Always enter the hole from underneath. Go all the way around till you reach the top of the other side. Tie yarn underneath.

Using different colors of felt, cut out small objects such as a Bible, cross, crown, flower, tree, butterfly, or bird and glue them on the front of the holder. Use the paper punch and make a hole in the tab at the top so the holder can be hung on the wall.

### Notepaper

**Needed:** 8½" x 11" white paper, pictures of flowers, scissors, glue

Take a sheet of white paper. Fold it in half by bringing the top down to the bottom. Your piece will now be 8½" x 5½" with folded part on top. From the right side, measure in 2". Cut off that piece. Fold your paper again, this time bringing the left side over to the right side. Now you should have a folder 3¼" x 5½" in size.

Cut pictures from old greeting cards, garden catalogs, or church bulletins. Glue them on the front of your folder.

These little notes will fit in the regular-sized envelopes which you buy.

city to worship God in his temple. This year Hannah went to God with a special request. She asked God to give her a baby boy. She wanted a baby so badly that she even made a promise to God. Hannah said that if God would give her a little boy, she would give her son to God so he could work for God.

"Hannah and her husband returned to their home. It wasn't long before Hannah knew that God had heard her prayer and that he would answer it with a 'yes.' Later that year Hannah had a baby

boy! How happy and thankful she was!

"Hannah was a good mother to her little Samuel. She took very good care of him. She taught him about God and his love. I am sure she also told him how she prayed that God would give her a little boy.

"This good mother did not forget her promise either. When Samuel was old enough, Hannah took him to God's temple in the city. There Samuel lived with the priests and helped them with their work in the temple. Each year Samuel's parents

went to the temple to worship God and to see Samuel. Hannah always made a little coat and took it to him.

"Samuel grew up to be a fine man and a great leader of God's people. Hannah was a faithful mother.

"I'm sure that all of us are thankful for our mothers. That is why we have a special day for our mothers—to show them how much we love them. I thought you would like to make something to give to your mother on her special day."



With that, Mrs. Maxson led the girls to another room where there was a large table. There were all kinds of materials with which to make some nice gifts.

On this page are instructions for two of the gifts. Perhaps you could make one of them for your mother. (You could ask your dad for some help.)



# "Happy Mother's Day— With Love"

by Carol Daniels

The little cradle stands waiting—still on display in the living room—starting now to spill over with little shirts and bibs, tiny booties, and soft pastel blankets.

"A baby is coming," it whispers.

A Christmas present, the cradle was given to hold and protect a precious new life, to provide a warm, welcoming shelter where a baby could sleep and dream and grow. This gentle bed was designed to show love as it caressed and lulled and rocked; a baby could be comforted in this rich maple cradle, like babies have been for generations before.

"No greater joy can I have than this, to hear that my children follow the truth" (8 John 4, RSV)

And so the pattern will continue, but not just for one baby this time.

My nephews will be rocked in that cradle. After months of uncertainty, months of waiting, the brown spindled cradle will be filled with the warm, tiny bodies of Eric Daniel and Christopher James Staiger—my precious nephews.

This year, Mother's Day is for my sister. She joins those who will be celebrated and

heralded and honored as "Mother," and deservedly so.

For in the short time she has been a mother, she has learned its true meaning—beyond the sentimental gush written in a card, beyond the warm feeling in her heart, beyond the pride in producing a life.

Not knowing she carried twins until the moment of delivery, she gave birth to two tiny boys, born prematurely and unexpectedly seven weeks early.

At first there was no cry. Each moment was crucial. In the harsh lights of the delivery room, amid the brisk flurry of activity and clipped tones of doctors, the two small babies struggled to survive.

At first there was little hope. They were stable—that was all. Both were just over three pounds. Both had respiratory trouble. Both were considered critical.

In the intensive care nursery, both were on respirators—machines doing for them what they could not do for themselves.

Tubes and hoses invaded their tiny bodies, probing into veins and organs. Monitors charted their every breath and heartbeat.

Small improvements were followed by set-backs and complications. While the frail and fragile lives flickered, prayers for their health arose from loving, caring people throughout the country, thanking God for the gift of life and asking for a miracle to preserve it.

Spinal taps, blood transfusions, even surgery were the doctors' means of saving lives. A "miracle drug" only used on two babies before Eric, and so new it had not been written up in medical journals,

was injected at a crucial stage. It worked, and another crisis was relieved, only to be replaced by another.

Too sick and weak to even cry, tiny faces contorted in silent pain as the babies fought for their lives.

What does it do to a mother's heart to watch her children suffer so, to know she is helpless to comfort them?

What thoughts and feelings swirl throughout her being as she touches the thin little legs, the turned-up nose, the head with the soft, dark hair, of the baby that only recently grew and developed inside her own body?

No words, really, can describe the longings of her heart, the dullness and the void of numb responses. Bright hope — dashed dreams — flickerings, glimmerings — limbo. Wanting desperately for them to live, yet afraid at the same time. Pleased and proud to have produced these people, yet heartsick and crushed because they hurt.

She wills them to live. She wills them to be solid and sturdy, to be strong and healthy. She wills the wholeness into their bodies. Children of her own body, beloved from conception, tiny baby boys—she wants to hold them, not merely stroke them around the tubes and hoses.

She longs to cuddle them and nurse them and feel their softness against her.

She prays for them and begs for their welfare. She cries. She cries for them and their pain, as well as her own.

She rides a roller coaster of moods, dependent upon the changing condition of her babies.

She considers her husband, and tends to his needs.

She looks to him for comfort and support.

She is thankful for the scientific advancements that make possible the procedures that save her babies' lives, yet she hates to submit them to the torturous pain some of them involve.

She is repelled by the thought of surgery on such delicate organs, yet eager for anything that will help them.

How can she give them her baby to open up on an operating table? The first time she gets to hold him is just minutes before his surgery—how can she put him down? But she must, and so she does, because it is best for him, and she loves him.

Here is the true meaning of love—to put another's need ahead of your own desires, even at high cost to yourself. To want what is best for another, although it may mean personal suffering: this is love.

I salute all the mothers who have loved so unselfishly and set the example of love for others.

I thank all the mothers who have modeled the love of God in their relationships with their children.

This Mother's Day, I appreciate those — whether mothers or not—who have expanded their hearts to love a child, and risked the pain, sorrow, and disappointment that may accompany that love.

And especially this Mother's Day, I wish my sister much joy. I wish her a heart full of love as she launches into motherhood. I wish her peace, patience, kindness, goodness, faithfulness, gentleness, and self-control—all the fruit of the Spirit—that she will need in loving her children. Happy Mother's Day, Donna, with love.



## Facing the Issue of

# ABORTION

by  
Pastor  
Donald  
Needham

The primary cause of death in the United States last year was abortion. Though exact statistics are impossible to compile, over ONE MILLION human lives are snuffed out annually through various forms of abortion. Current sexual mores, sexually permissive lifestyles, and the breakdown of the family demand abortion. At the same time, the availability of abortion contributes to a change in our sexual mores, our permissive life-styles, and general family breakdown—truly a vicious cycle.<sup>1</sup>

### The Law of the Land

The barrier which protected the unborn was broken down on January 22, 1973, when the Supreme Court, in deciding *Rowe v. Wade and Doe v. Bolton*, declared that a new personal right or liberty existed in the Constitution—the right of a woman to procure an abortion. How ironic it is that the same Court which declared open season on unborn babies, stopped the construction of the \$116 million Tellico Dam in Tennessee because it might wipe out the snail darter—a three inch fish! There are quotas on whales and porpoises, but *no safeguards for unwanted human life.*

It is a mistake to think that the question of abortion is a legal issue capable of being decided in litigation. It is a MORAL problem that can only be resolved by considering the origin and worth of life. Are individuals expendable raw material—to be molded, exploited, and then discarded as humanism suggests? Or, is God the Author and Giver of life, making persons unique and special, worthwhile, and irreplaceable—so man has no right to destroy life? *When abortion-on-demand becomes the law of the land, it erodes a society's belief in the sanctity of human life.* When the value of human life has been lowered, there is nothing to prevent man from considering under what other circumstances lives should be exterminated—the retarded, the crippled, the

sick, the elderly. The legalization of abortion-on-demand in the United States, if it is not reversed, will someday be looked upon by historians as the last turning point of a materialistic society in abandoning the advantages accruing to our society from a Judeo-Christian heritage, in favor of a change in our culture where an unreal concern about overpopulation has replaced our traditional view of the sanctity of life.<sup>2</sup>

### Abortion Techniques

None of the techniques used for abortion are humane. There are three common methods. The one used most often to end early pregnancies is called the D and C or *dilation and curettage*. In this procedure a surgeon scrapes the walls of the uterus with a hoelike instrument, cutting the baby's body to pieces and scraping the placenta from its attachment on the uterine wall.

An alternate method used during the same period of pregnancy is called *suction abortion*. A powerful suction tube tears apart the body of the developing baby and placenta, sucking the pieces into a jar. The smaller parts of the body are recognizable as arms, legs, head, and so on.

Later in pregnancy, when these first two methods may prove dangerous, the *saline abortion method* may be used. A long needle is inserted through the mother's abdomen directly into the sac around the baby. A solution of salt is injected, which is absorbed into the babies' lungs and gastrointestinal tract. The outer layer of skin is burned off by this high concentration of salt. It takes about an hour to kill the baby by this slow method.

If abortion is decided on too late to be accomplished by these procedures, physicians resort to a final technique called *hysterotomy*. This is similar to a Caesarean section, only the object is to destroy the baby, not save it. These





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LORD, you have examined me and you know me. You created every part of me; you put me together in my mother's womb. I praise you because you are to be feared; all you do is strange and wonderful.

---

babies look very much like other babies except they are small and weigh about two pounds at the end of a 24-week period. They are truly alive but they are allowed to die through neglect or sometimes killed by a direct act. **Nothing is more embarrassing to an abortionist than to deliver a live baby!**<sup>3</sup> How sad it is that many a doctor's role has changed from being a *healer*, to being a *social executioner*.

Pro-abortionists hate for the details of these sordid techniques to become common knowledge. They like to use cold clinical terms like embryo or conceptus—so it will not sound as though they are destroying human life.<sup>4</sup> But the fetus is no mere appendage of the mother, to be removed like tonsils and discarded. It is a developing human being made in the image of God!

#### Ironies

How ludicrous it is that such hospitals as the Boston Children's Hospital, having the world's most sophisticated intensive care units for premature babies, with enviable records in survival, have opened their doors to teen-age girls demanding abortion in the first trimester. Consider the case where a young woman boarded an airplane in Pittsburg and flew to Youngstown, Ohio, a flight of 32 minutes. During that time she delivered a premature baby in the rest room and left him there. If she had had

an abortion before she boarded, she would have been the darling of Planned Parenthood. Instead, she was being sought by police for child abandonment and attempted murder (the baby lived).<sup>5</sup> How ridiculous it is that underage teen-age girls cannot purchase alcoholic beverages or get a license to drive a car, but can obtain an abortion with neither the father of the unborn child nor her parents having anything to say about whether it is performed. The right was granted by the Supreme Court on July 1, 1976 in *Planned Parenthood v. Danforth*.

#### The Uniqueness of Life

Basic to the issue of abortion is the question, "When does life begin?" Some argue that it is a human life only when it becomes viable (that is, has the ability to live outside the womb on its own). But smaller and smaller premature infants are being saved each year. There was a day when a 1000-gram preemie had no chance; now 50% are being saved. So there must be a more fundamental consideration than the viability of the fetus.

The logical approach is to go back to the time of conception. Once there is the union of the sperm and egg, and the 23 chromosomes of each are brought together, that one cell with its 46 chromosomes has all the DNA (deoxyri-



**Abortion does not end all the problems; often it just exchanges one set of problems for another.**

bonucleic acid), the whole genetic code, that will, if not interrupted, make a human being with the potential for God-consciousness.<sup>6</sup> *Life has truly begun!* Verification that life begins at conception has come from, of all places, the laboratory that created the first test tube baby. Because a fully developed child was delivered nine months after implantation, this affirms that the fertilized ovum was a *living organism* when introduced into the mother's body.

Remarkable films of the intrauterine development of the human fetus give ample evidence that life exists from the beginning. At 21 days, the first irregular heartbeat occurs. Forty five days after conception, electroencephalographic waves can be picked up from the brain. At nine weeks the baby can squint, swallow, and move his tongue. At 13 weeks, fingernails develop, he sucks his thumb and will recoil from pain. In the sixth month, he responds to light and sound. He can sleep and awaken. He gets hiccups and can hear the beat of his mother's heart.<sup>7</sup> If knowledge of this early development was more common, likely there would be fewer abortions as more mothers would realize that *their choice requires the destroying of a life.*

**Guilty Mothers**

Along with thinking seriously about the aborted human beings who are deprived of a chance to live, consideration needs to be given to the "aborted" mothers. Many go through the act without being adequately counseled in advance. They are often unaware of the degree to which life is developed early in pregnancy. They don't know of the agonizing guilt and emptiness which will haunt them later. Abortion does not end all the problems; often it just exchanges one set for another.

**What Does the Bible Say?**

If one is willing to allow the Word of God to speak on this issue, its answer will sound forth loudly and clearly. Consider these words from Jeremiah 1:4, 5 concerning God's knowledge about Jeremiah, even before his birth: "The word of the LORD came to me: 'Before I formed you in the womb I knew you for my own; before you were born I consecrated you, I appointed you a prophet to the nations'" (NEB). The Psalmist wrote: "You created every part of me; you put me together in my mother's womb. I praise you because you are to be feared; all you do is strange and wonderful. I know it with all my heart. When my bones were being formed, carefully put together in my

mother's womb, when I was growing there in secret, you knew that I was there—you saw me before I was born" (Psa. 139:13-16a, TEV). In both these passages, there is reassuring knowledge that God is conscious of developing lives carried in their mother's body.

According to ancient Jewish law, some compensation had to be made when an expectant mother was accidentally injured, and the injury brought on a miscarriage. "If some men are fighting and hurt a pregnant woman so that she loses her child, but she is not injured in any other way, the one who hurts her is to be fined whatever amount the woman's husband demands, subject to the approval of the judges" (Ex. 21:22, TEV). From such an edict, affirmation again appears showing God's recognition of the worth of life—life yet unborn.

**in Conclusion**

The pro-abortionists like to make this matter appear a "Catholic issue." But don't be deceived, it is far greter than the dogma of one church—IT IS A HUMAN RIGHTS ISSUE!

The bottom line is the question, "Is there a life not worthy to be lived?" If yes is the answer to that, and overpopulation, or a child conceived out of marriage, or an "inconvenient" pregnancy justifies abortion—what will be next? Soon there will be advocates for destroying the deformed (infanticide is already happening), the mentally retarded, the invalid elderly, etc. *If man is not made in the image of God, nothing then stands in the way of inhumanity.* If he is a unique creation, patterned after God himself, then *human life must not be destroyed because it creates inconvenience.*

Christians should unite in opposition to abortion-on-demand. If, and when, the pro-life forces get a Human Rights Constitutional Amendment before this country, certainly vote for its ratification. For seven years, abortion has been the "American Way of Death." That's seven years too long!

**FOOTNOTES**

- <sup>1</sup>Schaeffer, Francis A., Koop, C. Everett; *Whatever Happened To The Human Race?* (Old Tappan, New Jersey: Fleming H. Revell Co., 1979) p. 49.
- <sup>2</sup>Koop, C. Everett M. D., *Abortion The Anti-Life Decision.* Christian Herald, October 1976, p. 82.
- <sup>3</sup>Schaeffer, pp. 41, 42
- <sup>4</sup>"Aborting America" Suggest a More Reasonable Debate." Detroit Free Press, December 30, 1979
- <sup>5</sup>Koop, C. Everett. "Where Is The Abortion Decision Taking Us?" Eternity, October 1973, p. 36.
- <sup>6</sup>Koop, Christian Herald, p. 82.
- <sup>7</sup>Schaeffer, p. 40.



# SEARCHING BIBLE QUESTIONS FROM YOU

by Edward H. Goit

## QUESTION:

Will the Antichrist be known before Jesus' Second Coming?

## ANSWER:

The world may not recognize that lawless one until he reveals himself as the Antichrist. (2 Thes. 2:7, 8.) On the other hand, those who understand spiritual matters and are looking for the Lord's coming may be able to detect his presence. (See Dan. 12:10.) The Scriptures present much information to help identify him.

His mouth will speak very great things and he will look more stout than his fellows (Dan. 7:20). "He shall speak great words against the most High . . . and think to change times and laws" (Dan. 7:25). He will be "a king of fierce countenance . . . understanding dark sentences" (Dan. 8:23). He will emerge from a country of the ancient Grecian

empire (Dan. 8:9). "Neither shall he regard the God of his fathers, nor the desire of women" (Dan. 11:37). It follows that he may be part Jewish and possibly homosexual. He will possess "spirits of devils, working miracles" (Rev. 16:13, 14), and deal with the occult. Daniel and John both depict his military genius (Dan. 8:18-12; 13; Rev. 11:7-18:24). Satan's vassal will be mature enough to rule the world and be capable of acquiring and using power as the world's last dictator.

Certain definite world conditions will exist before Jesus' Second Advent, which will make possible the Antichrist's rule. Most of these religious, political, and economic aspects of the Tribulation era are already present and others are rapidly appearing. To look for Antichrist's presence is to occupy till Jesus comes.

## QUESTION:

Matthew 27:9, 10 refers to Jeremiah for its quotation. I was unable to locate the prophecy in Jeremiah but my Bible's marginal reference referred me to Zechariah 11:12, 13. Can you explain this?

## ANSWER:

Various explanations have been given to account for Matthew accrediting this prophecy to Jeremiah. A passage in the Talmud, Baba Bathra 14b states that the prophetic writings were placed in the canon in this order: Jeremiah, Ezekiel, Isaiah, etc. Many Hebrew manuscripts follow this order. Matthew may have cited the passage as from the roll of the prophets and by the name of the first book.

Augustine suggested Matthew quoted from memory and made a mistake. Eusevius believed this passage originally appeared in other writings of Jeremiah, which are now lost.

Some suggest an annotator wrote "Jeremiah" in the margin and it "crept" into the text. The Syriac version would confirm this as it reads, "it was spoken by the prophet," not naming any.

Still others suggest Matthew amalgamated the thoughts of Zechariah 11:12, 13 with Jeremiah 18:2-12; 19:1-15 and cited only one source.

I personally reject these explanations. There is no reference to Zechariah in Matthew's text as the marginal reference implies. More importantly, the word *written* does not appear, but the word *spoken* does. The Greek word for spoken is *to rheten*, not *ho-gegraptai*. I believe the prophecy was by, i.e., by means of, or by (the mouth of) Jeremiah, not from his pen. This simple Bible explanation clarifies this seeming variance.

### Your Bible Questions

Every other month Mr. Goit's page will appear in the pages of THE HERALD. He will appreciate hearing from you regarding any question related to the Bible, morality, spirituality, and lifestyle. Address your questions to him at 130 18th Ave., North Tonawanda, NY 14120, or you may send them to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061, and we will forward them to him.





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WTCA 94.0 FM Plymouth, 9:00 a.m. Sundays, "Pathway of Light"  
WWKI 100.5 FM Kokomo, 6:45 a.m. Sundays, "Pathway of Light"

## Mildred Macy

WTCA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

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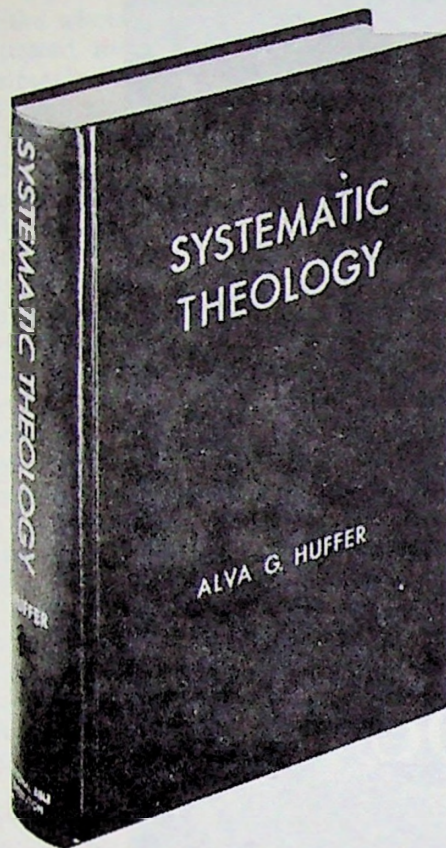
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# DEEP

Jesus said, "Lo, I am with you always, even unto the end of the world."

It was about 7:00 a.m., May 6, 1979, when we started to rise out of our sleeping bags. It was a normal warm, clear morning in Cholla Bay, Mexico.

I was on a week-end with some friends, namely the Phoenix Jaycees Board of Directors, of which I am proud to be a part. The week-end was rapidly drawing to a close when we realized, after some discussion, that several of us wanted very much to go deep sea fishing.

Larry, one of the members of our group, and the owner of the boat, said, "My boat cannot hold everybody who wants to go." Larry suggested that we hire a guide, then draw lots to see which four of us would go on the excursion.

We agreed, and six names went into the hat. The club president's wife drew from the hat. Tom, Hope, Dave—and Don. We were the chosen four. My heart pounded with excitement. A long-time dream would shortly come true!

\* \* \*

It was now approaching 10:00 a.m. Our guide, a local native named Marcello, was waiting for us at the boat launch. We boarded the boat, registered our course, and started out to sea.

We were excited! The cold salty spray felt good on our faces. We went farther and farther out until no fishing vessels or land was in sight.

Dave asked our guide how far out we were going. He replied, "Twenty-five to twenty-eight miles." We

THE RESTITUTION HERALD



By Don  
Anderson

# SEA

checked the depth gauge. It registered 210 feet to bottom. Our guide found his favorite fishing area, shut down the engine and threw the anchor overboard. We had reached our destination after an hour and forty-five minutes on the water.

Happily, we began baiting our hooks. We were relaxing, waiting for any type of a nibble.

It was about 12:30 p.m. when Hope glanced at the floor of the boat. Water! Marcello asked excitedly, "Where's that water coming from?" We opened up the engine compartment. It was full of water!

Marcello tried to start the engine. Nothing. He tried the bilge pump. Again nothing. We were in serious trouble. 25 miles out to sea and our boat was sinking!

I began to pull up our lines. Dave became sea-sick, so was not able to help. Ken was helping Marcello bail water from the engine compartment. But the bailing did not work. Water was coming in too fast.

By this time we were all very concerned. Marcello said, "Don, get the anchor up." I went to the front of the boat and tried to pull up the anchor. I couldn't budge it. It was stuck on a rock or reef. I pulled out a knife and cut the



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two boats begin pulling up their anchors and reeling in their lines. I got on the CB radio and attempted to call for help. No response. I tried again. Still no response. "Lord, please!" I prayed.

rope. We began to drift. I looked around, trying to keep calm and to see if anybody needed help.

I climbed back into the driver's seat and Marcello asked me to try to start the engine. Still nothing. He and Ken continued to bail water. "Try once more," he said. It was no use.

I bowed my head and silently prayed, "Lord, we're in real trouble. Please help us."

Due to the excited activity in our craft, other boats in the area began to notice that something was wrong. I saw

thought, "We're in trouble again." But Marcello and the other crew tried again while Hope, Dave, and I boarded the other boat. At last we were safe!

The other crewmen were also from Phoenix, and they were very kind and reassuring. I enjoyed the ride back to the dock, and I bowed my head and prayed, "Thank you, God, for our safety."

My faith had once again been reassured, not only in God, but in my fellowman as well.

The other two boats began approaching us. Here was help! The crewmen threw us a rope. Marcello tied it to our boat, and we began to be towed. Then the rope broke. I



Mark the Profitable  
Demas the Departed

**Now You Know Who's Right**

The night was a dark one with the wind howling through the trees outside my study window. The forecast was for a good spring storm and it looked like the forecaster had finally hit it right. I was trying to finish some work that I should have done earlier in the day but had put off because there has been a good baseball game on television. So I was fighting sleep as well as the distractions of the storm outside my window.

Gradually I became aware that I was not alone. I don't know what it was that gave me the premonition, but I knew something out of the ordinary was happening. Maybe it was the glow of light that was coming over my shoulder; maybe it was the eerie sound of the wind. Whatever it was it caused me to lay my pencil down and turn around. The feeling I received was one that is indescribable. Chills went down my spine as if I were hearing the Star Spangled Banner as an American received a gold medal; the hair on my arms and the back of my neck were tingling. There on the other side of the room stood a stranger with an aura of light surrounding him. I felt like asking something intelligent like, "Where did you come from?" but I couldn't speak.

As if anticipating my questions he spoke in a mellow, comforting tone that immediately released all my fears and gave me a spirit of calmness. Calling me by name he said, "I hear that after 35 years of the ministry your most famous contribution has been your stand for the post-trib view of prophecy. Such terms you people use today! I thought that after all these years of study you might like to know that you are right."

With that said the glow started to get dimmer and the personage faded. The wind outside started to die down and the stars peeked through the clouds that were breaking up.

I don't know who it was, where he came from, or where he went, but he was right! It is good to know!

Sincerely,  
Mark the profitable.

**Neighbor Enjoys THE HERALD**

My neighbor called recently to tell me how much she enjoys THE RESTITUTION HERALD. About a year ago I sent a subscription in for her. She and her mother have been reading ever since.

—Ohio.

**Saturate the Neighborhood**

A man in our church appreciated the February, 1980, issue on Loneliness so much that he personally distributed 150 copies of it door-to-door in his neighborhood.

—Illinois.

**The Lord's Prayer**

THE RESTITUTION HERALD is a great help to me in my old age. I really enjoy all the good articles, especially in the last one (December 1979, January 1980) about the "Lord's Prayer."

—California.

**The October, 1979, Issue**

I like the way you started four articles on pages four and five, the straight margins on the right, announcing what's coming next month, the white printing over black, the neat pictures, the up-to-date sketches (nuclear cooling towers), and the bold use of black on pages 16 and 17.

—Illinois.

Thank you for your magazine. I was raised in and attended a Church of God until I graduated from high school and moved away. Now, several years later, I have been born again and many happy memories come back to me of the church and my family who attended.

THE RESTITUTION HERALD was and still is read by my family. I praise the Lord for giving you these many years of publication.

—Colorado.

**Problems**

I have a problem which I am sure I share with other members of the Church of God. What do you do with old Bibles when they are no longer usable? Some say you burn

them, others say you bury them, but every minister I have asked didn't know what was the correct way to dispose of them.

—Minnesota.

When your February issue came to my home I didn't read it at first, because I've been going through a bad time myself. Your issue on loneliness made a lot of sense to me. Loneliness can tear a family apart if there is no faith and love.

The time has come to rebuild our faith in God and rebuild love in our home. The way is hard for all but I must take hold and let God work his wonders in guiding me to make the right decisions. I hope others will read this issue because it may make us realize we need our faith to carry us through the bad and good times.

—Canada.

**The March HERALD**

Since I have been rather critical of THE HERALD in the last few months, I now want to thank you for the excellent March issue. Since THE HERALD is the voice of the Church of God it should truly represent the membership. We appreciate all the effort that has gone into composing such a fine issue. We also want to thank the contributors who made it possible.

We are glad to hear that Bro. Goit will again be writing the Bible answers column and that THE HERALD will have a Letters to the Editor column.

—Washington.

The March issue of THE HERALD was most interesting and very informative. I think that was the issue that most people were just waiting for. I'm sure it has been read and enjoyed by all of the readers.

—Nebraska.

**Thanks, David Cheatwood**

I've read and reread Bro. Cheatwood's article ["I Don't Care . . . But He Cares," February, 1980, HERALD] at least four times. It does me so much good each time I read it.

—Missouri.



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#### Our Inheritance

"I will give unto thee, and to thy seed after thee, THE LAND wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

In the New Testament Paul stresses the great importance of the covenant God made with Abraham. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). We understand from this verse that the land of Canaan, which was promised to Abraham, was actually promised to Jesus Christ.

Furthermore, Paul declares, "For as many of you as have been baptized into Christ have put on Christ ... and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

Do you realize that, if you have been immersed in the waters of baptism, you are in Christ and will inherit a portion of the land of Palestine when Jesus returns to establish God's kingdom upon the earth?

—Clark Ballentine.



**LIFE** Style  
Key to Your Future



The  
**Restitution Herald**

Volume 69, Number 8  
June, 1980



**STAFF**

**Editor:** Russell Magaw  
**Managing Editor:** Gordon Landry  
**Contributing Editors:** Rachel Carr,  
Carol Daniels, Hollis Partlowe  
**Staff Writer:** Shirley McQuinn

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

Address all correspondence to:  
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**LIFE** Style Key to  
Your Future

Friendships, pastoral influence, public schools, television, humanism, marriage, Christian lifestyle—strange bedfellows in the cultural mix which makes up the American Way today.

If you're like me, sometimes you feel swirled about by many lifestyles, confounded by the mess, and frustrated because no one seems to be concerned about the cure. Is there an answer to the problem of our muddled way of life? Can somebody point the world to faith, love, and hope?

In this issue we examine these questions and offer for you some insight into the problem. But ultimately, we direct you to the One who says, "I am the way, the truth, and the life."

—Russell Magaw.

## "ISN'T DADDY HAPPY?"

ONE OF MY beautiful children (and very honest, I might add) recently asked my wife, "Isn't Daddy happy being a pastor?" My children had observed me in one of my "pensive" (a kind word for my being negative) moods and had decided that I must not be happy doing what "God had called me to do." Since then I have spent a lot of time questioning happiness, the call to service, and my own personality. How can I fit in and still be me?

Does Christian service always assure us of fulfillment, happiness, and a strong sense of being used of God? Dare we be honest and reveal that sometimes we have doubts? What will people think about us and our spirituality?

The truth of the matter is this—being a Christian leader is sometimes lonely and the personal toll is great as well as the toll on the family. Don't get me wrong—the rewards are greater but there are times, even in a minister's life, when the Spirit and you hit rock bottom at the same time.

We take the spiritual plunge when "constructive" criticism cuts the very heart out of our spirit—when the "cold water committee" does a number on our zest for service. I believe honesty is important to finding happiness in service. Such honesty needs to be met with acceptance and understanding by the rest of the body. So I want to honestly share with you my philosophy of Christian ministry.

