



**The**  
**Restitution**  
**Herald**

*October, 1984*

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## Our 74th Year

With this issue THE RESTITUTION HERALD begins its 74th year of publishing. Several million copies of the magazine have been sent to Church of God people and their friends during its tenure. Countless numbers of articles which underscore the message of the Church of God have been written during the time frame.

Appropriately, this issue features articles which reflect Church of God teaching and practice. It all starts with our belief in growing churches which carry the gospel of truth to persons beyond the four walls of the building.

Beginning on page 4 David Krogh lists six principles which keep the church growing. Each one of these factors will be evident in the body of believers that reaches new people.

Then General Conference Board of Directors member David Johnson examines traditions which have developed in the church over the years. His analysis of the traditions will both please and disturb you; don't miss it beginning on page 8.

When Edward Fudge, author of the conditionalist treatment of *The Fire That Consumes*, finished addressing the delegates at this year's General Conference, he was given a round of applause. That address on the nature of man is reproduced for your enjoyment, starting on page 10.

Part of the continuing saga of Church of God belief is her stance on the nature of Christ. In Anthony Buzzard's article (page 14) you again read of confirming evidence that Jesus is truly God's Son.

Two of the great youth of the Church of God authored the last articles of this issue. Both pieces have to do with the spiritual experiences they undertook this summer.

Tom Schmitt's article (page 20) reflects on the value of prospect calling for each Church of God congregation. Then Mark Mattison grabs your attention and never lets go in a shocking expose: "I was a Teen-age Rivethead."

May this issue of the THE HERALD both undergird your faith and challenge you to step boldly forward with that faith, sharing it throughout your community.

## About Your Subscription

If your address label (page 20) reads "84.0," that means your subscription expires with Dec/1984/Jan/1985 issue.

You have just about two months to send in your renewal. Please use the handy form on page 20 which appears below your mailing label. Include your label in your renewal. Thank you, and may God bless you and THE RESTITUTION HERALD as we serve him together.

## One Fantastic Summer

Through the grace of God and the opportunity afforded me as a member of the Church of God General Conference staff, your editor has enjoyed one of the most fantastic summers of his life. Here's a sampling of several highlights:

- At least eight persons have attended/are now attending a Church of God as a result of participation in three weeks of prospect-finding.

- Several relationships with "kindred



*Church planting pastor Richard Eldred making notes during the two weeks the General Conference prospect-finding team assisted him this summer.*

spirits" have been established which brought personal spiritual enrichment.

- Fellowship ties were reestablished with brethren from around the country through the annual meeting of the General Conference in Hammond, Louisiana.

- Many answers to prayer have been witnessed in a group I participate with weekly.

- Exposure to new ideas came through participation in a morality seminar.

- Great fellowship was enjoyed when I had opportunity to participate in a midweek service of my home church,

Brush Creek Church of God near Tipp City, Ohio.

- The highlight of the summer: the baptism of my older son.

Praise God for such a summer as this. His grace is wonderful and overflowing.

## Prospect-Finding

The photo on page 2 of Pastor Richard Eldred surveying a sheet of prospects for the new church being planted in Rockford, Michigan, illustrates the whirlwind of activity/opportunity/frustration which accompanies the challenge.

The average day of a prospect-finding team involves at least five hours of door-to-door survey work, 90 minutes of spiritual preparation, two hours of assimilating results and letter writing, and another hour of affirming members of the team/core group.

But the results speak for themselves. During the summer I worked at least three weeks in three locations. Calls were attempted at 1,633 homes by the team I helped coordinate. Of the 960 calls completed, 214 persons expressed interest in being followed up.

From that number of prospects probably 55 have already attended a Church of God. Several have indicated a desire to take the steps of membership. Close to three dozen members of the prospect-finding/follow-up team will continue the program in these three areas.

But those numbers are just the tip of the iceberg. Another prospect-finding effort led by Warren and Irene Sorenson found hundreds of other prospects. Perhaps over a hundred of these individuals have by now found their way into the Church of God. Of a surety, at least six have been baptized into the saving name of Jesus.

Want to know more about prospect-finding? Contact Bro. Warren Sorenson, Box 100, Oregon, IL 61061 for more information.

## The Problem of Pornography

During September your editor had the privilege of representing Executive Director David Krogh in attending the Second National Consultation on Obscenity, Pornography, and Indecency, a two-day convention held in Cincinnati, Ohio.

A total of 19 hours were spent in session by about 400 participants rep-



representing some 60 religious denominations discussing the problems of pornography. Pastor Michael Hoffman of the Brush Creek Church also attended the consultation.

As part of a constant flow of information regarding the problem, several sociological and psychological studies have uncovered harms or hazards when individuals immerse themselves in porn. Victor B. Cline, Clinical Psychologist at the University of Utah, has treated many patients with sexual problems who have had intensive pornography exposure as part of their history. Dr. Cline has found a near-universal four-step pattern in the development of the porn patient's pathology.

First, the *addictive* effect grabs the patient. The man gets hooked on porn and keeps coming back for more of his sexual "kicks."

pornography pollutes



BODY · SOUL · MIND  
AWARENESS WEEK

Second, the addict experiences an *escalation* in the need for more sexually shocking material to get the same stimulation as before.

Third, *desensitization* sets in on the addict. What was at first gross, shocking, and disturbing becomes acceptable and commonplace. His need for porn now is an ordinary daily routine.

Fourth, the addict must then begin "*acting out*" the porn he has witnessed. What was first fantasy now becomes reality. The result brings on a myriad of sexual deviations. Often the results lead to violence, ending up in mass

homicides, as in the case of the southern California multiple murder scene recently.

What can be done to control and squelch pornography? Many things.

First, we must become aware that at least four laws against obscenity are on the books in most states. Because these laws are governed by observable community standards, it is important to pressure the authorities with the need to enforce these laws through an aroused citizenry against porn.

Additionally, steps should be taken to adopt resolutions which take a strong stand against pornography. Letters can also be written to offending porn operators and sponsors of porn literature/programming to protest. Demonstrations and picketing of porn establishments get the attention of the media and bring grassroots support to bear on the problem.

Several in the fight against obscenity and pornography have established October 28-November 4 as Awareness Week for their constituents. If you are moved to participate, please contact THE RESTITUTION HERALD for more information.

## Letter

### Likes Author Photos and Bios

I want to congratulate you on your including the picture of each contributor of articles in THE RESTITUTION HERALD. I hope you will choose to continue this practice for all time.

Why?

The Church of God has been known in the past as a family church, one in which we baptized our children and very few others. That is no longer true, at least in our territory.

As the time approaches, I see a new trend of new faces entering the assembly, who know nothing of our dogma, General Conference, THE RESTITUTION HERALD, or any of our ministers. A picture of the writers will add a great deal to their understanding and they will begin to recognize our ministers and other writers, which will help immensely when time comes for choosing a new minister.

—Ohio.

# The Restitution Herald

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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; Psa. 146:4); 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.

Editor: Russell Magaw

Managing Editor: Gordon Landry

Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, Sr., Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

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CREDITS: Russ Magaw, pages 2, 5, 7, 10-13, 20; Angie Dickerson, pages 4, 8; Jay Smith, page 6; Pat Landry, page 9.



## Church Growth Principles

A church-growth principle is a universal truth which, when properly interpreted and applied, contributes significantly to the growth of churches and denominations. It is a truth of God which leads his church to spread his Good News, plant new churches, and increase the body of Christ.

A church-growth principle stands in contrast to a church-growth practice. A church-growth practice is a method of doing things. There can be a number of methods or ways of doing something. For example, surveying your community is a church-growth principle, but there are a number of different methods or practices that could be used to accomplish this task. You could make a telephone survey, or you could go door to door, or you could send a mass mailing with a reply card enclosed. These are all practices or methods of carrying out the principle.

It must be clearly understood that principles are universal truths and thus they can be transferred. A method that works one place may not work another place. Oftentimes people will look at a successful church and see some of the things it is doing and try to copy those things, and then they become disappointed when they do not achieve the same results that the first church achieved.

So, it is important to try to determine the real reason for growth. It is important to dig to bedrock and find the principle which is being used to achieve the results. Often, superficial explanations are given as to why a church is growing. We must not be content with superficial answers.

Following are several church-growth principles which can undoubtedly be applied in your church. You who have had experience in church work can undoubtedly think of many more principles which can be added to this list.

**1. Responsiveness.** When Jesus sent out the 12 and also the 70, he

warned them that not everyone would receive their message. He said, "Who-soever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 9:5; 10:11). It is not wise to spend a lot of time preaching the gospel to people who do not want to hear. God never gives up on seeking the lost and neither should we, but neither should we spend a lot of time working with unresponsive people. There are many people today who are responsive. They are ready



*Growing churches respond to persons who show interest.*

to hear. They are receptive to what we have to say. Jesus felt that it made good sense to go on to greener pastures if some were not yet ready to hear the message.

It has been found that people are most responsive to the gospel at periods of transition in their lives. These periods include marriage, divorce, birth of a child, death of a spouse or family member, hospitalization, when a natural disaster occurs, when a job change occurs. People are open and receptive to help at such times. Churches which care about people will try to help in an hour of need and be able to share the greatest gift of all, the hope of eternal life.

**2. Homogeneous Groups.** A homogeneous group is a group of people who have some characteristic in common and feel that they "belong." A homogeneous group might consist of people who have a similar income, a similar education, a common language, a similar culture. This is an important church-growth principle because people find it much easier to become a Christian if they don't have to cross a barrier. Likes attract. The most responsive people in our communities will be people who are most like us. This is not to say that people who are different from us should be ignored, but in light of the fact that we have limited time and limited resources, we ought to invest where they will do the most good.

In recognizing the homogeneous principle, we are not advocating segregation or racism. Segregation means keeping people out. And certainly we have no intention of keeping anyone out of our churches or out of the kingdom.

Though the Scriptures teach that we are all one in Christ Jesus, those outside of the church and outside of Christ don't know this, and therefore if they have to cross barriers to get into the church they may choose not to get in. If they feel uncomfortable when they come into our midst, they may not return. However, people who are like us, and people who feel comfortable with us will probably be receptive to the gospel and they will hear the message we have to proclaim.

This does not imply, either, that all the people in our church will fit into one mold and that we are all carbon copies of each other. Rather, the principle means that the more we have in common with new people the easier it will be for them to accept our faith.

**3. Sensitivity to people's needs.** The greatest need of every person is to have a Savior. Most people, however, do not know that they are lost. Therefore, we need to be sensitive to the needs that people know they have. If

By David Krogh



# rowing the Church

we make an attempt to meet these needs, people will respond to the message of salvation. I am not suggesting that we preach a social gospel. I am only advocating that we show the kind of concern that Jesus proposed when he spoke of providing clothes for the naked, food for the hungry, water for the thirsty, and visitation for those in prison. (Matt. 25:34-36.) There are groups of people in our society who have special needs which the church is in a position to meet. Widows and widowers often need companionship. Young people need companionship and planned activities. New parents need help in knowing how to raise their children, etc. By helping to meet these practical needs, we can be instrumental in helping to meet their greatest need—salvation.

**4. Survey the Community.** One of the best ways to discover the needs of people in your community is to take a survey. Before you begin your survey, however, your church needs to identify its ministry area. In identifying this area, each church needs to ask itself, "For whom will God hold our church responsible on the day of judgment? What people are close enough to our church so that we can influence them for good?" The distance will vary from one part of the country to another. In southern California a reasonable driving distance is 20 to 25 minutes. In rural northern Illinois, people are not accustomed to jumping on freeways and driving long distances. Thus the ministry area would probably be smaller. The Oregon Church of God has pretty much defined its ministry area as our local school district. The boundaries of this district are anywhere from 3 to 10 miles from Oregon in every direction. The population of this area is about 7,000. We feel that basically the people in this general area are the ones to whom God expects us to minister.

In surveying your ministry area, you will try to determine the different kinds of groups in the area and the needs of

these groups. You will want to try to find the people who are unchurched, who automatically should become prime candidates for your church. Those who are already churched are also potential prospects for your church, though they often are not as responsive as the

what we believe we need to do, as well as what we need to be.

Goals give the people of the church a sense of unity as they together look to the future and work toward the same ends. Paul reached forth "unto those things which are before." He pressed



*Growing churches develop homogeneous groups.*

unchurched. Let's not be shy about sheep stealing. It has been said that if sheep can be stolen, it is not sheep stealing. People in most other churches are not being fed the Word of God. Many of them are hungry to hear the Bible preached. We have a message that all need to hear.

**5. Goal Setting.** Goals are nothing more than statements of faith. When church members set a goal, they are saying, "That is where we expect our church to be one year from now with God's help. We believe that God is going to bless our efforts and help us accomplish his will." If a church sets no goals for growth, it is really setting its goal for no growth.

A goal is a statement of what could be, what should be, what can be. Please notice that goals are not statements about what *will* be. That is in God's hands. Goals are statements about

"toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Probably the greatest reason that churches do not set goals is a fear of failure. No one wants to fail, and many have convinced themselves that failure can be avoided by aiming at nothing. Such a system, however, not only disal-  
*(Please turn to page 6)*



**David Krogh**, Executive Director of the Church of God General Conference, has long been a student of what it takes to grow churches. Currently he is practicing methods of evangelism which elicit a response from those who need Christ.



# Why I Believe in Growing

lows failure, but it also disallows success. Another name for fear of failure is a lack of faith. Jesus said, "If thou canst believe, all things are possible to him that believeth." Faith in God's ability and willingness to help us succeed in spreading the gospel will result in setting goals which will encourage us and challenge us to work diligently.

what is happening or what is not happening.

We must be aware that there is a real tendency in churches to subvert the goals, that is, a goal which is adopted as a *means* to an end *becomes* the end. Expanding building facilities is a worthy means to the end of reaching more people with the gospel. However,

of church growth has to do with the place effective evangelism occupies in the work of the church.

A definition of effective evangelism which I think is valid is: "To proclaim Jesus Christ as Lord and Savior, to persuade people to become his disciples and responsible members of his church." This definition not only includes the decision which people must make to accept Christ, but it involves their spiritual development and their participation in the work of the Lord.

We should not be in the business today of only getting people to be baptized. We must encourage them to live lives pleasing to the Father.

Are decisions and disciples sought in your church? Is this a priority item in the life and work of the church? There are several signs that will indicate where the church places priorities. The budget is one place to look. Is most of the budget spent on salaries, maintenance, mortgages, and materials, and only a small amount spent for outreach and evangelism? Salaries, maintenance, mortgages, and materials are important and essential, but so are outreach and evangelism. If there is a shortage of funds, what is cut first? In the business world, advertising is a means of making the public aware of the company's product. When sales are low, the advertising budget should not be cut. If advertising is cut, sales will probably drop even more. The parallel to the church is obvious.

Another sign of the church's priority can be observed in how people's time is being used. Is most of the time being spent on maintaining the church as it is, and maintaining the facilities? Or are activities designed to accomplish outreach?

We need to constantly remind ourselves that we have limited time, money, and energy, and good stewards will use the resources in a way that will accomplish the most good.

Other principles of church growth have to do with utilizing the abilities of the members in the most effective



*Growing churches are sensitive to the needs of individuals.*

Good goals have four characteristics: they are specific, achievable, measurable, and visible. Goals should not be foggy wishes or dreams. Adding two new classrooms onto the church building is a specific goal. Goals should be within reach of the congregation. Raising a million dollars in one year would not be a realistic achievable goal for most of our churches. Goals that are measurable permit us to see the gap between where we are now and where we want to be. A visible goal encourages us to try to reach it because we can see

sometimes a building program becomes an end in itself. Having a beautiful large building becomes the goal, rather than reaching people.

Who sets the goals is also important. Goals should be set by the people who will be responsible for reaching them. Goals imposed upon a group from an external source usually are not reached. The goals need to be owned by the people who will do the work.

**6. Priority Given to Effective Evangelism.** Another important principle



way, providing good leadership for the church (A definition of leadership that I like is: "Leadership is thinking ahead, planning for the future, exhausting all possibilities, envisioning problems and dreaming up solutions to them, and then communicating the possibilities and the problem-solving ideas to the decision makers."), keeping adequate records of attendance and members, and yielding to God's purpose.

We also need to be aware of obstacles which can deter our churches from being what they ought to be, such as thinking that success comes by accident without cause or effort; becoming detached from the world; and letting negative emotions of anger, fear, and hate develop in the church rather than faith, hope, love, and joy. Even success can be an obstacle to becoming what God wants our churches to be. There is a tendency to relax and forget our mission when things are going well. Some churches restrict their growth by being too debt conscious. Churches which refuse to assume debt will be unable to do all that God would have them do. Short-sighted leadership and impossibility thinking will also retard the progress of a church. An awareness of these obstacles can help us to face them and deal with them before damage is done.

## The Challenge of the Future

Dramatic things are happening in the Christian world today. It is estimated that 55,000 people in the world are becoming Christians every day. Unfortunately, the majority of these 55,000 people are not being taught the truths of the Bible. Every Sunday, 1,500 churches are opening their doors for the first time outside of North America. Unfortunately the majority of the new churches that open every Sunday do not teach the truth. But the opportunity is there. It is estimated that in the United States alone there are over 100 million people

who do not attend any church. Not all of them are receptive to hearing the gospel, but millions are, and hundreds and thousands of them are within easy driving distance of your church.

In a survey of the ministry area of the Oregon Church, we found that out of the 7,000 people who live in our school district, only 2,500 attend

that their definition of unchurched refers to all those persons who are not on the church rolls of any Christian denomination. We of course know there are millions of people who have their names on church rolls, but who do not attend church and, of course, do not know the Savior or the truth. So, if anything, the number of un-



*Growing churches make effective evangelism a prime study and activity.*

church on an average Sunday. That means there are 4,500 who need to hear and respond to the gospel.

A map has been prepared by the Glenmary Research Center which shows the percent of the population that is unchurched by counties and parishes in the United States. (The map can be ordered from the American Institute for American Church Growth, 150 South Los Robles, Suite 600, Pasadena, CA 91101 for \$4.00.) If you are interested in seeing the percentage of people who are unchurched in your county or parish, you might like to look at this map. I should point out

churched as reported on this map is far worse than the map indicates.

Yes, opportunity surrounds us. We are responsible. Paul says, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:13-15a.) There is work for all of us to do. Will you join me in growing our churches for God's honor and the salvation of men?



# CHURCH OF GOD TRADITIONS

By David Johnson

**T**RADITION has its roots within man's tendency to revere his elders and successful peers. That is to say, that we are creatures of habit and very much like to follow a system of order which has been established by older generations. Tradition is known as societal or collective wisdom of a culture. Thus we can assume all of us, including our churches, are involved with tradition. This question may arise: Since the Church of God relies solely on the Scripture for truth and its creed, how can tradition—good or bad—become part of the Church of God dogma? Within the overall movement, in its search for truth, its doctrine remains pure. However, tradition has developed and is influencing the Church of God movement.

Jesus spoke of tradition to the scribes and Pharisees who accused him and his disciples of breaking the tradition of the elders by eating bread with unwashed hands (Mark 7:8, 9). His response condemned the Pharisees for keeping "traditions" of men and discarding divine authority of the Almighty God. Thus the Jewish beliefs had been heavily influenced by the traditions of the elders to their detriment. So opposed did the New Testament church become

to keeping the traditions of their fathers, that Peter characterized them as the "futile ways inherited from your fathers" (1 Pet. 1:18).

It must be noted that Jesus taught with authority (Mark 1:22) and repeatedly referred to the divinely inspired Old Testament, particularly the Psalms, but took great care to speak in opposition to the qualified quotations of the rabbinical traditions. Jesus, speaking to the scribes and Pharisees of the cumbersome burden they had made of Moses' teachings, repeatedly condemned them for worshiping tradition and not truth. (Matt. 23:1-36.) Thus our Lord rendered Judaism a mere set of external principles.

The Church of God movement has held to the teaching of the Scriptures which runs counter current to most Christian denominations. For example, Catholics have canonized many of the various popes' decrees on the same level of authority as the Bible. Consider that present-day Lutheran beliefs have little resemblance to the 95 theses as proclaimed by Luther on the church door centuries ago. Yet I perceive our doctrines have remained unchanged by the traditions of our past church fathers.

Thus, since Jesus walked with men, men have added to, altered, amended, and claimed authority above the Almighty God to change Biblical doctrine to such false teachings as the trinity,



*Emphasis on Youth Conference is a continuing Church of God tradition.*

immortal soulism, the body is evil, purgatory, praying to Mary and other dead saints, infallibility of popes, and burning hell for sinners today. These and many other teachings are the fruits of false tradition.

The Church of God has long taught the oneness of God. (Deut. 6:4.) Fur-



## Too long has the church rested upon the great truths illuminated by the church fathers.

ther, it uses an abundance of scriptures to reinforce this bedrock truth:

John 17:3, "The only true God."

1 Corinthians 8:6, "One God, the Father."

Ephesians 1:17, "God of our Lord Jesus Christ."

Many other texts could be cited to show that Jesus Christ is God's Son and sits on God's right as our Mediator. See Acts 2:33 and note the following:

John 8:28, "As my Father hath taught me."

John 5:19, "Son can do nothing of himself."

2 Corinthians 1:3, "God . . . of our Lord Jesus Christ."

It has been a Church of God tradition to soft-pedal the "Holy Spirit" because of a fear of identification with pentecostal denominations of similar name. Peter in his sermon on the day of Pentecost said, "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). Paul, when addressing the condition of the newly baptized believer, said, "He is a new creature: old things are passed away" (2 Cor. 5:17). Again he wrote, "If the Spirit . . . dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). The fifth chapter of Galatians portrays the good fruit of a Christian life that is filled with the Spirit.

The effect of a lack of emphasis on the Holy Spirit frequently makes our church services appear wooden and empty for believers who have need of being filled with God's power to over-

come the problems of today's world. We have need to change our traditional habit in this area and follow more closely what is clearly taught in the Scriptures regarding the Holy Spirit.

Too long has the church rested upon the great truths illuminated by the church fathers. To promote and encourage our churches, there is need to study and amplify and expand upon



*Church planting/prospecting teams have started a new Church of God tradition.*

these truths to more fully appreciate God's plan and his Word. This task must be everyone's responsibility, particularly Oregon Bible College, which must increase its role as a learning center.

Parents are instructed, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Also see Ephesians 6:4 and 2 Timothy 3:15.

Many of our church fathers have held that the Church of God is destined to be small. Thus our membership remains approximately the same as several decades ago. Many of our past leaders proclaimed, "When Jesus comes 'shall he find faith on the earth?' "(Luke 18:8.) They indicated that few will be

faithful to the Lord even as few were found faithful in the days of Noah.

While these prophecies remain true, nonetheless Jesus told believers "Occupy till I come." Jesus used this phrase in a parable to teach responsibility until the kingdom of God would come. (Luke 19:11-13.) Further, the parable commanded the use of one's abilities to produce fruit.

The church-planting concept is now in its second phase. Church planting became necessary as a vehicle to add new blood to the Church of God movement. This is so because many of our churches are stagnating caused by an increasing indifference by second, third, fourth, and fifth generation Church of God members. A reversal of this trend can only be brought about by a change in attitude by our moms and dads. While many parents and Sunday Schools are doing a credible job, it is readily apparent that in this age of materialism we have lost the highest priority of maturing our children in the admonition of the Lord.

Let us remember the tradition which Paul gave us, that we should "stand fast, and hold the traditions which [we] have been taught, whether by word, or our epistle" (2 Thes. 2:15).

David Johnson, a member of the Hector Church of God in Hector, MN, and a member of the Church of God General Conference Board of Directors, has been a participant in Church of God traditions ever since he accepted Christ in baptism.

Johnson owns interest in agribusiness and serves on many boards in his state.





**YOU HAVE INVITED ME** to speak on the topic "The Nature of Man." Since your movement has been teaching what I now perceive to be Biblical truth on this subject for over a century, it would be both foolish and presumptuous for me to attempt to inform you about it today. Reviewing, however, is always in order, as Peter reminds us in his second epistle (1:12). And so is exhortation, as the author of Hebrews so often says.

I will accordingly *review* some material with which many of you are already very familiar, and then *exhort* us all on the basis of this material, in some concluding remarks. This talk has four parts (1) We will look briefly at Scripture's view of the nature and origin of man. (2) We will glance out over the state of modern Biblical scholarship on this point. (3) We will peek back into some fascinating church politics of the 16th century, and see how they affected mainstream Protestantism's understanding of man's mortality or immortality until this day. (4) We will ask, "So what?" What practical implications and exhortations should we draw from the Biblical data we discover? Scripture teaching is not revealed to help us argue, remember, but to equip us for living—both now and forever in the world to come.

## The Bible's View of Man

Whoever wishes to grasp Scripture's perception of man's origin and nature must surely begin with the creation accounts reported in Genesis 1 and 2. The first story contains the most details by far, and I read now from Genesis 1:26-30, NASB:

Then God said, "Let us make man in our image according to our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

And God created man in his own image, in the image of God he created him, male and female he created them.

And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it, and rule over the fish

of the sea and over the birds of the sky, and over every living thing that moves on the earth."

Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

And to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.

And God saw all that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

In this saga of creation week, the sixth day comes in language precisely like that which described the days that come before. Like the rest of creation, man is "made" and "created," though here we are not told of what substance. God gives man green plants for food, just as he does the other animal creation. In his physiological nature, man here is



*The enduring power of the earth contrasts to the temporal nature of man.*

not distinguished at all from the crawfish, the cat, or the crow

But there is a difference, even in these verses, between mankind and the rest of the animal creation. Man is made "in the image of God." He is given "rule" over the rest of this dominion. And he is privileged—as apparently

the rest of creation is not—to converse with God in a personal relationship. Man is therefore different from dogs and doves—not because he has an extra "part" which they do not, but because he, of all God's creatures, bears in some sense not totally defined a resemblance to his Maker, and—whatever the logical order here—because man can, in personal individuality, know God and be known by him.

This understanding of the human creature differs from that of the anti-supernatural materialists and from that of the supernaturalist-dualists. The anti-supernaturalist materialist says that man is exactly like Rover and is in no significant way different from his bone-burying and tail-wagging friend. The supernaturalist- (even Christian) dualist supposes that man is inherently immortal by creation, and that the "part" of him we can see, touch, hear, or smell is in fact only an aid to environmental intercourse for the "real" invisible person. And this supernaturalist-dualist also holds that what appears to be the death of the human creature is only the casting off of an outer shell or cocoon and the entering of the essential being onto a better life no longer encumbered by a physical body. We reject both these views in favor of that found in the Bible's stories of man's origin, and elsewhere through Holy Scripture.

The second account of man's creation comes in Genesis 2:7. "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [being]" (KJV).

Here we gain a few more details. Man is made—not of God's intangible idea, nor of thin air, but of "the dust of the ground." This creature, like his generic name, *adam*, comes from the ground. The Hebrew word also means "red earth." And while this Hebrew word occurs as many as 560 times in the Old Testament, nearly always outside Genesis 1-5 meaning "man" or "mankind," these five chapters use the same word now for generic "man" and then for the proper name of a specific



# RE OF MAN

ard Fudge

individual person.

Into his handiwork God inspires "breath of life," and what had been only an inanimate object becomes, in this story, a "living soul" or "living being." This phrase, in Old Testament usage, may simply be translated "animated creature." The same passage here has the beasts and birds also made from the ground (v. 19), and they, too, are called "living creatures" or "living souls" (v. 19).

This creation perspective shapes the rest of Biblical thought. In a passage that might be set earlier than most other Biblical narrative, Job's friend Elihu remarks: "If he [God] should determine to do so, if he should gather to himself his spirit and his breath, all flesh would perish together, and man would return to dust" (Job 34:14, 15, NASB). We cannot always take the speeches of Job's friends at face value; God himself later reproves them for many of their words. But we can say that Elihu probably represents the understanding of a popular piety very early in Old Testament times.