*Accept the fact that God has called you because of your individual ability and personality.* We spend so much of our time trying to be the ideal that sometimes we fail to realize our God created uniqueness. A glance through the Bible documents the hundreds of uniquely different people God has used in history. The 12 apostles alone

give us a picture of kindness, patience, and strength; mingled with those who were impetuous, hot tempered, and strong-willed. God called Peter and Paul as well as John the Beloved. And they were not the same nature and did not do all things the same way.

### Abilities

One of the most beneficial studies that I have ever been involved with is in the area of spiritual abilities. Paul wrote to tell us in 1 Corinthians 12 that there are varieties of gifts and varieties of service, and in each of us God's Spirit is manifested in a unique way. God uses our differences to mold together the church into oneness.

It is preposterous to expect all preachers to preach the same way and with the same ability. Teachers are not placed into a mold that will make them all alike. To say that all should be good counselors is about as sane as saying all should paint as well as Rembrandt.

The church is made up of uniquely talented people. A source of unhappiness is the pressure to conform to the "ideal" Christian concept. There is no ideal. My own personal contentment came when I realized God has given me my abilities and they are not like all others because God made me that way.

### Personality

I feel that we sometimes put pressure on fellow Christians to conform in this area as well. Personalities are different. God needs the solemn to go along with those who see humor in all of life. The enthusiastic contrast well with the stoic. Those who push to get things done mesh well with those who pull. We don't need to become alike to be of the same body. Accept one another as different and unique and "be yourself" led by his spirit.



With Being

# YOURSELF

by Pastor James A. Graham



## Learn About Agape Love

Paul again writes in 1 Corinthians some dynamic words on the subject of living in God's love. Here is how the New English Bible translates it:

Love is *patient*; love is *kind* and *envious no one*. Love is *never boastful*, nor *conceited*, nor *rude*; *never selfish*, not *quick to take offence*. Love *keeps no score of wrongs*; *does not gloat over men's sins*, but *delights in the truth* (1 Cor. 13:4-6, italics mine).

If only the body of Christ and its individual members could learn this lesson of love. Pastor and laymen alike, be patient with one another. Members in Christ, be kind to each other and stifle envy. Conceit and boasting will lead only to selfishness, so it also should go. Don't wear your feelings on your sleeve and don't remember to the point that it affects your relationship with others. Most important, learn to forgive.

In God's love the individual accepts and is accepted. How many times would unhappiness be averted in the church if *agape* were practiced?

*Be Motivated by Faith That You Can Do All things.* We debate about who is to blame for church failure and what will bring about success. This debate will continue until we come to the point where we look to who really is the answer to the problem. Teddy Roosevelt was once confronted by an individual who exclaimed, "Mr. Roosevelt, you are a great man." To which he replied, "No, Teddy Roosevelt is simply a plain ordinary man—highly motivated."

Can you imagine our success in Christian ministry if we were motivated to do all we can, to attempt great things, to claim the promise of success? God does not need great men, but highly motivated ones. God will motivate—we must be willing to be motivated.

## Recognize God's Hand

As Christians we are called and fore-ordained. We have been told to believe God will never forsake us or leave us. The gates of hell cannot prevail against us. Our service is much more than our own personality or that of our church. It is one to which God has called us. When we have periods of doubt, we must recognize that God is still on our side—that we have been touched by his hand.

It is naive to think that four simple points will assure success and keep us from ever getting "pensive." But I hope it will at least help you like it has me to go on and take every opportunity to serve even when evil gets you down (Eph. 5:16).

Be yourself; live in *agape* love; let God motivate; and realize he has set his hand upon you.

Oh, about my child's questions—Am I happy? Yes, I am, but I have realized that when I cannot answer "YES" it is not a sin to be like David and cry out.

O God, I have tried incessantly to transmit your love to people about me.

I shared my possessions;

I gave of my time;

I used your gifts given to me to support, to help, and to bless others who were in need.

But I feel as if I had been used, O God.

People have wiped their feet on me. They take what I offer and then go their way totally oblivious to my problems and pains.

They act as if I were in debt to them—

as if it were my duty to share myself with them.

But even when I groan in complaint, O Lord,

I know that this is your course for me.

Even as they use you, so they will use me.

Truly, O God, I have nothing to lose,

for it is in losing that I truly find

that which is of everlasting value.

You are aware of my frustrations, my feelings of emptiness and loneliness.

You have promised to replenish my vessel,

to make me a channel for your eternal springs.

I am in debt, O Lord,

to suffering humanity about me.

I must be emptied again and again—only to be filled from your boundless resources

and then to pour out once more your blessings upon those who need.

You have delivered me from the wasteland of need.

Therefore I dedicate myself anew to the task of channeling your gifts

to the parched lives of others.

Psalm 61 from  
*Psalms Now*,  
Leslie Brant.





**T**HE HOME is the cornerstone of our society. If it crumbles, the country crumbles. It is interesting to notice that before God gave us the church or the school, he gave us the home. The family unit was God's idea at the dawn of human history. He expects the home to be built upon his Word.

Now I realize that if all the family members don't obey God and put him first, it's hard for the others to do so. Living the Christian life in a divided home can be difficult—terribly difficult sometimes—but it's not impossible.

Thus by establishing the home as the focal point of man's lifestyle, it's important that we observe how God views its function in his plan. To do this we must first look at marriage, the foundation of the home.

Christian marriage is a total commitment of two persons to each other and the total commitment of both to God. The Bible, our guidebook in all areas of life, speaks with great clarity about marriage and the home.

This article is excerpted from the marriage booklet, "Making the Most of Your Marriage," by Pastor Parlowe. To secure the booklet send \$1.00 to Church of God General Conference, Box 100, Oregon, IL 61061.

### The Permanency of Marriage

Beyond doubt, God looks at marriage as a permanent relationship. During his earthly ministry, the Pharisees came to interview Jesus and tried to trap him in his teaching.

"Do you permit divorce? they asked. Don't you read the Scriptures?" he replied. In them it is written that at the beginning God created man and woman, and that a man should leave his father and mother, and be forever united to his wife. The two shall become one—no longer two, but one! And no man may divorce what God has joined together. Then, why, they asked, did Moses say a man may divorce his wife by merely writing her a letter of dismissal? Jesus replied, Moses did that in recognition of your hard and evil hearts, but it was not what God had originally intended. And I tell you this, that anyone who divorces his wife, except for fornication, and marries another, commits adultery" (Matt. 19: 3b-9, LB).

Marriage is serious business. God's laws for marriage are perfect, as are all his laws. The wedding ceremony is a rite in which God himself is active, and everything done should be judged by this central fact. Even the state recognizes the divine origin of marriage by giving authority to the church to solemnize the exchange of vows. Marriage involves a legal contract that can be dissolved in the courts, but it also involves a divine contract based on the promise, "as long as we both shall live."

God's Word further says: "You were united to your wife by the Lord. In God's wise plan, when you married, the two of you became one person in his sight. And what does he want? Godly children from your union. Therefore control your passions—let there be no divorcing of your wives" (Mal. 2:15, 16, LB).

I realize that a passage like this seems completely out of step with our society, but it is part of God's message to us. The

brutal facts of life along Heartbreak Avenue and Tear-Stained Street clearly indicate the need for such admonition.

For a person to face divorce is a vital test of his submission to the authority of the Bible and the Lordship of Jesus Christ. So make sure that you marry the right person because of the permanency of the union.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39). Marriage is a life-time arrangement. When the disciples were confronted with this concept as God's design for marriage from the beginning, they said: "It's better to stay single" (Matt. 19:10). Jesus said that was correct—but not everyone can handle being single.

Consequently, God designed marriage for sexual expression where partners can feel fulfilled and satisfied while feeling free from guilt and shame at the same time. Therefore, God has designed marriage for most people.

The Bible exalts marriage. "Let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2). To forbid marriage, moreover, is contrary to Scripture (1 Tim. 4:1-3; Heb. 13:4).

### Make the Most of Yourself

A happy marriage results when each lives for the other and both for the Lord. To make the most of your marriage, you must make the most of yourself. Be the best you, the best person you are capable of being. Of course, marriage isn't held together by one person. Two made it; it also takes two to maintain it.

Marriage is like an empty box. Neither partner can take out what has not been put in it. About one in three or one in two and one-half marriages ends in divorce. Evidently many would rather

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# MAKING

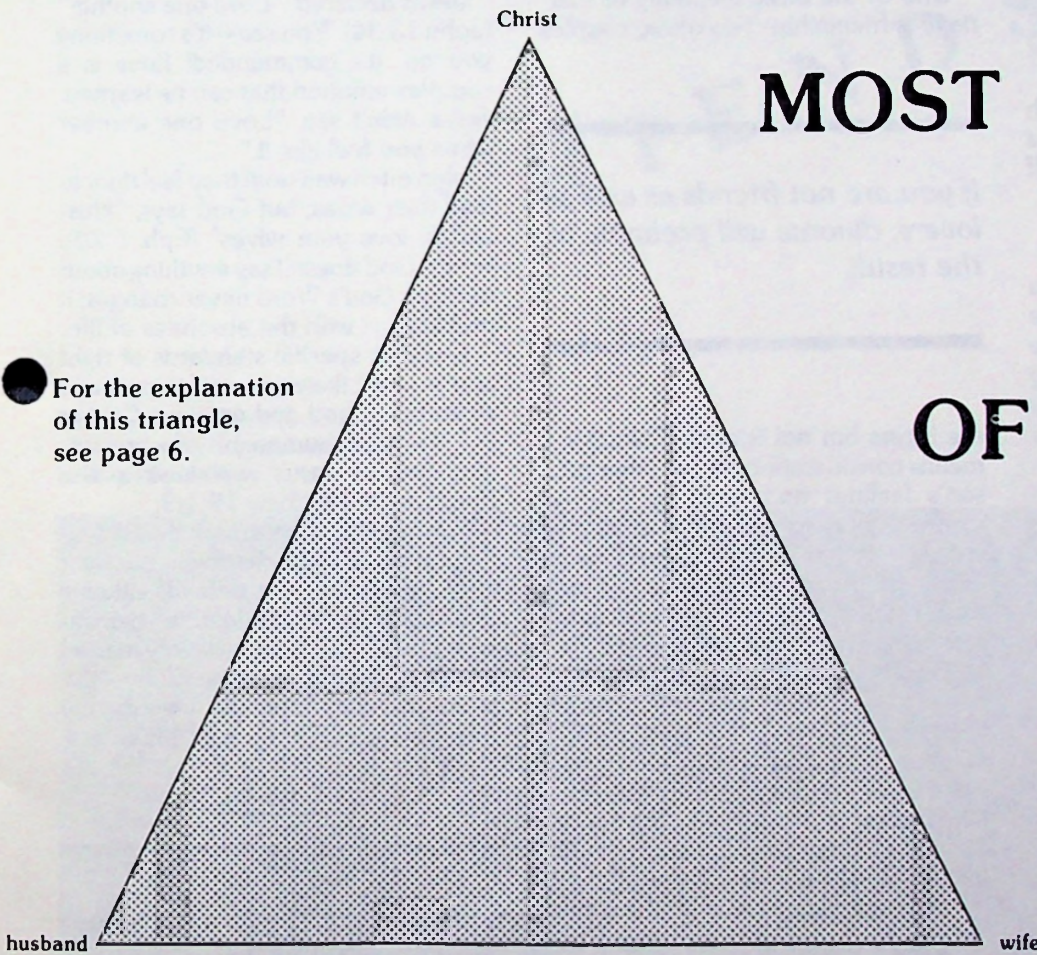
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Partlowe

# THE

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# YOUR



For the explanation of this triangle, see page 6.

# MARRIAGE

switch than fight. California is the nation's largest marital mortuary. This state now requires premarital counseling to get a license.

In viewing such facts, this pastor is convinced of the importance of premarital counseling. Today it's harder to get a driver's license than a marriage license. It makes no sense that in most

important areas of life one must be properly trained, but in the most important, many enter with no training at

all—completely ignorant of how to live with one of the opposite sex in a marriage relationship. Ministers, I feel,



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*Marriage is like an empty box—neither partner can take out what has not been put in it.*

---

have a huge responsibility to counsel couples about the seriousness of marriage. Perhaps we spend too much time and effort getting ready for the wedding and too little for the marriage.

Marriage is a triangle. What do I mean by that? Christ is the top and at the base are husband and wife. The farther they go up the lines to get closer to Christ, the closer they get to each other. Marriage, when entered into with this concept in mind, has a bright future.

A perfect marriage is not so much finding the right person as being the right person. Make the most of yourself to make the most of your marriage.

#### **The Reference Point for All of Us**

The marriage in which we grew up is the reference point for all of us. We tend to behave in marriage like the parent of the same sex. When a young woman gets married, she will probably behave in her marriage like her mother did. Likewise, when a young man marries, he will tend to behave like his father.

Furthermore, psychologists say girls tend to marry men like their fathers. Someone said: "The young man who wants to marry happily should pick out a good mother and marry one of her daughters—any one will do."

Certainly parents need to give their children good examples of married partners. For example, they need to show affection in front of the children. I don't mean they have to be always huggy-kissy, and I don't mean bedroom stuff either. I do mean light physical touch and expressions of affection. If children don't see good demonstrations at home, they will probably have difficulty relating to a marriage partner later.

A little boy asked his mother how wars got started. She said: "World War I was started by the Germans." The father said: "No, that's not right!" Mother said, "Who asked you to get involved? The boy asked me." After watching them argue for a few minutes

the boy said: "It's all right, Mother; I think I know how wars get started." (Compare Jas. 4:1.)

Couples need to learn to share things they love rather than quarrel about things they dislike. "Love does not demand its own way" (1 Cor. 13:5). Someone has said, "Love is behavior that seeks the other's best interest."

A study by a sociologist revealed that unhappily married women tend to exaggerate and dwell upon their husband's faults. In contrast, happily married women, though they recognized their husband's faults, tend to overlook them and excuse them. "Love suffereth long and is kind" (1 Cor. 13:4).

#### **Friends As Well As Lovers**

One of the basic elements of marriage is friendship. Too often, couples

---

*If you are not friends as well as lovers, divorce will probably be the result.*

---

are lovers but not friends. Friendship means consideration for the other person's feelings and point of view. It means trying to please, putting the spouse's wishes first. The woman who does will most likely find a more responsible, generous, easier-to-get-along-with guy who will also put her wishes first. Moreover, if a marriage doesn't have the basic element of friendship, the couple hasn't learned to appreciate each other. In a good marriage, after the physical declines a bit, friendship supports it. This ingredient should always be present. If you have biology only, and it dies, little is left. Divorce will probably be the result.

Furthermore, a good marriage is not a gift; it's an achievement. One gets out of marriage no more than he puts into it. The two must work together to build a meaningful relationship. A paraphrased reading of the Psalmist helps here: "How good and pleasant it is for husband and wife to dwell together in unity" (Psa. 133:1).

#### **Behavior and Feelings**

The relationship between behavior

and feelings will prove helpful in marriage. You act yourself into a new way of feeling. You don't feel yourself into a new way of behavior. You never wait until you feel a certain way before doing something. Obey what is right; then feelings change.

Many never seem to relate obedience to their feelings. In fact, it appears to this writer that the forgotten word in Christianity is obedience. Much of Christianity is feeling-oriented, which, to say the least, is letting the tail wag the dog. Our reference point is the Bible. It says far more on marriage and the home than people ever dream. To a large degree, action controls emotions. Consequently, right action brings right feelings.

Jesus declared, "Love one another" (John 13:34). You see—it's something you do. It's commanded! Love is a complex emotion that can be learned. Jesus didn't say, "Love one another when you feel like it."

Men often wait until they feel right to love their wives, but God says, "Husbands, love your wives" (Eph. 5:25). Notice God doesn't say anything about feelings. God's Word never changes; it provides us with the absolutes of life.

God has specific standards of right and wrong. Likewise, laws for marriage given by a good and gracious God at the dawn of human history are unchanged, as Jesus explained to the Pharisees in Matthew 19:1-9.

Furthermore, extramarital and premarital sex are both wrong in the sight of God. The one who defends either is arguing for self-indulgence. Selfishness is the basis of nearly every marital problem. It's the essence of sin—the worm in every apple. It's wanting my own way—with sex, money, time, deci-

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*Selfishness is the basis of nearly every marital problem.*

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sions, etc. Selfishness always seeks a personal victory rather than a stronger relationship with the spouse. Therefore, unselfish love on the part of both partners is a necessary component for a stable marriage.



● **LIFE** Style

means

Cultivating

# FRIENDSHIPS

How to  
Produce  
A  
Bumper  
Crop

● Relational activities in outdoor settings create opportunities for lasting friendships.



by  
Carol  
Daniels

**S**OON after the death of his friend Jack Benny, actor George Burns discussed their deep and lasting relationship during a television interview.

"Jack and I had a wonderful friendship for nearly 55 years. Jack never walked out on me when I sang a song and I never walked out on him when he played the violin. We laughed together, we played together, we worked together, we ate together. I suppose that for many of those years we talked every single day."

Mourning the death of Jonathan, his dearest and best friend since youth, David



*Those who freely express their feelings to others are hard to resist, and usually inspire a reciprocal feeling of affection in the other person.*

lamented, "I am distressed for you, my brother Jonathan; you have been very pleasant to me. Your love to me was more wonderful than the love of women." (2 Sam. 1:26, NASB).

### The Need for Friendships

Human beings were created for deep, caring relationships. There is something in the human soul that longs for communion with others, to know and be known intimately. Without it, we suffer. Our lives are incomplete.

People without meaningful relationships in their lives suffer in many ways. Dr. James J. Lynch, specialist in psychosomatic disease and author of *The Broken Heart*, states that lonely people live significantly shorter lives and suffer more illness than those with meaningful human contact.

The quality of our friendships even affects us financially. The ability to understand, lead, and deal with people accounts for 85 percent of financial success, even

in such technical fields as engineering.

Yet we are not born with automatic guarantees that relationships will happen. There is no genetic inheritance of friendship, yet it is as essential to our health as the air we breathe. Without it, something in us dies.

But surely Christians, who have entered into an intimate relationship with the God who is love itself, know the formula for making and keeping the kind of relationships that nourish and enrich their lives.

Unfortunately, this is not true. Even as members of the body of Christ, united by ties stronger than any human bond, we still relate to each other as strangers, or acquaintances at best. Longing for closeness, yet afraid of being hurt by it, we pull back inside ourselves, seeking the protection of our shell.

Yet we are not left alone to guess the secrets of relating to others, of knowing how to make friends and love each other as Christ commanded. God did not make us with a deep need for each other and then leave us to flounder around wondering how to meet it.

Jesus Christ told us that the second most important thing we'll ever do is love one another. That is how high a value he placed on human relationships. That is how precious we are to be to each other.

To religious leaders of his day he said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, you shall love your neighbor as yourself" (Matt. 22:37-39, NASB).

Knowing that God wants close interpersonal relationships for us, knowing that Christ commanded us to love, and knowing the fulfillment friendship can bring still does not tell us how to love, how to be involved, how to cultivate relationships.

Knowing but not doing can be deadly.

Although lack of close companions is a frequent cry of

"Some friends are more loyal than brothers" (Prov. 18:24, GNB).



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Russell Magaw, page 4; Doris Brown, page 11; Cindy Isenhoff, page 17.



*Small things, quick things, easy things can result in big dividends for relationships.*

Americans today, relatively little emphasis is placed by many individuals on the cultivation of friends. For many, it does not even rate a spot on their list of goals. Most people assume it will "just happen."

It will not.

But there is a solution. We can learn to develop and enjoy rich friendships, that which Emerson termed "the best property of all."

Joining a church won't do it. Belonging to a club or committee won't do it. Just saying that we are Christians and so of course we love everybody won't do it. Is there a secret to it? *Can anything do it?*

### Steps Toward Friendships

First of all, *to be a friend requires a commitment*—the commitment Christ commands, to put each other as the second highest priority in our lives.

According to psychologist Alan Loy McGinnis, author of *The Friendship Factor*, "significant relationships come to those who assign them enough importance to cultivate them."

Secondly, after the commitment to be a friend, the commitment to *cultivate transparency in the relationship* follows.

John Powell, associate professor at Loyola University in Chicago, says in his book, *The Secret of Staying in Love*, "Answering the call to love demands much courage and determination because self-exposure always involves a risk of being seriously hurt. But without transparency love is impossible, and without love, human

life is seriously incomplete."

Christians here have the advantage. We are completely known, yet completely loved. It is this kind of love Christ commands us to have for each other.

"To be known and accepted by God is a liberating and healing experience," McGinnis continues, "and it is the best model of all for our human relationships."

Thirdly, and closely related to transparency, is *the revealing of our feelings of affection for others*.

Those who freely express their feelings to others are hard to resist, and usually inspire a reciprocal feeling of affection in the other person. As long as the feelings are sincere, tell them. It can make someone's life richer, warm his heart, and possibly change his whole life to know he is accepted and loved.

Under the pen name of George Eliot, author Marian Evans wrote in 1875 to her friend, "I like not only to be loved, but also to be told that I am loved. I am not sure that you are of the same kind. But the realm of silence is large enough beyond the grave. This is the world of literature and speech, and I shall take leave to tell you that you are very dear."

How often Jesus told his disciples of his love for them; how often he assured them of their infinite value to him and their heavenly Father! Human beings need to be loved. Human beings need to know they are loved. The withholding of love can kill. Denied the knowledge of love through touch, infants will die. Denied the knowl-

edge of love through deep and close relationships, adults will wither.

Fourthly, *besides just telling of our feelings, we need to show them*.

Learning the gestures of love can take us a long way in building relationships. Knowing how to communicate our feelings of caring through concrete acts of kindness contributes to the deepening of our friendships.

Showing love can come through such small actions as picking a pretty flower for a friend, finding a card that is just right, buying a book you know a certain friend would like to read.

Visited by a friend and his five-year-old son while in the hospital, Merle Simpson received three presents from the small boy—toy cars, chipped and scarred from play.

"I started to refuse his gifts," Simpson says, "but I saw from the expression on his face that to do so would hurt my young friend. They were his precious possessions and they told me of his affection for me. That was many years ago, but I cherish those toys still."

The amount of time and money spent is not important. What is important is that the person knows you care about him, you thought about him, and you took the time to show him.

Small things, quick things, easy things can result in big dividends for relationships. Everyday signs of caring carry much weight, more so than the once-a-year token of remembrance.

"It is insufficiently considered how much of human life passes in little incidents," Samuel Johnson said. Life is made up of little things, and little things do indeed mean a lot.

### Friendships Are a Process

Many characteristics describe a friend. Besides the ones mentioned, encouragement, freedom, and affirmation are gifts that friends give to each other. Deep, meaningful, lifelong relationships may result from them. As in the case of Jonathan and David, hearts may be knit together, and love for the other as strong as for yourself may blossom.

To be a friend is not easy. It is not something to be taken lightly.

According to John Powell, "The second hardest thing in all the world is to engage in the challenging process of living intimately and growing with one another.

"The hardest thing in all the world is to live alone. If love is anything it is a gradual process, the long round curve that must be carefully negotiated. . . a man or a woman must set out upon a long journey and walk many miles to find the joys of love. Love will demand much courage, perseverance, and self-discipline.

"But the journey to love is the journey to the fulness of life, for it is only in the experience of love that a human being can know himself, can love what he is and will become, and find the fulness of life that is the glory of God. Only in love can man find cause for perennial celebration."



"Edge  
of the '80's"  
Outstanding  
Story  
Winner

## FACE UP



by  
Cheryl  
Norwood

## OR . . .

I SHALL never forget that Sunday morning. Our Sunday School teacher had just returned from a visit to Oregon, Illinois, and shared her experiences with us. She related how her teacher had encouraged everyone in her group to pray to God for an opportunity to witness to others and for the courage to follow through. She shared her witness and result with us. Later, she prayed that every one of us would ask God for our opportunity. "Well that's great for her," I thought "but I don't see how it could possibly work for me." Later that afternoon and evening I remember thinking, "Why not? If God really can use me, he will provide the opportunity and the means." I prayed earnestly for that chance and asked God to provide the acts and deeds needed.

My opportunity came two days later. Our next-door neighbor called to inform us that their baby had died about 20 hours after birth. The baby had multiple birth defects and the doctors assured our neighbors, Bob and Sue, that it was a blessing their daughter died. I mumbled the customary "Is there anything I can do?" "Oh, I'm so sorry." "How is everyone taking it?"

After I hung up, many thoughts raced through my mind. I ran to our healthy, normal, seven-month-old son and gave him a hug and started crying. I was so happy and thankful he was alive and healthy. I felt so sorry for my neighbor and even guilty because my baby was alive and normal. I tried to think of ways I could help her—housework,

baking, baby-sitting for their older daughter, etc. Nothing really seemed to express the depth of my feelings or to give comfort.

I remember praying to God to help my neighbors and give them comfort. After I had prayed, a thought seemed to haunt me. "Was this my opportunity to witness?" Again my irrational brain pleaded, "Oh no God, not this; I can't handle this! I did not mean to bring pain to anyone." Again I prayed, "All right God, I accept this challenge. What can I do to help? Please give me your love and courage. I really need it now."

At the ladies Bible Study I attended the next day I received my answer. I shared my concerns with my Christian friends and asked for their suggestions. One member suggested I tell Sue of my love and deep concern for her along with other offers of help. One member suggested that I visit her as soon as she came home from the hospital. Someone asked, "Do they attend church?" I honestly did not know. Our pastor's wife stated that studies show people are very receptive to Christian witness at times of death and sorrow.

After Bible Study I stopped to purchase a sympathy card. I prayed to God before I wrote the message on the card. I cannot remember exactly what I wrote now. I do remember telling Sue that she wasn't alone, God loved her and never allowed more to happen to her than she was strong enough to bear. I expressed our sympathy and deep concern and offered to help in

any way possible.

The next evening Bob called to express his thanks for the card I had sent. He said it really helped Sue and gave her a great deal of comfort. I thanked God for helping me to this point and prayed for his support the next couple of days.

Two days later Sue came home from the hospital. I knew that I had to go visit her. How I put off that visit! I made cookies to take over, I cleaned my house, I ran my errands, I made every excuse I could to put that visit off! Finally, there were no more excuses, I had to go! I remember on the way over praying for strength and courage.

I shall never forget that visit! Sue thanked me for my love, for mowing their lawn, for baby-sitting and all the little things I had done. She was deeply touched that someone could care so much. We discussed church and my Christian faith. Sue said she and Bob had not gone to church for a long time and promised to start again with their older daughter.

Sue and I have become close friends. I know that she feels down at times and really needs someone to talk to. I try to help her and she has helped me more than I ever thought possible. I thank God for the opportunity he provided me. I thank him that he provided me the courage and means to follow through. I have learned that good comes from difficult times. I challenge everyone who reads this to ask God for your opportunity. He will provide it and the courage to not run away.



## The Present



"Jeff, are you about ready?" Mother called up the stairs.

"Comin', Mom," answered Jeff.

Jeff grabbed his straw hat and galloped down the steps. By the front door stood his fishing pole where he had placed it the night before. Jeff was all set for a big day of fishing with Grandpa.

It was fun going fishing with Grandpa. He knew just the right spots where the fish were biting. And Grandpa was a good fishing teacher, too. He taught Jeff how to make dough balls for bait, how to cast, and how to bring in those big ones. But Jeff especially liked the talks that he and Grandpa had. Grandpa knew a lot about many things and Jeff learned much from him.

Today Grandpa said that he had found a new place to fish. Pretty soon they arrived at the small lake out in the country. It was a pretty spot, and it looked as if they would have it all to themselves.

Jeff and Grandpa took the small boat off the top of the car, loaded their gear, and put the boat in the water. They each took an oar and together rowed the boat out to the middle of the lake. Now they were all set to get those fish!

Jeff knew just what to do. He got out the dough balls he had made, put one on his hook, and cast the line into the water. For awhile he and Grandpa both sat quietly. Then Jeff felt a tug on his line. He knew just how to reel it in—a nice bass! Jeff was proud that he had gotten the first catch of the day. But Grandpa was not to be outdone. In a few minutes he brought one in too.

After they had each caught a few more fish (enough to take home for a nice supper), things were quiet in the water.

"Grandpa, I've got a problem. I've

been trying to think of something to get Dad for Father's Day," said Jeff.

"Hummmm," said Grandpa.

"You know Dad left yesterday to go to teach at the church conference. And he will get back just before Father's Day. I want to get him something special—sort of a welcome home present too."

"So you are looking for ideas," said Grandpa.

"Yes. Everything I can think of either Dad already has or it costs too much."

"Well, Jeff, you've just reminded me of something. I remember back many years ago when your father was a boy. He gave me a gift for Father's Day that I have never forgotten."

"Boy, if you've never forgotten it, it must have been a special present. Was it something he made?"

"No. What made it different was that instead of giving me a regular present that I could see or use, your Dad gave me himself."

"Himself? How could he do that?" asked Jeff.

"Well, your Dad wanted to buy me something in town, but he just didn't have the money. Money was pretty scarce in those days. So he found a glass jar, decorated it with his paints, and filled it with little slips of paper."

"A jar full of paper? That doesn't sound like a very good gift."

"Ah, but it was what he wrote on those little slips of paper that made the gift so special. Your Dad made little coupons that were good for all kinds of things. Let me see . . . there was one for weeding the garden, another for cutting firewood. I think there was a coupon for feeding the chickens, gathering the berries—oh, all kinds of jobs that

needed to be done on the farm. When it was time to get those jobs done, I could reach into that jar and pick out the right coupon. When I showed it to your dad, he went and did the job for me, no questions asked. He was really a big help to me."

"Say, that's a neat idea! I see how he was giving himself—it took his time and energy to do those jobs. . . . I wonder. . . . Do you think Dad might like to get a present like that himself?"

"I wouldn't be a bit surprised," said Grandpa.

Soon it was time to leave the lake and head for home. Jeff and Grandpa had done very well. They were anxious to get home and eat a good supper of fried fish.

Later Jeff thought some more about the Father's Day present for his dad. There were a lot of extra jobs he could do around the house that would help his father. He sat down to make a list. There was lawn mowing, garage cleaning, car washing, weed pulling. He might even make some coupons for leaf raking and snow shoveling that could be used later in the year. Boy, wouldn't Dad be surprised when he opened his present on Father's Day!