Perhaps 1,000 years later, in the time of David, the psalmist observes the natural cycles and expresses a similar thought. "Thou dost hide thy face," he says to God, speaking of earth's living creatures including man, "they are dismayed; thou dost take away their spirit, they expire, and return to their dust" (Psa. 104:29, NASB). And the preacher of Ecclesiastes, from even later date, exhorts his readers to remember God before death comes, when "the dust will return to the earth as it was, and the spirit [or breath] will return to God who gave it" (Eccl. 12:7).

Nowhere does Scripture say that man has a personal "soul" or "spirit" which is indestructible, survives physical death, is the "real" person now, or ever functions with individual personality apart from the body. Everywhere the Bible presents mankind as part of God's creation, having no existence until God made him/her, and totally dependent on the Creator for every moment of new life or in the future.

## Sin and Man's Nature

In his book, *Genesis In Space and Time*, the late Dr. Francis Schaeffer, under whom I once had the pleasure of studying, shows how man's creaturely limitations became also the occasion for his first sin, then condemnation and death. And the late theologian Reinhold Niebuhr, though not a fundamentalist by any means, makes the same point very effectively in his works. The Bible tells the story of Genesis 3.

Its essence is as follows. Man the human creature, like his earth-brothers the animals, possesses inherent creaturely limitations. He is finite, as creature. He does not know everything; he seems to know only whatever God tells him, and whatever he otherwise learns is by experience. Yet he is made in God's image. Among other things, this means that man has the possibility to trust God—or to lust after God's place. It is trust or lust. In short, man has the



*The fragile tenderness of a child illustrates mankind's fleeting youth and vitality.*

temptation—and since the fall the tendency—to wish not to be a creature at all but to be his own God. Yet, wish as he might, man is creature. He cannot be other than what he is made.

As the story goes on, God warns (not really "threatens," but "warns") man that disobedience will bring death (2:17).

The serpent comes in demonic craftiness, contradicting God. "You surely shall not die," he entices, but will "be like God, knowing good and evil" (3:4, 5).

The tree of knowledge of good and evil has a significant, symbolic name. "Knowledge," as elsewhere in Scripture, stands here for experiential knowledge, insight which comes only through personal experience. And "good and evil," here as frequently elsewhere in the Old Testament, sum up the range of moral decisions. The tree of knowledge of good and evil therefore stands for that ultimate moral choice facing the human creature at this point. Will he, as a dependent creature, take God's word for what is right and wrong? Or will he insist on learning by his own experience, making his own autonomous decisions about right and wrong, declaring his moral independence from the Creator who made him and who alone gives him life? We know the rest of the story. (The story's resolution, in the saving work of Jesus Christ, involves a retracing and correcting of the steps of Adam, as a close look at Philippians 2:5ff shows when compared with Genesis 3, but we do not have time to elaborate on that at this point.)

The serpent's lie, as pastor Ron Macy noted in one of the first contacts I had with anyone from your conference, was the original expression of man's supposed inherent immortality—and the first contradiction of God's declaration  
*(continued, page 12)*

Edward Fudge, author, publisher, preacher, and lay scholar, has a master's degree in Biblical languages from Abilene Christian University. Several magazine articles and books have come from his pen, including *THE FIRE THAT CONSUMES*, his conditionalist treatise on the final punishment of the wicked. This article is the text of his message delivered at this summer's General Conference meeting in Hammond, LA.





## THE NATURE OF MAN

(continued from page 11)

about man's certain mortality. We need to notice that the serpent's statement concerns man's *nature*, not merely his *duty*. God's commandments are not arbitrary; they are based on reality. And the ultimate reality is that God, being God, is immortal and all-wise, and that man, being creature, is mortal, finite, and accountable to God for his choices and actions. Ecclesiastes says it well:

God has surely tested them [men] in order for them to see that they are but beasts. For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath, and there is no advantage for man over beast. . . . All came from the dust and all return to the dust (Eccl. 3:18-20, NASB).

Without the knowledge of Christ's saving work for sinners, and the firstfruits of his resurrection from among the dead, that is all any human being could possibly know.

In his book *Anthropology of the Old Testament*, Hans Walter Wolff shows how the various words used in the Old Testament of man fit into its holistic anthropology: *Soul* speaks of "needy man," *flesh* is "man in his infirmity," *spirit* points to "man as he is empowered," and *heart* signifies "reasonable man."

And the Scandinavian scholar Aimo Nikolainen expresses the same truth like this:

Man is an indivisible whole. Seen from different points of view, he is by turns body, flesh and blood, soul, spirit, and heart. Each of these portrays a specific human characteristic, but they are not parts into which man may be divided. "Body" is man as a concrete being; "flesh and blood" is man as a creature distinguished from the Creator; "soul" is the living human individual; "spirit" is man as having his source in God; "heart" is man as a whole in action. What is distinctively human is in every respect derived from God. Man is in every cell the work of God (body), he is in all circumstances the property of God (soul), he is absolutely dependent on God (spirit), and in all his activity he is either obedient to God or disobedient (heart). The God-relationship is not merely the life of the "highest part" of man. The whole man "from top to bottom" exists only by relation to God.

With this the late evangelical apologist and theologian, and one of the founders and original faculty of Fuller Theological Seminary, Edward John Carnell, agrees. He stood solid on the rock of Biblical faith when concluded:

. . . the Christian knows that man, a vile, wretched, filthy sinner, will receive immor-

tal life solely and only by God's grace; man neither deserves immortality nor is worthy of it. Unless He that made man sovereignly elects to give him salvation and life, by grace and not by works, man is absolutely without hope. Man came into this world naked and it is certain that he will depart in exactly the same manner, and He Who gave life in the first place can also recall it either to damnation, blessedness, or annihilation.

### A Look at Modern Scholarship

This position is one which we may proclaim with confidence. There was a time when few Biblical scholars affirmed it out loud, and many of them did not hold to a so-called "high view" of Scripture. But that day is past. It is difficult to pick up any respectable Bible dictionary or encyclopedia, from conservative as well as liberal publishing houses, without finding affirmations under some entry of man's creaturely



The best mortal man can do is to worship and adore his Creator.

mortality, and cautionary words (if not denunciations) of "the Greek view" of man that argued for his innate immortality. Theologies and special studies do the same.

Lutheran Bruce R. Reichenbach concludes, for example: "There is no hint that the only things spoken about (in death) is the destruction of the physical organism, and that the real person, the soul, does not die but lives on."

Presbyterian Donald Bloesch underscores the point "There is no inherent immortality of the soul," he says. "The person who dies in Christ, undergoes the death of both body and soul."

Reformed theologian Anthony Hoekema says: "We cannot point to any inherent quality in man or in any aspect of man which makes him indestructible."

Brethren elder and world-renowned

Biblical scholar F. F. Bruce, who contributed the foreword to *The Fire that Consumes*, warns: "Our traditional thinking about the 'never-dying soul,' which owes so much to our Greco-Roman heritage, makes it difficult for us to appreciate Paul's point of view."

Modern Lutheran preacher Helmut Thielicke notes that Paul speaks of no "immortal substance which would victoriously break through our mortal fate."

Evangelical Murray Harris concludes: "Man is not immortal because he possesses or is a soul. He becomes immortal because God transforms him by raising him from the dead."

Anglican author John W. Wenham endorses the same view and urges in his book *The Goodness of God* (InterVarsity) that readers seriously consider the arguments for the conditionalist understanding.

And Baptist theologian and former contributing editor to *Christianity Today* Clark H. Pinnock, in his endorsement to my book, speaks of "The popular assumption, more Greek than Scriptural, that God plans to raise the wicked to immortality in order to inflict upon them everlasting pain. . . . I know of no book," he continues, "which answers Mr. Fudge's powerful case for conditional immortality."

Such quotes may be multiplied—and are, in Fromm's massive two-volume *Conditionalist Faith of Our Fathers*. Advent Christian author Dr. Clyde E. Hewitt lists 130 proponents of man's mortality from across the Christian spectrum in his book *Midnight and Morning*. I was pleased and humbled to be listed there as number 129.

Again I say, do not hang your head in affirming this truth! There is no need for apology, for defensiveness, or for any spirit of exclusiveness—as if your group were the only people who might agree. You stand on solid Biblical ground, which is really enough to say. But, what is more pleasant though no more sure, the position you occupy here by heritage is coming also to be held by Biblical scholars across the Christian world. While it will take a few years to filter from the scholars and seminaries through the pulpits to the people in the pews, I do not hesitate to predict that this truth of man's mortality will before very much longer become the generally accepted teaching of the Christian church, and future students of doctrine will marvel that there ever was a time when it was not so held.



## A Fascinating Story From The Reformation

Those of you who have read *The Fire that Consumes* will perhaps remember what I am about to relate next . . . one of the most fascinating stories in the formulation of Protestant doctrine during the early years of the Reformation.

Though he was not always consistent, Martin Luther frequently spoke of death as a "sleep" and said little about man's supposed natural immortality. Luther rejected the philosophical arguments of his day for the soul's innate immortality, once classing this among the "monstrous fables that form part of the Roman dunghill of decretals."

In England, Sir Thomas More, the Catholic apologist and Hollywood's later "Man for All Seasons," attacked Luther's teaching on soul-sleeping. William Tyndale, early English reformer, came to Luther's defense. "Heathen philosophers," he said, "put that souls did ever live. . . . And because the fleshly-minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scripture to stablish it"

Meanwhile in Europe, the Anabaptists—who, because they wished to separate church and state as well as because of their insistence on "rebaptizing" members of the state churches, were especially hated by most of the prominent reformers—were teaching man's mortality. John Calvin responded with a passion. His first theological work was titled *Psychopannychia*—from Greek words meaning that the soul stays awake all night through—and attacked the Anabaptist doctrine of soul-sleeping.

Historian Norman T. Burns, in his book *Christian Mortalism from Tyndale to Milton*, tells what happened next. Briefly put, Luther saw the vehemence of Calvin's response to the Anabaptists and backed off himself. This was not, after all, a major point of contention between the reformers and the Roman church. Calvin's view then took the match by default, to become first the dominant and then the established doctrine of most Protestant churches everywhere. And so it has been largely, until now.

### So What? How Should We Respond?

Now we must ask, "So what?" After all, we are not philosophic Greeks, interested "in nothing other than telling or hearing something new" (Acts 17:21). And Paul warns us against "fruitless discussion" (1 Tim. 1:6), or disputes

which "are unprofitable and worthless" (Titus 3:9). Most of us have at times been guilty of just such arguments. So what of this question of man's nature? Does it have value for godliness?

Indeed it does! For this understanding, rooted in the fundamental doctrine of creation in the Old Testament and of resurrection in the New Testament, brings us directly to what we *are*, under God, and what we ought to *be*. The doctrine of our creaturely mortality stands always over our shoulder, reminding us every moment that all we have to trust in the entire universe is the Creator God. Only he can provide, protect, or preserve us his creatures, either now or forever. And the great New Testament proclamation of Jesus'



*God has given us fleeting mortal life to fully enjoy.*

resurrection tells us that we *can* repose full trust in this God, as revealed through his only begotten Son Jesus Christ our Lord, to do those very things.

Since these things are true, four exhortations need to follow.

First, let us rejoice and praise God as long as we live! Let us echo David: "I will sing to the LORD as long as I live; I will sing praise to my God while I have my being. Let my meditation be pleasing to him; As for me, I shall be glad in the LORD" (Psa. 104:33, 34). We depend completely on God for our life, but God has given us life, so let us *live* it!

Even the author of Ecclesiastes could figure that out! It is a horrible tragedy and shame that so many professing Christians have taken up the ancient gnostic heresy that despises the material world, rejects bodily pleasure as inherently sinful, and presents a picture of

people who act as if God, by creation, made a dreadful mistake for which they must now daily make amends. Celebrate life, the Bible invites! This is especially true for those who have "eternal life in the Son" and "abundant life" through faith in him.

Second, let us live life with proper seriousness in view of our mortality. This point does not contradict the previous one, but accompanies it for balance. Because God is the one who can "turn man back into dust" and because we are "like grass which sprouts. . . . fades and withers away," we must also ask God to "teach us to number our days" and to give us "a heart of wisdom" (Psa. 90:3-12). "Rejoice," we say, with Ecclesiastes, but also "know that God will bring you to judgment" (Eccl. 11:9, 10).

Third, let us thank God that he knows our nature and shows mercy to us weak, mortal sinners. For "the Lord is compassionate and gracious, slow to anger and abounding in lovingkindness. . . . He has not dealt with us according to our sins, nor rewarded us according to our iniquities. . . . For he himself knows our frame, he is mindful that we are but dust" (Psa. 103:8-14). Let us praise God and tell all who will listen that "God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have eternal life" (John 3:16).

Fourth, let us rejoice in hope of the future resurrection to immortality in God's new creation and the world to come. "One does not need Easter if the spirit or soul is immortal," one writer has noted. "But it is precisely because 'when you're dead, you're dead,' that the resurrection is such incredibly good news."

Russell Magaw said it well in the February issue of THE RESTITUTION HERALD, and I close with his words.

"Because we know a future awaits us, our lives are truly lived in faith today. Whatever we decide to do to serve God and humanity is valuable, needful, meaningful and helpful. The Lord will give us stamina, courage, and enthusiasm for the labor. Lives will be blessed and encouraged. 'Therefore . . . be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain'" (1 Cor. 15:58, RSV).

And finally:

To God "who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen" (1 Tim. 6:16, RSV).





# From God the SON OF

IT IS WITH GOOD REASON that Christology, the study of the identity of Jesus, has always engaged the attention of theologians. When Jesus enquired of Peter: "Who do you say that I am?" Peter's truthful response that he was the Messiah was greeted with high praise. The correct answer to the questions, so Jesus said, can only be supplied by divine revelation. To recognize Jesus as the Messiah is to grasp the secret of Christianity. To acknowledge Jesus as something other than the Messiah, Son of God, is to miss the point of the Christian faith. John echoes his Master when he says: "There is no falsehood so great as the denial of the Messiahship of Jesus."<sup>1</sup>

It is proper, then, that churches should seek to enshrine the great truth about who Jesus is in credal statements. What, however, if those statements misrepresented the apostolic records? What if Canon Goudge was right, that when "the Greek and Roman rather than the Hebrew mind came to dominate the church," there occurred "a disaster in doctrine and practice from which the church has never recovered"<sup>2</sup>?