Maybe you would like to surprise your own father with a gift like Jeff's. The important thing to remember is what God says in the Bible:

**"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2, 3).**

One way we can honor both our parents is to love and obey them, not just on special days, but every day of the year.



by  
Edward H.  
Goit, Sr.

# LIFE Style

## Opens

To

Us

"Liberty, Enlightening the World," better known as the Statue of Liberty, rises majestically from her pedestal on Bedloe's Island to stand astride "The Golden Door" to the new world. Located in the midst of a very busy New York harbor, she faces out to sea so as to meet the view of passengers on incoming ships from all over the world. Given by the French to the United States to commemorate the 100th anniversary of American independence, she was unveiled on October 28, 1886.

Clad in a toga, this lady with a lamp raised high has for many years been a symbol of refuge for millions seeking escape from political, religious, and economic oppression. Beautiful are

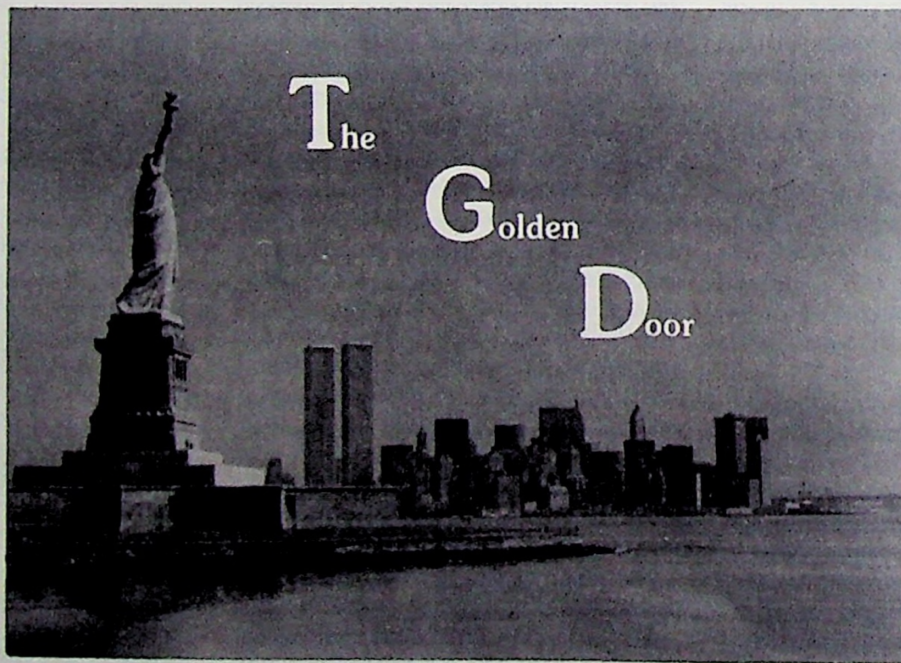
the words of hope inscribed on a bronze tablet at the main entrance of the pedestal of this statue. The last few lines of Emma Lazarus' immortal poem, "The New Colossus" read:

"Give me your tired, your poor,  
your huddled masses yearning to  
breathe free,

The wretched refuse of your teeming  
shore.

Send these, the homeless, tempest-  
tost to me, I lift up my lamp beside the  
golden door."

This golden door to freedom remained almost wide open until the Quota Act of May 19, 1921. Gradually, with increased restrictions on immigration, this golden door has almost closed. Man's hope in man has once more failed.



NEVERTHELESS there is another golden door to everlasting freedom that is still wide open for the

"whosoever wills" to enter. *This golden door is Jesus!* Since his resurrection from the dead, his wide open arms bid,

"Come unto me." Stretched wide over the seas of mankind, in a very real sense they say:



"Give me your tired, your weary, your sin-cursed masses yearning to live free, the helpless neglected of your swarming lands. Send these, the unwanted, hate-blown to me. I open my heart as *the golden door*."

### Our Need for the Door

God's Word declares that mankind is cursed with sin. You might ask, "How do I know I am a sinner?" It is written, "All have sinned, and come short of the glory of God" (Rom. 3:23). When you disobey God, you are a sinner. Indeed, "There is none righteous, no, not one" (Rom. 3:10).

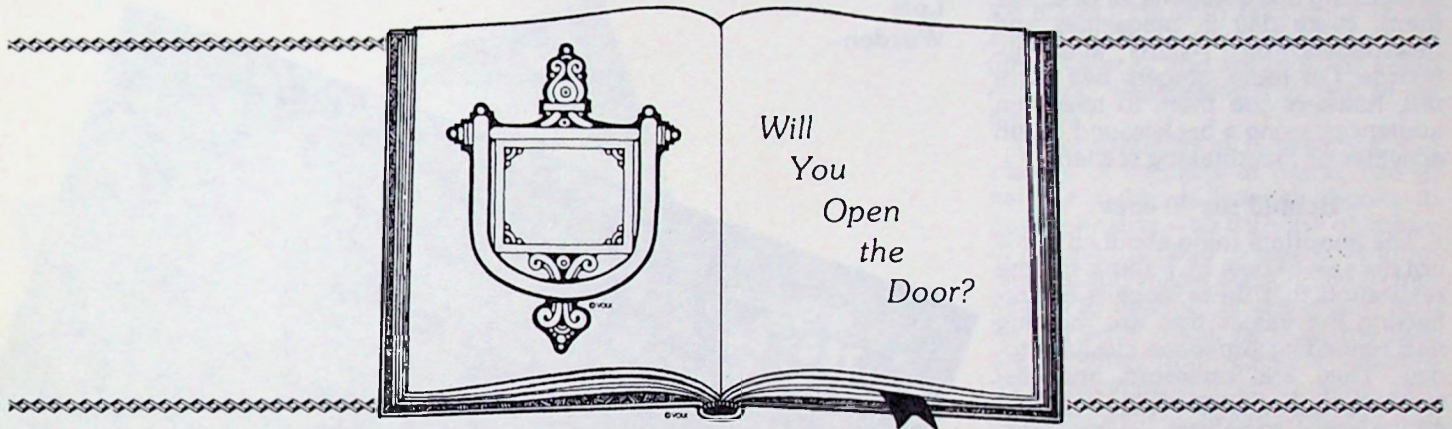
Paul informs sinners that "the wages of sin is death; but the gift of God is

pictures. Some of the most lovely and meaningful are recorded in John 10. They are the sheepfold, the sheep, the door, and the good shepherd. The sheepfold can be identified as the enclosure, the holder of the family of God, God's true people.

In Bible lands there are two kinds of sheepfolds. In the villages and towns there are communal sheepfolds protected by a strong door and a guardian who has the key. It is usually joined to a house and is described in John 10:2, 3. During the warm season when the sheep are taken to the hills, the second sheepfold is used. It is a hillside sheepfold. The open spaces are enclosed by a wall and there is no door at the

*the door*: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). In a very real sense he is the shepherd of the hillside sheepfold who literally stretches his body across the entrance. He is the *golden door* into the family of God. If any man enter the sheepfold through Jesus, he shall be saved—for his sins shall be covered.

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10b). The Greek for *abundantly* means "to have a superabundance of a thing." Living our own lives is to have a dull existence. One never really lives until he walks with Jesus. He gives his fol-



eternal life through Jesus Christ our Lord" (Rom. 6:23). "Now is the day of salvation" (2 Cor. 6:2b). Man is presented two choices. He can either accept or reject God's way.

*Jesus is God's way!* Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus is man's first step to God.

*He is the truth.* Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). To know Jesus can make a man free.

*Jesus is the life!* He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever believeth in me shall never die. Believest thou this?" (John 11:25, 26). Jesus, who is the resurrection and the life, shall raise the dead and change the living believers. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52).

God's Word overflows with graphic

entrance. At night the shepherd lies across the opening and no sheep can come in or go out except across his body.

In a very literal sense, the shepherd is the door as Jesus declared, "*I am the door*." Men find access to God through him and him alone. (See Eph. 2:18; Heb. 10:20.)

Jesus declared that one who entered not by the door is a thief and robber. There is no better loved picture than that of the good shepherd. It is woven into the language and imagery of the Bible.

Jesus instructs his readers in John 10:4, 5 that when the shepherd puts forth the sheep (from the communal sheepfold) he goes before them and they follow. He names each one as we name our pets. He has special calls for them and they know his voice and follow not another. If we are Christ's, we will know his voice and will follow only him.

Jesus said, "*I am the door of the sheep*" (John 10:7). He enlarged upon this great truth in these words, "*I am*

lowers a new vitality and makes life worth living.

### A Door to the Golden Door

But how can one reach the golden door? What does it take to open the arms of Jesus and enter his fold?

Standing before each human heart Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

*The door of the heart* is a door that only the individual concerned can open. It is a personal door that you, and you alone, may open. You may choose to leave your heart's door closed. The decision is yours. It is a personal decision. Jesus, the Savior of men, knocks on your heart's door with his nail-scarred hand. His heart is wide open to you. In compassion Jesus is saying, "Give me your tired, your weary, your sin-cursed life. I open my heart as *the golden door*." Will you open your heart's door and invite Jesus to come in?



## AMERICAN

## Who's Deciding?

**DO YOUR OWN THING!** If it feels good—do it! Think for yourself. You've come a long way, baby! Don't trust anyone past 30. I gotta be free! I gotta be me! You only go 'round once in life, so grab all the gusto you can!

Sound familiar? The American family is digesting these slogans, or ones like them, every day in magazines and newspapers, on T-shirts and billboards. On radio, singers belt them out, hawkers coo them to television audiences, using a background of fun activities or breathtaking scenery.

### Behind the Scenes

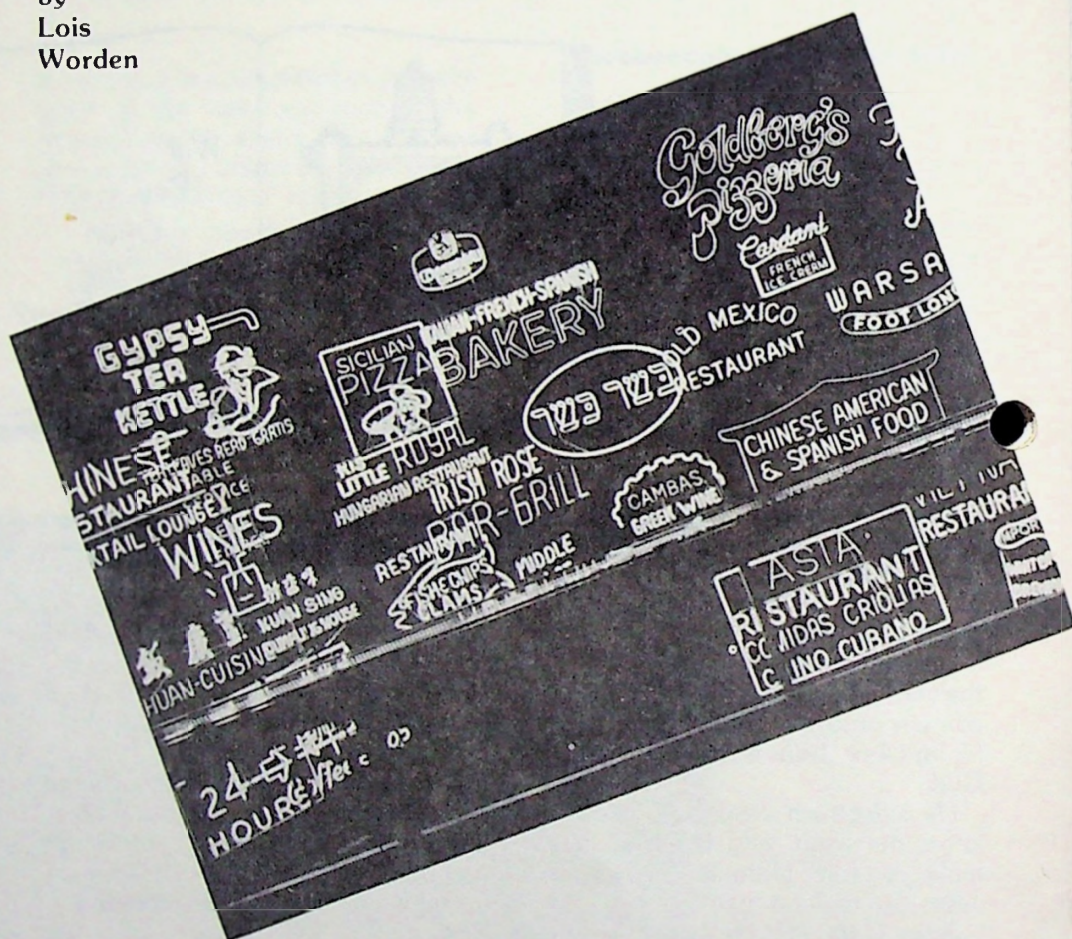
The important thing about all this is not the sale of beer or T-shirts, but the realization that these slogans are reflecting the values that are molding and remolding American lifestyles today. They are embraced and disseminated by humanists—religious naturalistic, socialistic, democratic, and other types of humanists—all dedicated to digging tunnels under the American family.

The Christian family, particularly, stands in the way of the basic aims of humanism—one aim being the destruction of faith in God, a risen Christ, or anything supernatural. This is to be substituted by a humanistic lifestyle and faith in man.

Humanists believe man to be the measure of all things and possessing the ability to meet any challenge through intelligent reasoning and meaningful action. They see the continuous development of man's reasoning as the hope and eventual realization of a world in "perfect socio-economic balance." This would be a one-world government.

Other humanistic beliefs: nature is totality, man is an evolutionary product; man's greatest duty is to himself—his pleasure and achievement, hopefully for the benefit of the "new world." Values must be constantly reviewed, discarding those no longer useful; a right to abortion, euthanasia, and suicide; complete freedom of expression; removal of distinct sex roles of male and female; sexual freedom between consenting individuals, re-

by  
Lois  
Worden



ardless of age, including premarital sex, homosexuality, lesbianism, and incest; disarmament; removal of patriotism; no absolutes—no right and wrong.

### Our Purpose

It is not possible in an article to differentiate all the beliefs of the various types of humanists of today and in the past, nor is it possible to list the names of their diversified groups, originators,

or well-known members. Neither is this paper purposed to trace the evolution of humanism from the writings of Homer and Protagoras to the present day. This study is aimed at making the whole family aware of and able to recognize humanistic values and some of the techniques and strategies used in their indoctrination.

Humanist author Corliss Lamont says Americans are NOT aware of the direction in which they are moving and that "their highest aims and much in their everyday patterns of existence



# LIFESTYLE: ...ing Yours?

implicitly embody the viewpoint of humanism.”

Are we aware of the direction in which our own family is moving?

## Humanism in the Schools

In the past, attitudes were formed and values taught in the home—right and wrong were made clear and the love of God was celebrated. By example, the parents were the primary influence. Things have changed. Urbanization brought the secondary influence of peers to power as children began spending more time away from home. The humanists are using this power. The schools and mass media are also big tools for humanist “change agents.”



Humanist Lamont says their aim is toward “transforming and socializing human motives.” Human nature is seen as “flexible and educable” at all stages of life “under the impact of *fundamental economic institutions and cultural media* that weightily influence mind and character.” She believes “the social development and conditioning of human beings, their training, direct and

indirect, by means of all sorts of *educational techniques* can be so extensive that ‘You can’t change human nature’ becomes irrelevant.”

We should explore the extensiveness of these influences by the schools and media.

One deliberate technique used in public schools is to convince children of a right to develop values free from parental and religious influences. This is accomplished under the guise of Values Clarification, Decision-Making, Self-Awareness, Valuing Skills, etc. The labels constantly change. Here is the way it works. The child is encouraged to select a value with alternatives, nothing is right or wrong. He then considers the consequences of acting upon the value. (This is even difficult for adults.) He is to take pride in his choice, firmly acknowledge it in public (an influence), and act upon the value regularly, establishing it as part of his lifestyle.

Other strategies include games, role playing of conflicts at home, use of various materials from textbooks to questionnaires—all with the objective of getting the child to reveal his inner feelings and values. As the child is challenged to defend his values and how he arrived at them, he may find they are parental and religious values—rarely acceptable to challenging non-christian peers. Skilled teachers can manipulate “open” discussions to create peer pressure for the questioning and devaluing of his values, effecting conformity to nonchristian standards.

Textbooks at all levels of education are used for change. The most blatantly humanistic textbook the author has come across, *Life and Health*, published by Random House, points out the unfeasibility of making moral judgments, the right of individual value systems, and “benefits” of every morally wrong sexual practice known to man. Group marriage is seen as a “warm and enveloping atmosphere for children.” Most students are not aware that attributions such as “research indicates,” often used in this text, are not valid. Cartoon-like illustrations are very humanistic. This is used by every future teacher of health who is a physical education major at Southeast Missouri State University.

Distinct male and female roles are being removed from textbooks and readers. With this blurring of sex roles, will sexual identity problems increase? Will children become more tolerant of the homosexual when introduced in sex education, health, family living, biology, literature, or elsewhere? How will this affect his role of responsibility as a parent?



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*Public schools convince children of the right to develop values free from parental and religious influences.*

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Evolution continues to be taught in the schools: life by chance, survival of the fittest through natural selection. When man is seen as an accident, human beings are devalued. Members of street gangs would be less likely to assault an "image of God" than a creature of chance. With this devaluation, people are exploited, disrespected, and disposed of—born and unborn.

The earth's origin is taught as the "big bang" theory. Even if the true creation story were taught alongside this theory, should the Bible be reinstated in schools, teacher bias and confusion of the children would remain. Two masters cannot be served.

This problem applies also to teaching about human sexual relationships. Schools teach a self-gratifying, biological interchange, resulting in reproduction of the homo sapien. God teaches a spiritual/physical oneness within a permanent God-sanctioned union of marriage, from which children are a begotten blessing.

Sexual "freedom" and perversion is in literature and library books. Some history texts, even in colleges, are omitting or giving token mention to giants of American heritage while emphasizing relatively insignificant personages and events. Others are maligning the moral fiber of these leaders.

Ironically, schools are supported by tax dollars of parents whose children are being taught opposing values. Equally ironic is that Christians are opening their homes to the insidious invasion of humanism through the media.

#### **Humanism in the Media**

Television gives the prostitute a "heart of gold" and the temperance worker a scowling face and a mean disposition. Fornication and adultery are glorified. Fathers are shown as fools and wives as shrews, stumbling blocks to a husband's pleasure. Christians or clergy are portrayed as hypocritical, money-grabbers, drunkards, crazy, or incapable of carrying a tune.

"Family" and "Eight is Enough"—aimed at a family audience—appear innocent. Their love and compassion for family members is heart-warming and they are decent, grace-saying

members of society. But, take a closer look.

Family members are encouraged to choose their own values, consider the consequences, and "do their own thing." If it doesn't work out (and it usually doesn't), their intelligent reasoning solves their problems or enables them to triumph in compromise as they modify their values. Direct interference by the folks is always proven to be a mistake.

The divorced daughter on "Family" is portrayed as "rightfully" leading her own life. This "right" allows her to commit adultery, or so it seems to her parents and the television audience, while living on her parents' estate and elsewhere.

Many song lyrics are loaded with humanistic beliefs. These are impressed on our brains as we are in our homes or cars.

The author once dropped a college course in contemporary literature; all books on the course list—best sellers—

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*Textbooks view group marriage as a "warm and enveloping atmosphere for children."*

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had the underlying philosophy of existentialism (a close cousin of humanism.)

Harlequin Romance books, many a teenage girls' delight, consistently label eros as love. Premarital sex and adultery are condoned; marriages are godless.

Some American homes harbor *Playboy* magazine, which has had much success in advancing the worship of man, sexual "freedom," and the destruction of man's loyalty in marriage.

Books by women-libbers have been tools toward the breakdown of roles and the family by convincing wives that they are being exploited, and that to maintain self-worth and individualism they must leave the home and compete in the world.

Governmental and organizational influences will not be detailed, but the Equal Rights Amendment cannot be ignored. Amendment advocates loudly proclaim the fair practice of equal pay for equal work but soft-pedal that which would absolve a man from supporting his family and the "right" for children not to be disciplined by their parents.

Humanism is affecting every area of our lives. One cause of pollution is man's belief in man—in his intellectual reasoning power to handle the problem and

clean it all up. The family is less protected from crime by the reluctance of the courts to make moral judgments.

#### **What Can Be Done**

In defense of our families, marriages, and the realization of sons and daughters growing in the Lord, families will want to reexamine their present lifestyle and begin "weeding out" humanistic control—every family formulating its own battle plan as God directs. Of course, increased family prayer time and Bible study would be at the top of the list.

If throwing out the TV and starting a new school seem too drastic (although they would be ideal), you might find some of these ideas useful:

Family discussion after a TV program provides practice for awareness of humanism.

Play a family game of countering humanist slogans with Scripture. This can be done on trips, while viewing commercials, or as a party game.

Start a Christian book exchange or library in the church. Have books for all ages, not forgetting adventure stories with Christian heroes and wholesome romances that include God in the relationship.

Preachers might offer counseling to young adults before they are in need of pre-marriage counseling, when to "back out" of a relationship would be awkward. Lessons might include how to communicate effectively in romantic relationships, enabling discovery of non-christian values, help in how to eliminate those values or end the relationship, and the personality adjustment needed for the transition from "me" to "us" in the early days of marriage. This may reduce the number of unequally yoked marriages.

Parents have a duty to demand that godless earth origin and evolution be removed from the curriculum as unconstitutional under separation of church and

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*Television depicts fathers as fools and wives as shrews, stumbling blocks to a husband's pleasure.*

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state. Humanism is declared a religion by the U.S. Supreme Court and this is a belief. Demands should also be made regarding readers without male and female roles. The same reason applies. Groups may prove more effective if individuals are not successful working within the hierarchy of the school system.





# Our Inheritance

by Jean Hiner

**P**ROPER LIFESTYLE today carries meaning for eternity. Centered in the model prayer are the words, "Thy Kingdom Come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). Every Christian is familiar with this prayer which Christ taught his disciples, but few people believe that the kingdom will be established on the earth made new. When God created man on the earth, he told Adam and Eve to "replenish the earth, and subdue it" (Gen. 1:28). David acknowledged, "the heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men" (Psa. 115:16). Isaiah revealed Divine purpose for this planet by writing, "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18).

It was God's intention from the beginning that man inhabit the earth, and God still intends for the righteous one day to accomplish that fact. Jesus tells us that the meek shall inherit the earth (Matt. 5:5). The Psalmist pointedly declared, "Evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. . . . The righteous shall inherit the land, and dwell therein forever" (Psa. 37:9, 29).

The richness of our inheritance is described in this famous phrase, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). Jesus told the disciples he was going to prepare a place for them. This did not mean he was going to *prepare* mansions for them to go to after death because he said, "In my Father's house

ARE many mansions." Jesus "prepared a place" through his death, burial, and resurrection. We are assured, "by the resurrection of Jesus Christ from the dead," that we have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. 1:3, 4). Our reward is in heaven, but Jesus will bring the reward with him when he comes again: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Faith in Christ guarantees the promised inheritance to all believers. The Apostle Paul informs us that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). We find that promise in Genesis 13:14, 15: "And the LORD said unto Abram . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." Hebrews 11:13 states, "These all died in faith, [Abraham, Isaac, Jacob, etc.], not having received the promises, but having seen them afar off." Hebrews 11:39, 40—"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

When Biblical predictions for a new heaven and earth come to pass, then our inheritance will flower. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). John on the Isle of Patmos saw a vision of this: "And I saw a new

heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1, 2).

Add to these statements Isaiah's prediction and the future is complete. "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:17, 21). "The desert shall rejoice, and blossom as the rose. . . . The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it. . . . And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:1, 5, 6, 8, 10).

**LIFE** Style

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## The Prophets

The Hebrew prophets spoke God's words to God's people at crucial points in Israel's history. Examination of Exodus 4:16 and 7:1, 2 identifies Aaron's relationship between Moses and Pharaoh as "prophet." We can describe the prophet's role as God's mouthpiece. The prophet's voice was God's voice. When God saw a need within his people, he called special men to utter his very words to the people.

The prophets' function was three-fold. First, they were divinely appointed moral and ethical preachers of true religion. They frequently reminded the Israelites that true religion was not the shallow performance of ritualistic duties. God wanted heart-felt devotion expressed to him through love demonstrated in moral and ethical lives. Secondly, the prophets predicted the future for Israel, the nations, and the world. Such predictions were to serve as anchors of hope for the righteous in times of suffering. These predictions would reinforce and strengthen existing faith in the promise-keeping omnipotent God. Finally the prophets were watchmen to warn of the coming apostasy. Whenever God sensed his people straying into idolatry, a prophet was sent to warn so loudly and clearly that none could claim ignorance. After such warnings, their destiny lay in their own hands.

### Isaiah

Isaiah is an appropriate introduction to the prophets since it includes many of the various themes with which God's spokesmen dealt. That Isaiah is so frequently quoted in the New Testament and that he spoke so often of the Savior-King to come for Israel has led to his being designated "the messianic prophet." Isaiah's 66 chapters may be divided naturally into two sections. Chapters one to 39 are largely judgmental—God denouncing the sins of all nations. The final 27 chapters in-

clude restoration promises that include the Messiah and the new age for God's elect.

Isaiah was the son of Amoz. He was a highly educated man, a skilled poet, a concerned statesman, and one familiar with the royal family of Judah. His ministry is dated from the year Uzziah died (6:1), about 740 BC, to around 680 BC, covering the reigns of Jotham, Ahaz, Hezekiah, and Manasseh in Judah. During his ministry the Northern Kingdom deteriorated and was destroyed at the hands of the cruel Assyrians. Tiny Judah escaped capture only because of the righteousness of Hezekiah. God demonstrated his approval of this great king by a spectacular act of killing 185,000 of the Assyrians one night after Hezekiah had earnestly pleaded for deliverance. The reigns of Ahaz (Hezekiah's father) and Manasseh (Hezekiah's son) were quite wicked, giving interesting contrasts to the background of Isaiah's ministry.

Isaiah was sent to warn Judah of the sins that led to Israel's downfall and to warn of the evil that would lead to their own. Judah and Israel were to be judged by the nations acting as God's instruments, but God would provide salvation for all of the world through them.

God's judgments to come upon his people were generally outlined in the first 39 chapters. The first chapter paints a clear although unpleasant picture of Israel's spiritual condition, yet the offer of forgiveness upon return to God was still open (1:16-20). Judgments on Judah and Israel for turning from God continue through chapter 12. The restored age is beautifully described in 2:1-4, coming as refreshing as a cool breeze on a hot summer day. Isaiah's parable of the vineyard is in 5:1-7. His breath-taking call to the ministry is shown in 6:1-8. However,

despite the fact of the Assyrians' impending invasion for judgment, God promised a righteous ruler for his people (7:14; 9:6; 11:1-9).

The judgment theme continues in 13-23. Herein are oracles of judgment directed against foreign nations that surround God's people. These judgments against nations such as Babylon, Philistia, Tyre, Moab, Damascus, and Egypt served a threefold purpose. Since they were given to Israel, God's people learned God was sovereign over all of the world. Israel also perceived that all sin, no matter who the offender be, must be punished. Finally Israel could feel more confident in God's promises about their restoration to come if their enemies were put away. Otherwise these nations would pose a threat to Israel and her future.

Isaiah 24-35 show God's anger against the sins of all of the world. The "day of the LORD," a significant prophetic theme identifying all of God's redemptive program is shown in 24-27. God's beautiful future, to follow on the heels of the terrible judgment, is shown in chapter 35. In Isaiah 36-39 we find an historical interlude on Isaiah's dealings with Hezekiah during the Assyrian invasion and during a nearly terminal illness Hezekiah suffered.

Isaiah 40-66 is rich with beautiful words of comfort and restoration. God himself is exalted above all gods in 40-48. Beginning in Isaiah 49 is the theme of the Messianic figure called "my servant" and his suffering for the sins of God's people is shown in 53. A rich but free offer of salvation in 55 typifies the soothing words in Isaiah. Finally the deliverance into a glorious era of peace and prosperity (60-65a) will see God return Israel to her land and all will serve the Lord. The consummation (65b-66) of God's deliverance brings this treasury of prophetic themes to an exciting close.





## How Long Can The American Farmer Feed the World?

With the 1980 recession gradually deepening to affect even other nations of the world, President Carter, Congress, and the American people are no longer concerned about such gloomy problems as world food output.

But somebody had better become concerned again.

On December 10, 1979, President Carter's Commission on World Hunger reported that unless the United States triples its share of gross national product sent as nonmilitary foreign aid to poor countries, by the turn of the century world peace will be threatened because of global starvation.

In reporting that one in eight people on earth is afflicted by malnutrition, the 20-member commission added, "The most potentially explosive force in the world today is the frustrated desire of poor people to attain a decent standard of living. The anger, despair, and often hatred that result represent a real and persistent threat to international order."

But because of the present recession our government is hard-pressed to keep the world's major food producer—the American farmer—happy, let alone hope to feed the world's teeming billions. What will be the outcome of all this?

Perhaps some of our best answers lie with the men in the fields, the bottom line for solving world food needs—the American farmers. Thus, recently THE RESTITUTION HERALD interviewed a Midwest grain producer and cattleman, Roger Wilson of Lebanon, Nebraska. Here are his insights.

**HERALD: What did the 1979 harvest mean to the average American farmer and what is your forecast for 1980?**

**Wilson:** Although production in 1979 may have been high, farmers are distressed by the fact that expenses are up and anticipated to go higher. The prices received for farm products certainly have not inflated at the same rate as expenses.

**HERALD: Why is it that the more the U.S. helps in feeding the world's poor, the more these people are affected by malnutrition and famine?**

**Wilson:** The problem lies with the inability of these people to pay for the food and in many of the programs to give food to these countries. Often the food does not end up in the hands of the people who need it.

**HERALD: Will a time come when America will not be able to feed even her own people?**

**Wilson:** Not unless the government restricts the farmer or breaks him by high fuel and fertilizer costs.

**HERALD: What scientific and agricultural breakthroughs are ahead to increase food supplies?**

**Wilson:** There is a constant improvement in plants, fertilizer, and technology to improve yields. There seems to be no limit to what can be achieved if there is a profit incentive for the producer.

**HERALD: Do you foresee a food crisis which will endanger world peace within the next 20 years, as President Carter's Commission on World Hunger has suggested?**

**Wilson:** Yes, I think there may well be danger of a food crisis in the future. High-priced energy is going to mean higher-priced food which is going to put a burden on the consumer and the underprivileged countries. People will fight for life-sustaining food!

Extreme prophetic statements of the Revelator which seemed so unreal five years ago take on awful significance today. After describing the message of the Four Horsemen who devastate the earth, John declared, "and they were given power over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth" (Rev. 6:8, RSV).

Our hope awaits the sounding of the trumpet when "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15, RSV).

## Mark the Profitable Demas the Departed

I read somewhere recently that most of our garbage disposals eat better than many of the people of the world. I suppose this was said for the same purpose that children are told to eat all their veggies. "Some child in India would be glad to have what you have." Such a statement is made basically for two reasons: 1) to make someone feel guilty; 2) to make someone who has just had a catastrophe feel good because there is always someone who has it worse than he.

I wonder if this type of reasoning was ever used by the people in the Bible. I'm sure there were times when this reasoning was a real comfort to many people. Set these scenes in your mind with me: Paul writing to the Corinthians in 1 Corinthians 5, "I know this isn't a good thing but just think about what it would be if his father had two wives."

Philip to the Ethiopian eunuch, "Are you sure you're reading the right book? You don't look Jewish."

Noah says to Mrs. Noah as they look out the window of the ark, "Just think how deep this would be if it were snow."

I don't suppose we will ever get away from this type of fuzzy, convoluted thinking and maybe we shouldn't because it makes us appreciate the little things. After all, look how much better the rest of this magazine will read after you have finished this article.

As Ever,  
Mark the Profitable

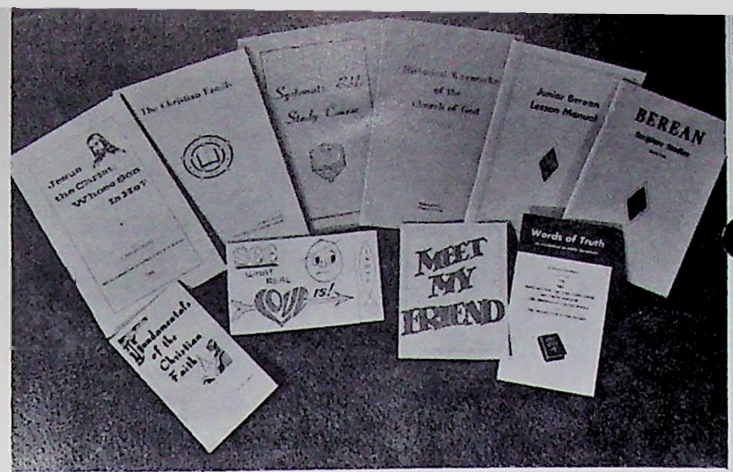
I firmly believe all of this trouble in Iran today is under Russian influence. The clenched fist is the open sign of rebellion. I think they keep testing us to the point when we will take some positive action and then it will give Russia an excuse to come in full force. I would not be surprised if she would come in full force and take over all the Mideast overnight. By paralyzing the oil flow she could say to the whole world—take the mark of the beast or else. —Ohio.



# Tracts and Sourcebooks for Home Bible Studies in Your Community

Children and youth in your neighborhood know who you are, where you work and shop, and respect your lifestyle. Persons of your peer group accept your presence and look to you as a leader of moral and spiritual values. How can you make use of your position to bring persons like yourself close to God's will and way?

The tracts, booklets, and lesson guides pictured on this page are available to assist you in your effort. Fill out the order form that accompanies the photo, include the portion of the page which contains your address label (write in your name and address if no label), and mail all (with your remittance for the total order) to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061. As you use your contacts for the Lord's glory and your neighborhood's good, we will be praying for your ministry.



Free Tracts	Quantity	Price each	Total
Meet My Friend (children's tract)	_____		
See What Real Love Is! (teens)	_____		
<b>Study Tracts</b>			
Fundamentals of the Christian Faith (home Bible study)	_____	.45	_____
Words of Truth (subject concordance)	_____	.45	_____

Study Booklets	Quantity	Price each	Total
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Berean Scripture Studies, No. 2 (52 lessons, teen study)	_____	1.00	_____
Jesus the Christ: Whose Son Is He? (adult sourcebook, home Bible study)	_____	1.00	_____
The Christian Family (home study lesson series)	_____	1.00	_____
Survey of Major Bible Doctrines (29 lessons) Systematic Bible Study Course	_____	2.35	_____
<b>Church of God History Book</b> (background for your faith)			
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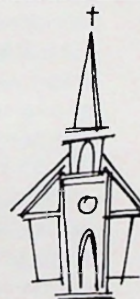
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## What Is a Church?

A church is not a building and it is not an hour a week. A church is people—people like you and me. It is people who have said "yes" to God's invitation to be a part of his family. It is people who believe they have a mission to the rest of the world, to tell them that God loves them and wants them to be a part of his family. It is people who recognize the importance of meeting together regularly to be refreshed and equipped so we can be the church. The church is made of people who are not better than other people, but who are forgiven. The church is not something to which we go or something that we do. The church is something that we are! Your church is what you are. Let us all seek to be what we should be so that our church will be what it should be.

—Omaha Newsletter.

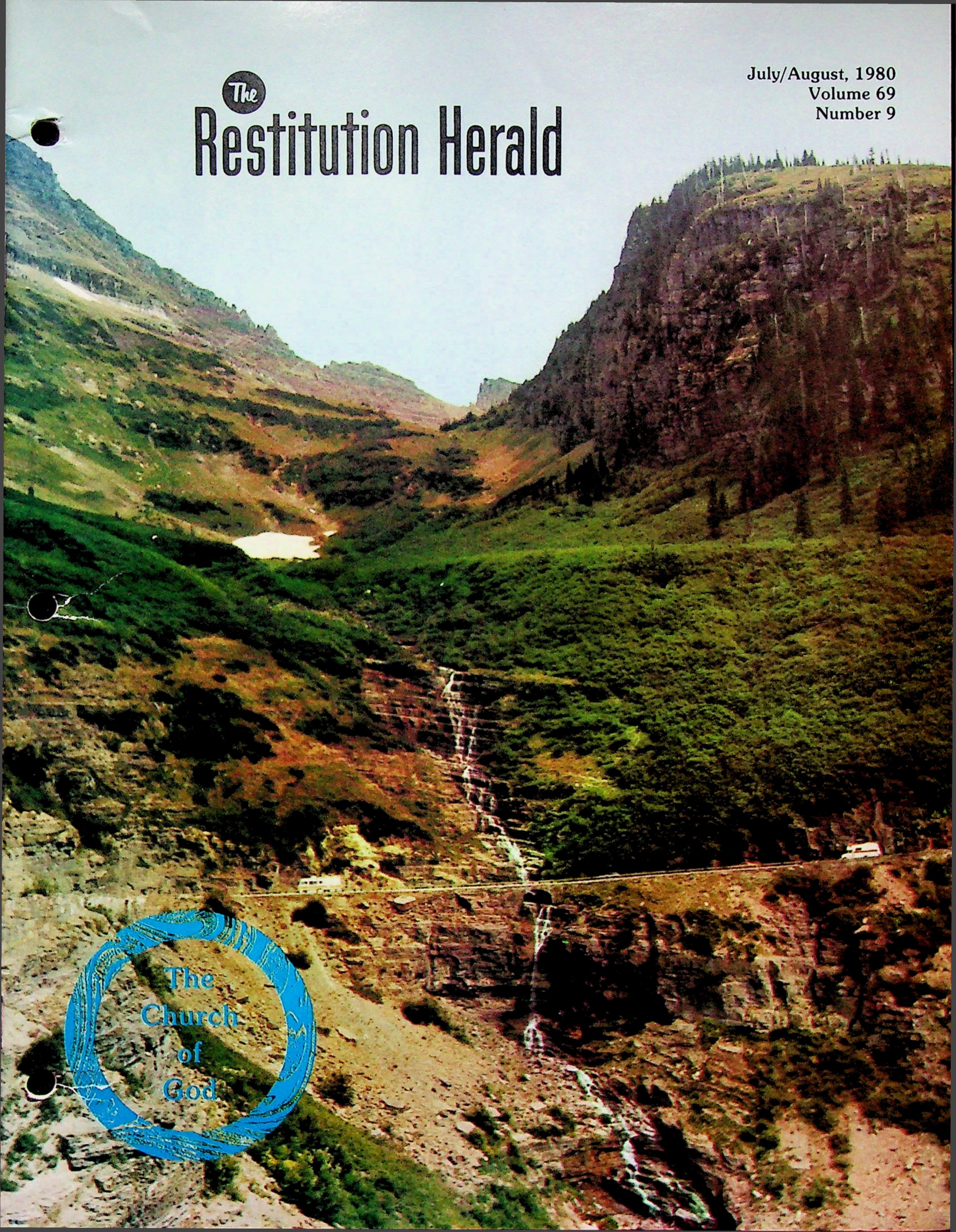


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# The Restitution Herald





**STAFF**

**Editor:** Russell Magaw  
**Managing Editor:** Gordon Landry  
**Contributing Editors:** Rachel Carr,  
Carol Daniels, Hollis Partlowe  
**Staff Writer:** Shirley McQuinn

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

**Address all correspondence to:**  
The Restitution Herald  
Box 100  
Oregon, IL 61061

**The Church of God**

Religious groups all over the country constantly hustle their special brand of faith and devotion. Meanwhile, searching individuals know more confusion from the chaos than comfort and hope. Where can help be found in all this? Who knows what is truth? Can a guide be found to lead us from the conflicting maze of religions?

Hard questions; perhaps unanswerable queries. Obviously, the only authoritative source for doctrine and practice is the Bible. Herein lies the answer for the church's teaching, name, Savior, hope, lifestyle, compassion, and promise.

In this issue you will find genuine help and positive suggestions to solve the problem of the church. With these articles, a Bible in your lap, and an open heart, may you be led to a close relationship with God and his people in his church. —Russell Magaw.



# The Church

## With A

By Dr. Alva G. Huffer

**T**HE CHURCH OF GOD is a church with a future. The glory of some religious groups lies in the past. The best days of the Church of God are yet to come.

Some ecclesiastical bodies are enshrined in the past and entombed in antiquity. Their distinctive claim to importance involves a memory of former years. These groups may be as sturdy as a statue, have the wealth of a museum, and be organized like a cemetery, and yet be without spiritual life and have little hope for the future.

The Church of God itself, of course, has had a noble past. Organized by our Lord Jesus Christ, perpetuated by the apostles, embraced by the martyrs, the Bible Church of God has become a great historic movement continuing from century to century and spreading from continent to continent.

Although the Church of God looks back upon an honored past, its distinctive feature lies in the fact that it envisions a glorious future. The Church of God is the church with a future because it has a future existence, a future message, and a future growth.

### Future Existence

The Bible Church of God is assured future existence. Jesus promised, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). He assured his followers, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

The church may be betrayed from within and bombarded from without, but it will continue to exist, even unto the coming of the Lord. Atheism will never become universal; the church will never be destroyed. Human philosophies will fail and man-made

organizations will collapse, but the Gospel of Christ and the Bible Church of God will continue to the consummation of the ages. The church is promised a wonderful future existence in Christ's glorious kingdom.

### Future Message

The Bible Church of God can be designated as the church with a future because it has a distinctive message concerning the future. It is the Church of God's tomorrow.

Historically, the distinctive doctrines of the Church of God have clustered around the truths of eschatology: the second coming of Christ, future resurrection and immortality for believers, the coming kingdom of Christ to be established on this planet, the restoration of Israel, future judgments, destruction of the wicked, and the new earth.

Christendom for many centuries had suggested that man himself could bring peace, prosperity, and social justice to the earth, and that man himself could cause Christ's kingdom to become a reality. It indicated that enlightened man could solve his own problems.

Early in the nineteenth century, however, Bible students around the world began to rediscover that God has a plan for man and a program for this planet. They began to teach once more that the coming of Christ is man's only hope, that his coming kingdom is the only solution to the world's problems. They emphasized the Bible message that Jesus will return to earth, transform this planet, and establish his

PHOTO CREDITS: Cover by Kerry Scott; J. Richard LeCrone, page 10; Blair Johnson, pages 11, 15, 17, and 20.



# FUTURE

eternal kingdom of righteousness and peace.

Bible students around the world who had rediscovered these glorious truths in the Scriptures gradually began to find one another. They gathered together in local congregations of believers, in state and regional conferences, and finally in general conferences. As the Protestant Reformation of the sixteenth century focused attention on the doctrines of justification by faith and the authority of the Scriptures, this great movement of the nineteenth and twentieth centuries has had a part in restoring the neglected and rejected truths concerning the future to the message of the Church.

Although the Bible Church of God emphasizes doctrines concerning God's tomorrow, it is very careful to center its message in the Lord Jesus Christ, God's only begotten Son. The church insists that the essence of true Christianity is Christ.

The gospel of salvation is Christ-centered. The way of salvation is not so much a *what* as it is a *who*. It is centered not in a thing, but in a glorious person. God is reconciling mankind to himself through the person of his Son.

The message of the Bible Church of God, therefore, seeks to reveal Christ in all his fullness as suffering sacrifice, indwelling and transforming Lord, and coming King. It emphasizes the blood of Christ and the transforming power of Christ, as well as the coming king-

ship of Christ. It seeks to present the whole gospel to the whole world. It intends to present a complete message whereby persons in all places on this planet can experience that threefold salvation which Christ provides.

## Future Growth

The Bible Church of God is the church with a future because, through the Lord's blessing, it will experience growth. The church realizes that its God-given work during these concluding years of the age is to evangelize the world. It knows that its mission is not to bring the mass of humanity to Christ, but to bring Christ to the mass of humanity. The church, accordingly, does not seek to *convert* the world, but to *evangelize* the world. The responsibility of the church is to take the gospel of salvation to every sinner in the world; the responsibility of that sinner is to receive the gospel and to be transformed by it.

The Church of God expects future growth as it presents the gospel, the Word of God. The gospel of Christ is "the power of God unto salvation" (Rom. 1:16). It is the most powerful factor upon this planet. He who preaches the gospel is the channel for this exploding, transforming power of God.

God's Word will be successful; it will not fail. God has promised, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I

please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The Parable of the Sower shows the reception of the gospel in the lives of persons who hear. Our Savior explained that the seed is the Word of God. The four types of soil represent the four kinds of individuals who come into contact with the gospel. One must remember that the seed falls into good ground as well as by the wayside, upon stony places, and among thorns. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:8).

Around the world many persons of "good soil" hearts are waiting to hear the Word of God. We do not know who these persons are, where they live, or what language they speak. We must scatter the seed over all the earth in order to reach the good ground. We must take the gospel message to every creature.

The Bible message of the Church of God is the message for the whole world. This is the message all men need. This message alone brings satisfaction. This is the message men really want to hear. This is the message which many persons in many parts of the world are accepting. They are wanting to become members of the Bible Church of God. They want to become part of this great missionary movement in the concluding days before the Lord returns. They want to belong to the church with a future!





# BE A



by  
Pastor  
Don  
Needham

“Be A Body Builder.” Sounds like the title of a Charles Atlas book on turning 90 pound weaklings into muscle-bound goons. But you’re not going to read about turning rubber band muscles into bulging biceps. If I knew anything about that I would have taken the advice myself.

This article deals with how every Christian is a part of the Body of Christ and how we should interact with one another. My text comes from 1 Corinthians 12, a favorite book and chapter of mine. In this chapter

Paul compares the structure and operation of the human body to the structure and operation of the church. As your body has a head, eyes, a nose, ears, and feet—so does the church, for the church, scripturally called the Body of Christ, IS ONE BODY WITH MANY PARTS.

The best proof to me of the greatness of God is the masterpiece of his creation—the human body. It is truly a marvel. Consider these parts and their functions:

*Human Brain:* No computer yet constructed is so talented, so versatile, yet so small. Some computers store more information, but these mechanical marvels can’t appreciate a sunset, nor can they give and accept love.

*Human Eye:* The most expensive camera is but a cheap toy compared to this taken-for-granted miracle. It is capable of focusing on a close or distant object, and of distinguishing colors. God has so designed the eye that it is constantly being bathed with a mild antiseptic, powerful enough to destroy most bacteria which attack the eye, thus preventing infection from entering the body.

*Human Heart:* There is a phenomenal muscle within your chest. If your heartbeat averages nearly 70 beats per minute, it will beat 4,320 times an hour, 103,680 times a day, 37,843,200 times a year, 2½ billion times in 70

years. It pushes an incredible 250 pounds of blood an hour. Imagine a machine that could hold up under such demand.

Every part of the human body is to be appreciated, including the skin and the blood. Everything about us points to our Creator and says, “HOW GREAT THOU ART.” Paul had this kind of appreciation for the human body, for he so beautifully used it as an illustration of what the church should be when it is operating properly.

## The Church And The Human Body

1 Corinthians 12:12: “For Christ is like a single body with its many parts and organs, which, many as they are, together make up one body.”\* The term *church* in the New Testament did not mean a building; it meant people. Regenerated Christians are the church.

Paul said, “Christ’s body is a *single* body with *many parts*.” If you belong to a local church body, statistics show the average church has 75 members. If one divides 75 by 75, what answer does he get? The answer is ONE. Here is how the body of Christ multiplies, yet still remains one. When a new member is added, we simply raise the total as well as the number by which

we are dividing (Example: 76 divided by 76 = 1). This happens because the common denominator of the church is the blood of Jesus Christ!

1 Corinthians 12:13: “For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free men, and that one Holy Spirit was poured out for all of us to drink.” How are we brought into the church, the Body of Christ? Paul says “it is by God’s Holy Spirit.” God, through his Spirit, convicts us. After that conviction we place our faith in Jesus, we repent of our sins, we are baptized. Then we are placed into the church by an act of God’s Spirit. This is why the teaching of the work of God’s Holy Spirit is so important, and we dare not bury it!

1 Corinthians 12:14-17: “A body is not a single organ, but many. Suppose the foot should say, ‘Because I am not a hand, I do not belong to the body,’ it does belong to the body nonetheless. Suppose the ear were to say, ‘Because I am not an eye, I do not belong to the body,’ it does still belong to the body. If the body were all eye, how could it hear? If the body were all ear, how could it smell?”

Paul writes as though parts of the body can think and talk to other parts. He has the foot and ear talking. I don’t

\*All Scriptures are quoted from the New English Bible.



**Church members are diversified but unified—  
cooperating for the good of the whole.**

find that a bit unusual. For as I think back to my childhood, I'm sure my eyes were very thankful they weren't my ears. I'm sure my eyes for years thought my ears were wings instead of ears! Paul's purpose in this discussion was to illustrate the distinctive work each body part performs in making up the unified whole of a person.

Similarly, Paul says, "Realize that parts of your body are like people in the church." They all come together to make up the one body. God puts diversity in the church by equipping various people with all needed skills, or Spiritual Gifts. That's why some folks are skilled at teaching, others at preaching, others at praying, some at

## BODY

writing, others at calling, and some at driving shut-ins to the doctor. He knows what the total needs are, and he makes sure the abilities to accomplish every task is present in some member of the church.

Realize now that *no one person is the church*. Some folks get the big head and think that they are indispensable—that the church would collapse without them! Let's make one thing clear. There is no one person in any local church so important and so indispensable that he has become the church! Your head is very important to your body. It is the center of your consciousness. Yet as vital as it is, it needs the neck to support it, and the neck needs the shoulders. No one person in the Body of Christ is so important that others are useless. Every individual in the church should be supporting every other member.

The human body has many parts and organs, and when all contribute what they were designed to give, the body is healthy and works well. The church is the same way. The Body of Christ has many parts (members) and when every member is exercising his gift, the church is healthy and works well. If you wonder how the church should work, go to a mirror and look at your body. Here is a living illustration of what it should be—**ONE BODY, DIVERSIFIED BUT UNIFIED, COOPERATING FOR THE GOOD OF THE WHOLE!**

*1 Corinthians 12:18:* "God appointed each limb and organ to its own place in the body, as he chose." God made each part of the human body. He made an eye an eye and a tooth a tooth. There is no explanation for why a nose is not an elbow except God made it that way. We have to accept that about our bodies. When we come into the Body of Christ God equips us with specific organic functions called "spiritual gifts." This is the simple explanation for why we have exact capabilities. For this reason one person has the gift of hospitality, another the gift to teach, still another is gifted with leadership to chair the board. God has given you your several gifts because *your local church needs these functioning skills*. So if you are looking around thinking, "Why don't I have that person's gifts?" the answer is simple. God didn't intend for you to be so equipped. God made you the way you are for a purpose. He has a ministry for you and he "gifts" you for it.

Often local churches know very little about spiritual gifts. Consequently, a lot of round pegs are stuck in square holes. A position in the church needs to be filled, and often the first warm body that will say "yes" is stuck into the job. As a result the church gets frustrated people doing an inferior job—they are not serving in a way to use their spiritual gifts. A study of *spiritual gifts* can be very

you." Parts of the human body are dependent on other parts. A speck of dirt gets in the eye, and the hand goes to the rescue. If the head wants to go somewhere it needs the feet to carry it. The church is the same way. **In the Body of Christ EACH PERSON IS NEEDED.** Sometimes persons act and treat each other as though they don't need one another—but the reverse is true. All are not teachers, song leaders, nursery attendants, grass cutters, or preachers. What a mess if in the church there was but *one gift!* God has distributed the gifts so that one complements the other. Every person is needed. Members should learn to really lean on each other, depend on each other, and support one another. This is how God intends for the church to operate—and when it does, *it is beautiful!*

*1 Corinthians 12:22:* "Quite the contrary: those organs of the body which seem to be more frail than others are indispensable, and those parts of the body which we regard as less honourable are treated with special honour." There are no unimportant parts of the human body. In this verse Paul is saying there are no useless, vestigial members in the body of Christ. Be it the grasscutter, the songbook arranger, the Sunday School superintendent, or the preacher—**every member of Jesus' Body is important!** **IN GOD'S CHURCH**

## BUILDER

valuable, for once a person knows his gifts, he can accept a ministry that utilizes those gifts. I strongly recommend the book "YOUR SPIRITUAL GIFTS" by C. Peter Wagner, for study on this subject. You may not agree with everything he says, but there is much valuable information to be learned about the "distribution of spiritual gifts throughout the body." The church works much more effectively when it gets round pegs into round holes. There is a very good spiritual gifts inventory available from Fuller Theological Seminary. I can make this available to any who request it.

*1 Corinthians 12:21:* "The eye cannot say to the hand, 'I do not need you,' nor the head to the feet, 'I do not need

**THERE ARE NO LITTLE PLACES AND NO LITTLE PEOPLE.** In reality it must be recognized that some members of the church get more attention and praise than others. Many toil in obscurity, doing a valuable job but not getting much recognition. But it's not *what people see* but *what God knows* which is important! Yet some get very jealous and envious if others get more spotlight. How much more would be getting done for the Lord if petty people weren't so concerned about *who gets the praise!*

*1 Corinthians 12:24, 25:* "But God has combined the various parts of the body, giving special honour to the humbler parts, so that there might be no sense of division in the body, but



## **The church will experience significant numerical growth when it sees itself as one body and acts accordingly.**

that all its organs might feel the same concern for one another." Can the human body be divided? Can your legs independently decide they are walking off in opposite directions? Can you read a close newspaper with one eye, and watch a distant TV with the other? Some fish have independent eye control, but humans don't. Parts of the human body must coordinate to be effective. So must the church body! For this to happen obviously *everyone* must lay aside some stubbornness and personal prejudices and think about the good of the whole. ONE SELFISH, THOUGHTLESS MEMBER CAN MAKE A WHOLE CHURCH MISERABLE! A dominating, self-centered person who has to have his way can destroy the unity of the church. Maybe your church has had heartbreak and tears because one member of the church, one selfish, thoughtless person was miserable—and wanted to have everyone else join his misery!

Have you experienced a painful ingrown toenail? An ingrown toenail weighs less than an ounce. It grows into the flesh where it's not suppose to and causes a lot of pain. One has to walk differently to lessen the pain. The toe must be held up to avoid putting weight on it, and that soon produces a sore and hurting calf muscle. Because of the adjusted walking, a backache soon develops. Before long, all this produces a tension headache. All because of one measly ingrown toenail! Similar problems can happen in the Body of Christ when one member gets his "nose out of joint." He can make everyone else miserable. Misery is not eliminated by spreading it around!

1 Corinthians 12:26: "If one organ suffers, they all suffer together. If one flourishes, they all rejoice together." Empathy means putting oneself in someone else's place, trying to feel exactly what he is feeling. The Body of Christ needs *empathetic* members. Members need to sorrow with those who are sorrowing, to pray, "Lord put part of his hurt on me so he won't hurt so badly." Members need to be able to look at a new Christian, see that he may not quite know what's going on, that he might soon fall away if someone doesn't begin to encourage him. So put yourself in his place,

identify with him—help him. When good fortune comes along to someone, be happy with the person who has happiness. That is how to stop a lot of church jealousy. When members are rejoicing over another's good fortune, they cease being envious and jealous.

### **"Supportive" Is the Word**

The term to best describe much of what I have said is *supportive*. The church should be supportive of all members within its fellowship. It is many, but it is *one*. It is so appropriate to think of the church as the "Family of God." It has this oneness because all members were all bought with the blood of Jesus.

If the back of the neck itches, the hand doesn't say, "Tough, I'm busy." It runs back there and scratches the itch. If a mosquito sits down on the nose and begins to drill, the rest of the body doesn't laugh because of the nose's misfortune. The hand goes to the rescue lest the entire body be miserable. Supportive! This is how the human body operates, and the Body of Christ is *meant to operate*.

Wouldn't it be wonderful if everyone in your church was supporting everyone else? Imagine how *dull* the board meetings would be! Just think of how wonderful it would be if everyone left the church with an *internal* and *external* smile saying, "Oh, it's been great to be with my Christian brothers and sisters." All members need to work at being encouraging, supporting, affirming people—complimenting one another, building each other up. Say often and with meaning, "You're doing a great job," or, "I enjoyed that special," or, "I miss you when you are not present."

What is your personal attitude about your local church? What kind of conversation usually occurs during Sunday dinner at your house? Do you sit around talking about everything that was right at the gathering, or does the conversation often degenerate into talking about everything that was wrong—ripping people and things apart? It's no wonder some children grow up having no respect for their folks' church. All they hear about the church is *criticism* and *condemnation*. Why should they respect it or de-

sire to be a part of it when they've heard nothing but derogatory remarks about its members? The church desperately needs positive, encouraging, supportive members. Condensed into one sentence church members could say to each other: "I AM A PART OF YOU AND YOU ARE A PART OF ME —BECAUSE WE ARE BOTH A PART OF JESUS CHRIST." That should make each care about the other.

1 Corinthians 12:27: "Now you are Christ's body, and each of you a limb or organ of it." You should have a good self-image. If you are in Christ, you should recognize your worth. For you are an elbow, or nose, or toe, or mouth, or ear, or hand—you are some part of the Body of Jesus Christ. That gives you value!

To succeed, teamwork is needed. Often there are teams, but they are divided instead of united. Here is a key statement I don't want you to miss.

A LOCAL CHURCH WILL EXPERIENCE SIGNIFICANT NUMERICAL GROWTH WHEN IT SEES ITSELF AS ONE BODY AND ACTS ACCORDINGLY. Is your church not growing? Could it be stagnant because the membership has not yet realized that it is to be *One Body in Jesus*? You get that vision and the love and unity which go with it. Soon your church will begin to explode! you'll need to get the building committee organized because you're going to need more room! Folks will start coming because it's a nice place. They will see people who love and care about one another, that treat each other kindly—they'll want to be a part of it. It will become the sweetest place on earth.

The key is 1 Corinthians 12:13, "For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free men, and that one Holy Spirit was poured out for all of us to drink." God's Holy Spirit is the cause for growth—spiritual and numerical. Growing churches are congregations which understand that they are *one body*, with *many spiritually gifted members, equipped by God* to do various jobs. They are also unified by God's Spirit dwelling in the lives of each member.

**BE A BODY BUILDER!**



# ● The Bible in the News

## Frozen for The Future

In Berkely, California, right now 12 men and women lie frozen and wrapped in aluminum foil. The idea seems to be to "freeze the dead" so that in the future perhaps a cure will be found for the disease that killed them. Then they can be thawed out and cured. According to a television program presented by the National Broadcasting Company, March 15, 1980, the bodies are crudely frozen by Trans-Time, Inc., located in Berkely, California. No physicians are on the staff.

According to the telecast, "If the bodies were alive the staff would not be allowed to touch them. They call their subjects patients. Crudely frozen, they are placed in suspension."

To go along with that idea requires tremendous faith in man and his skills. In the opinion of this pastor, there is more hope in the hooting of an owl than in freezing the dead.

Man looks so foolish in handling the problem of death apart from the revelation of God. First we must realize the reality of death—that "the dead know not any thing" (Eccl. 9:5). Further, Scripture declares that when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4).

When we come to the Biblical concept of death, we can understand why the Bible writers place so much emphasis on the second coming of Christ and the resurrection of the dead. God's Word gives believers a bright hope for the future.

Jesus Christ, who spoke like man never spoke, said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). God has given to him all authority in heaven and earth—even power and authority to raise the dead. Said he: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [hades] and of death" (Rev. 1:18). Yes, Jesus Christ, having passed through the grave and standing on the other side could say, "I am he that lives and was dead and now have power to open graves." Friend, if you want to live forever, he is the One you need to know. How precious life is!

## Inflation Cuts Buying Power

A family of four with an income of

\$10,000 in 1970 needs \$20,000 in 1980 to maintain the same standard of living. Inflation in one decade has eaten up one half the income, according to the Conference Board in New York that studies such things. Indeed, a family has to run today just to stand still!

One wonders just how inflation is affecting the church, and how it will continue to affect it. Will worshipers continue to drive a distance to the church of their choice with gasoline prices going through the ceiling? Will they continue attending seminars, youth camps, and conferences? One pastor has suggested that we tithe our gasoline—use 10 percent of it to attend worship and church functions. His feeling is that there would not be much of a drop in church attendance. His idea is worthy of consideration.

Then, too, as inflation cuts into the buying power of the dollar, we need to remember that the "tithe . . . is the LORD'S (Lev. 27:30).