It would be a bitter pill to swallow if we had to admit that "orthodoxy" has been mistaken in its definition of Jesus as God the Son. Yet many have

said that it is so. Today powerful voices are urging us to look again at the Biblical doctrine of God. Is a Godhead of "three persons in one" conceivable within the Hebrew framework which all recognize to be unrelentingly monotheistic? Many are beginning to see the gravity of the problem. Hans Kung speaks of the trinitarian formulation as "the unbiblical, very abstractly constructed speculation of the School tractates" and of "the genuine concern of many Christians and the justified frustration of Jews and Muslims in trying to find in such formulas the pure faith in One God."<sup>3</sup>

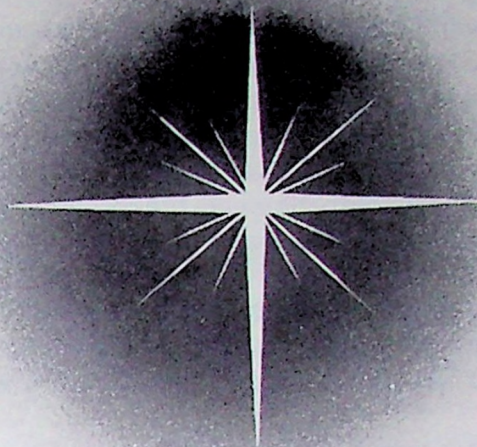
A British theologian spoke earlier this century of the orthodox doctrine of incarnation—"the man-becoming of God"—as new in religious thought. He added: "The strict and jealous monotheism of the Jews was seemingly the most uncongenial soil in which any such conception (as incarnation) could arise. *It is more than doubtful whether the picture of Messiah contained in the prophets or that current in the popular imagination can be said to have anticipated this feature of Christian doctrine.* . . . It will be denied by many that the doctrine of the Incarnation, as developed in later theology, is contained in the original records."<sup>4</sup>

Scripture does, of course, teach that Jesus is the

**By Anthony Buzzard**



# Son to Messiah, GOD



very reflection of his Father, that in Jesus, God speaks; that Jesus declares the Father to us. But it teaches with equal clarity (and this is so often overlooked) that the Father alone is "the only true God," "the one who alone is God." It is impossible, therefore, that Jesus can be the only true God. His Father alone is the one God of Biblical monotheism. A disaster occurred, indeed, when the post-Biblical theologians began to tamper with the fundamental monotheism in which Jesus was reared and which he supported at every point.

In describing Jesus as God the Son the "fathers" imposed non-Biblical terminology on the leading figure in the drama of salvation. They created a non-Biblical problem by positing a Godhead of two (and later three), and spent centuries attempting to find a non-Biblical solution. The "solution" was then forced upon the church on pain of excommunication. Dissenters to the official dogma at the time of the Reformation were dealt with by imprisonment or death.

The assertion that Jesus is the God the Son detracts from the apostolic teaching that he is the Son of God, the Messiah. If he is the Messiah, he must fit the description of Messiah given in advance by the prophets. Of an eternal being, distinct from the one God the Father, who becomes man while remaining God, the Old Testament knows nothing. Of a second Moses arising by supernatural conception from a descendant of David, it speaks plainly. Of a man reflecting the divine majesty, showing forth the spirit of the one God his Father, its pages

are filled. That promised man was the Messiah, God's Son the Lamb of God, the High Priest of the faithful, and the King of the Coming Age.

The Jesus of history will be rediscovered when it is understood that he is God's chosen King, the hope of Israel, and a light to the Gentiles. That Jesus will not submit to titles which belong to abstract Greek metaphysics.<sup>5</sup> It is both unnecessary and misleading to describe Jesus in terminology unknown to himself and the apostles.

The "genesis" of Jesus is described by Matthew.<sup>6</sup> The Messiah's origin as Son of God is likewise traced by Luke to a supernatural conception.<sup>7</sup> Luke knows nothing of Sonship in the eternal past. Furthermore an angel appears as divine witness to the fact that Jesus is to be a King who shall reoccupy and hold forever the throne of his ancestor David. A restored kingdom is predicted, as everywhere else in Scripture. When these divine communications about the Messiah and his kingdom are taken  
*(Please turn to page 16)*



**ANTHONY BUZZARD**, a native of England with a master's degree from Oxford, has studied theology for many years. Currently he lives in Oregon, IL, and is guest instructor at Oregon Bible College.



## FROM GOD THE SON TO MESSIAH, SON OF GOD

(Continued from page 15)

seriously and *believed*, the return to the New Testament Christianity will be well under way.

There is an urgent need for "theology" to retrace her steps and to give up her unreasonable opposition to the angel Gabriel. What the angel predicted, say the theologians, "ultimately proved not only an illusion, but incompatible with the spiritual kingdom which Jesus proclaimed and sought to establish. . . . It is to say the least rather disconcerting to find what purports to be a revelation from a heavenly source misinterpreting a prophecy and also predicting a restored Davidic kingdom which failed to materialise."<sup>1</sup>

In other words, "Poor old Gabriel! He simply didn't understand." Such has been the implied verdict of thousands of churchgoers and Bible readers who did not see that Gabriel's sublime prophecy awaits fulfillment; that Jesus will yet return to sit on David's throne; that none of the good things which God has promised will fail.

A "demessianized" Christianity is both palid and self-contradictory. In contrast, the New Testament's outlook on the future, with its irrepressible hope for the return of the Christ to rule on earth, can revive and encourage. It will put us in touch with the mind of Jesus. When this happens the churches will repossess the great unifying cause which belongs to the church. The gospel about the kingdom of God will be heard once more.



### FOOTNOTES

<sup>1</sup> John 2:22.

<sup>2</sup> *The Calling of the Jews* in the collected essays on Judaism and Christianity.

<sup>3</sup> Quoted by Pinchas Lapide & Jurgen Moltmann in *Jewish Monotheism vs. Christian Trinitarian Doctrine*, p. 38.

<sup>4</sup> *A Christian Apologetic*, by Wilford L. Robbins, D.D., p. 68.

<sup>5</sup> Cp. J. A. T. Robinson in *12 More New Testament Studies*, p. 172: "It is clear that patristic theology of whatever school abused these texts [Christological texts in John] by taking them out of context and giving them a meaning which it is evident John never intended."

<sup>6</sup> Matt 1:18.

<sup>7</sup> Luke 1:35.

<sup>8</sup> *The Historic Jesus*, by James Mackinnin, Ph.D., D.D., p. 6.

## THE QUEST FOR A STRONG CHRISTOLOGY

By Russ Magaw

Recently I had the privilege to lunch with Jerry Griffin, Editor of *Bible Advocate*, the official publication of the Church of God, Seventh Day. Mr. Griffin and I shared some of the historical background for both his movement and ours, the Church of God General Conference.

We discovered that in each history there was a solid stance exhibited for a Biblical and peculiar Christology. Traditionally, both movements share similar beliefs regarding the nature of God, Christ, and man.

Upon reflecting about this conversation, I have thought more concerning our Christology. An honest perusal of key New Testament passages serves to undergird our stance.

For instance, a review of the first two chapters in Matthew's Gospel clearly reveals that the Christ is the son of David and Abraham (1:1), yet he also bears Sonship with God, being begotten through the power of God (1:20). While in the line of David and Abraham, Joseph was not his earthly father (1:20-25). Thus the child of Bethlehem was truly the world's Christ, the Messiah (2:4).

While reviewing some of the kingdom teachings and events of the life of Christ, Matthew narrates one of the highlight happenings of our Lord—the Crisis of Faith scene (16:13-21). In the passage we see Jesus quizzing his disciples: "Who do men say that I am?" and, "Who do you think I am?"

After the disciples rehearse the answers of men regarding Christ's nature, Peter speaks for the 12 to reflect their belief of Jesus. You remember his words: "You are the Christ, the Son of the living God" (Matt. 16:16, RSV).

Jesus then declares that when believers stake their faith on the significance of this statement, the true church will be built. That church will never fade into oblivion (16:17, 18).

Clearly then, it is important that we of the Church of God must maintain faith in the Sonship of Jesus Christ. As the Messianic Son of the living God, Jesus provides salvation to all who believe, brings believers into fellowship with each other (the church), and assures of the continued presence of that church in every generation.

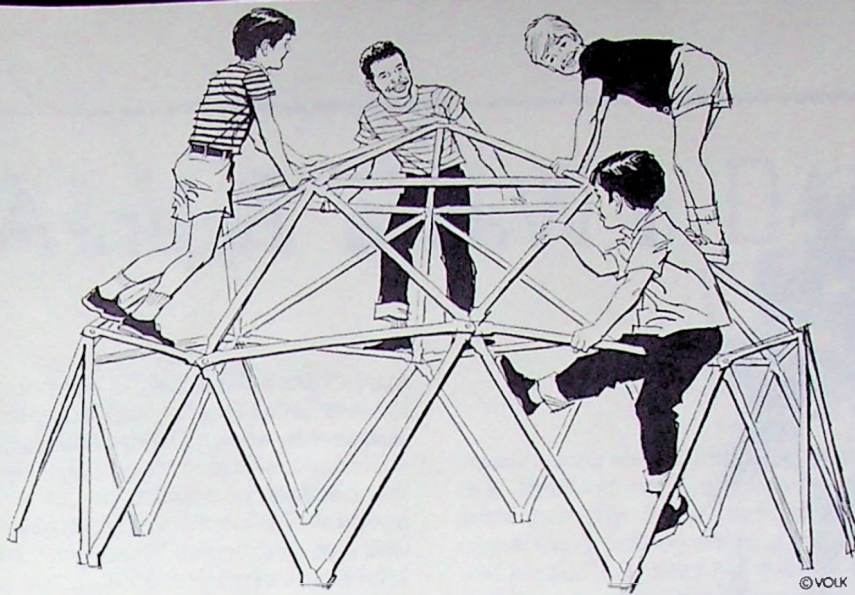
Let us never forsake the basic principle of Christology: Christ, Son of Man and Son of God, grants his blessing on those who retain such faith in him.



# A Friend For Jason

By Rachel Carr

Part 2



(Last month we left Jason sitting in his new second-grade classroom. As his classmates came in, he wondered which one would be the friend for which he had prayed. Let's see what happened.)

"Good morning, boys and girls. Welcome to the second grade. My name is Mrs. Schwartz. I hope to soon learn all your names. To help me, I have some name tags I want you to wear. Please print your name in big letters and stick the tag to your chest."

As she passed out the tags, Mrs. Schwartz continued. "Nearly all of you attended this school last year, so you know your way about. You know each other, too. I want to introduce to you Jason Matthews. He has joined our class this year. I hope you will be friendly and show him around."

"I hope so too," thought Jason as the boys and girls turned to look at him.

Arithmetic was the first thing on the schedule for the day. Mrs. Schwartz looked at the name tags on the children. "Billie and John, will you please hand these new books to the boys and girls?"

Jason watched as Billie passed out the books. He had noticed this boy when he first came in the room because he had smiled at Jason. Maybe Billie would be his friend.

\* \* \*

R-I-N-G! They had finished spelling when the big clock on the wall announced that it was time for recess. Books and spelling papers were forgotten as the kids rushed to the door.

Jason followed the children through the hall, keeping an eye on Billie. But

three or four other boys crowded around Billie and once they got outside, they went off by themselves and started a game of kickball. "I guess Billie already has all the friends he needs." And Jason headed over to the monkey bars.

The rest of the morning went by quickly. When Mrs. Schwartz dismissed the class for lunch, the girl sitting next to Jason leaned over. "Are you staying for lunch, Jason? I'll take you to the cafeteria." So Jason put away his books and walked with Susan down the hall and around the corner to the cafeteria. He was rather relieved when Susan spotted two of her friends. "Well, here it is, Jason. See you later." He wasn't sure he wanted to have a girl for his friend.

As Jason carefully carried his tray from the counter he looked for a place to sit. He spotted one next to Sammy, one of the boys in his reading group. As he set his tray on the table, Sammy said, "This seat's saved. Sorry, Jason." So Jason ended up sitting at a table by himself.

By the time 3:00 came Jason was ready for Mother and Tommy to pick him up. "Hi, Jason. We're over here." Mother waved from the car. "How did everything go?" she asked as he climbed in. "Okay," was his short reply.

That night at supper Dad asked about Jason's first day of school, too. Jason told him about his teacher and his room and then added, "But I didn't find a friend yet."

"I'm sure you will, Son. Sometimes it just takes time."

Later that night Mother came in to tell Jason good night and to pray with

him. "Dad's right, you know. You will find a friend yet."

"But I thought when I asked God that he would have one all ready for me today."

"You must have been disappointed not to find someone today. But God doesn't always answer our prayers the way we think he will. Sometimes he answers by saying, 'Wait.' Just hang in there, son; God knows what he's doing."

The next few days Jason became more familiar with where everything was at school. He liked his classes. He got in on some games during recess. The kids were nice to him. But still there was no special friend.

Then about a week later his teacher announced, "We want to welcome Michael Fletcher to our class. He has just moved here from Nebraska." And then Jason heard her say the same thing she had said on his first day. "I hope you will be friendly and show him around."

"I know what the first day in a new school is like," thought Jason. "I can help Michael find his way around."

As soon as the bell rang for recess, Jason hurried over to Michael's desk. "Hi, Michael, I'm Jason. I'm new here, too. But I've been here two weeks and know my way around now. I'll show you where everything is, okay?" Jason stopped to catch his breath.

"Sure, thanks. This school's so much bigger than my other one. I was afraid I would get lost."

So Jason showed Michael where the restrooms were and gave him a guided tour of the playground. At lunchtime he took him to the cafeteria and sat with him. After school the boys found out that Michael lived just two blocks beyond Jason's house. As they headed for home they made plans to get together the next morning, which was Saturday.