God accused his covenant people of robbing him by withholding his tithe. He then challenged them: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Let's remember that God is still on the throne, that "the earth is the LORD'S, and the fulness thereof" (Psa. 24:1), that all the gold and silver and the cattle upon a thousand hills are his, that he loves us and can meet our every need. Remember too that his shovel is bigger than ours, that he can shovel blessings our way faster than we can give them out. Let's trust him more fully in the trying days ahead!

## Prayers Heard In School Again

Last February students prayed out loud in some Massachusetts schools for the first time in eight years, but the Civil Liberties Union of Massachusetts vowed to take the issue back to the courts.

A new state law now allows teachers to ask for student volunteers to lead the class in prayer. Youngsters who don't want to pray are allowed to leave the classroom.

In Lansing, Michigan, the lower house has passed a bill requiring schools to set

aside time for prayer or meditation during non-teaching hours.

Opponents argued against the bill, saying some parents do not want their children exposed to prayer offered by other students or teachers, while supporters say the bill lets children choose prayer if they want it during the time provided.

In Washington, D.C., a discharge petition is circulating the House of Representatives as pro-prayer members try to dislodge S. 450, an amendment introduced by Jesse Helms (R-NC).

Already passed by the Senate, the legislation would remove all jurisdiction of the federal courts on the issue and return it to state and local control. Observers believe that President Carter would sign the bill rather than veto it.

This writer is strongly opposed to any state-supported religion, but I do not believe in separation of God and state, and neither did our founding fathers. Our nation needs prayer and guidance from God more than ever! He has committed himself to give it if we seek it. "If my people, who are called by my name, will 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 Chron. 7:14, NIV).

## How Many People In The U.S.?

Every 10 years, the United States attempts to make an accurate count of its citizens. Census day this year was April 1.

Officials believe 222 million Americans will be counted, compared to 200 million in 1970.

While it is interesting to know how many live in our great country, my greatest concern is how many know the Lord Jesus Christ as Savior in a personal way. Of course, only God knows that, but we can't help wondering if we are keeping up with population growth.

Jesus, the head of the church, gave it its marching orders, saying: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

This, the Great Commission, should be waving over the church as a banner to remind us of our mission in this world.



# Cleansing The Temple



by  
Elaine  
Poole

**“Why spend money and get what is not bread,  
Why give the price of your labour and go unsatisfied?  
Only listen to me and you will have good food to eat,  
and you will enjoy the fat of the land.  
Come to me and listen to my words,  
hear me, and you shall have life.”** *Isaiah 55:2.*

**M**ANY OF YOU who are suffering from the “blahs” have been that way so long you think it is normal. Some of the symptoms are headaches, upset stomach, overweight, irritability, restlessness, depression for no reason, hypertension, pimples, acne, tooth decay, grey hair, no hair, rheumatism, and varicose veins.

This article may not only lead you to correct these problems, but it may prolong your life. The more advanced symptoms are diabetes, high blood pressure, heart trouble, cataracts, hepatitis, ulcers, epilepsy, polio, leukemia, tuberculosis, cancer—the list is endless!

It is no longer enough to be a doctor of chemicals. A complete understanding of nutrition and herbs is necessary. Of course, one can ask God to cure his ills, but how much better to keep our bodies in tune rather than get so run down we need a major overhaul, besides losing thousands of man hours in labor and service because of the blahs or advanced diseases.

Aha! you say, I am a good citizen. I do not drink or smoke, and I just eat a little sugar. However, you are probably unaware of the serious effect of far more deadly poisons which you are consuming daily in “processed” foods. On the other hand, you need to be aware that “everything” does *not* cause cancer.

I have talked to many people who think because they take vitamins they

are taking good care of themselves. But they suffer from frequent headaches, feel “blah,” have bruises that don’t go away, or have that “achy” feeling.

What you need is a pretty thorough education on vitamins and minerals and foods in general. For example, if only one chemical or vitamin is missing from our diet, one or more symptoms can result. Athletes have been known to drop over dead because they were deficient in vitamin B<sub>1</sub>. A very small amount of this vitamin is needed daily, but if it is not replaced, it causes enlargement of the heart.

On the other hand, if you take a large amount of one of the B Vitamins, such as B<sub>12</sub>, it will wipe out the other B Vitamins which should be taken in a balanced amount such as is found in a multiple vitamin. So knowing how much of a vitamin to take is just as important as knowing which ones to take.

Vitamins are really supplements to cover what is missing from our food after it is heated, shelled, preserved, killed, or whatever. Catharyn Elwood, author of the book “Feel Like A Million” suggests a *double* daily dose of what is normally recommended. She also stresses the importance of using minerals. Vitamins and minerals are like Abbott and Costello—they need each other to work. In addition she suggests taking lecithin which uses cholesterol and keeps it moving rather than building up in the veins. Vitamin C (the natural source is rose hips which

is the part of the flower left after the petals fall off), kelp for iodine, alfalfa (the roots reach 50 feet down into the soil and contain valuable trace minerals which are vital) are also important. Last, but not least, is desiccated liver, which gives energy.

## Unknown vitamins.

There are still many things in food which scientists have not discovered which are called “intrinsic” factors. For instance, if you heat up a pumpkin seed in an oven and have it chemically analyzed, it will have the same chemical composition as a pumpkin seed which has not been heated. But if you plant it next spring, it will not grow!

Why do we have to take vitamins at all? Isn’t eating good food enough? No. We are being robbed at the grocery store by greedy merchants who want their food to keep on the shelves for a long time. For instance, Vitamin E in wheat spoils easily, so the hull has been taken off which contains many other vitamins such as the B series which give you nerve energy, poise, and calmness. What little is left is called white flour. When you eat something containing white flour, your body has to digest it even though it does not nourish you, and it actually takes vitamins out of the body as it is digested. Wheat germ is the product made from the outer hull and is a fantastic food which should be eaten daily. It is literally the staff of life. Another good cereal is “Familia” made in Switzerland which contains whole oats, rye, and grains.

Some stores now sell bread which says “Whole Wheat.” This means it can be processed and only 80 percent good. Look for “100 percent Whole Wheat” on the label. If it says “enriched” it is the same as someone stealing everything you own and giving you a bus pass home. Good food doesn’t need enrichment.

Wheat sprouts are vitamin packed, and you can even grow your own vitamins with a jar from the health food store. Sprouts can be baked in breads and added to salads. Brewers yeast is another good ingredient full of vitamins for salads and breads.

Unprocessed bran can solve your constipation problems. Most people become embarrassed when you mention this subject, but Americans spend over \$100 million a year to move their bowels! Sprinkle one tablespoon of un-





## Purity

*Diet greatly determines one's ability to become mindless  
or to become a mind-changer.*



processed bran on your cereal or on salads and save yourself from miserable headaches from backed up organs—self-pollution—one of the major causes of many diseases.

Try yogurt instead of ice cream and pie. Until you kick the sugar habit, try the kind with fruit in it, or add honey. It especially utilizes the vitamin B complex already in your system—especially the lower intestinal tract.

Vitamin C is the cement which holds the cells of your body together. But it needs bioflavonoids which are found in natural foods (especially oranges) to keep the opening of the cells at about 6 millicroms (4/1,000,000 of an inch) wide. The smallest virus is seven to eight millicroms wide, so if the openings of your cells are in good shape and small, the virus or germ can't invade.

Vitamin C should not really be called a vitamin. Many people take it in too small doses. Especially when they get sick. It enhances any medicine that is taken, it speeds up the processes which fight disease, and fights poisons in the blood—usually caused as a side effect by the chemical cure prescribed by the doctor. It is fast becoming known as the "Wonder Drug." My personal experience is that as soon as I started taking 1000 mg. per day, my allergy, which had cost \$500.00 in doctors' bills, disappeared. The other day I started to get a sore throat. I took 1600 mg. of vitamin C in a glass of orange juice and the sore throat went away.

Vitamin C cannot be stored in your body. It has to be taken daily to build strong bones and keep strong bones in your old age! On the other hand, one cigarette drains the equivalent of the Vitamin C of one orange out of the body. Buy an electric juicer for a small sum and drink fresh orange juice. You have probably forgotten what it really tasted like!

White sugar is a deadly enemy. Watch all the commercials on TV one evening and count all the products that contain sugar—a subtle kind of violence to the

human body. White sugar is made from sugar cane as we all know. It used to be a rarity taken in small doses by kings and their courts, but more and more people became hooked on white sugar until so much has been manufactured that whole wars have been fought over control of the white sugar industry. The Boston Tea party was tame by comparison. Whole navies and exploring expeditions have been wiped out by it.

So how do we get energy naturally? Eat natural fruits and vegetables (uncanned, unpickled, and uncooked like God made them). They release energy slowly into the body. Processed white sugar shoots into your system quickly and hits the brain. You feel a quick pick up, but the cells and glands of your body are fighting desperately to restore the balance of your system.

After awhile, you feel "down" and worse than when you started. When the body has to seesaw back and forth constantly to maintain this balance, the organs finally wear out. You progress from high blood pressure to low blood pressure to hypoglycemia to diabetes. Then you have to maintain the balance of your body by strict diet and insulin shots. A recent study by the Department of Health, Education, and Welfare showed that about 49.2 percent of the people in the study volunteered the information that they were suffering from hypoglycemia!

A good substitute for white sugar is honey which is a natural sweetener. Red meat sets up a powerful yen to be balanced by its opposite—something sweet, so eat more fish and fowl. The more vegetable protein you eat, the easier it is to settle for a fruit dessert or no dessert at all. The money saved by doing this alone will leave more money in your budget for unprocessed fresh foods.

If you eat the best foods available in variety, you will not only feel better, but you will save money on the following: aspirin (which destroys interferon

made by the body to fight disease), cough drops, Alka Seltzer, diet pills, antihistamines, sleeping pills, tranquilizers, Kleenex, doctors, and psychiatrists.

Scientists seem to realize more and more that the mind is influenced by what goes into the body. When someone tells you his troubles, have you ever asked him what he has been eating? As an example, mice were given a substandard diet and a choice of drinks. They became alcoholics. Mice given nutritious diets chose to drink water. Many doctors think there is a direct correlation between the American diet and the increase of alcoholism in our country.

Consumers seem to be more aware that something is wrong with food and are reading the labels on their food. Each time I go into a store I notice more and more stores are catering to this new demand by featuring "health" foods. But be careful. Ingredients are listed in order of largest amount to the smallest amount. Sugar can be listed under unfamiliar names such as dextrose. The second ingredient in 100% Quaker Natural cereal is dextrose (sugar). Commercials try to present juices which have only 10% juice as a terrific nourishing drink reinforced with Vitamin C, etc. Natural juices don't need reinforcement. Read the label on the juice; it will make you sick if the drink doesn't.

Good food by itself is not enough. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We need nutrition of the inner being also.

"Blessed are they who hunger and thirst after righteousness for they shall be filled." We make sure we fill our stomachs each day. Do we fill our inner being with the same diligence? The results may not be noticeable at first, just the same as eating junk food, but eventually what we fill our minds with becomes as obvious as what we fill our bodies with.





**I**N SCRIPTURE a great deal of significance is connected with names. In numerous instances the name and meaning portray the character and work of the individual bearing the name. This is especially true when the individual was named of God.

Moses means "to draw out." Jesus means "Jehovah is Salvation." Christ means "Anointed." Other instances could be documented throughout the Bible.

This rule also holds true when applied to the name of the church. There is great importance in it. The Father's name is the only name by which the Bible church is called. It is also the name which the church inherits.

The church is a divine institution—it has a divine name. God planned its organization. He outlined its work, and specified the conditions by which a person might become a member. Man had no part or lot in outlining the work and purpose of this body, neither has he any right to name it. This honor and privilege belongs to God and to him alone. It is the Lord which adds to the church those who are being saved (Acts 2:47).

At the very first church conference, the Apostle James made very clear "how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). The church is a called-out body. This body is the family of God—the sons and daughters of God. (See Rom. 8:14-21.) As sons and daughters of God, we inherit his name. The Father's name is our name by inheritance.

Christ kept his followers in the Father's name. He asked in his high priestly prayer, "Holy Father, keep through thine own name those whom thou hast given me. . . . While I was with them in the world, I kept them in thy name" (John 17:11, 12). If Christ kept his followers in the Father's name and prayed that all should be kept under

*"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).*

that name, why should we not take that name and be called by that name?

The apostolic church was organized under and was called by the name of the Father. This is why the early churches were all called the "Church of God." The body of people purchased by Christ's blood is termed the "Church of God" (Acts 20:28).

In many of his letters Paul refers to believers as members of the Church of God. The church at Corinth as organized by the apostles was called the "church of God" (1 Cor. 1:2; 2 Cor. 1:1). One of the three great groups of the world is designated the "church of God" (1 Cor. 10:32), certainly a name to be held in great respect (1 Cor. 11:22). All the churches in Judea were called the "churches of God" (1 Thes. 2:14). Those whom Paul had formerly persecuted he identified as members of the "church of God" (1 Cor. 15:9; Gal. 1:13). "The church of the living God" is called the "pillar and ground of the truth" (1 Tim. 3:15).

If we are to accept the teachings of Christ and the apostles, we cannot ignore their designation of the church taking the Father's name. Because the whole family is named after the Father (Eph. 3:14, 15), the apostles organized and called all the churches by the Father's name, and Christ prayed that we might be kept in the Father's name, so member churches of the Church of God General Conference observe the same practice.

We are the sons and daughters of God; we are the family of God; we are the Church of God. His Word is our guide; his name is our name; blessed is the name "church of God."

#### The Church

- Is the world's greatest organization
- Is to the world what Christ is to the church
- Is composed of active workers for Christ
- Is one, as Christ and the Father are one
- Is founded upon the living Word
- Is Scripturally called, "The church of God."

—Excerpted from the *History of the Minnesota Church of God Conference.*

# Our Father's Name



by Pastor Clyde Randall



# Jesus My Lord

by Pastor Richard Worley

**B**ECAUSE of the distinctive teachings of the Church of God on the natures of God and Jesus, and their relationship to each other, there are several passages of scripture that can trouble us because they refer to Jesus as God. Three such scriptures are John 20:28; Titus 2:13; and 2 Peter 1:1.

It is apparent that we are handicapped in our study of the New Testament because God has no name. In the Old Testament he is referred to by a proper name, Jehovah. This is personal and it has a definite reference to the Supreme One, the Father of our Lord Jesus the Christ. But in the New Testament he is referred to as God, Father, and some other descriptive titles, but not by a personal name. Therefore the term "God" has become a misnomer, much like the word "baptism." Let's consider baptism a minute and see if there is a similarity.

**Baptism:** Literally speaking, *baptize* means "to dip." With this definition in mind anyone who has been submerged has been baptized, regardless of the reason. They could be dunked while swimming and indulging in horseplay and technically they have been bap-

tized. However, baptism has come to mean a great deal more. To us it is not just a submersion in water, but it is being submerged with a knowledge of God and his plan of salvation and thereby making a commitment to uphold the doctrines of his Word. It is also the act of faith which cleanses us from sin and places us in the family and favor of God.

**God.** The term God in the New Testament is used to refer to the Father, Jesus, the Holy Spirit, generically, and false gods. In each instance the same Greek word is used and it is spelled the same way so there is no way to distinguish who is being referred to without consideration of the modifiers and context. With this background in mind, let's consider the three texts.

**Titus 2:13.** When in the Greek there are two nouns of the same case connected with a *kai* (and), and the first one has the article, the second noun refers to the same thing as the first noun. This rule is brought out twice in this verse. The blessed hope IS the glorious appearing. This verse could possibly read, "That blessed hope, even the glorious appearing . . ." The same thing is true of the phrase, "the great God and our Saviour Jesus Christ." The words "great God" refer to the "Saviour Jesus Christ" at the end of the verse. Clearly Jesus is referred to as God.

**2 Peter 1:1, 2.** The same rule applies here as in Titus 2:13. Both of these verses apply the word "God" to Jesus.

**John 20:28.** The testimony of Thomas is unmistakable. He called Jesus "my God."

**Acts 5:3, 4.** In this passage Peter speaks about the sin of Ananias and Sapphira. In one instance he says they have lied to the Holy Spirit (v. 3), and then in the next verse he says they have lied to God.

**John 10:34.** In this passage Jesus uses the same word generically. There is no reason to believe that because Jesus used this word in reference to mortal men that they too share in the "Godhead."

**2 Corinthians 4:4.** Paul speaks of the "god of this world." This is evidently a reference to something or someone evil and it would in no way be appropriate to infer that the god of this world is on equal ground with the Father just because the same word is used to describe both of them.



**Philippians 3:19.** Paul, in some verbal abuse, refers to some people whose god is their belly. From this usage we can begin to see clearly the real meaning of the word *theos*.

The word *theos* means a god, a diety, magistrate, the supreme divinity. All of these are possible meanings depending upon the context in which they are used. In each instance we have looked at the *theta* that is used to begin the word *theos* is a lower case letter. This is not necessary. In the same verses of John 20 where it speaks of Thomas, the *theta* to begin his name is in the upper case. If it had been important they could have capitalized the word God and this would have given us some indication that this was a term referring to the Father, Jehovah of the Old Testament.

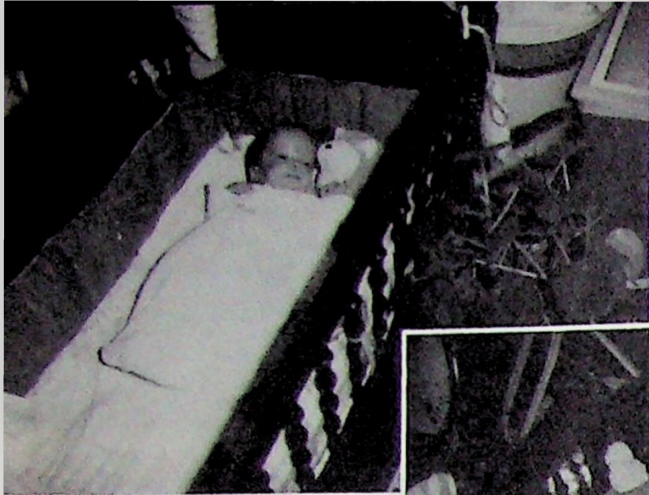
What we have then are instances in the New Testament where Jesus is referred to as God, and rightly so, because the term indicates a person to receive worship, a magistrate, as well as a title to be applied to the one Supreme Being, the Father of our Lord Jesus Christ. It is interesting to note that William Barclay states in his book *JESUS AS THEY SAW HIM* that "It was one thing to speak or sing of Jesus as God; it was quite another to write it down in black and white. It is extremely significant that on the one occasion where there is no argument, in the case of Thomas, the statement is not a theological proposition but a lover's cry; it is not the product of intellectual reasoning but of intense personal emotion" (page 33).

The problem is not assigning the title of God to Jesus but understanding what the word means from a Biblical standpoint in the New Testament.



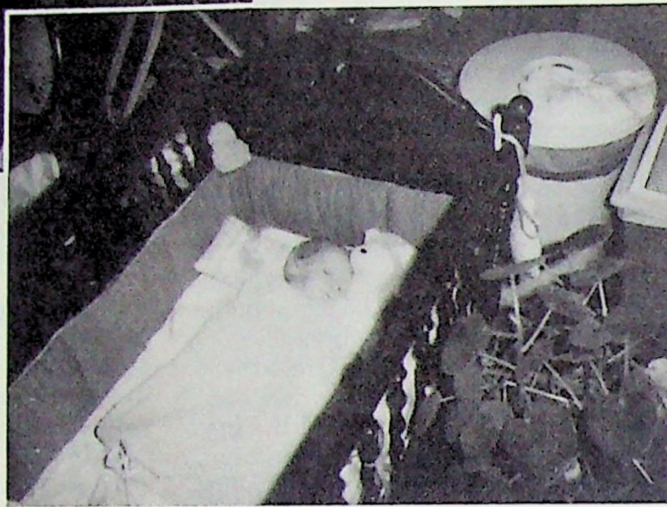
"Thomas answered  
and said unto him,  
My Lord and my God."  
(John 20:28.)





Chris

*"Let the children come to me, and do not stop them, because the Kingdom of God belongs to such as these." (Mark 10:14, GNB).*



Eric

At 1 a.m. the phone rang and my heart flip-flopped with fear. I had been home only minutes from dinner and a basketball game with friends in Chicago that snowy January night when the call came. I will remember that call as long as I live.

Anticipating bad news, I answered the phone hesitantly. It was Mother, calling from Phoenix.

"Are you sitting down?" she asked. Her tone was even, yet reserved, lacking her usual exuberance. I could not tell anything by her voice, and my mind raced with unspoken questions.

"No," I said, "I'm standing in the hall. What is it?"

"You better sit down," she insisted.

Impatiently, I brought the telephone cord into my bedroom and sat down at my desk.

"OK, I'm sitting," I said, and waited expectantly for her reply.

"As of earlier tonight," she said softly, "you have two nephews," and my mind and emotions reeled with the news.

Not knowing she carried twins until the moment of delivery, my sister had given birth to two boys, born prematurely and unexpectedly

*"Then he took the children in his arms, placed his hands on each of them, and blessed them" (Mark 10:16, GNB).*

seven weeks early. What she originally thought was a nagging back pain turned out to be the beginnings of labor.

At first there was no cry. Each moment was crucial. A small incubator awaited the baby; another one had been rushed into the delivery room when it was evident another one would be needed. In the harsh lights of the delivery room, amid the brisk flurry of activity and clipped tones of doctors, the two small babies had struggled to survive.

Cautious hope was given. They were stable, that was all. The next 48 hours would be critical. In the intensive care nursery, they suffered from Respiratory Distress Syndrome (RDS) a condition that attacked immature lungs. Weighing three pounds, eight ounces; and three pounds, five ounces, the babies were in critical condition.

"Pray for them," Mother had said, and hanging up the phone, I closed my eyes tightly and tried to picture them. My nephews! Named Christopher James and Eric Daniel, the babies had dark hair, Mother had said, and little turned-up

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***At first there was no cry. Each moment was crucial. The next 48 hours would be critical.***

## God's

by  
Carol  
Daniels

## Wonderful

## Women

noses, now all but hidden by hoses from the respirators that kept them alive.

How much I loved them—tiny little boys who were now and would forever be part of my life. And how much I hurt for them.

Though only expecting one, I had loved them for a long time, and anxiously awaited their birth.

My sister had called me from Virginia, July 28, 1979, to tell me the big news—we would have a baby in the family! Her first child would be born; I would be an aunt. Our parents would be grandparents.

That unborn child took the spotlight in our thoughts and conversations, and nestled softly into our hearts. We were so eager for this little one.

Now, with two babies here—so suddenly, so unexpectedly—my emotions tumbled over themselves within me, a mixture of joy, fear, and determination for them to live. Each seemed more powerful than the next.

"God, please save these babies. Please God, please God, please God"—the only words I could say.

I did not sleep. At 4:30 a.m. I finally dozed, rousing every few minutes, always with thoughts of babies on my mind. "Please God," I prayed, as I knew many others from our church and throughout the country did, too.

I went to church the next morning, hopeful yet scared for the lives of my nephews.

I was thankful for the babies, and although they were not totally mine to give, of what I could, I gave them to the Lord. I asked that they be sturdy and strong, that they be well and whole, and that they grow into men after God's own heart.

That night Mother called again. The babies had taken a major turn for the worse; they were in severely critical condition, in a "nose-dive," especially Eric. There was now an addi-

tional problem with his heart—a condition associated with prematurity—that called for surgery.

I could not be comforted. I had no peace, felt no emotion but terror. I wanted the phone to ring, to hear of their progress, yet dreaded it—afraid of the news it might bring. My thoughts were constantly with the boys.

What of Eric? How strong was his tiny heart? I willed him to live. I wanted to hold him, to tell him how special he was. I wanted to tell him about all the prayers being said for him, and how much God loved him. I wanted to tell him how much we loved and wanted him. I wanted to tell him to fight, to struggle, to hang onto his life; that it was worth it. Life was worth the pain.

As my prayers continued that dark, windy Sunday, a miracle took place within my heart. I read the familiar verses in Romans that not even death can separate us from the love of God; I read in Psalms that God is with us even as we walk through the valley of the shadow of death. A sense of peace and calm stole quietly over me, filling me with the satisfying assurance that God was at hand. God knew about my babies. God cared about them. The tension slowly ebbed out of my body, replaced by a deep relaxation.

Continuing to pray, something else happened, something deeper, something more. I was overwhelmed by the undeniable impression that the boys would be OK; they would survive and they would be strong. Joyous thought! Blessed peace! Thank you, gracious God!

"But wait," a nagging thought interrupted. "What if that was just your own wishful thinking? Maybe that wasn't really God at all. Better not tell anyone about this. If something does happen to the boys, you'll look like a fool, and then who



will ever believe anything else you say about the Lord?"

No. That had been God. I was sure, and I needed to take a step of faith and tell someone.

"Risky," that black thought persisted. "Could backfire on you."

Sure but shaky, I told a dear friend, and I told my mother, in hopes of comforting her, too. She had gone to Virginia to help my sister, and seeing the babies submitted to torturous treatment was tough on her. I hated being so far away.

Although my mood still swung with the current condition of the babies, I hung onto that assurance of ultimate health for them.

In Virginia, the scene was desperate and looking hopeless for Eric. How much more could he take? He hovered near death. Too sick and weak to even cry, his tiny face contorted in silent pain. He had survived that first surgery, only to be submitted to one crisis after another. Chris seemed to be holding his own, and had gone off the respirator. "But he could still go sour on us," my brother-in-law had said.

Still on the respirator, the doctors feared the very thing that kept Eric alive would soon destroy his lungs, and decided to try a daring move. Eric received a drug that had only been used for that purpose on two babies before him, and was so new that it had not yet been written up in medical journals.

Finally, after three weeks, he was off the machine, breathing with the aid of "the hood," a bonnet-like covering that provided moist air for his tender lungs. That was a major advancement for him, but he still faced seemingly unsurmountable obstacles to life and health. With each new setback, our hopes and dreams took a beating.

"Up and down, up and down—good days and bad—still hanging in the balance and waiting," I wrote in my journal. "Three weeks now, and the strain is starting to show. Lord, I ask strength for my sister, for

my mother, for Jim, for his mother, so newly widowed. Draw them close to you now, Lord—they need the joy of your presence, the peace of your love.

"Thank you for these babies, for what they mean to me. Bless them, please, my loving Lord. They are tiny, innocent children, the kind Jesus wanted

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*I had no peace, felt no emotion but terror. I wanted the phone to ring, to hear of their progress, yet dreaded it—afraid of the news it might bring.*

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to come to him. Thank you for loving them and wanting to touch them. I bring them to you now, to be loved and touched. I ask miracles, God, for you are the only one who can deliver, the only one who can save—both now and for eternity."

Days before they were one month old, I was able to go to Virginia, able to see them; allowed to scrub and gown, enter the nursery, and touch them.

I could not stop the tears as I held Chris, now moved to the intermediate nursery, nor could I keep them back as I sat by Eric's crib in intensive care, stroking his thin little arms and rubbing his legs around tubes and monitors that charted his every breath and heartbeat.

My heart ached for the pain I knew he endured. This was my nephew—child of my own blood, born of my sister's body—and I cherished the bond between us. God was good to give us this baby.

The week I was there, Eric

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*Continuing to pray, I was overwhelmed by the undeniable impression that the boys would be okay; they would survive and they would be strong.*

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moved from intensive care to the intermediate nursery. He still received the painful spinal taps and blood transfusions, but he was able to have

his IV removed, as well as the other tubes that had supported and sustained him. I was able to hold him for the first time, to cradle his tiny body in my arms—and never had I felt so close to a miracle.

I knew no words, no sounds to express the rejoicing in my heart over the progress of the babies. Now the only thing I could say was, "Thank you, God, thank you"; and that seemed so insufficient.

I left Virginia with a hopeful heart.

But soon another crisis developed; another surgery was needed for Eric.

I asked for a miracle—yet another one—for this baby. He was so sweet and precious, so warm to hold, so soft to kiss, so responsive to my touch. I prayed that God would guide the doctors who operated on him, and strengthen his battered little body.

I hated it that he suffered. I would gladly have borne his

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*Through Eric's pain I sensed how Jesus would willingly die in order that I might live, because he loved me. Never had it meant so much to me.*

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pain for him, I thought, and suffered so that he would not. And in that realization, I discovered a better understanding of how the Lord would bear my pain and my sin in order that I could be saved. Because of my love for Eric, I better grasped how Jesus would willingly die in order that I might live, because he loved me. Never had it meant so much to me.

I thought of Jesus, and how he was once a tiny boy, helpless and vulnerable like Eric; how he knew Eric in a way none of us ever could.

"He is yours, Lord, and you are his—his Savior and his Lord. Be his Shepherd now, and keep him from the enemy," I prayed. At four pounds, one ounce, he needed a protector.

Watching the clock, I praised God during the 45 minutes of

Eric's surgery. Held on the day he was to have been born, the surgery was a success.

Slowly, slowly the babies regained lost ground, and on March 21, they went home from the hospital. But suddenly, two weeks later, Chris needed emergency surgery. Coming so soon after the joy of their recovery, the blow was devastating. Once again, our dreams came crashing down.

Once again I asked for a miracle. I always seemed to be begging the Lord, coming to him for what no one else could provide. In him I found strength.

The operating rooms at Portsmouth Naval Hospital, where the twins had been born, were contaminated, due to a fluke in the installation of air-conditioning equipment. Chris could be med-evaced to Bethesda Naval Hospital in Washington, D.C. or else rushed to the civilian hospital in Norfolk. Time was crucial—they decided not to wait. The surgery was successful, and once again Chris rallied.

"Sustained. Upheld. Thank you, Lord," I added to my journal. "Peace be still" and my fears are calmed, even as the waves and winds. "What manner of man is this, that even the winds and sea obey him?" the disciples asked. He is my Lord.

Today the babies are home. They are healthy and growing and extremely cute. I am a totally biased and prejudiced aunt, blessed with the most handsome, intelligent, and charming nephews. (Just ask their grandmother!) But more than that, I have been blessed by a loving, tender God who promises to always be with us, and tells us to cast all our care upon him, because he cares for us.