After saying good-bye to Michael, Jason burst into the house. "Mom, guess what!" he shouted. "I found my friend!"

## Children's Page

Rachel Carr,  
Editor

OCTOBER, 1984

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# I Was a Teen-Age

maniacs pride themselves on: the courage to be different, to go against laws previously set by society, to defy decency.

The lyrics of Heavy Metal songs reflect the standard personality of the teenage punk. Violent themes depict horror, war, and destruction. The songs themselves, conceived of sick minds, are full of hopelessness. Look at the songs of Iron Maiden: "Invaders," "Run to the Hills," and "The Trooper" all tales of war in which the subject ends up dead. "Charlotte the Harlot" and "22 Acacia Avenue" comprise a two-part story of a prostitute: "Prisoner" and "Hallowed Be thy Name" are about the agonies of a man sentenced to death.

## Satanism in Rock

Some groups, like Merciful Fate, Venom, Helix, and Tygers of Pan Tang actually worship the devil. Others, like Black Sabbath and Ozzy Osbourne, pretend. Yet pretense often leads to actual actions; and willing blasphemy is still a sin.

For example, Black Sabbath often mocks Almighty God without actually mentioning his name. Their "Megalomania" says, "Why don't cha [God] just get outta my life, yeah? Why don't cha just get outta my life, yeah? Why doesn't everybody leave me alone?" and "I sold my soul to be a human Nazi!" Their song "N. I. B." states, "Look into my eyes and you'll see who I am; my name is Lucifer, please take my hand!"

Iron Maiden, also seeking publicity by acting evil, wrote "The Number of the Beast" which states, in the last paragraph, a quotation of Satan: "666! The Number of the Beast! 666: The one for you and me! I'm coming back! I will return and I'll possess your body and I'll make you burn! I have the fire! I have the force! I have the power to make my evil take its course!"

Motley Crue, in their quest for glory, adopted a symbol once mentioned in T. H. White's "The Once and Future King," the inverted pentagram, the sign for black magic.

By Mark M.

**I**F YOU HAD SEEN ME four months ago, you probably would have noticed me dressed in a ragged, torn army jacket with a sleeveless Judas Priest shirt decorated by many violent looking buttons and bright red bandanas. I would have flashed you the sign of Satan with my hand and said something like, "Metal Rules."

You probably see ragged teen-agers like this all the time: with army shirts, bandannas, concert shirts, buttons, studded wristbands, chains, makeup, pierced ears, and other articles of clothing. How did I get into this mess? Why would I willingly listen to songs that mock my Creator?

## The Transition

I spent 65 days in Parkland Pavilion Psychiatric Hospital due to severe depression. My psychiatrist reported to my

parents I was learning to open up and communicate with my peers. Little did they realize my "peers" there were drug addicts, sluts, runaways, suicidals, and the general outcasts of society. I was finally discharged when my insurance stopped paying.

When I was out I immediately fell in with the same kind of crowd. I held them in awe and actually wanted to be like them. I wasn't satisfied with my life. I wasn't filling my life with God's Scripture and wisdom. I was lost in worldly misery and searching for an escape. So I sought it in Heavy Metal.

## The Etiquette

Heavy Metal is a faith or religion of sorts. It's something in which you place all your trust. It takes guts to stick out, to open yourself to ridicule by dressing like a punk. This is one thing Metal



# R I V E T H E A D

## The Heavy Metal Etiquette

### The Quest for Happiness

Many teen-agers enter the realm of Heavy Metal looking for an escape from reality, an alternate happiness. They begin by picking up the beat, eventually memorizing the lyrics, then reflecting these things in the way they dress and act. At first they may attempt to avoid the satanism and drugs involved, but when they tire they'll move on. For example, I began with wearing concert shirts, sleeveless blue jean jackets, and a bandanna. Then I got a torn-up army jacket, lots of buttons, more bandannas; and about the time I was converted or rededicated to true Christianity was going to get chains and studded wristbands, and probably a pair of handcuffs. At about that time I was going to start pot and doing even worse in school while other friends had already been expelled and purposed in their hearts to move on to heavier stuff like LSD. Next I would have started wearing makeup and perhaps had my ears pierced. Then other problems would have arisen.

True Heavy Metal rock is outrageous, violent, confusing, and dangerous. A headbanger in full "armor" looks like a beast out of hell. It is the ultimate escape, in which all of life and reality is put aside for awhile. The actual idea, as preached by Judas Priest when they sing, "No denyin', we're goin' against the grain... so defiant, they'll never put us down! Rock hard, ride free, all day... all night rock hard, ride free, all your life..." is to immerse yourself completely into the mindless fabric of insanity called Heavy Metal and stay there.

### How Did God Force Me To Admit What I Was Doing Was Wrong?

I was out of the mental hospital, taking several sorts of prescribed pills and still getting worse problems, so my parents had me sent to a summer-long Christian camp for some hard labor and straightening out. At first I managed to keep the music pounding in my head, but soon reality came. One morning I found depression coming on, so I began to sing to

myself a song about a man who accidentally stumbled upon a group of devil worshipers. After half an hour of this I was higher than a balloon; confused, but high and happy. This lasted half a day. Then, that night, I crashed hard. The feel of the music had left me and I was left alone to cope with quite a few problems I had been putting off for months. I came to Phil Redwine, dean of men, in tears that night at about ten o'clock, spilled my guts and for the first time admitted in the open that my music was morally wrong. The next day was spent in making a decision: to denounce Heavy Metal and use Scripture to cope with reality or put my faith in a sinful cult to try to escape it. I cried all that day and that night rededicated myself to Christ.

### Why Me?

God let me have a glimpse down the road I was heading and gave me the second chance that many others won't get. What will happen to these people? If they don't commit suicide, die in an auto accident while stoned, or meet some other merciless fate, they'll most probably lose their schooling and grow up to be bums, punks, pushers, hookers, convicts, and other general outcasts of society. But, they can't be rockers for the rest of their lives. No one over 30 dresses in the Metal fashion. These people will strive to build a foundation on a music that'll be here today and gone tomorrow. And when that foundation slides away, their life will collapse. Then where will they be? Satan keeps pushing them closer and closer to the edge of a cliff. "If only I turn the music louder, if only I do harder drugs, if only I have more sex, I'll be happy!" they tell themselves. But they never reach that true happiness.

Second Peter 2 discusses the vanity of the false teachers, or the rock'n'-roll leaders of today.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,

even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (2 Pet. 2:1-3, 12-14, 18, 19).

Peter then accurately describes the situation I was in: "For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Pet 2:20, 21).

Heavy Metal, along with other forms of escape, is the sort of thing Satan will fill the holes in your heart with if you don't fill it with Scriptural truths.





Tom Schmitt making a point about prospect calling while with the team doing work in the Rockford, Michigan, area.

# The Faith Builder of the Summer

By Thomas Schmitt

WHAT IS IT that causes a college student to leave his job to knock on doors?

Faith.

What is it that causes a college student to leave her family and travel over 7,000 miles in the summer?

Faith.

What is it that causes many to contribute to an unproven venture?

Faith.

And what is it that causes a nonbeliever to take that important first step towards belief?

Faith.

These four questions are all related in a couple of ways. First, they all find a part in the summer ministry of the Oregon Bible College calling team. Five students, Angie Dickerson, Jim Raymond, Susan Lee, Jay Smith, and Thomas Schmitt were part of the 1984 calling team from OBC.

Secondly, all the actions were produced by faith which, in doing so, created more faith. James 2:22b states, "His faith was increased by his activity for the Lord." Such it has been for the five students, Warren and Irene Sorenson, and Russ Magaw (leaders of the team) during our summer ministry.

"Productive Prospecting" is the official name for the program. Members of the OBC team, along with members of the local Church of God, went door to door in the church neighborhood to get acquainted and to discover if the person had any church affiliation.

The team, as of August 1, 1984 has traveled to Aurora, Dixon, and Rockford (IL), Omaha (NE), Colorado Springs (CO), and the North Hills and Columbia Station (OH) Churches of God.

If the person we meet has any interest at all he is then entitled to receive "Prospect" status: a most exciting category! Being a prospect entitles one to all the following benefits:

- A personal letter from the team member(s);
- His name personally written on a follow-up sheet; and
- Personal visits from members of the local church at a later date.

Being a prospect means that members of the local church will go out of their way to establish a friendship. Studies show that 80 percent of all new people brought into the church are brought in because of friendships. It is easy to see the vital role of friendliness in any evangelism program.

Placing a person on the "prospect sheet" is probably most exciting for the team members. Angie and I went out our first morning excited and enthusiastic, just sure of the immediate results we would see. Such was not the case. We were shut out our first morning and quite disappointed. Then that afternoon we met a wonderful man and were able to talk to him for quite a while. He ended up the day on our prospect sheet. We walked back to headquarters with our heads in the clouds. It was that exciting! Even now, two months later, and over 6,000 miles traveled, the excitement is still there when we add someone to our prospect sheets. What started out as a hope for a long list of prospects has turned into a reality. To date we have, along with God's Spirit, garnered over 250 prospects.

What started out as a plan in Warren's office has become a boost to church growth in our Conference. Warren had faith, while putting the program together, that the students needed would volunteer, that the needed funds would come in, that the churches would be cooperative, and that prospects and church growth would ensue. All of this has happened.

The students, while volunteering their summer, had faith that God would impart to us his power, that the funds for the summer and the coming school year would be there, that we would "last" the entire summer, and that we would hear and see the results. All of this has happened.

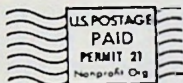
The people, while supporting us through financial donations and prayers, had faith that their prayers would be answered, the funds would be put to good and proper use, and that there would be results. All of this has happened.

The local churches, while asking the team to come, had faith that God would bless their work, that their time and effort would be for the good of their church, and that God would grant an increase to their local body. All of this has happened.

The newly found prospects, while making their commitments to Christ and his body—the Church—will have the faith that God truly loves them, that Christ will soon return for the church, that God is alive and working on earth in this age, and they will come to have faith in the assurance of their salvation through belief and faith in the Lord Jesus Christ.

The faith of all involved has been increased by our activity. We thank all of you who have been involved and have supported us. I thank Warren for his faith in starting this program, and also to his wife Irene, whose ever-present faith was a boost when we were down. And I thank the Lord and his and our God for the opportunity that he has given us to be involved in the summer ministry of the Oregon Bible College calling team. For this activity has increased our faith, and that of so many others.

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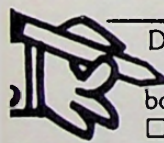
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**Restitution Herald**

November, 1984

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## Annual Renewals

The time has come. For evidence of that fact, note the enclosed postage-paid return envelope.

If your address label on page 20 reads "84.0," then it's time for you to renew your subscription to THE RESTITUTION HERALD. That code number indicates your sub expires with the next issue, December/January.

How do you renew?

Easy. Just slip the envelope from the magazine, fill in the address portion, mark the number of years for which you wish to renew, write your check and place it in the envelope, seal it, and drop it off at the post office.

Follow the above steps today—before you forget. That way you won't miss a single issue of THE RESTITUTION HERALD.

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Just use the attached postage-paid envelope to take care of your subscription and the gift subs for your friends. Do it today.

## The New Television Season and "A.D."

By now you've watched enough prime time TV to decide if the new season is worth it.

Or maybe you're like me; I've watched very little, and the five minutes I spent on a new program motivated me to turn it off so I could enjoy chatting with my wife.

At any rate, perhaps you may return to network programming during the dead of winter. Procter and Gamble hopes you will, and so does NBC.

During the week of February 10-14, 1985, a 12-hour miniseries will air which promises to bring New Testament stories to life. "Anno Domini" portrays the emergence of the church in the Roman empire. The lives of Peter, Paul, Stephen, Priscilla and Aquila, Philip, and many others will be recalled.

Producers say they are attempting to be as accurate as possible in "A.D." Richard Gilbert, religious consultant to NBC, advised on the Biblical and historical aspects of the production. He enlisted the guidance of four Bible scholars to check the manuscript.

We hope to have more on this miniseries in next month's HERALD.

## Jews on Television

While on the subject of vital offerings via the tube, "Heritage: Civilization and the Jews" deserves some mention.

This seven-part miniseries appeared on the Public Broadcasting System for seven successive Mondays beginning October 1. The series investigates Jewish morality and ideas, and declares that we are all Jews because of the central and influential role Jewry has played in the world.

Former Israeli UN Ambassador Abba Eban is the guide, teacher, on-screen host, and chief consultant for the series. The approach of "Heritage" is historical rather than theological. Yet it is a statement-making series about the influence of Judaism.

## Jews in the United Nations

While Jews fare well on TV screens, the UN would like to dump the whole nation.

Last summer at the 19th Congress of the Universal Postal Union (UPU), a United Nations Specialized Agency, delegates were confronted by a resolution from the 16-member Arab Postal Union to exclude Israel because of its "refusal to implement U.N. resolutions concerning the Palestinian question."

When the U.S. State Department got wind of the resolution, reaction was



quick and decisive. The department's response to the UPU: exclusion of Israel "would immediately cause us to pull our delegation out of the congress, to suspend our participation in UPU activities and withhold payment to the UPU."

When voting time arrived, host country West Germany called for a secret ballot, thus permitting most Third World countries opportunity to vote without fear of the Arabs. Result: the resolution failed, 73 to 32 with 15 abstentions.

But the Arab attempt to kick out Israel could be carried over into the General Assembly. However, on September 6 President Reagan warned that if Israel is expelled from the General Assembly the U.S. and Israel "will walk out of that hall together."

That warning is supported by the Kemp-Moynihan resolution adopted



by Congress in 1982 which calls on the United States to walk out of the assembly and to withhold its assessment for the UN budget—about 25 percent— if Israel is excluded.

But how long can the United States rely on counter threat to diffuse threat? Will we ever need to back our resolutions with might? Or will we sit idly by when the showdown comes?

Time will tell. Scripture has already given indication. Read Ezekiel 38:13.

### Victory to the King of the World

The article under this title in the September, 1984, issue borrowed heavily from two sources: The New Century Bible Commentary and Wycliffe Bible Commentary. Originally author Darlene Day prepared the piece for a class at Oregon Bible College. Editor Magaw inadvertently removed the sources.