If the outcome had been different, it would not have been because God's love was any less. He would still be the same God of love. I would still love him, still be able to praise him. But because the desire of so many hearts was granted, I can say with an overflowing heart, "Let everything that has breath praise the Lord. Praise the Lord!"



**QUESTION.**

Has the Abrahamic covenant been fulfilled? Please consider Nehemiah 9:7, 8.

**ANSWER.**

If Nehemiah meant that God had fulfilled the Abrahamic promises, the scripture you cite would contradict the Apostle Paul's teaching that the possession of the promised land under the Mosaic Law did not disannul the Abrahamic covenant. (Gal. 3:17, 18.) Stephen's witness in Acts 7:5 would likewise be a contradiction.

Many passages positively affirm that the promises have not been fulfilled to

Israel's restoration as the head of the nations will set the stage for God to keep his promise to Abraham and his seed.

**QUESTION.**

How did God show Abram that he would inherit the land? Consider Genesis 15:12.

**ANSWER.**

God commanded Abraham to offer a sacrifice. The sacrifice of animals pointed the way to Christ. As the animal was substituted for man, so Christ would be the complete sacrifice for

**ANSWER.**

The Abrahamic promises do not contain in so many words the promise of the establishment of a kingdom. However, there is ample Scriptural



Searching  
Bible  
Questions  
From  
YOU



by  
Edward  
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Sr.

Abraham and his seed. The *seed* Nehemiah referred to were Abraham's seed according to the flesh. Possession of the land was through the Mosaic Law which was added to the Abrahamic covenant "till the seed should come to whom the promise was made" (Gal. 3:19).

Nehemiah 9:7, 8 is a case where a minor covenant (Mosaic) is involved with a major covenant (Abrahamic). The Mosaic covenant was an *added matter*, and when it had served its purpose, it was abolished and Abraham's natural seed were dispersed among the nations.

Paul, in commenting on the two covenants, uses an allegory (Gal. 4:22-31). Although the Abrahamic promise in part was temporarily fulfilled under the Mosaic covenant, the Abrahamic covenant is still to be fulfilled in its entirety since it embraces the everlasting possession of the land of promise.

man. In the sacrifice of Christ, God gave man hope of escaping death's power and the captivity of the grave through a resurrection.

God caused Abram to pass into a deep sleep which represented death and the grave to Abram. In doing so he caused Abram to *die symbolically*, so that he might awaken him out of this deep sleep, and present him with a preview of *resurrection*. Thus Abram was assured he would come forth from death to life and then realize the promises.

In addition to giving Abram a preview of resurrection, God prophesied the bondage and exodus of Israel from the land of Egypt as further testimony that what he promised he would perform.

**QUESTION.**

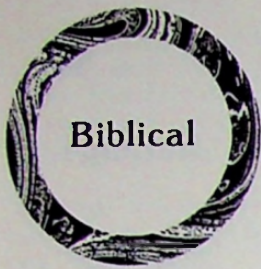
Is there a promise of the establishment of a kingdom in the Abrahamic promises?

documentation to demonstrate that the *kingdom of God* is included in these promises.

Genesis 17:1-8 records God's promise that "kings shall come out of thee." Surely this scripture warrants the conclusion that a kingdom is involved in these promises. Jesus, who came from the loins of Abraham, is described in God's Word as the King of kings. As the promised seed of Abraham, the son of David, and the only begotten Son of God, Jesus will reign as the King of kings in this kingdom.

It is significant that Mary, the mother of Jesus, was told by the angel of the Lord that the throne of David would be given to Jesus and that there would be no end to this kingdom (Luke 1:32, 33). This scripture and others in the New Testament give credence to the wonderful truth that the kingdom of God will be established in fulfillment of God's promises to Abraham.





# Survey of Scripture

By Robert L. Jones

## Jeremiah and Lamentations

Jesus frequently spoke of the high cost of discipleship. He said, "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple" (Luke 14:26, 27, NIV). Jesus was no less sharp and abrupt when he told a young man who desired first to bury his father: "Follow me; and let the dead bury their dead" (Matt. 8:22).

Jesus could have been speaking of the Hebrew prophet as well. Jeremiah's ministry stands as witness to the high cost of being a prophet. He endured questions from within himself and opposition from without. Physical, mental, emotional, and spiritual suffering were his lot. He tried to quit but the burning sense of responsibility in his heart would not allow quitting. Although introspective and retiring, he was thrust into the limelight to preach God's word. He loved the people, yet found himself hated and abused because of God's words of irreversible gloom.

Jeremiah, of priestly lineage, was called to be God's prophet at about the age of twenty (1:1, 2). He was called in the thirteenth year of Josiah (640-609 B.C.), king of Jerusalem. The Northern Kingdom of Israel had been captured by Assyria in 722 B.C. and Judah was experiencing her final spiritual renewal under godly Josiah. The Babylonians were rising rapidly on the world horizon, and Jeremiah lived through the siege and destruction of Jerusalem by Nebuchadnezzar in 586 B.C. His words were unpopular with the unrighteous kings which succeeded Josiah, and his sacrificial life for the Lord's service ended in his death in Egypt where he was taken by the remnant of Judah left after the city fell.

The book of Jeremiah differs from Isaiah in that Jeremiah is highly autobiographical and confessional. Jeremiah offers glimpses into his soul in intimate terms, a feature noticeably absent

in Isaiah. Jeremiah is a mixture of oracles, fraught with warnings of doom but interlaced with words of hope, and narratives of his experiences as God's unpopular prophet. The destruction of Jerusalem, recorded in chapter 39, seems to be the climax toward which all of the book progresses.

The first chapters of the book introduce Jeremiah's message and his personal struggles with it. He was called from his mother's womb (1), and he began to rebuke the idolatry, injustice, and iniquity about him (2-6). The people had forsaken God, "the spring of living water" (2:13). God called for repentance (4:1-4), but their stubborn refusal gripped Jeremiah with anguish (4:19). Chapter seven contains Jeremiah's temple sermon in which he attacked the people's false reliance on the temple building as a sign of God's approval of them (7:3, 14, 15). Jeremiah's emotions were rich and deep, and phrases such as "my heart is faint within me" (8:18) and "oh, that my head were a spring of water and my eyes a fountain of tears" (9:1) make the common designation of "weeping prophet" highly appropriate. The destruction to come was a just and certain punishment from the Lord (10:17-22). Jeremiah's commitment to God and to the ministry God had given him is revealed in a prayer recorded in 10:23-25.

God asked Jeremiah to dramatize some of the messages for the people. Jeremiah purchased a linen belt (13), was instructed not to marry (16), visited a potter (18), purchased a clay pot (19), observed two baskets of figs (24), wore a yoke about his neck (28), and purchased a field while Jerusalem was under siege (32). Each incident taught a lesson to Jeremiah, lessons he was to communicate to the people.

Jeremiah endured verbal and physical abuse while sharing God's message of disaster to come. He was ordered not to prophesy in the name of the Lord (11:21). He was beaten and put in stocks overnight (20:2). He was threatened with death (26:8-11). He was publicly opposed by a false prophet (28:1-17). He was confined in the courtyard of the guard (33:1). The king burned a scroll upon which he had written all of God's words to him (36:1-32). He was put in a vaulted cell in a dungeon for a time (37:16). He

was thrown into a miry cistern (38:1-13). Jeremiah reacted to this ill treatment with complaints to God (12:1-4; 20:7-18). What a price he paid to minister for the Lord!

God's somber message of doom through Jeremiah never ceased (see 13:12-14, 24-27; 15:1-9; 22:6-10; 25:15, 16), including a prediction that the captivity would last 70 years (25:12) and that Nebuchadnezzar would surely control Judah (27:5-11). So inevitable was this judgment from God that he encouraged surrender, branding him a traitor (21:8-10). Yet Jeremiah extended some hope. A righteous Branch would rule as a wise king (23:5-8). Beautiful restoration, in physical and spiritual terms, was promised in chapters 30-33.

After the pivotal event of Jerusalem's fall (39), the book continued with a brief record of the remnant left in Jerusalem. After the appointed governor was murdered, the Jews disobeyed God's words through Jeremiah and fled to Egypt, dragging the reluctant prophet along (40-44). Oracles of judgment against foreign nations around Israel comprise chapters 46-51, and the book concludes with an eyewitness account of the fall of Jerusalem (52).

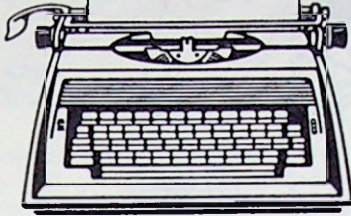
**Lamentations** is a backward look in mourning at the fall of Jerusalem. The grief and the horror of the survivors, although virtually inexpressible, found some expression in Jeremiah's words and images in this tiny book. Jeremiah's passionate emotions are accentuated in Lamentations: "This is why I weep and my eyes overflow with tears" (1:16), and, "My eyes will flow unceasing without relief" (3:49). These poems are alphabetic acrostics, each verse beginning with successive letters of the Hebrew alphabet (chapter three contains three verses per letter). Norman Geisler, in *A Popular Survey of the Old Testament*, identified metaphors of the sorrow, corresponding to the five chapters: a mourning widow (1), a weeping daughter (2), an afflicted man (3), tarnished gold (4), and a fatherless child (5).

Total emotional and spiritual involvement was a price Jeremiah paid. Physical and mental abuse were his wages from the people to whom he spoke. Jeremiah is a prime example of the high cost of serving the Lord.



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LETTERS



I've been a member of the Church of God for over 60 years and I believe we are drawing nigh to the coming of the Lord. Much of what is happening today parallels the horsemen of Revelation 6. A certain leader dressed in white and crowned with authority has traveled into many lands. Everywhere he goes millions flock after him. The first horseman rides a white horse for the purpose of "conquering and to conquer." I believe also the red horse is going out to take peace from the earth with a great sword in his hand. I don't think it will be long before we will see the black horse going out and the pale one following. People are crying out about inflation and high prices; I say we shouldn't worry too much about it. Jesus said, "Take no thought what ye shall eat or drink or put on." He said "I will provide a way for you. Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." God led the Israelites in the wilderness for 40 years; they didn't harvest or spin and he provided for them. We should put all our trust in him—not what the world does.

—Washington.

I still enjoy reading THE RESTITUTION HERALD very much. May God bless you in bringing the good news to the world, especially in these troubled times in which we're living. May our Lord soon return to restore peace and justice in this world.

—Canada.

An Answer for Old Bibles

On the "Letters" page of the May, 1980, issue of THE RESTITUTION HERALD you printed someone's question about destroying used Bibles. Have you read the Home Bible League (South Holland, Illinois) plea for used Bibles to send to the Mission fields?

—Michigan.

The World Home Bible League, 16801 Van Dam Road, South Holland, IL 60473, plans to send these Bibles to homes in Africa, the Philippines, and India, as well as inner-city and prison ministries in the U.S. Donations of 325,000 Bibles have been received, but the League has almost two million Bibles requested annually. —Editor.

JULY/AUGUST, 1980

# Jesus

Recently the Gallup Poll collaborated with *Christianity Today* magazine in a special poll of Protestants and Catholics for the purpose of discovering real differences and agreements of their adherents in the United States. While the findings generally contained expected results, one piece of data shocked the pollsters. What's the surprising news? Practically two-thirds of

# for the

U.S. Protestants polled identified Jesus as a man, the son of God; the magazine had hoped for a "God very God" identity of the Nazarene.

Specifically, the question asked of poll participants read like this:

Choose one of the three following statements as best describing your feelings about Jesus Christ:

1. Jesus Christ was a man, but was divine in the sense that God worked through him; he was the Son of God.



2. Jesus Christ is not God or the Son of God, but was a great religious teacher.

3. Jesus Christ is both fully God and fully man.

Of the Protestants polled, 63 percent picked the first statement as their choice, while 55 percent of the Catholics also chose it. Among the Protestants selecting the first answer, 71 percent of the Baptists, 65 percent of the Lutherans, and 64 percent of the Methodists were in the preference group.

While a Lutheran leader expressed "grave disappointment" in the majority opinion (only 36 percent of the Catholics and 25 percent of the Protestants picked answer number three) to what he regarded as the "one most important question of all," this observer is heartened by the outcome. A Son of God "in all points tempted like as we are, yet without sin" (Heb. 4:15) gives common man hope against wrong and guilt, but a theologian's "fully God" Christ weighs a believer down with unneeded confusion.

Let it be known that for 69 years THE RESTITUTION HERALD has constantly affirmed the statement in its masthead:

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5).

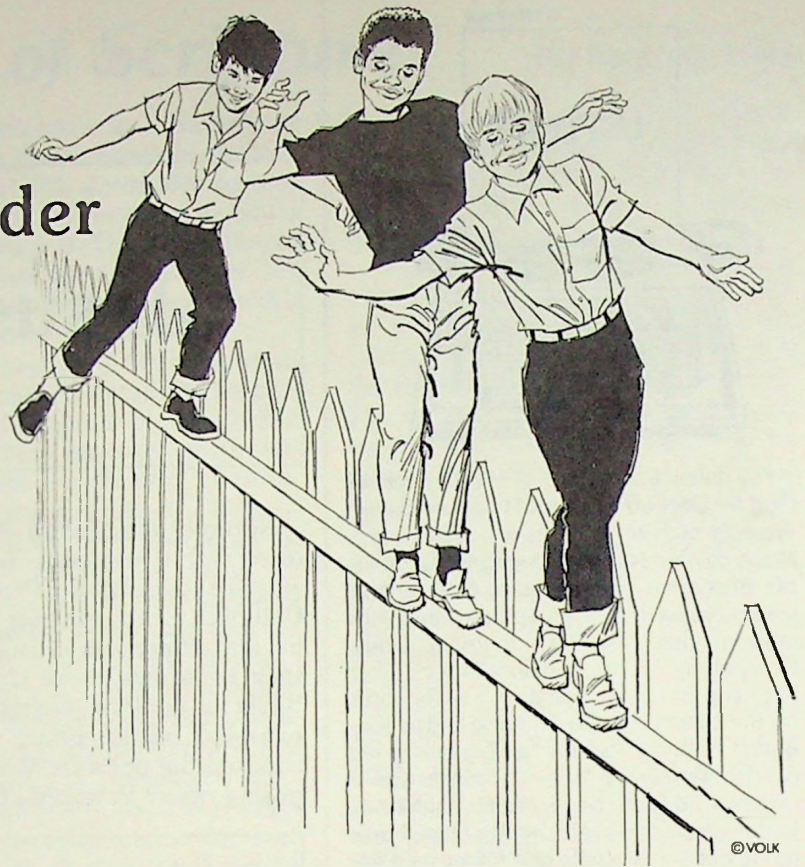
# Common Man

We shall consistently publish the Biblical truth of God's oneness and Christ's Sonship as a relationship model for all believers in the family of God. Obviously, a majority of Protestants share in our confessional faith.



## Follow the Leader

By Maxine Herr



Ned, Don, and Peggy had been in the house nearly all day because of the rain. They had played checkers, dominoes, and even started a game of Monopoly. Now they were very happy to see that the sun was shining again. Mother said, "Children, why don't you go outside for a while until supper is ready?"

"Do you know a new game we can play, Mother?" Don asked.

"I remember a game that I used to play with my sisters and brothers. It's called 'follow the leader.' We chose one of us to be the leader, and the rest of us were to follow him and do whatever he did. The leader might climb over a fence, jump over a puddle of water, turn a somersault, swing on a gate, sing a song, or whatever he wanted. And we all did the very same thing. It was a lot of fun, for we never knew what our leader would do next."

That sounded like a good game, so the children asked some friends to play with them. They had a good time and played until it began to get dark. Then Mother called them in to supper.

Before long it was bedtime. Mother said, "Now go take your baths and get into bed. I will come up and tuck you in. If you don't go to sleep too quickly, I'll tell you a story."

When Mother had finished getting Ned, Don, and Peggy all snugly tucked in, she drew up her chair and began telling her story.

"Did you like playing 'follow the leader' today?"

"Oh, yes, it was lots of fun."

"There is a story in the Bible about following the leader. A long, long time ago, some people who loved God had

to move to another country because there was a famine in their land and they didn't have enough food to eat. The king of this country was very kind to them and gave them land to live on. Many years went by and these people had children that grew up, and they had children. Soon there were thousands of these people.

"Then a new king began to rule. When he saw that there were more Hebrew people than his own people, he passed a law that they should be slaves. He even ordered that all the boy babies were to be killed. That would keep the number of the people from growing.

"But one mother and father had a baby boy who wasn't killed. They kept him hidden until he got too big to hide. Then the mother fixed a special basket and put the baby in it. She put the basket in the river among some plants that grew along the side.

"That day the king's daughter saw the basket and found the baby. She named the baby 'Moses' and he grew up in the palace. One day he saw two men fighting and when he tried to stop them, he accidentally killed one. So he ran away and went to a far country where he lived many years.

"One day while he was caring for the

sheep, he saw a strange sight—a bush that was on fire, but was not burning up. A voice spoke to him and told him to go back to this other country and lead his people out of slavery. He didn't want to go, but Moses obeyed the voice of God and went.

"The king did not want the slaves to leave, but God helped Moses do many great miracles of terrible happenings. These frightened the king and finally he let the people go.

"They all left at once, following their leader, Moses. There were many things to make the people afraid, but Moses told them that God was leading them and that he would help them. They were led through the Red Sea into a wilderness of mountains and deserts. But they began to grumble and complain, even after all the many wonderful things God did for them. So God told Moses to tell the people that they would have to be in the desert for forty years.

"So Moses led them on for a long time until he died. Then God's people had a new leader to take them to the land of Israel."

By the time Mother finished the story, Ned and Don and Peggy were all asleep, dreaming of the longest game of "follow the leader."

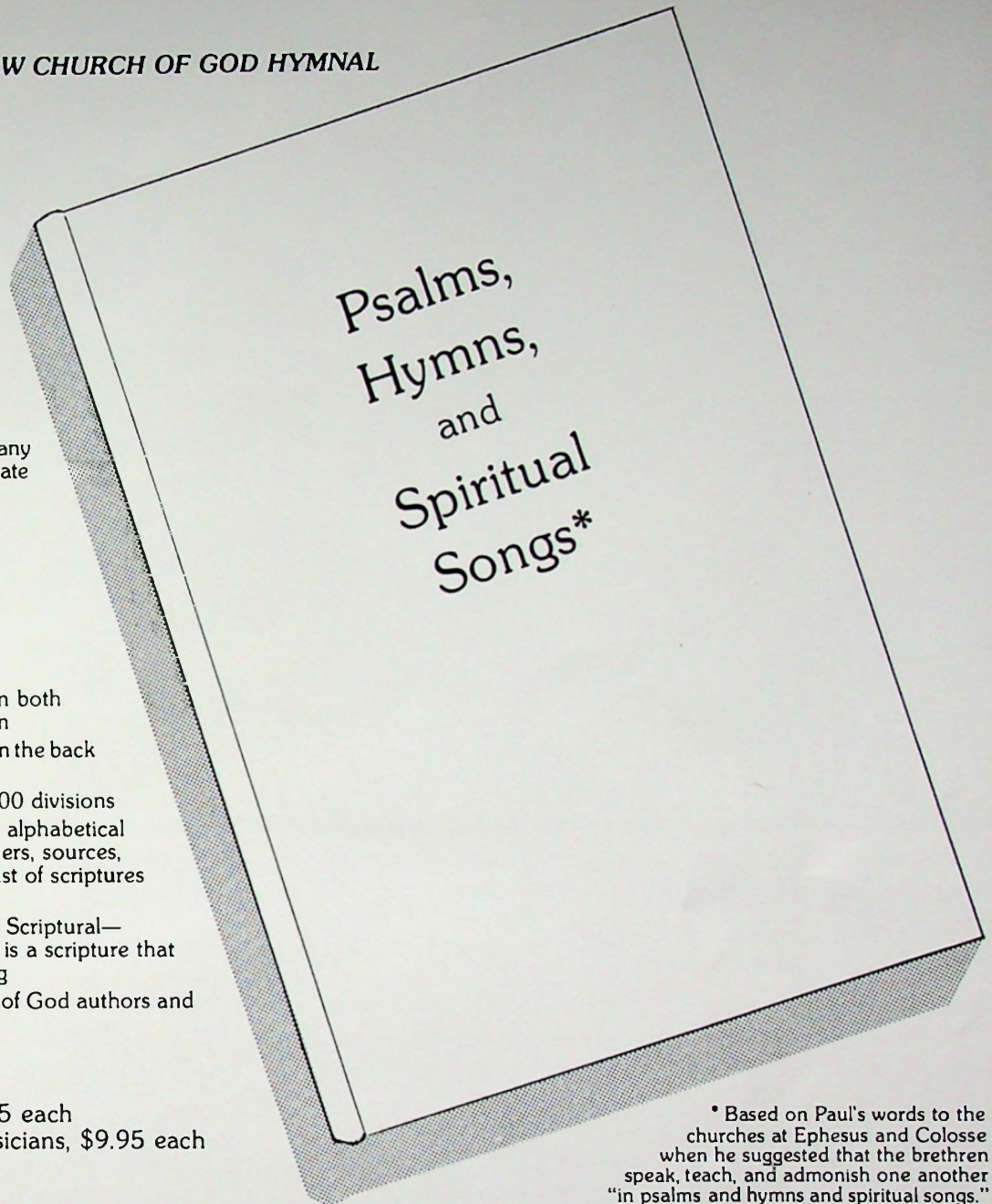


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# POWER

*“Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.” Isaiah 38:8.*

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Because Hezekiah prayed, God turned the time back ten degrees. Now this seems to us a very small thing when we think in terms of a pie. Can you cut a pie into 36 pieces or wedges? That would be hardly a good taste.

Thinking in terms of the world's rotation, it would mean turning it backward 220 miles. Imagine, if you can, how that would change the sunset.

Thinking again in terms of weight, it would mean stopping six sextillion six hundred and sixty quintillion tons, turning it backward 220 miles and then starting it forward again at its regular rate of 1000 miles per minute.

Now such figures mean little to any of us, but we are dealing with a God who is powerful enough to accomplish such a task. And He did it just to prove to one man that his prayer was heard and answered.

Can you doubt the power of God? Can you doubt the power of prayer? Can you doubt whether or not you should turn over your life, your troubles, your fortune to him?

In Malachi 3:10 God challenges you and me to 'prove him.' The offer is still open, shall we start our proving today?

—Clark Ballentine.



September 1985  
Volume 69  
Number 10

# The Restitution Herald

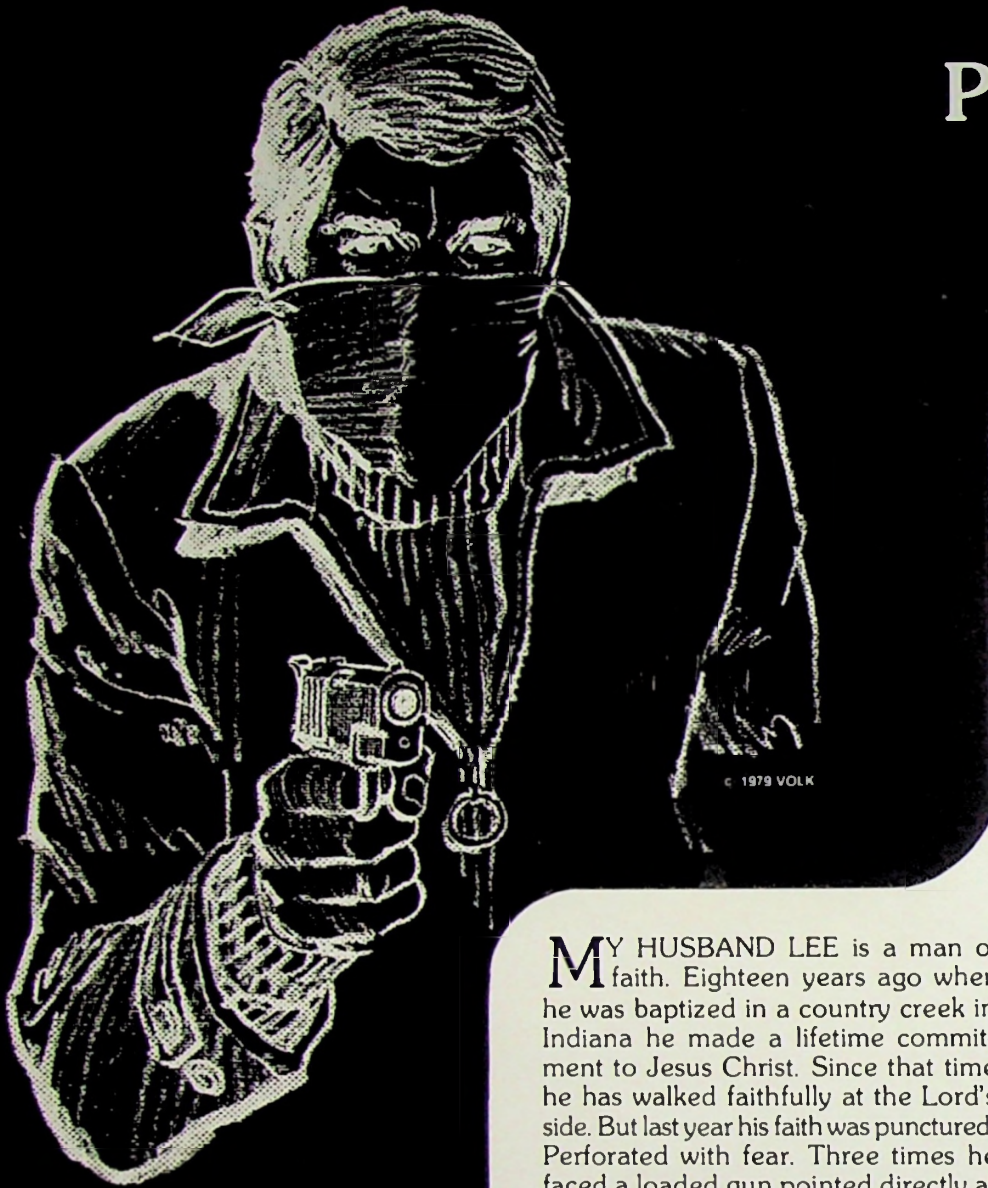
The Green Grass Syndrome  
Page 7

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Page 14



# Pursued

By



By  
Shirley  
McQuinn

The  
robber  
pointed  
the gun  
at him  
again  
and said,

“Don’t make a move until I’m out the door.”

**M**Y HUSBAND LEE is a man of faith. Eighteen years ago when he was baptized in a country creek in Indiana he made a lifetime commitment to Jesus Christ. Since that time he has walked faithfully at the Lord’s side. But last year his faith was punctured. Perforated with fear. Three times he faced a loaded gun pointed directly at him. Three times he was forced to lie on the floor while crazed gunmen—drug addicts—stood over him. Three times he wondered if he would ever get up again. Fear became part of his life. And mine.

Lee and I own and together operate McQuinn Apothecary, a prescription shop in a medical complex in Tempe, Arizona. He is the pharmacist, and I am often referred to as the “pharmacist’s mate.” We have worked together in our business for seven years. But it is more than a business—it is a ministry. We dispense hundreds of pills every day, but with them we also try to dispense commodities that have no price tag: cheerfulness, encouragement, understanding, concern, and hope. Our doors have always been open to anyone who had a need, whether the need was for medicine or just to sit and chat.

But things have changed. We can no longer leave our doors open for everyone. We have to be discreet about who enters, because we have learned that our very lives may be at stake.

On March 5, 1979, about 5:30 p.m. Lee was in the pharmacy alone, preparing to close for the day. I had left 30 minutes earlier. A man approximately 40 years old entered the store. At first glance he seemed to be a clean-cut, ordinary-looking person. Lee greeted him in his usual friendly manner. “Is there something I can do for you this evening?” he asked.

“I have a real bad upset stomach,” the man explained. “Do you have Alka-Seltzer, or anything that would help me?”

Lee turned to go to the shelf and get something for the man, not realizing he was being followed. When he turned around with the medication in his hand, there was the stranger only two feet away, facing him with a gun. The man cocked the gun. Fear raced through Lee’s body.

“Give me all your Dilaudid and make it quick!” the robber ordered. Although Lee had been momentarily stunned, he had enough composure to realize he had better follow orders. He went to the narcotics cabinet, unlocked it and said, “There it is.”

“You get it for me,” the robber said, obviously not wanting to leave his fingerprints. Lee handed him the Dilaudid.

“Now hit the floor!”

Lee obediently stretched out face down on the floor behind the prescription counter. The robber pointed the gun at him again and said, “Don’t make a move until I’m out the door.” With that he made a quick exit.

That was the first time. Although it had been frightening at the moment, Lee handled it with the strength, composure, and faith that was typical of him. For me it was different. When he calmly told me about it, I fell apart. I



# FEAR!

*The man cocked the gun.  
Fear raced through Lee's body.*

cried, I shook inside, I was angry and scared. I stayed very close to him for days, somehow thinking that just my presence was his protection! He kept reassuring me that everything was okay. He told me to relax and stop worrying. So I did just that. After much prayer and the realization that our days continued to be extremely normal, I put the incident behind me, as Lee had already done. And we thanked God daily for his protection.

Five months later the second armed robbery occurred. It was a different man behind the gun, but the operation was much the same. Except this time he wanted Dilaudid and money.

Dilaudid is a Class II narcotic that is used in cases of extreme pain. It is a favorite of the junkies. And this particular junkie took all of our Dilaudid and money and made his get-away. Again Lee was left lying on the floor, fearing for his life if he moved too soon.

Again I had been fortunate enough to miss the action. This time I handled the news very calmly. I simply thanked God that Lee was unharmed. But Lee himself was a little more shaken up. The seed of fear that had been planted during the first robbery now began mushrooming.

Questions filled his mind: Should we stop carrying Dilaudid? Or would that merely anger a robber and make the risk greater? Should we install some type of alarm system for daytime use? Should we install a door or gate to separate the prescription area from the front end? What could we do to protect ourselves?

Our first action was to install a closed circuit television camera. We posted the usual signs on our doors: "These premises are protected by closed circuit TV." We were hopeful that this would be enough to discourage any future robbers. But drug addicts are not easily discouraged. When they need a fix they are desperate. They are will-

ing to risk even their own lives to get the narcotics their bodies crave. Our efforts did not deter them.