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“Conscience hails us into  
God’s presence.”

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### AMA Journal Speaks Out Against Alcoholism

During a network newscast on October 11, Dr. Timothy Johnson was interviewed concerning the recent issue of American Medical Association’s *Journal* which contained many articles on alcoholism. Among the comments Dr. Johnson made were statements regarding alcohol use by pregnant women and automobile drivers.

While not an exact quote, Dr. Johnson said that pregnant women should not take even one drink, because injected alcohol poses such harm to the fetus. Johnson also remarked on the dangers of mixing drinking with driving, stating that even one drink by a driver poses serious deficiency of judgment.

Johnson’s statements only underscore what we’ve long believed about alcoholic consumption. It’s best to avoid its use altogether. Your editor has been a lifelong teetotaler, he’ll never change his stance.

## LETTERS

### Great September Issue

The September HERALD has some very good articles. The one by Scott Millard is excellent. You have recruited several new contributors. Keep up the good work.

That Israeli office in Lebanon did not last long, Syria couldn’t permit it  
—Ashland, OH.

I was glad to see “Faith and Works” issue on the cover. If you had a large number of appropriate articles to choose from for the September issue, then I congratulate you on your choice. The authors couldn’t have done a better job.

Pastor Bender gave James the credit I’ve felt was long overdue. I’ve heard all my life about faith but the reasoning of James was only barely mentioned.

Scott Millard’s article on Christ as the revelation of God is the best I have ever read, heard in a sermon, or listened to in any private arguments. It was clear, to the point, and gave the Greek

or Hebrew interpretation of several words in Scripture that have been so misleading to so many people—and he answered all my questions. I hope it comes out in tract form soon.

Anthony Buzzard certainly did a great job on answering “What Is a Christian?” I don’t think we have any right to mentally place people from other denominations in the category of not being Christians. Sometimes our attitudes can lead others to think that we may be judging them negatively. I’ve met people who have felt we were a little clannish when they’ve ventured into our churches or listened to or read our doctrines—and that always bothers me.  
—Minnesota.

### Remarkable Improvement

I am pleased with the *dramatic* improvement in THE HERALD. It’s not perfect, of course, but the improvement is remarkable and you are to be commended.

—London, England.

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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; Psa. 146:4); 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.

Editor: Russell Magaw

Managing Editor: Gordon Landry

Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, Sr., Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

In England: THE RESTITUTION HERALD, 24/25 High Street, King’s Lynn, PE30 1BP.

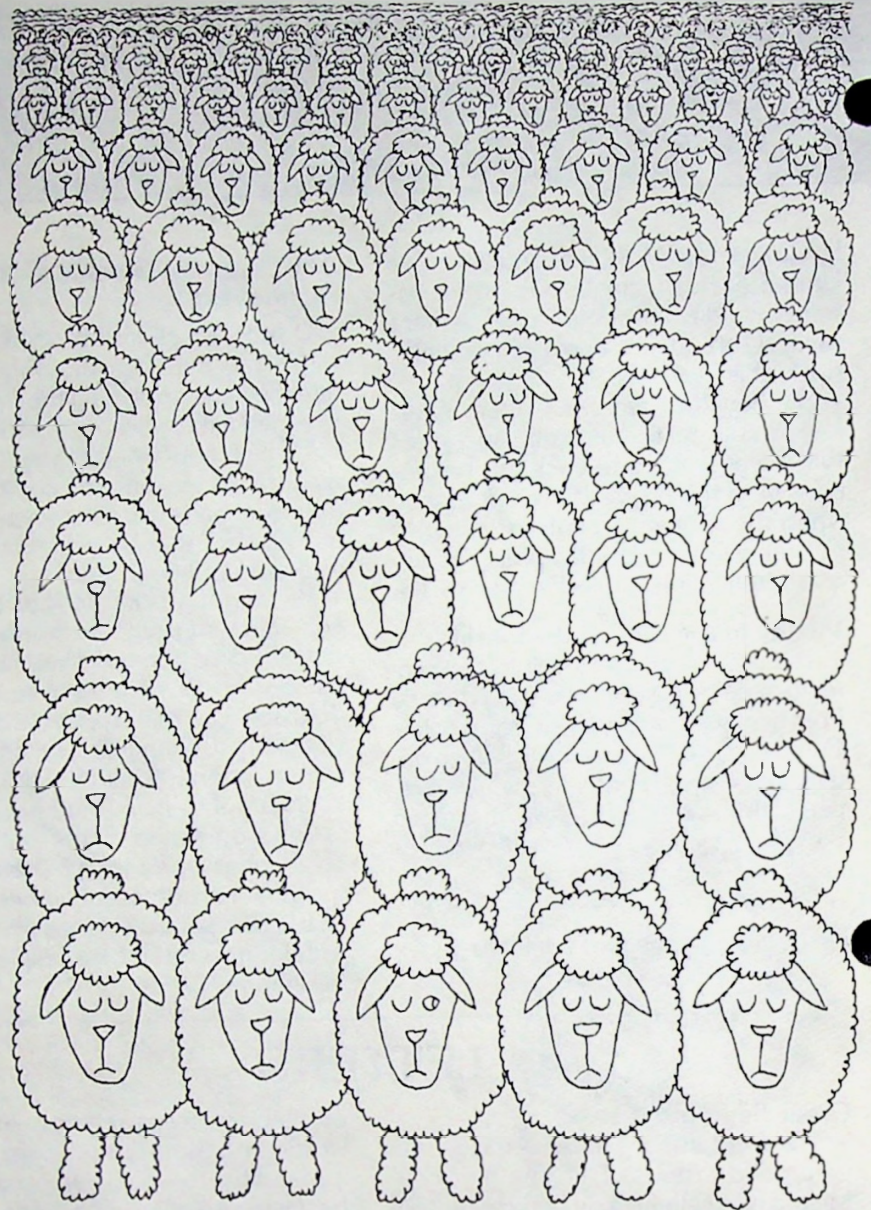
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# What About All the Lost Sheep?



*How Much Do YOU Really Care?*

**I**N MOST CASES, before a person or group will take action on something, that person or group needs to see a real need and feel a deep desire to fill that need. It might be something as simple as our motivation for going to work each day—usually the need is supporting ourselves and our family. Or we might think about the motivation which causes funds to be raised and research done to discover cures for various types of cancer. The need is an urgent one: to save lives.

I would hope we would agree that

the greatest need of every person is to accept Jesus Christ as Savior. In all honesty, how concerned are you about this need in others' lives? How well do your actions show any concern you may have?

Now the tax collectors and "sinners" were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

Then Jesus told them this parable: "Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he



**God sees the crowd, but he also sees the individual.  
Our mission from the Father: bring persons to Christ.**

finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' I tell you that in the same way there is more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

"Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents" (Luke 15:1-10, NIV).

Open your mind now to explore the attitude of concern with which we must view those who do not claim Jesus Christ as their Savior.

#### **Attitudes to Avoid at All Costs**

We must never allow our attitude toward a non-Christian to be like the Pharisees' attitudes. It is obvious from the foregoing passage, and others in the Gospels, that the Pharisees saw nonbelievers (or nonlaw keepers) as "sinners," people they must never be associated with. They viewed themselves as superior to "those sinners." The Pharisees and teachers of the law thought it blasphemous the way Jesus treated sinners. Why, he even ate with them!

In God's eyes we are accepted through Christ as our Savior while non-Christians are not. But we are still sinners and far from perfect (just ask your spouse or your best friend!). In that sense we are no better than anyone else, let alone superior. Our only superior feelings are in "bragging" about Jesus Christ. We are not to quarantine ourselves from non-Christians but to seek them out to share Christ with them.

A second attitude we must avoid at all costs is being satisfied that we already have enough Christians. *In Jesus' mind, 99 out of 100 is not good enough!* In fact, the one missing is valued more highly than the 99! We can never allow ourselves to stop seeking out the "lost sheep."

There are several attitudes we must develop if we are to have a genuine concern for people without Jesus Christ.

#### **We Must See the Lost as God Sees Them**

God has an individual love:

"What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should be lost." (Matt. 18:12-14, NIV, parallel of aforementioned Luke 15:1-10.)

"Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows" (Luke 12:6, 7, NIV).

God sees the crowds, the multitudes, but he also sees the individual. Our technological age doesn't have this characteristic. Employees are often numbers without names; at the bank we are rarely more than a checking or savings account number, and to the Federal Government we are little more than a Social Security number. God, however, cares for the salvation of the individual person, not just nameless crowds of people. We too must care for individual people, one by one.

Yet it is still true God cares for the whole:

The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Pet 3:9, NIV).

"This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth" (1 Tim. 2:3, 4).

God's love is a patient love that desires all the lost to come to repentance and accept Christ. This will not happen in full, as the Bible tells us clearly, but it is God's will.

Our will, our desire, must be for the whole world to come to accept Jesus Christ as Savior. Is that your desire? Do you really want to see that happen?

God loved the lost (that includes you and me) enough to give up something dear to him. Since we couldn't save ourselves, God gave us Jesus who could save us. Are you willing to give up things dear to you for the benefit of the lost? Are you willing to give of yourself, your material wealth, your talent and time?

We must see the lost as God sees them.

#### **We Must See the Lost as Jesus Sees Them**

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:35-38, NIV).

Jesus saw the physical hurts of those around him and he hurt for them. We may see physical hurts of our children, parents, spouses, or friends, and we "hurt" along with them. But Jesus went a step further, a step we too must take. He hurt for their spiritual sickness. We need a deep "gut feeling" of concern for more than just *physical needs*; we need that concern for the immense *spiritual needs* of the lost.

Back in his day Jesus claimed the fields of the lost were ready for harvest. Since Jesus said those words, hundreds of millions of "lost sheep" have withered and died without having been harvested. If Jesus announced 1950 years ago that harvest time had arrived, what must be true today among the fields of non-Christians?

How did Jesus tell his disciples to respond? He didn't tell them to pray for the lost, though that is certainly important. Specifically, he told them to respond by praying for God to raise up workers for harvesting.

(Please turn to page 6)

**by Pastor Gary Burnham**



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## WHAT ABOUT THE LOST SHEEP?

(Continued from page 5)

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We must see the lost as Jesus sees them.

### ***We Must Sense the Significance of Our Own Salvation***

And this is the testimony, God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life (1 John 5:11-13).

As you read these verses, what significance do they have for you personally? I fear we have failed to comprehend our own salvation. We must believe Jesus' words literally when he says a believer "has crossed over from death to life" (John 5:24, NIV).

Ask yourself two questions. Do you believe your acceptance of Jesus as Savior really makes a difference? Do you believe that something of eternal significance took place when you claimed Jesus as Savior? Coming to grips with the answers to these questions in more than a superficial way is an important step in beginning to have concern for lost people.

I urge you to sense the significance of your own salvation.

### ***We Must Fully Comprehend the Condition of Those Without Christ***

Many of us can quote John 3:16, and some of us can quote verse 17 also. But the next verse is too often forgotten. Verse 18 says, "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son." Jesus also said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). How should we understand these verses? Either they are true or they are not. If not, let's hang it up and close down our churches. But if they are true, Christian believers, and

no others, hold the key of salvation the lost must know about.

The lake of fire is not a pretty picture. But it is reality. Christ is the answer, for you, for me, and especially for those who have never trusted in him for their salvation. Unless this truth becomes significant to us, we will never lift a finger to help.

Please, come to grips with the desperate condition of those without Christ.

### ***We Must Have the Attitude of the Angels in Heaven When a Person Accepts Christ***

Verses seven and ten of Luke 15 suggest the angels are overjoyed when a "sinner" comes to know Jesus as Savior. How about you? At too many baptisms I have witnessed, little joy or happiness has been evident.

On the other hand, I once witnessed a baptism where the congregation clapped loudly as the new believer was lifted back up out of the water. The event of the baptism of one or a hundred should be a joyous celebration of the most important decision a person can ever make.

### ***So What Should I Do?***

Before anything else, we must follow Jesus' instructions of Matthew 9. Pray for harvesters! Pray for God to raise up and lead his people to action, harvesting many lost people for Christ. After you have prayed this, don't be surprised or shocked when God leads you to be one of those harvesters!

Pray too for God's eyes and Christ's eyes as you view lost people. Ask God to give you a burden for lost people. If you really desire it, he will change and shape your attitude to be more like that of himself and his Son.

Begin to cultivate a friendship with one non-Christian person or family. It is true that God calls us to, "Come out from them and be separate" (2 Cor. 6:17), but that call is not for us to quarantine ourselves from any contact with "sinners." That would make us no better than the Pharisees. The action we must take has been termed by some Christian writers as "breaking out of the holy huddle"!

The point is, we must look. Using the analogies of Luke 15, the sheep will rarely wander back to the flock on their own, and the lost coin isn't going to jump into your hand from out of nowhere.

A contemporary Christian songwriter penned the following song which helps us put our task in perspective:

#### OUT ON A LIMB

You've got to get out on a limb, if you want to find the fruit.

Trusting in Him, and there's no way you can lose. He will give you courage, in every step you take. So get out on a limb, put some action in your faith.

God is giving you His very very best, but you are satisfied with so much less.

You barely scratch the surface of what you can say and do.

If you only knew the power of Jesus Christ in you.

You've got to get out of the boat, step out on the sea.

The master is waiting there for you and me. He will give you courage, in every step you take.

So get out on a limb, put some action in your faith.

Get out, get out, get out, get out, get right out on that limb.

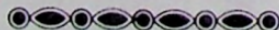
For once you've tasted of the fruit you'll wonder where you've been.

—by Scott Wesley Brown, ©1981. Sparrow Song—Cherry River Music Co., All rights reserved. Used by permission.