In January we were hit twice within two weeks. The first hit was another daytime armed robbery, carried out exactly like the others—except this time the robber brought his own grocery bag and ordered Lee to fill it with *all* of our Class II narcotics. The second hit was a nighttime burglary. Our window was broken out, our office vandalized, trash was scattered over the floors, and some of our shelves were wiped clean of all merchandise. In the aftermath of cleaning up, I counted 15 shelves that were completely empty. Our loss in drugs alone was over \$3,000.00.

We were sick. Discouraged. Frightened enough to realize that something had to be done. Frightened enough to consider, even though briefly, the advisability of closing our doors permanently.

Now Lee had questions for God. He had never doubted his love or his power of protection. But now he was living with fear, and there were questions in his mind that had to be answered. So he approached God with complete honesty—with his fear, his frustration, his anger.

*"God, are you going to let them be the winners? Do you want us to throw in the towel, to let evil be victorious over us? You have been with us in this venture from the time it was just an idea. You have brought us through some tough times and blessed us greatly while doing it. Was all that just so we can be driven out of business now by the rotten sick people of this world? We don't want to give in to them! We're your children—surely you don't want that for us. What do you want us to do? God, give me some answers!"*

The answers came. First it seemed that God was saying to us, "Look, I'm

doing my part. But what have you done to help yourself?" He was right, of course. We had *talked* about all kinds of things we might do, but had actually done very little. Now Lee began checking out all possible courses of action. He talked with the police, with the Arizona State Board of Pharmacy, with other pharmacists who were having the same problems, with drug representatives. We read as much as possible about security measures.

Through research, advice from knowledgeable people, and through wisdom granted from God, a decision was made. We had no doubt that God wanted us to continue in our business—but with improved security. We decided that the most effective security would be the installation of bulletproof glass and a bulletproof door between us and the waiting area in our pharmacy. Today we operate that way—safe and secure behind glass.

As Lee and I reflect back over the year, we readily admit it was a difficult time. But when we consider the blessings we have experienced along with the difficulties, we find ourselves rejoicing! We know that God did not "send" those drug addicts to our pharmacy. He had no part in their actions. But he had a great part in bringing us, his children, through the ordeal.

He blessed us financially. In addition to the loss of merchandise and money, the cost of remodeling has been large. But when the bills were due, our income was increased! It was as though God was reassuring us that we were doing the right thing.

God blessed us with the support and loyalty of our family and friends. They literally spent hours with us just listening, loving, and lifting us up. They expressed their concern, they prayed for us, encouraged us, and helped with the remodeling work. We were never alone!

The greatest blessing of all is the renewed awareness of God's love for us, his concern, his practical way of dealing with us, his faithfulness. He has given us peace. His promise rings true in our hearts: "I will never leave thee, nor forsake thee."

We rejoice that we are his children!



### They have it made

"Boy, those farmers have it made. They don't have to answer to anybody; they are their own boss. It seems like everyone of them has the latest in machinery to do their work and every farmer I know has a nice big car. They get to spend their spring, summer, and fall months in the great out-of-doors working with the land, breathing fresh air, and getting a nice suntan. What other occupation is more in tune with the joys of nature? Most of them own their own houses and much of the land they farm. Nobody eats any better than a farmer. He can raise his own beef, bake his own bread, plant a big garden, and just live off the land. In the age in which we live it must be a great comfort to be self-sufficient. Boy, those farmers have it made."

"Boy, those pastors have it made. Shucks, they really don't have to work but one day a week. They can take their good old time the other six days preparing for Sunday. They can get out of bed when they feel like it, spend as much time at the office as they want, and play golf in the afternoons. They don't have to go in debt up to their ears to buy tools for their trade. What other job provides a house for its employees? Ministers always seem to be the best dressed people in town. The church folk are always giving them milk, meat, garden produce, love offerings at Christmas, and whatever else they need. It must be nice having a group of people looking after you all the time. It must be nice sitting in an air-conditioned office when it's hot or by the fire when it's cold and still draw your paycheck every week. Pastors always seem to be able to afford larger families and nice cars. What other occupation can one be more in tune with the will of God? What an exhilarating feeling it must be to be in full-time Christian service. Boy, those pastors have it made."

It all depends upon the perspective, doesn't it? Whoever said, "The grass looks greener . . ." knew a lot about human nature. And it seems appropriate to point out that farmers and pastors are human. It is also accurate to say that each pair of shoes has its

own tacks. Each also has its own shine. Like everything else in life these occupations have unique satisfactions to go with the unique problems. Anyone who has done both can verify.

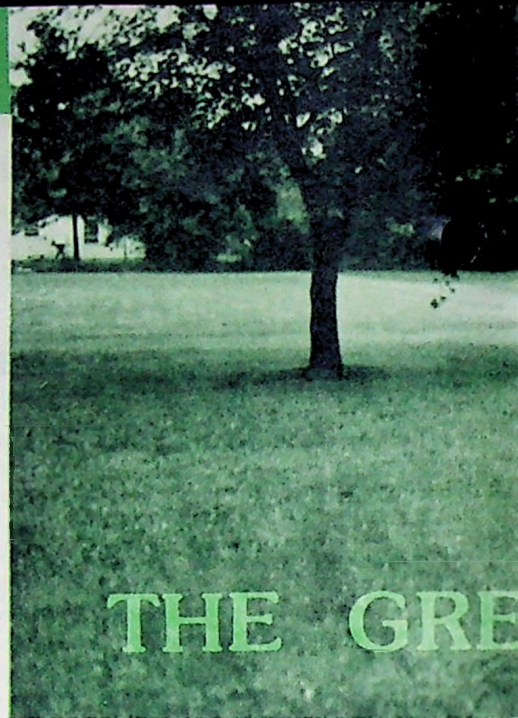
### A general dissatisfaction

Put a goat in a field of luscious green grass and invariably she will be dissatisfied until she has poked her head through the fence to check out the greenery on the other side. Recent statistics point out that the average American male changes jobs every 10 years. He's willing to give up much valued tenure and developed skill to retool and embark in another direction.

In pre-industrial history, work was the major means of personal identity. People spent their whole lives making a living. Whether it was in the craft shop or on the farm there was an acceptance of work as God-given. Often people took great pride in their work. Many of our last names are nothing more than occupations (Smith, Baker, Carpenter, Mason, Miller). Who would doubt that even in New Testament times Jesus, Luke, Paul, and Peter were proud of their secular work.

Modern technology has been very effective in diminishing the value of individual work. Working on the 14th stop of an industrial assembly line just doesn't contribute to one's self-esteem. Industrial boredom results. Gripping is common. Frustration seems to be everywhere. If people were happy and finding meaning in their work there'd be little use for unions. But we know the contrary is true.

Many people consider their jobs as a means to gain time and/or money for play. In the last 100 years, the standard work-week has shrunk to five eight-hour-days. All this has allowed many workers to invest a great deal of money and energy in leisure. Certainly many people in our time do not expect to enjoy their jobs; they use their jobs to earn enough money to ensure personal happiness. Work is valued because of the disposal income it produces, not because of its intrinsic satisfaction. But we also must realize that as inflation spirals out of sight, more and more



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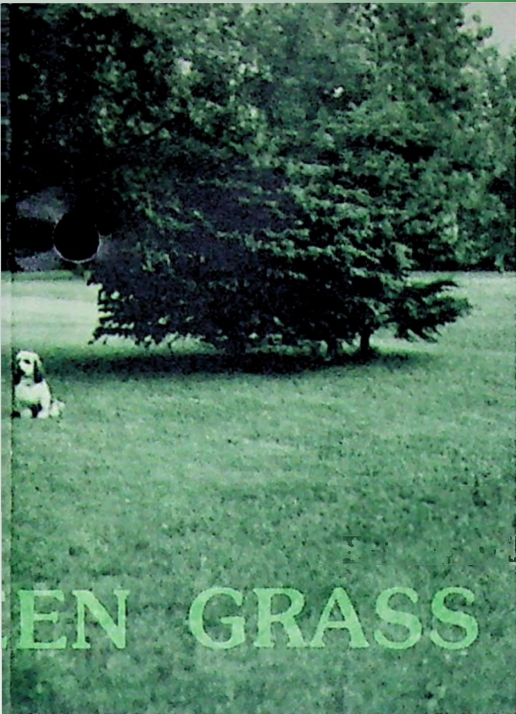
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by Dale Ramsey





EN GRASS

workers despair that they can barely make ends meet with income from boring and unfulfilling jobs.

Unemployment compounds the problem. Aside from the need for more jobs, our welfare system cultivates attitudes about work which are foreign to our heritage. Many of our teenage young people are suspicious of work because they've never seen their parents work. Sociologists point out to us that people find their greatest identity in their jobs. So it's reasonable to deduce that any job, good or bad, contributes to our self-esteem.

### God doesn't intend unhappiness!

There is some confusion when we look at work in light of Scripture. Work is often referred to as punishment for sin. "Cursed is the ground because of you; in toil you shall eat of it all the days of your life. By the sweat of your face you shall eat bread." (Gen. 3:17b, 19a) We are a fallen people who have been justly condemned by God to the daily grind.

Yet we worship a working God and our work and worship should flow together. Work is the place and the process where we meet God, and work is a means for human response. We meet God in our work and we praise God through our work. Work is the appropriate language of response to God's call. It is the means for faithful living. Genuine faith will always culminate in work.

If work is where we meet God, then why such instability and general unhappiness with our vocations? Why does man seem to always be looking on the other side of the fence? Maybe it's important to clarify here that not all of us are unhappy with our work. Many Christians and nonchristians have found their niche in life and are well satisfied. I firmly believe that God has ordered every step of my life in my vocational decisions. I also believe that God wants his children to be happy in their work and doesn't intend for us to live 45 working years in frustration and unfulfillment.

### Christian Vocation in perspective

If we view work as a penalty for sin

then it's not surprising that Christians have difficulty building a meaningful theology of vocation. We are theoretically called to express our faith in the "work a day" world. But as we see the value of work diminish we become confused on how we can synthesize work and faith. If work is recognized to be at the core of human life, then a consciousness of Christian vocation must infuse work with Christian meaning. As we begin to see our work as Christian vocations then we begin to see our jobs and careers as opportunities for more than bringing home a check.

"What does it mean to be a serious, healthy Christian in the late twentieth century?" Barbara Brown Zikmund in an article entitled *Christian Vocation — In Context* seeks to answer the question by suggesting three views of what Christian vocation is not.

"Christian vocation is not avocational." In other words it is not that free time or volunteer time we spend serving the church. "Volunteer church work unconnected to one's main occupation is not Christian vocation."

"Second, Christian vocation is not psychological." It doesn't mean that as soon as you become a Christian you completely change and do all jobs with a sweet Christ-like spirit. Some jobs just can't be done that way.

"Third, Christian vocation is not organizational or relational." Let me run the risk of being castigated on this point and say that Christian vocation is not limited to certain kinds of jobs which serve the institutional church or generally help people. I've been to Ministerial Conference for 10 years and every year I learn the term "high calling of the ministry." It always alludes to the assumption that the Ordained Ministry is the highest calling in life. The ordained ministry is not usually the best Christian vocation open to committed Christians—nor is it a higher calling. I don't know where we'd be if we didn't have the helping professions but they are not necessarily more appropriate for committed Christians.

Not to labor a point but just gain perspective, frequently someone young who demonstrates spiritual qualities of

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*If we view work as a penalty for sin, then it's not surprising that Christians have difficulty building a meaningful theology of vocation.*



leadership and affirms the Lord's leading in his life will be asked, "Have you ever thought of becoming a minister?" It happened to me. In one sense it is an exciting suggestion. But the more I cogitate over that suggestion, the more I think we should not always suggest to laity who are seriously struggling with the nature of Christian commitment to become a part of the clergy. Don't get me wrong! We need ministers more than ever to provide leadership in our churches, but we who are pastors have elevated "our call" above our peoples' "call"; it's no wonder our people fail to see a relationship between their faith and jobs. We must close the gap between the clergy and laity.

*A call to Contractors, Nurses,  
Factory Workers, Farmers,  
Salesmen, Teachers, and Laborers*

We must affirm that all Christians have a "calling." That is a calling to be a child of God. Consequently, our Christian vocation is going to include our whole life style, the way we spend our time and earn our money. Leadership in the church would do well to consider how they might celebrate and honor within church life the total Christian vocation of each member. Instead of putting on our suits and nice dresses, why not plan a Sunday worship service to highlight the separate vocations and encourage the worshipers to wear their normal working clothes.

We must seek to bridge the saved and secular which separates Sunday from the rest of the week. How many of us know what our fellow brothers in Christ do for a living? How many of us know whether our co-workers on the job share similar spiritual viewpoints? People have been known to work together for years without sharing any of what they believe. If everything that we do and are in life is part of our Christian vocation, we cannot live in two separate saved and secular worlds. The church leadership would again do well to design and plan ways to help

Christians live out their faith in non-church activities—specifically their jobs.

The ordained ministry is not the only vocation to which God calls people. God does call people to be engineers, farmers, nurses, teachers, laborers, individual entrepreneurs, builders, etc. Good Christians must come to see that any job, even factory work, can and should be done to the glory of God. The Reformation celebrated the possibility that all Christians could find meaning in their work as service to God. The challenge of this argument is to understand that all work is equally important before God and can be approached as Christian vocation.

Christians ought to choose jobs or occupations to express their faith commitment. This means that jobs which some believers feel require nonchristian actions (military duty), or provide no necessary service for the common good (marketing cigarettes) will not be acceptable. We must select jobs in keeping with our gifts and God's intent for our life. I have no doubt that where I am now is where God wants me. I can point to the exact week 14 years ago when I received my "call" and it continues to be confirmed every year. I may not always be doing what I'm doing now but I know as long as I petition God to direct my path I will be doing what he wants. And I will be happy! Are you satisfied with your call? Maybe you are called to be a carpenter, but how will you ever know until you've asked for Divine leading and then confirmation as you do your work? Christian vocation, whatever it is, leads to a satisfying way of life, which might not be easy, but it will always carry meaning.

Are you experiencing the "Green Grass Syndrome"? Maybe in the ever-changing age in which we live it will be necessary to change jobs and retool for other jobs. As society changes, needs change. But always ask yourself, "Is God giving the work orders?"



# Leaders of God's People

## Leadership Series Part 1

by Pastor Hollis Partlowe

**C**HURCH OFFICERS are important people. They have the responsibility to lead the congregation on to deeper depths and higher heights of Christian service—to reach the goals the congregation has set.

What constitutes a good leader in God's church? What are some of the characteristics and qualifications that we should expect of church leaders? In this two-part series we will discover valid concepts for spiritual leadership.

### Dependence on God

In looking at the great leaders of God's people in Bible times, one thing is immediately evident. They all had a deep dependence on God. Take Noah, Abraham, Moses, Joshua, Nehemiah, and Paul the Apostle as examples. They all knew from whom their help came. (Psa. 121:1, 2).

Sometimes we insist on doing things our way and then feel guilty because we don't do it God's way. That can create a real problem.

By the way, the minister is a servant of God—not an employee of the church board. He is the General Manager. He doesn't know everything and is not qualified to do everything.

### Know Your Limitations

Good leadership is not doing the job, but getting people to do the job. *Good leadership is getting the job done through people.*

To be a success in any field, one must know his limitations. It's foolish to try a job you know you can't handle, or to take on more than you can handle at any one time. That course leads to frustration! No, I'm not talking about laziness or passing the buck. I'm talking about what you can handle when you are totally honest. No doubt some changes in attitude will have to be made in individuals and churches before this concept is accepted.

"The effective leader who wants to create orderly change from within the church will propagate unity. But remember that there is a difference between a boss and a leader.

**Boss**  
DRIVES  
depends on authority  
inspires fear  
says "I"  
assigns the task  
says "be on time"  
fixes the blame

**Leader**  
COACHES  
depends on good will  
inspires enthusiasm  
says "We"  
sets the pace  
beats everyone there  
fixes the breakdown

"The leader promotes unity; the boss does not. . . a commander tells people what to do; a leader shows people what to do by personal example."<sup>1</sup>

"Christian leadership is not authoritarian control over the minds and behavior of other people. . . New Testament leadership is not flashy public relations and platform personality, but humble service to the group."<sup>2</sup>

Leaders are servants. They do not command or demand.

### Delegate Responsibility

This step is essential because involvement of the membership is essential for any church if it is to reach its potential.

In Scripture there is a definite authority invested in leaders: "Get to know those who work so hard among you. They are your spiritual leaders to keep you on the right path. Because of this high task of theirs, hold them in highest honor" (1 Thes. 5:12, 13, Phillips; cp. Heb. 13:7, 17).

Christian leaders *must know how to get along with people.* "John D. Rockefeller stated: 'I will pay more for the ability to deal with people than any other ability under the sun.' . . . A survey agreed that the most important skill of an executive is his ability to get along with people. In a survey, management rated this ability more vital than intelligence, decisiveness, knowledge, or job skills."<sup>3</sup>

A good church leader will involve as many people as possible. *It's not a one-man show!* The leader who tries to do it all is doomed to failure. I'm not interested in creating stars, but in *building a team. Leadership is getting the job done through people.*

**BEWARE OF KINGDOM BUILDING:** "The teacher, who has become a

permanent fixture, has built himself a kingdom that he is not about to allow to be decentralized. Whenever an issue comes up in the church, this adult class, led by its teacher, can swing the vote one way or the other.

"Kingdom-building can also create disunity. . . kingdom-building can take place with any Sunday School teacher, club leader, or committee chairman. Whenever a kingdom-builder has selfishly thought only of his own sphere rather than of the total ministry, there will be disunity.

One "particular church even had to go to the secretary to ask to turn on the heat each fall and the air-conditioning each spring. . . She loved her authority and frequently would not give permission for such elementary matters, although the church board approved all such mechanical functions. Her kingdom became so strong that not even the church board dared to rebuke her. When candidates for the pastorate of that church sensed the situation they quit pursuing the relationship."<sup>4</sup>

A leader must speak for himself, not the whole group. It makes the group rebel to feel pressured or manipulated. No one likes that. Then, too, you stunt growth if you stifle the ideas and expressions of others.

We sometimes assume that members of the church board are spiritually mature. Often, however, the opposite is true. They are often emotionally and spiritually immature; they insist on dominating and manipulating others. Being spiritual means much more than attending services and serving on the board. It means being involved in helping people.

Then, too, a part of good leadership is helping members discover and exercise their spiritual gifts. If the Church of God is going to be what God wants it to be, here is an area that *we must consider with an OPEN MIND.*

We are moving on target toward the climax of history and the return of Christ; we continue to emphasize correct doctrine, but perhaps neglect the quality of life. This approach misses the Biblical balance God wants us to have. It leaves much to be desired!

1 Michael Tucker, *The Church: Change or Decay?* (Tyndale House Publishers), p. 83.

2 Kenneth Gangel, *Competent to Lead* (Moody Press), pp. 12, 13.

3 Ted Engstrom, *The Making of a Christian Leader* (Zondervan Publishing House), p. 67.

4 Tucker, p. 88, 89.



**Editor's Note:** Medical prognosis for the twin nephews of Carol Daniels, Chris and Eric, is not as bright as was indicated in the article "Of Such Is the Kingdom," appearing in the July/August HERALD. Doctors hold little hope that one of the boys will be able to carry on a normal life. This new report was unavailable at press time for the July/August issue. Keep the needs of these boys before the throne of mercy.

# God's Wonderful Women



## A Change in the Air

**A**FTER LIVING in the same town for most of her life, Betty must now uproot her family and move to the city of her husband's transfer.

Madelyn, married 27 years, finds herself suddenly single and facing life alone as a widow.

Content as a working wife with a profession, Sarah now faces the prospect of staying at home with her new baby, while her friend Rachel must seriously consider going back to work, even though she enjoys staying home with her small daughter.

Change.

We cannot escape it.

It touches all of us. Screaming headlines verify in the world what we have already experienced within ourselves—change.

Birth. Death. Beginnings. Endings. Promotions. Retirement. Moving away. Divorce. More money. Less money. Sickness. Scandal. Salvation.

There is nothing more constant in life than change—and going through it is not always pleasant. But from the moment of conception, life is change. As much as we might want it to stay the same, life is never at a standstill. Patterns often repeat, but the overall tapestry weaves in new stitches, new colors, new designs.

In our society today, women now face more changes than at any other

time in history. Should I marry or stay single? Should I have a career, stay at home, or combine the two? Should I have children? Should I accept this promotion, make this move? Should I live with my children, or live alone?

Change is a time of uncertainty. Emotions often rage out of control, threatening to overwhelm us with their strength and paralyze us in their grasp.

Even when the prospect of change reveals pleasant dividends, the idea of change is frightening. The stability and security of our comfortable rut can seem very appealing.

Of all the emotions triggered in the face of change—insecurity, anxiety, frustration, anger, helplessness, guilt, depression, loneliness—perhaps the most common and the most destructive is fear.

### Fear

The fear involved in change is a natural reaction. As human beings, we fear the unknown. "What if?" we ask ourselves repeatedly, conjuring up every kind of situation we can imagine. We picture ourselves at our worst and see ourselves as victims of the change that is upon us.

Fear need not dominate us. It need not dictate our actions nor paralyze us into inaction. But it will if we let it.

The first step to effectively dealing

with the fear of change is to recognize it. Call it by name. Allow yourself to experience the fear. There is no shame in feeling fear; it is no mark of virtue or degree of Christianity. Having fear does not make you a weak person. But the denial of fear is the first step to its victory over us.

### Steps to Victory

Secondly, talk it out with a trusted friend, someone who will not condemn you for your fears. The mere verbalizing of fears can help to release their power over us, and help us to get them in proper perspective. Kept inside, they grow and fester and balloon all out of proportion.

Discuss it with God. He is always there, always willing to listen to you. 1 Peter 5:7 says to "cast all your anxiety upon him, because he cares for you." God is not shocked by your fears, and he will help you deal with them in constructive ways. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7).

A third way to deal with the fears associated with change is to look for the positive things which may come out of this change. It may be hard at first, but with practice it gets easier. Paul says in Philippians 4:8 to think on



by  
Carol  
Daniels

things that are true, honorable, right, pure, lovely and of good report.

If nothing comes to mind that seems praiseworthy about your change, move up a few verses to Philippians 4:4, where Paul, who experienced many changes, says to "rejoice in the Lord always; and again I say, Rejoice." We can thank God that he loves us, and that he has promised us in Romans 8:28 to cause "all things to work together for good to those who love God, to those who are called according to his purpose."

Fourthly, to deal with the fears involved in a life change, keep a journal. Write down the feelings that well up inside you and threaten to engulf you. Writing them down is a way to express them, to help release their power over you. It helps, later on, to look back and see how God has graciously enabled you to overcome them.

A fifth, and very practical way, to handle the experience of fear is to participate in some form of physical exercise. Activity helps to release the tension that fear builds within us, and aids in thinking clearly. It is one positive action to take when fear seems to be paralyzing.

I have many fears, and it is easy for me to allow them to rule my life. But only God has the authority to do that. I have learned that if I will admit my fears, and then act in spite of them, they do not have the power to control me.

Change, although frightening, can be a positive experience. God calls us to a life of change; he demands it of us. Accepting us exactly as we are when we first come to him, he gives us the ability to become more and more like the image of his Son. He expects it of us; we are blessed when we do.

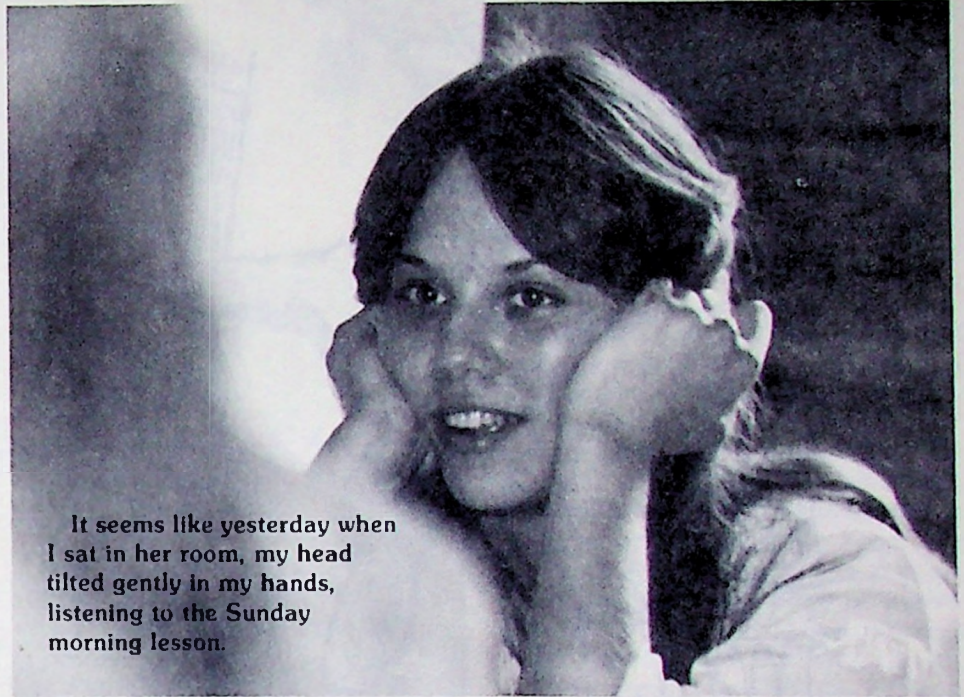
When we accept Christ, we are changed. "For you were formerly darkness, but now you are light in the Lord; walk as children of light" (Eph. 5:8).

Changing can mean growing, and maturing, and it can enrich our lives. The choice is ours.

Speaking the truth in love, we are to grow up in all aspects into him, who is the head, even Christ" (Eph. 4:15).

SEPTEMBER, 1980

## My Tribute to Julia Spangler



It seems like yesterday when  
I sat in her room, my head  
tilted gently in my hands,  
listening to the Sunday  
morning lesson.

by Coreena Hendrickson

**M**Y EYES were fixed on the small lady who was bringing the lesson to life. She spoke rapidly, almost musically, making every word count. My mind would race for the right response to her many questions. My eyes would twinkle with delight as I won a prize for reciting the most books of the Bible, or eating soda crackers the fastest at one of her many wild parties. She became a child herself, laughing, cheering, full of energy.

Ten years have gone by since I sat in that tiny classroom. I had never realized that what I was learning then was only a small part of what I would learn from this woman. She taught me what it meant to have faith enough to move mountains, a will of iron, and a heart of gold. As I grew older I found myself wanting to follow her examples and become a teacher too. I was comforted to know that she was behind me all the way, pushing me, encouraging me, and by the will of God, guiding me.

Mrs. Spangler's class at Oregon, Illinois

Now as life seems more complex than ever before, I can still be comforted just knowing she's there, always caring. I remember praying to God that I could be as wise as King Solomon. Well, I haven't quite made it yet, but he's given me a teacher and a lot of love and I'm forever thankful.

—Quoted from *Sunshine News*, Oregon Church of God Sunday School newsletter, March 17, 1980, used with permission.





## The Strong Man

By Maxine Herr



Georgie and David were having a lot of fun playing circus. Big brother Dick had put up a camping tent to see if it needed repair, and the boys were pretending that it was a circus tent.

Their little dog Blackie became a bear cub for the day. Ginger, the cat, was put under a wooden crate on which the boys had carefully printed "WILD TIGER." The rocking horse was turned into the prancing steed that their sister Carol was to ride.

"We need a strong man," said David. "He can show people how his big muscles can lift things." Now Georgie liked to show off how strong he was, so right away he said he would be the strong man.

The boys called for Mother and Daddy and their older brothers and sisters to come to their circus. The "bear" provided a big growl, and the "tiger" put its paw through an open place of its cage. The rocking horse bucked and rocked nicely with Carol in the saddle.

But the big part of the show was the strong man's stunt. After showing his muscles, he raised the rocking horse

straight up into the air. Everyone clapped his hands and said what a fine circus it was.

Later that night when the children were in bed, Georgie still wanted to talk about how strong he was. "Mother, will I have big muscles and be real strong when I grow up?"

"I imagine you will, Georgie—especially if you take good care of your body now while you are growing up. Let me tell you about a strong man in the Bible—how he got his strength and how he used it.

"His name was Samson. Before he was born, an angel told his mother that Samson would be a leader of God's people. There were certain rules for him to follow. He was never to drink any wine and he was never to cut his hair. If he disobeyed God by doing these things, he would lose his strength.

"Samson was a very proud man. He did quite a few things that showed his strength. But he didn't give God the glory even though it was God who gave him his strength.

"Then he met a girl named Delilah

and fell in love with her. But Delilah didn't love Samson and she made a bargain with Samson's enemies to try to capture him.

"Delilah asked Samson what made him so strong. He told her that if he were to be tied up with green willow switches then he would not be strong. So Delilah tried it. But Samson had not told the truth and he easily got free.

"Again Delilah asked him for the secret of his strength. But once more he told her an untrue reason.

"The next time Delilah asked, she begged and cried and said that if Samson really loved her, he would tell her the truth.

"Samson finally gave in. He told Delilah that as long as he did not have his hair cut, he would be strong. She talked to him quietly and soon he went to sleep. Then she called for a man to come in and cut his hair. When Samson woke up, he found his hair cut and his body as weak as could be.

"His enemies tied him up, blinded him, and put him to work as a slave in the mill. What a change for the strong Samson!

"One day the king made a celebration. They brought Samson, chained him to some pillars in the building, and made fun of him.

"Samson put an arm around each of the pillars. He prayed to God to give him his strength once more. Then he pushed the pillars with all his might. The whole building came crashing down! So Samson died along with all his enemies."

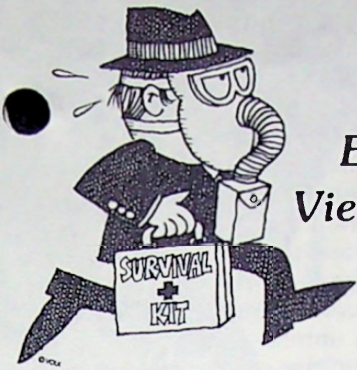
When Mother had finished, Georgie said, "Well, I guess it's OK to be big and strong. But we need to know how to use our strength."

"Yes," said Mother, "and God is the one who will help us do that."