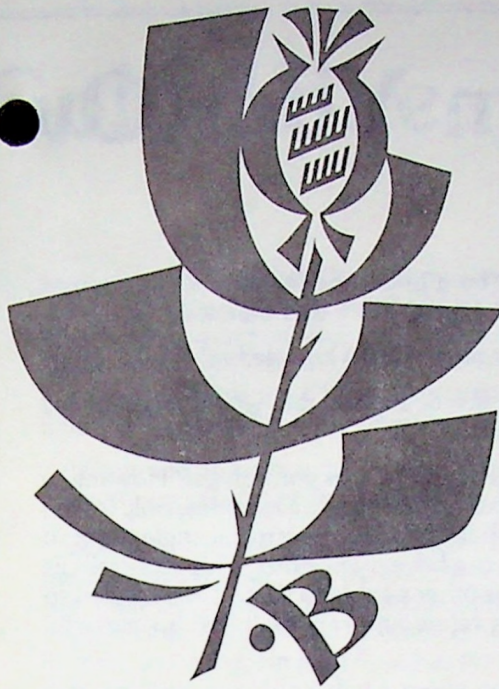
Will you go out on a limb to find fruit for Christ? The lost sheep are in your hands. *I ask you again*, "What about all the lost sheep? How much do you really care?"

If I have caused you to think or even to become somewhat perturbed at me, then I have accomplished what I set out to do. For those of you who accept the challenge to do something, to "go out on a limb," I strongly urge you to purchase a copy of *Life-Style Evangelism* by Joseph C. Aldrich (Multnomah Press, 1981). In this book you will find guidance for developing relationships with nonbelievers to the point that they are ready and willing to hear about Jesus Christ and believe on him for their salvation.

As Peter exhorted his readers, In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15, NIV).







By Pastor Lee Arp

## What's In a Word?

**H**AVE YOU EVER seen a "bonnet" on a car? Have you ever wondered how a good kid could be "bad"? Have you ever eaten a "jimmie"? What do you think of when someone asks for a "tomato pie"?

We live in a world of words that have different and varied meanings. The same word could very well have several meanings depending on the era in which you were born, the country from which you came (or area within a country), or the group with which you associate. In order for each of us to effectively communicate we need to be aware of these differences or the result is an ineffectiveness to transmit a thought.

This fact is especially true when we consider the importance of the Christian

message. Consider the effect on a non-Christian when he hears, "I've been saved by the blood of the Lamb!" What does that mean? Do you have to drink lamb's blood or bathe in it to be saved? What would a non-Christian say to "dying to the old and being born a new creature"? These are concepts and words that are particularly meaningful to Christians, not to a non-Christian. Something as simple as the word "love" takes on a completely new meaning when applied from a Christian viewpoint.

We must consider the non-Christian's point of reference when communicating God's message. The message of salvation is too important to be lost because of a misunderstood word or phrase casually dropped during a conversation.

## How To Unfold Life

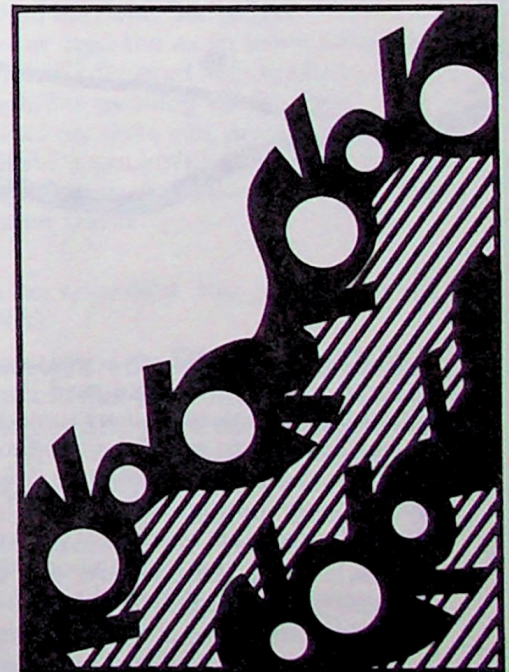
**I** WAS RECENTLY handed a "Peanuts" cartoon strip. It shows Lucy sitting behind a booth where she's offering psychiatric help for 10¢ with Charlie Brown as the customer. She says, "Life, Charlie Brown, is like a deck chair." She explains to her puzzled friend how people are like canvas deck chairs found on cruise ships. Some place their chairs facing the rear of the ship to see where they have been while others place them up front to see where they are heading. When asked which way his deck chair was facing, Charlie Brown remarked, "I've never been able to get mine unfolded!"

Within that humor lies some serious reality. While there are some who have their chairs or lives unfolded, others do not and so life drifts aimlessly by them day after day. That's because they are

too busy struggling to unfold their lives on their own.

They push and pull and grumble and groan until it finally dawns on them that they need help from someone greater than themselves. When their discovery leads them to the Lord, lo and behold, they are able to face the past and look ahead positively. They can notice the warm sunshine, smell of fresh air, beautiful birds overhead, soft gentle breezes, and countless numbers of wonderful people.

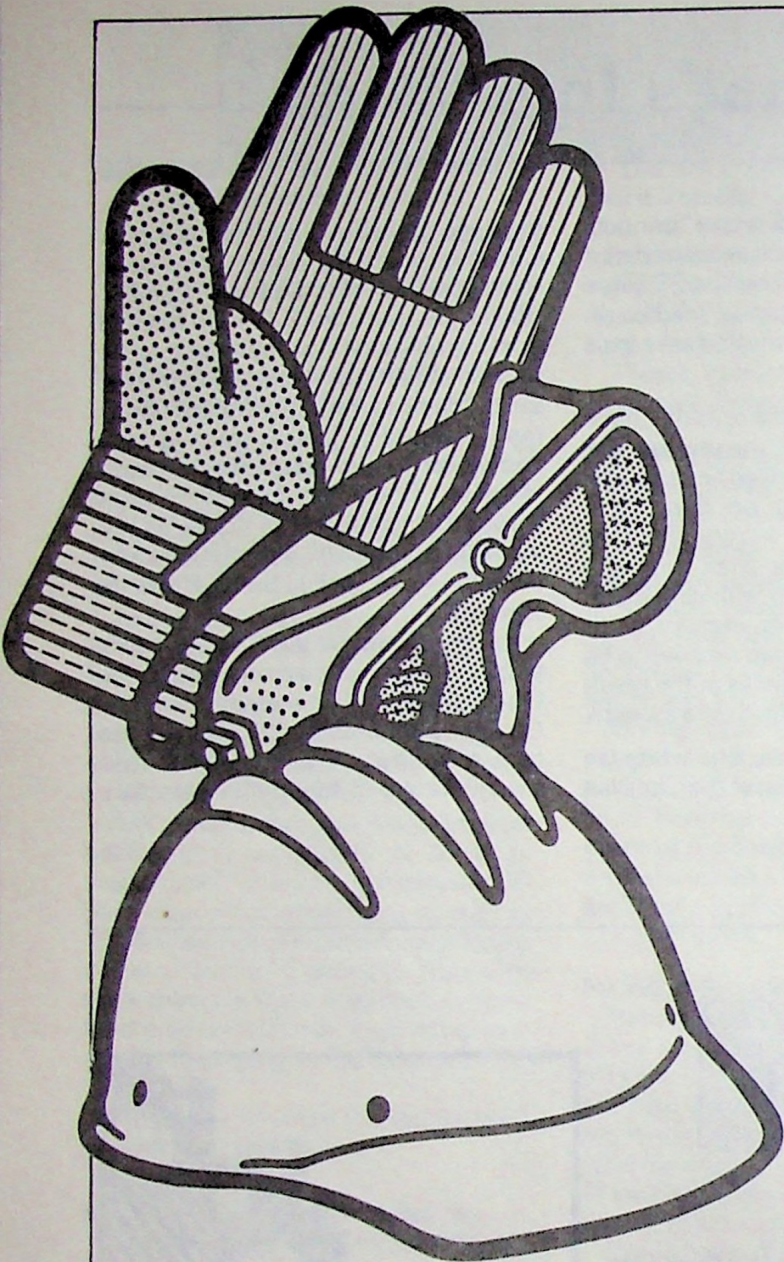
If you can't seem to get your chair unfolded while life is passing by, try this simple prayer. "O God, give me serenity to accept what cannot be changed, courage to change what should be changed, and the wisdom to distinguish the one from the other" (Neibuhr).



By Pastor Michael Brown



# Own Your Own



Wouldn't that be a great one for all of our country's leaders to commit to memory and practice?

"The discerning heart seeks knowledge" (15:14, NIV).

"Plans fail for lack of counsel, but with many advisors they succeed" (15:22, NIV).

Isn't that about as practical as you can get? How many times have you come up with a brilliant idea, only to find later in practice that there was one crucial angle that you forgot? I know I sure have many times. This verse tells us to wisely seek out other people to share our idea with so they can help us refine and remold it into a successful plan.

"Commit to the LORD whatever you do, and your plans will succeed" (16:3, NIV).

Isn't that great? No matter what it is that you're doing—dishes, changing diapers(?), a school term paper, income taxes, a Sunday School lesson, or whatever, commit it to the Lord and it will work out in a God-pleasing way.

I like the way another Bible translation words it: "Commit your work to the Lord, and your plans will be established." Whatever it is you're doing right now, work hard at it and trust God to direct it, and the future of that work will be established.

"In his heart a man plans his course, but the LORD determines his steps" (16:9, NIV).

If only more of us would let the reality of that verse soak into our lives! So many times we sit down and fret and stew over tomorrow or next year, and carefully plan things all out, when in reality God directs and determines our direction. If God's already filed a "flight plan" for your life, wouldn't it be a lot easier to just check with him and see where you're headed?

"It is not good to have zeal without knowledge, nor to be hasty and miss the way" (19:2, NIV).

Boy, does that hit home with me! I guess I've always been an impulsive person, and I couldn't begin to count the number of times I've enthusiastically headed off in some direction only to find out that I didn't know beans about what I was doing or where I was going. Later on, halfway down the road it suddenly occurred to me, "Oh, yeah," and then I'd stop right there and turn around and go back to start.

It seems to me like it was Jesus who said something to the same effect: "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to

**I** RECENTLY WENT on a treasure hunt through the book of Proverbs. I had read the book many times before, but this time there were some golden nuggets that really stood out to me. Take this thought, for instance: wisdom is the key to avoiding sin (2:10-15). It seemed a revolutionary thought that, with all the traps and snares of sin all around us, wisdom is one of the great ways to avoid a faltering step in the wrong direction.

But enough of that thought, try out some of these nuggets for size:

"For lack of guidance a nation falls, but many advisors make victory sure" (Prov. 11:14, NIV).



# Gold Mine

see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying, 'This fellow began to build and was not able to finish' (Luke 14:28-30, NIV). It surely does pay to sit down and "educate yourself" about what it is you're doing or where you're going before you start out!

"Many are the plans in a man's heart, but it is the LORD'S purpose that prevails" (19:21, NIV).

Few of us are ever lacking for ideas, but it is God who has the "better idea." We try out one idea until it peters out, then we move on to our second most brilliant idea, and so forth. It would make more sense to just try and find out the one main plan God has for us and stick with that. It's the only idea that's really going to last and amount to anything anyway.

"The purposes of a man's heart are deep waters, but a man of understanding draws them out" (20:5, NIV).

That's a kind of two-edged verse: you can apply it to other people and yourself as well. Start with yourself—the real desires and intentions of your life are found way down at the bottom of the deep well of your heart. Take the pail of understanding and draw that purpose out. In other words, do some God-directed introspection.

And the same applies for other people: draw out the purpose of their life by dipping into their heart-well with some leading questions like, "What do you most want to do with your life?" and, "How do you really feel about \_\_\_\_\_?"

"Make plans by seeking advice" (20:18, NIV).

That sounds like another verse we've already mentioned, doesn't it?

"If a man shuts his ears to the cry of the poor, he too will cry out and not be answered" (21:13, NIV).

Jesus must have studied the Proverbs a great deal in his earlier life, because there is a striking similarity between his teachings and the Proverbs.

Notice how the words of Jesus parallel this proverb: "Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:44-46, RSV).

"As iron sharpens iron, so one man sharpens another" (27:17, NIV).

I can really appreciate that verse. I can remember many times sitting down and having deep talks with people and having my knowledge sharpened and honed by their knowledge. And that's why personal, heart-to-heart talks, and small-group Bible studies, and book reading are so important: they sharpen the sword of our knowledge.

"As water reflects a face, so a man's heart reflects the man" (27:19, NIV).

That's the best bit of psychology I've ever heard. If you want to get a good look at your physical character, go look in a still pond or a mirror, if you want to get a good look at the real you, take a look inside your heart. Think deeply about your feelings and motives, and be honest about what you find! Then you will get a good look at the real you.

"He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy" (28:13, NIV).

I can just imagine that Solomon, the writer of this proverb, became very much aware of this truth as he sat down with his father David and had one of those father-son talks in which David spilled his guts about the whole illicit affair that he had had with Bathsheba.

Perhaps David even used the exact same words he used in Psalm 32: "When I declared not my sin, my body wasted away through my groaning all day long" (v. 3, RSV). "I acknowledged my sin to you, and I did not hide my iniquity" (v. 5, RSV). I wouldn't be surprised to find that this proverb of Solomon was based upon the wise instruction of his father David.

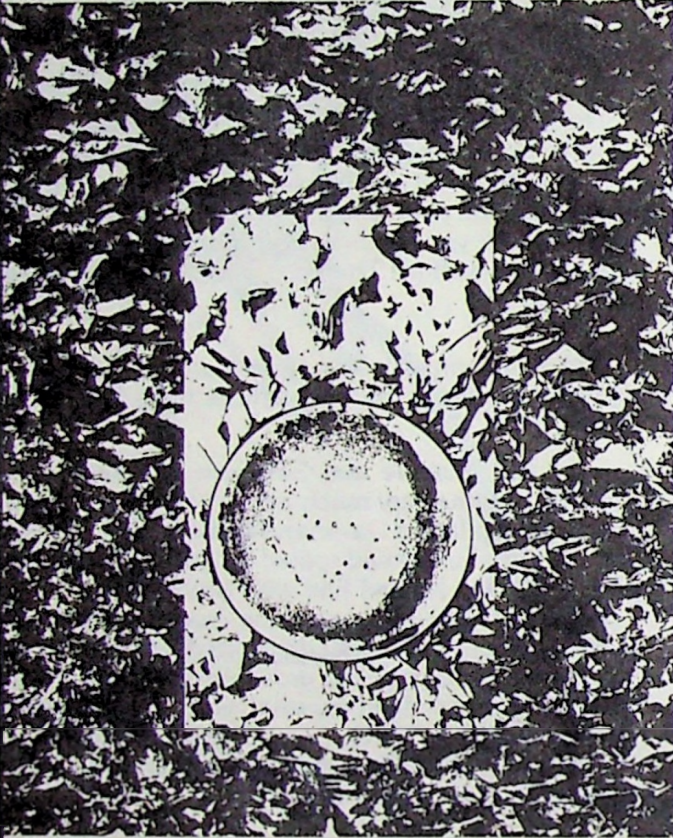
"Where there is no revelation, the people cast off restraint" (29:18, NIV).