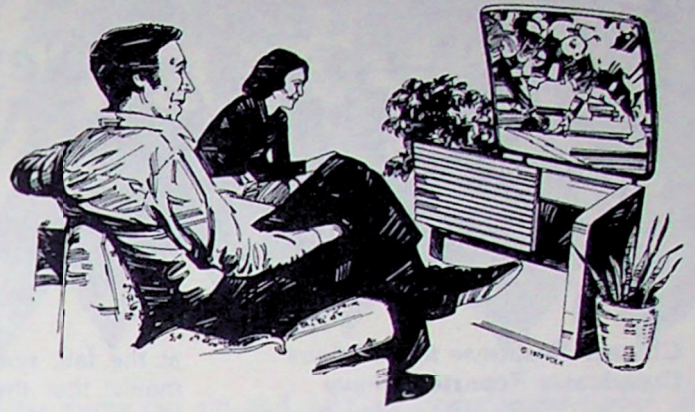
*Here are some scrambled words from our story. Draw a line to match the scrambled word with its correct spelling.*

- |          |        |
|----------|--------|
| 1 MANSO  | HAIR   |
| 2 LIML   | ENEMY  |
| 3 NWEI   | LOVE   |
| 4 IRAH   | MILL   |
| 5 NORGTS | BLIND  |
| 6 YEMEN  | SAMSON |
| 7 ODG    | GOD    |
| 8 VELO   | STRONG |
| 9 LDNIB  | TRUE   |
| 10 UETR  | WINE   |





## Editor's Viewpoint



### The Saving Season

Good things are happening in Church of God General Conference churches. Reports of baptisms increase during the late summer and early fall months as Youth Conference and camp activities are in full swing. A bit of mathematical homework reveals that June, July, August, and September are harvest months for a spiritual crop.

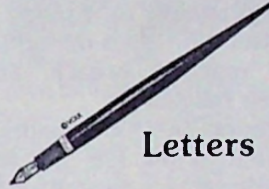
To those new in Christ, we welcome you to the greatest family worldwide. God and his people will encourage you in growth. The Father grants you his Spirit for that purpose (Acts 2:38, 39). The Bible provides you everything you need for spiritual maturity (2 Tim. 3:14-17).

For those in Christ, be encouraged by the above evidence. Realize from an item on our new page, "News and Views You Can Use," that on a single weekend more attend church services in America than fans who patronize National Football League games in a whole season. This fall put your all into your church's program for reaching the lost. Paul enthused, "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart" (Gal. 6:9, RSV).

If you're thinking about reaching out to Jesus, now's the time to make that step. You'll find power and love for living which extends "far beyond our comprehension" (Eph. 3:19, Phillips) in effectiveness. There's no stopping the good a Christian can do today, "because greater is he that is in you, than he that is in the world" (1 John 4:4b).

With inflation, energy, and the economy crises bringing misery everywhere, there's an even more serious lament. Be part of the answer instead of the problem foretold by Judah's prophet: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

SEPTEMBER, 1980



## Letters

### Response to Lifestyle

I thought the "Lifestyle" issue had some "meaty" stuff in it, and should prove to be a helpful issue. That's my prayer.

—Illinois.

The last issue (June, 1980, HERALD) was very attractive, and the articles were very good. The one by Lois Worden was a hot one, "telling it like it is" as they say.

—Minnesota.

### Timely, talent-filled, tasteful

I enjoy the HERALDS. They are timely, talent-filled, and tasteful. Keep up the good work.

—California.

### The Chairman's Message

In the last October issue (October 1979 PROGRESS JOURNAL) appeared Chairman Lawrence's message which really "rang a bell" with me. Perhaps with the advance in years we become more tolerant to differing understandings of Scripture. When I was young there were only two points of view—mine and the wrong one! With age has come an openness of mind and the realization that the other people (doctrinally speaking) are as sincere as myself in their convictions. Perhaps we try too hard to understand that which is beyond our mortal understanding. Then, if our zeal for what we believe to be correct undermines our tolerance and love for our fellow, we become the one in error.

—Australia.

### Thank God for a New TV Season

At least summer's reruns are over. Football is on for five wonderful months (see page 20). Soon a cold winter will force us indoors to enjoy man's electronic marvel.

Transfixed before the tube this season, we'll be taught morals for the nuclear family and satire comedy which titillates an atomic funny bone. For openers, ABC-TV wants you to laugh through the routine lives of homosexual lovers (the situation comedy's title? Appropriately, Adam and Yves).

If that leaves you a little dry, let Pepsi Cola come to the rescue. They've already given us such fiendish programs as Exorcist, Exorcist II, Scruples, An Unmarried Woman, Omen II, racy stuff from Skag (especially scenes of Skag's son with a prostitute), and Damien. You can be sure they've got something bottled for the fall.

Want more? The National Federation of Decency provides a list of sponsors who put up the money for similar programming. All-American-like companies as Lever Brothers, American Home Products, Noxell, Airwick, and Sterling Drug hope you'll tune in.

Maybe we should thank the devil for a new television season.

### Fiascos and Faith Department

Briefly glancing at the first seven months of 1980 we note several contrasts. In the political arena there are the ho-hums radiating from the Moscow Olympics and the international storm raised by Libyan agent Billy Carter. However, the renewal of prayer in public schools gives us hope.

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# News and Views You Can Use

## Chinese Response to Religious Broadcasts Reported Heavy

NEW YORK—According to the American Bible Society, listener response is extremely heavy to Bible reading programs beamed into China. Broadcasters based in Hong Kong received over 10,000 letters in response to the programs in 1979. By April 30, 1980, over 2,900 letters from Chinese listeners had been received.

Perhaps the most popular program is "The Most Popular Book in English." The unique feature of this program is that it is broadcast in both Chinese and English, thus enabling the listener to learn about Jesus Christ and the English language at the same time. Its two-pronged appeal holds listeners' interests and keeps them tuning in each time it airs.

## Scripture Distribution In Islamic Countries Continues Despite Hazards, Difficulties

NEW YORK—Reports received at the American Bible Society indicate that Scripture distributors in Islamic countries often face considerable risk. In some cases, though, workers are surprised at the welcome their Scriptures receive.

Samuel Ismail Fakhir, a distribution representative for the Pakistan Bible Society, described an incident that illustrates how even potentially dangerous situations for Scripture distributors often turn out to have positive results.

"In March of last year, I went to a fair in the town of Shah Kot," Mr. Fakhir wrote to the Bible Society. "Our distribution campaign was going well there until a fanatic 'maulvi' (Moslem preacher) collected a crowd and threatened to shoot us if we did not stop the Scripture distribution."

Mr. Fakhir then went on to tell how police arrived and attempted to control the mob:

"The police officers saw the contents of the packets that were distributed

at the fair, read them, and told the maulvi that the Gospels and Selections were the teachings of Hazrat Isa (Jesus Christ), and that they could not take any action against us. Especially when the constitution gives minorities the right to practice, preach, and propagate their religion."

Ultimately, over 200,000 Scriptures were distributed at the fair, but the most joyful experience occurred when the maulvi returned once again.

"He came to our stall," Mr. Fakhir wrote, "felt sorry for what had happened, embraced us, and bought a New Testament for his own study."

**FOR A CHANGE**, would you like a little good news?

Fifty-four million people attended professional football and baseball games in America last season, but on a single average weekend, 85 million Americans attended churches and synagogues: almost twice as many on a weekend as during a whole sports season! And, for that matter, taking attendance at all athletic events, amateur and professional, for every person who attends any sporting event, 15 people attend a worship service.

**More good news:** *The National Geographic* magazine now has more subscribers than does *Playboy* (so do *Good Housekeeping*, *Better Homes and Gardens*, *Reader's Digest*, and a half-dozen other family publications).

**Still more:** Thirty million couples in the United States have been married 10 years or longer without a divorce. . . and over 10 million teen-agers still have never tried marijuana or any form of dope. . . and twice that number of young people have never been arrested or accused of breaking any law.

—Bud Ross,

*Macomb Church of God bulletin*

## A WORKING PRESCRIPTION

Seldom do physicians of the various medical schools agree in the diagnosis

and treatment of diseases, but the following prescription is one that is unanimously recommended and accepted:

- If health is threatened—work.
- If disappointments come—work.
- If you are rich—continue to work.
- If faith falters and reasons begin to fail—work.
- If dreams are shattered and hope seems dead—work.
- If sorrow overwhelms you and loved ones are untrue—work.
- If you are burdened with seemingly unfair responsibilities—work.
- If you are happy—keep right on working. For where there is idleness there is room for doubt and fear.
- No matter what ails you—work. Work as if your life were in peril, for it is!

*Fonthill, Ontario, Church of God bulletin*

## The Restitution Herald

Vol. 69 September, 1980 No. 10

### STAFF

**Editor:** Russell Magaw  
**Managing Editor:** Gordon Landry  
**Contributing Editors:** Rachel Carr, Carol Daniels, Hollis Partlowe  
**Staff Writer:** Shirley McQuinn

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

**Address all correspondence to:**  
 The Restitution Herald  
 Box 100  
 Oregon, IL 61061



# fractured feelings



Feeling  
Guilty?  
God offers  
a surprising  
antidote—  
something  
you'd least  
expect . . .

OF ALL human emotions, none inflicts more inward condemnation and disgrace than GUILT. To deny or ignore its presence only fosters problems of inferiority, worthlessness, and shame. Guilt left unresolved will make us fearful of expressing our own beliefs and desires. If guilt is allowed to progress it will prevent us from being ourselves. Of even more importance, guilt not tended to will not allow us to reach the true potential that God desires for all of us to obtain.

Personally, I can recall many instances where I felt the overwhelming influences of guilt. I can recall many of my mistakes, failures, and sins. At one time or another we have all felt guilty about missing worship services, failing to pray, or not reading the Bible. How does one combat and overcome feelings of guilt? How can we deal honestly with guilt?

Out of the Old Testament we learn of the life of King David. David did many great things for his country, Israel. He unified the people, established a strong government, and developed and maintained a military defense that was second to none in the ancient world. David goes down in history as the strongest king Israel ever had.

David's greatness can be attributed to his love for God. He strove to follow God's will and glorified God in all he did.

However, 2 Samuel 11 and 12 reveal David at his worst. The story of David and Bathsheba brings out David's sins of adultery, deceitfulness, and murder. These sins had a great impact on him and were causing painful unrest in his mind. Psalm 51 tells how David overcame his sin and guilt and restored his relationship with God.

Psalm 51:1 reads, "Have mercy on me, O God, according to your unfailing love; according to your great compassion, blot out my transgressions." Here David asks for three things: mercy, unfailing love, and compassion. Mercy, unfailing love, and compassion are gifts of God. In order to secure divine forgiveness and over-

come our sin and guilt, an understanding of these gifts are important.

First, what is God's mercy? Mercy is an act of kindness which cannot be deserved or achieved, but is still granted to us. Despite man's shortcomings, God's love is given through God's mercy. David did nothing to deserve or earn God's love, yet it was still given to him. Through God's mercy David was able to come before God and confess his sin.

A good example of mercy is when a police officer stops you for speeding and gives you a warning ticket. Legally you broke the law and deserve punishment. However, through the mercy of the police officer punishment was denied.

The second thing David prayed for was unfailing love. Unfailing love is God's mercy in action. God desires to show us his love and mercy in ways which we can perceive. When God allowed Jesus to die on the cross, God expressed his love for man in a way which could be observed and noticed. Jesus' death on the cross was God's mercy in action.

Thirdly, David asked for God's compassion. Compassion is a deep feeling of empathy for those who come to you for help. Compassion is God's ability to understand the condemning and disgraceful feelings we have for our sins. God fully understood the feelings of pain and sorrow which David communicated to him. He understood the pain and sorrow David was feeling for the sin he committed.

By praying for these three things, David's transgressions were blotted out. In Hebrews 11:32-34 David is mentioned as a man of great faith and courage. Nothing is told about the incident involving Bathsheba. David's slate had been wiped clean and his sin had been forgiven. David rested his case on mercy, unfailing love, and compassion, enabling him to overcome his sin and guilt and be restored in fellowship with a holy and loving God.

by R. Joe Good



**R**ECENTLY a young lady from Belgium came as an exchange student to our farming community. She was studying agriculture, so she felt at home in coveralls and riding a tractor. Before her return to Belgium we had the privilege to visit with her and learn of the Common Market, of which Belgium is a member, first hand.

## TEN

She left a number of booklets telling all about its origin and aim. Her information is direct because her father is the head of the livestock and poultry division which sets all the prices on those commodities each year. The information from these booklets impressed me as being intensely significant in light of Bible prophecy and the present happenings in Europe.

But what does the Common Market have to do with 10 toes coming alive?

Centuries ago a pagan king in Babylon saw a vision which awakened him from sleep and troubled him greatly. He called all the wise men to learn the meaning of the strange experience. None could answer. As a last resort, Daniel, a young Hebrew captive, was asked to explain the dream. The whole fascinating story leaps from the Bible pages—the second chapter of Daniel. Its meaning was to reach in time from Babylon to Jesus' second coming.

Time has already accounted for the head (Babylon), the arms and shoulders (Medo-Persia), the thighs (Greece), and the two legs (the Roman Empire), but the remaining part of the image has not come to pass. In the time of the toes, a stone will smite the image, grinding it to powder. Without warning that stone will become a great mountain, filling the whole earth.

What does this mean? In the days of these kings, represented by the 10 toes, the God of heaven will set up his kingdom, and it will fill the whole earth. (See Dan. 2:44, 45.) "The dream is certain, and the interpretation thereof sure."

Bible students have anticipated the fulfillment of this scripture for many

years. Many are convinced we are seeing with our own eyes that very fulfillment today.

### Origin of the Common Market

The European Economic Community evolved as an outgrowth of centuries of clashes, conflicts, and wars between people who are now trying to come together in a constructive way. There are now nine nations of Europe joined together because they realize one thing: they can only preserve the identity of their people and cultures and exploit their natural resources and talents if they act united as a community. After many setbacks, there is a new entity unprecedented in history, termed the "European Union of Tomorrow."

This European community was established in stages by three treaties, one in 1951 and two in 1957. The Treaty of Paris signed in 1951 created the European Coal and Steel Community to pool the coal and steel production of six founding countries (the Federal Republic of Germany, Belgium, France, Italy, Luxembourg, and the Netherlands).

The Treaty of Rome, signed in 1957 by the same countries, formed the European Economic Community (EEC), better known as the Common Market. Its aim—to facilitate trade and bring about gradual integration in establishing common policies. In 1967 the institutions of the three original communities merged so they now have a single set of institutions.

In January of 1972 three new countries—Denmark, Ireland, and the United Kingdom—joined the original six. The union has become one of the world's leading economic units with 250 million inhabitants. Last year Greece signed to enter the group in 1981. These 10 nations now make up the core of the Common Market of Europe. All of these countries can trace their former livelihood back to the Old Roman Empire either directly or indirectly.

### Third World Power Play

However, throughout the history of the Common Market nations, another power struggle was taking place. African, Asiatic, and Middle Eastern peoples who had been colonized by their European masters began demanding independence in the 1950's and 1960's.

These "Third World" colonial possessions were rich in natural and hu-



## TOES

man potential, but poor in technological and economical development. Providing such products as coffee, cocoa, cotton, minerals, oil, etc., to Western Bloc nations (Western Europe, Japan, the United States, Canada) at cheap prices, the new Third World countries quickly demanded their fair share. Of the 2.8 billion people living on 51 percent of the earth's surface with an average annual wage of \$300 or less, these masses were no match for rich, developed powers. For 110 developing countries, 75 percent of whose exports are processed and consumed elsewhere, the world has a label to describe their circumstances: "POVERTY."



by Pastor C. E. Lapp

### The Common Market Took a Look

Due to the power of these new countries making demands for a greater

COME

share of the world's economic purse, Europe had to take a new look. The Common Market brought about fairer and more balanced relations between the industrialized and Third World nations by relaxing trade tariffs and by importing agricultural and food products from developing countries. In return these poorer nations received goods and services to strengthen their economies.

Several examples of such trade agreements provide evidence that for the first time Third World nations shed their colonial status and emerged as leading economic entities. In 1963, 18 states of Africa and Madagascar made trade agreements with the Common Market. During the 1970's the Common Market signed agreements with 12 Asian countries and four Latin American states. A new agreement was set up between 46 independent states in 1972. The EEC helped drought-stricken Third World countries in 1975 to the tune of \$725 million.

Yet even Common Market nations were not ready for the world's newest economic battle.

#### Impact of the 1973 Oil Crisis

Europeans, along with the total Western Bloc nations, were faced with gas and fuel oil shortages which forced all into economic servitude to developing powers known as the Organization of Petroleum Exporting Countries—OPEC. Armed with a precious commodity no nation can do without, OPEC came to the international bar-

gaining tables with negotiating clout to humble the rich countries. Within the Third World there has emerged for the first time rising incomes due to oil needed by industrialized powers.

We are just beginning to understand what OPEC means. These nations have been exploited in the past, but refuse to accept this injustice any longer. Last summer in Belgium gasoline was \$4.00 per gallon and a pair of bib overalls sold for \$48.00.

If we have foresight, we'd better get out our bicycles and begin to stretch our legs. The oil crisis in Europe has coined a new phrase: "Cooperation and Interdependence." We can expect to exchange industrial goods on a more equitable basis from this time forward.

With shrinking oil reserves worldwide, another participant recently entered the fray, seeking its share of the pie.

#### The Russian Dilemma

With its oil shortfall scheduled for 1983, Russia began taking military steps toward the OPEC prize at the turn of the decade. Evidently the Big Bear had thought to make Afghanistan a pushover, but it is finding another sticky mess like Viet Nam. We know the United Nations condemned Russia in world wide opinion as did most Moslem countries. Iraq's president recently had his eyes opened and is convinced that the U.S.S.R. is out to encircle the entire Mideast and control the flow of Persian Gulf oil. Everyone knows that when the Russians get across Iran to the Strait of Hormuz they can challenge every boatload of oil leaving the Gulf. Seventy-seven oil freighters a day pass this strait.

With the Russians pouring tanks into South Yemen on the South coast of Arabia to reinforce the Cubans already there, no question remains as to their intent. Over 70 percent of Japan's oil, 63 percent of Europe's oil and at least one third of U.S. oil is coming from the Mideast.

#### The Noose Tightens

As energy and economic problems worsen, more nations are going under. Communist influence and Marxist textile workers are defying the Turkish government in almost open rebellion. Scandinavian states are approaching financial ruin because of snowballing costs of cradle-to-grave welfare.

Day by day the noose tightens; at almost any time we can expect Russia to sweep through the mideast as prophesied in Ezekiel 38 and 39. With the present political unrest in our own nation, we can see why our power to stop Russia is greatly questioned (Compare Ezek. 38:13).

#### Beastly Nations Are Coming

In conjunction with the prophecies of Daniel 2 and Ezekiel 38 and 39, additional Biblical predictions dovetail to set a final stage for the wrap-up of human history. Nations are pictured as beasts in Daniel 7 and Revelation 17. The 10 horns on a beast are 10 kings (Dan. 7:24), or 10 nations, which become one with the beast one hour by giving their mind, strength, and power to the beast (Rev. 17:12, 13). They either give their strength and power willingly or under compulsion. If Russia, the red beast, gains control of the oil in the mideast, it will be easy to bring all of Europe (the Common Market) under its thumb through economic sanctions. Japan and many others will easily follow.

ALIVE!

#### "In the Days of These Kings . . ."

We have prayed for God's kingdom to come, and for his will to be done on earth for many generations. How soon will it be when Christ comes to fulfill this prayer? No one knows. But Daniel did say, "In the days of these kings"—represented in the toes of the image of Daniel 2—God's kingdom will come.

With nine nations of Europe now combining their strength in the Treaty of Rome, the last of which was signed in July, 1977, and now with Greece coming in next year, we have what appears to be a fulfillment of the 10 toes of Daniel 2.

Jesus Christ will soon come to be KING of KINGS and LORD of LORDS (Rev. 11:15; 19:16). He is our only hope. For this reason let us love and serve God and our Lord Jesus Christ with all our hearts. May our Savior soon come.



# Survey of Scripture

—A Brief Look at the Bible Book by Book

By Robert L. Jones

Theology and Old Testament Instructor at Oregon Bible College

## Ezekiel

The Hebrew prophets are often classified as pre-exilic, exilic, or post-exilic. The reference point for this designation is the capture of Jerusalem in 586 B. C. by Nebuchadnezzar of Babylon and the subsequent exile of Judah to Babylon. Isaiah was wholly pre-exilic, his ministry being 740-680 B. C. Jeremiah was generally pre-exilic, but his ministry (627-580 B. C.) did not conclude until after the exile. Ezekiel and Daniel, however, can be classified as exilic prophets since their ministries covered years during which Judah was in exile in Babylon.

Ezekiel was taken captive to Babylon in 597 B. C. during the second of three deportations. Ezekiel dates his ministry from the fifth year of the exile of Jehoiachin (1:2). Jehoiachin, son of Jehoiakim and grandson of Josiah, was king of Judah for only three months during 597 B. C. Nebuchadnezzar took him to Babylon and replaced him on the throne with his uncle Zedekiah. Thus Ezekiel's ministry began in 592 B. C. and ended in 570 B. C. (cf. 29:17). Ezekiel prophesied to a community of Judean captives along the River Chebar, about 50 miles south of Babylon on the Euphrates River. He was a contemporary of Jeremiah and Daniel. Ezekiel spoke to the exiles in Babylon while Jeremiah spoke to the people in Jerusalem during those last years before the city fell. Ezekiel wrote "to comfort and encourage God's people by revealing God's plan for their full and final restoration and to counteract any false hope of an early return to their homeland" (Norman Geisler in *A Popular Survey of the Old Testament*).

Ezekiel 1-24 contains God's denunciation of Judah for her sins. A vision of clouds, lightning, creatures with four wings and four faces, wheels within wheels, and a throne upon a sparkling

expanse accompanied Ezekiel's memorable call to service (1). God repeatedly referred to his people as a "rebellious house" (NIV, 2:3, 6, 7, 8; 3:9, 26, 27) in his commission to Ezekiel, yet the prophet was bound to speak God's words or be personally responsible for those who die in sin (3:16-21).

Noteworthy are the messages God instructed Ezekiel to dramatize for his audience. Ezekiel made a brick replica of Jerusalem for a demonstration of the imminent siege of the holy city (4). Then Ezekiel cut off his hair and burned a third, struck a third with the sword, and scattered a third to the wind to depict the ways the people would be judged when Babylon invaded Jerusalem (5). An important phrase in Ezekiel is "then they shall know that I am the LORD" (6:7, 10, 13, 14; etc.). God's goal was for all men to know him, including his own people who ostensibly knew him well. Ezekiel boldly proclaimed to the exiles that God's certain and terrible judgment had arrived (7).

God took Ezekiel in vision to Jerusalem where he saw four shocking examples of idolatry in the temple area itself (8). Severe measures of judgment were in order (9). God's glory left the temple and the city (10, 11) although God promised his people a return to the land and a restoration of their spirit (11:16-20).

Ezekiel next depicted the hasty exit of Zedekiah from Jerusalem by packing bags and digging under a wall (12). False prophets (13) and idolaters (14) were promised certain judgment. The allegory of the vine speaks of the present uselessness of Jerusalem to God (15). Jerusalem was allegorized as an unfaithful wife (16).

Ezekiel taught that each person was responsible for his own sin (18). No

one is justified by his father's righteousness nor condemned solely because of his father's sins. Each will be judged on his own merit. God illustrated how Israel was a "rebellious house" by examples from history (20). Jerusalem's terrible sins will cause God to send Babylon in judgment against her (21; 22). The allegory of the adulterous sisters underscores God's opinion of their behavior (23).

The climax of this section was the death of Ezekiel's wife on the very day Jerusalem fell to Babylon (24). Ezekiel, however, was not to mourn for God and did not mourn the loss of his beloved city.

Ezekiel 25-32 includes Ezekiel's edition of the foreign nation oracles (see Isa. 13-23; Jer. 46-51). Tyre (26-28) and Egypt (29-32) were most severely judged in Ezekiel's prophecy.

Ezekiel 33-48 contain Ezekiel's words of comfort and restoration. God gave watchman duties to the prophet and he desired that the people would heed the watchman's warnings and repent (33). Israel's shepherds had not properly cared for God's flock and God promised the best of care for his sheep (34). Edom, a nagging, persistent enemy of Israel, is judged for her sins (35).

God's blessings of restoration were promised in terms of agricultural prosperity, national return, and spiritual cleansing (36). Israel will be revived as if a valley of dry bones came to life (37). Israel's enemies, Gog and Magog, will invade to try to stop the restoration but they will surely be defeated in an end-times battle (38, 39).

The most remarkable feature of Ezekiel's book is the new temple of 40-48. Here God promised a new temple with restored worship in a renewed land. Interpretation of this passage has precipitated many a fascinating Biblical discussion.

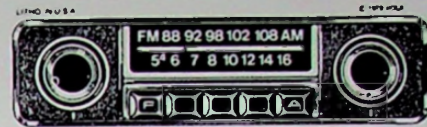


# THE RESTITUTION HERALD

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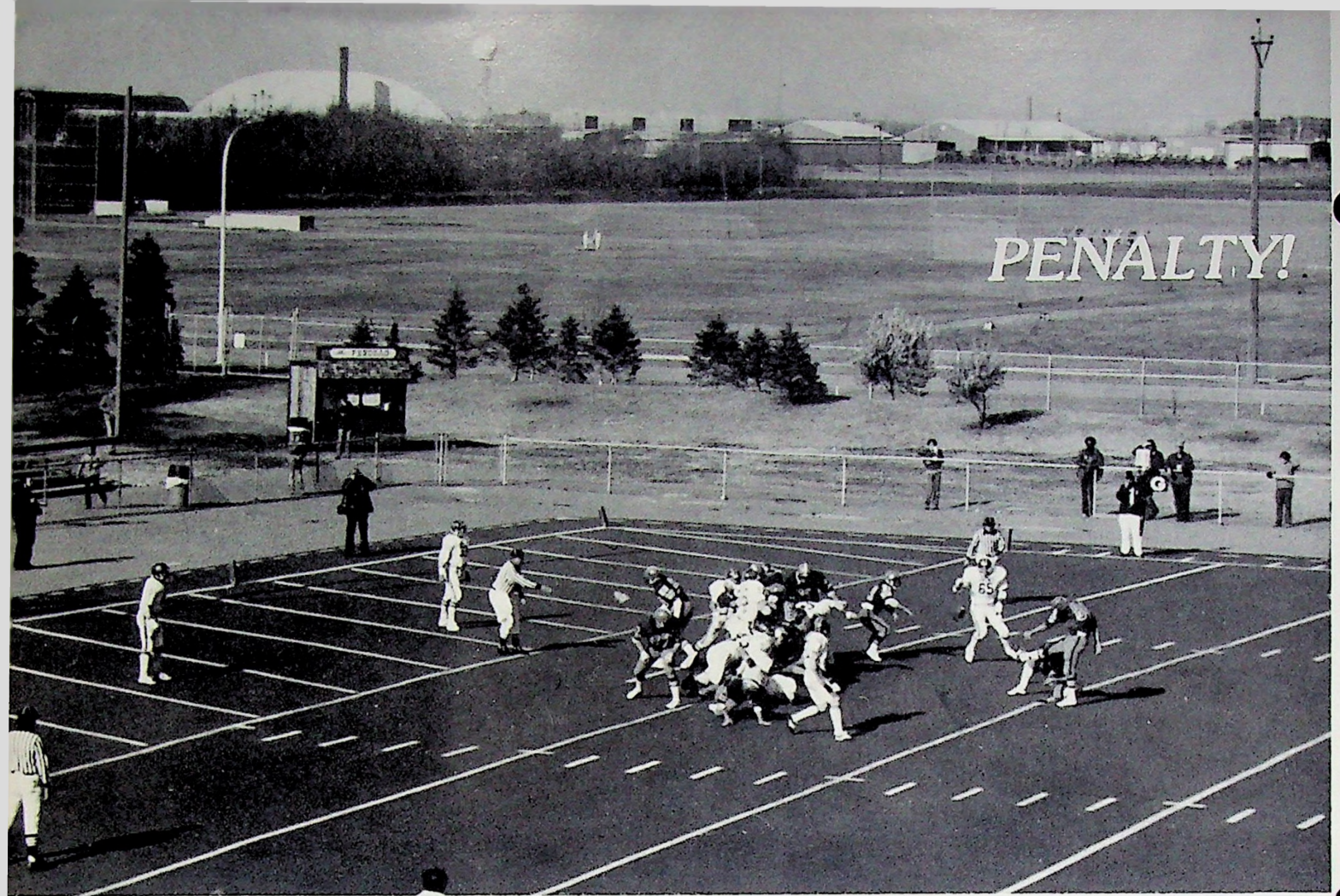
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**WITH FALL** comes the fun of football. Fans across North America will relive moments like the one pictured above.

Why should anyone want to recapture an extra point attempt? That's a good question posed by the true follower of America's national pastime.

However, look closely at the photo. Just below the left of center take note of a small triangular shape—an official (back judge) has thrown the yellow flag. Something illegal happened in the play. With closer scrutiny perhaps you can pick out the infraction. The penalty could be against the kicking team, causing the extra point to be missed on the next play, which could cost them the game in the long run.

Ever find yourself rolling along in life, chalking up score after score, then somehow you get that yellow-flagged feeling? Somewhere something went wrong. Penalized, you withdrew from the competition. Victory never seemed more distant.

Take heart. There is one who understands.

The Bible identifies your yellow-flagged sense of guilt and frustration as sin (Rom. 3:23). Examine your life when such feelings crop up; see if wrongful ideas and acts have surfaced in your experience.

But God's Word doesn't leave you with mud in your eye. In its pages you discover the one who relieves your guilt. Jesus said, "Come to me, all of you who are tired from carrying heavy loads, and I will give you rest. Take my yoke and put it on you, and learn from me, because I am gentle and humble in spirit; and you will find rest. For the yoke I will give you is easy, and the load I will put on you is light" (Matt. 11:28-30, GNB).

The next time you see a penalty flag flying, remember from this football expression that you can reach out and touch the Master's hand for relief. For that matter, do it now, before life's game is over.

"For sin pays its wage—death; but God's free gift is eternal life in union with Christ Jesus our Lord" (Rom. 6:23, GNB).