Here's a verse that ought to be aimed at every preacher today. Pastor, make sure that you search after God and find his plan, direction, and message, and then share that with your people! When we together become excited about God's direction and intentions for us, we take our Christian walk more seriously. When we miss out on God's presence and direction, we "cast off restraint." And with everyone else around us doing that, we sure don't need "salt-of-the-earth-Christians" doing that too!

I'm glad you've taken the time to go "treasure-hunting" with me through Proverbs. I'm richer because of it. . . . and I'm sure you are too.

By Pastor Steve Taylor





THE JUNE ISSUE of *Smithsonian* magazine includes a fascinating article on "The Search for Life's Origins." In fact, I might even be per-

sued to believe most of it, if I weren't also reading one of the most devastating critiques of the theory of chemical evolution ever written.

The authors (Thaxton, Bradley, and Olsen) of this new book, *The Mystery of Life's Origin: Reassessing Current Theories*, bring a significant amount of academic brainpower to the discussion—holding doctorates in chemistry, engineering, and geochemistry respectively. But the authors are more than just professors or researchers. They are . . . dare I say it . . . creationists.

This is not apparent by glancing at the cover. The book features enthusiastic evaluations by such notables as Robert Jastrow (former director of the Goddard Institute for Space Studies) and Robert Shapiro (New York University chemistry professor and coauthor of *Life Beyond Earth*). The foreword is written by San Francisco State professor Dean Kenyon, author of *Biochemical Predestination*. The book, in fact, wasn't even produced by a publisher sympathetic to creationism.

This is certainly a refreshing change. Creationists can be their own worst enemies because they often present questionable research in books produced by obscure publishers. Creationists then become angry because they are



# ORIGIN

routinely ignored. But they forget that any theory must earn the right to be heard.

*The Mystery of Life's Origin* earns that right with original research and penetrating critique. The authors raise troubling questions about the legitimacy of chemical simulations of supposed prebiotic conditions. Their pages of mathematical equations and chemical formulas deal significant blows to the theory that life arose on this planet by chance.

The book is so full of fresh and original critique of chemical evolution that Professor Kenyon devotes part of his foreword to a discussion of why similar criticisms have not been previously voiced by other workers in the field.

He suggests that scientists hesitate to pursue these problems because they "would open the door to the possibility (or the necessity) of a supernatural origin of life."

Alarmed by this possibility, most researchers continue their search for a naturalistic solution, in spite of the many difficulties being brought to light. Others, like Francis Crick and Leslie Orgel, recognize some of the problems raised by this book and instead promote a view called "directed panspermia." They suggest that life was brought here from another galaxy, but this merely relocates the question of origins to somewhere outside of our solar system.

The growing case against chemical evolution has important implications for education. Public school textbooks routinely teach that life on earth developed in a prebiotic soup through chemical interactions. But this book raises serious questions about the scientific credibility of that speculative scenario, and parents may rightly be concerned about the educational value of indoctrinating students with such a flawed theory of origins.

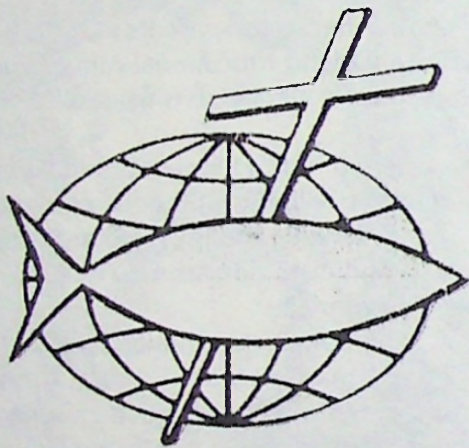
*The Mystery of Life's Origin* should be taken seriously by the scientific and educational communities. If it is, then a healthy dialogue between creationists and evolutionists may emerge, and science will progress.

But if the book is summarily dismissed as nothing more than "creationist clap-trap," the scientific establishment will have proven that it really accommodates only one ideology within its rank. The establishment must remember that unpopular ideas often prove to be correct. One of those ideas may be that life on this planet did not start through random chemical reactions.

Kerby Anderson is a columnist with Probe, a Christian think-tank in Dallas. Reprinted by permission from *The Good Newspaper*, Vol. 2, No. 19, Houston, TX, Edward Fudge, Editor.



# Midnight and Morning



*Clyde E. Hewitt*

## Review of *Midnight and Morning*

by  
Jan Stilson

### *Charting the development*

ONE OF THE MOST controversial periods in America's religious history was during the zenith of William Miller's popularity which encompassed the decades of the 1830's and 1840's. Clyde Hewitt of the Advent Christian General Conference of America has authored *Midnight and Morning*, which deals very effectively with the questions that historically and presently cloud Miller's ministry, and the Adventist movement spawned from it.

Hewitt carries the reader through the adult ministry of William Miller of Low Hampton, New York, making a strong case in Miller's defense for his great burden to win lost souls to Christ before the Lord should return: Miller was more interested in awakening Christians to the fact of the imminent return of Christ than he was in calling them out of existing churches to form a new denomination.

The controversy in Miller's ministry arose because he dared to set a date for the return of Christ. Because of his understanding that the 2300 days mentioned in Daniel 8:14 could be equated to 2300 years, and because he believed that the rebuilding of the temple in Jerusalem under Nehemiah was the date from which to figure (457 B.C.), he concluded that the Lord's return would be in his own day. Daniel 9:25 indicated that the restoration of the temple was the correct date, and by adding 2300 years to 457 B.C., the year 1843 became the only possible answer. Miller also worked two more prophetic calculations, and arrived at 1843 in both cases. He believed he had more than enough evidence to support his case.

Date setting itself was not such an unusual phenomenon in church history, but the impact of this date was popularized by the message and the media. Joshua V. Himes, a kind of promoter, published Miller's sermons, ideas, and the date throughout *The Midnight Cry* which he edited. Other Miller followers were also publicizing the message and the man. Coming as it did during the height of the social reform movement in America when abolition, temperance, peace, women's rights, children's rights, and religious freedom were important causes, the Second Advent message of



## of one movement after the Great Disappointment.

Miller took on an intensity and popularity that gave it a momentum orthodox pastors found bewildering and threatening. Their abusive letters can be found in the religious newspapers of the day.

Finding no personal fault with Miller, the media often expressed the confused reactions of the clergy and orthodoxy in terms less than complimentary to the Adventist movement. Hewitt says "... biased journalists sent out to get a sensational story or unsympathetic editors only too happy to reprint, with embellishments, a story deriding the Millerites found it easy to mold an uncritical public mind, whether they intended to or not." (P. 143.) Unkind caricatures and cartoons were often printed in papers, or as separate broadsides, depicting the Millerite movement in a derisive manner.

The failure of Christ to return during 1843 cast the movement into a worse light than ever, not only among its critics, but among some of Miller's own followers. However, following a published apology for setting a date, Miller continued preaching as did many other Adventists because they still carried the burden for the lost, and still believed the Lord would return soon.

A spurious reworking of Miller's prophetic timetable by Elder Samuel Snow revived the furor for the Second Advent by setting a new date—October 22, 1844. Reluctantly, Miller came to accept the new computations, and J. V. Himes publicized the new date. Once again believers prepared to meet the Lord by preaching fervently to win more souls, by settling financial debts, by selling property, and looking for the appearance of their Lord.

When October 22nd came and went, the bitter disappointment set in. Many followers abandoned Miller at this time, and in actuality, the Millerite movement ended. However, individual believers still preached the soon return of the Lord, as Miller himself did.

A general confusion arose among the Adventists in the aftermath of the great disappointment. This confusion would continue unabated for several years, with one Adventist denomination after another forming in an effort to save the message of Adventism. Im-

mediately after, the Millerites called a conference in Albany, NY, with other prophecy conferences and meetings occurring at regular intervals. It must be remembered that although Miller had called for Adventists to "Come out of Babylon," meaning the established church, he did not intend for a new denomination to occur. Adventism was rather to be a special interest within existing churches. So great was the concern to prevent formation of another church that Adventist meetings and conferences were called for Sunday afternoons in meeting halls, so that attenders could be free to worship Sunday morning.

As an attempt to explain why Christ had not returned, several men developed the doctrine that Christ had begun to cleanse the heavenly "sanctuary" as a prelude to returning to earth in judgment. O. R. L. Crozier, editor of the *Day Star*, worked out the theology on this idea and publicized it in his paper. Soon the idea of worshiping on Saturday was added, with the eventual formation of the Seventh Day Adventists, the largest denomination to develop from the broken Millerite movement.\*

On April 29-May 1, 1845, a conference of all Millerite followers was called in Albany N.Y. The Albany Conference was an immediate attempt to restore order to the confused Millerite movement. The conference was notable for those who showed up, as well as for those who didn't. Important to the Church of God General Conference is the fact that Joseph Marsh did not show up. Marsh had formerly been an editor for a Miller paper, but disagreed with the date-setting tendency, and several points of doctrine and methodology. He was particularly not in favor of organization, nor of forming creeds. The Albany conference developed a statement of faith which was Millerite in essence. It confirmed a belief in the imminent return of Christ, but came out against conditionalism and the return of Israel to its homeland, the latter two points being strongly held by Marsh. Marsh also later objected to the use of the name "Adventist." He believed only the term Church of God was Scriptural. He also stated in one of his editorials that it was not Scriptural for a

conference group to vote on the truth of Scripture, and felt the Albany group had formed a new sect. He felt that if they had returned "to the order of the New Testament under the name given there to the true church" it would have been acceptable. (P. 206.)

Other denominations forming within the next decade were Church of God (Seventh Day), Advent Christians, and Life and Advent Union. Joseph Marsh and other Age-to-Come Adventists remained outside the circle of organized groups. Marsh's Age-to-Come idea was quite distinctive among Adventists as it divided history into four time frames, "The Mosaic age was the first. It had ended at Christ's death. Christ's resurrection had opened the second, or Gospel age. This would end with His return which would usher in the Millennium, or third age. Marsh called this the age to come. The Eternal age would begin at the close of the Millennium" (P. 230). Marsh further believed that during the age to come unbelievers would have an opportunity to respond to the gospel. Ex-Millerites could not accept this, nor could they agree with Marsh that the Jews would return to their homeland.

In *Midnight and Morning* Hewitt describes the development of the Advent Christian Church in detail, at least through the early stages. More importantly to the Church of God General Conference, he has written the account showing that Adventists interacted with each other, and has not minimized the role of the Age-to-Come Adventists. Joseph Marsh, the forerunner to the Church of God Abrahamic Faith, has been described both as a friend of Miller in his early days, and as a chief critic following the disappointment. Hewitt has treated Marsh generously, and has given ample space to the development and current position of the Church of God General Conference among Adventists today (see Epilogue).

\*According to Paul Hatch of Oregon, IL, a long-time Church of God historian, O. R. L. Crozier quickly forsook the new theology and showed up a year later with the Age-to-Come believers in the Michigan conference. He became secretary for the conference, but evidently ceased to be an editor from that time on.

(Please turn to page 14)



**REVIEW OF  
MIDNIGHT AND MORNING**  
(Continued from page 13)

Hewitt's style of writing is scholarly but popular and easy to follow. He has given enough documented content to satisfy the reader's appetite for a solid meal. Although he has not used as many primary sources as one might expect for a work of this type, he has, nevertheless, done extensive research and reached reasonable and balanced conclusions.

Another important facet of this work to the Church of God is that it enables the Church of God to examine its own beginnings in light of other groups which preceded it, and which developed at the same time as it did. It is possible to identify areas of similarity and areas of difference.

The areas of similarity seem to revolve around methodology and organization. One tradition in the Church of God has been the strong conference movement. Miller gathered large crowds across denominational lines by means of prophecy conferences. Such conferences promoted Bible study and fellowship. Large charts were painted to illustrate time tables and important prophetic conclusions. Large tents were used to hold camp meetings. Miller borrowed his conference methodology from the Christian Connection of which both J. V. Himes and Joseph Marsh had formerly been members, and he borrowed the camp meeting idea from the Methodist Connection. The early Age-to-Come evangelists relied heavily upon both ideas.

The leaders of the Millerite movement were prolific writers. Publishing became a very important means of getting the Adventist message out. The title of Hewitt's book comes, in fact, from an important periodical, *The Midnight Cry* which, after the great disap-

pointment, became *The Morning Watch*. The former was edited by Joshua V. Himes, the latter by Nathan Whiting. Likewise, Joseph Marsh edited several periodicals throughout his life, *The Voice of Truth*, the *Advent Harbinger* and *Bible Advocate*, and *Expositor and Advocate* which show a progression of ideas as he studied himself into the Age-to-Come doctrine.

Areas of difference in addition to those pertaining to Joseph Marsh's concerns about creeds, Scriptural names, and organizations, center on doctrinal issues. Mention has already been made that the Millerite movement was anti-Zionist, against believers being saved in the Millennium, and anti-conditionalist. William Miller was particularly against conditionalism. Joseph Marsh, however, and many individuals within the Millerite movement, were strong proponents of conditionalism. Hewitt gives a good summation of the history of conditionalism and its major Scriptural support. Advent Christians and Age-to-Come Adventists (Church of God General Conference) have historically been strong advocates for conditionalism. As the doctrine enjoyed widespread acceptance during the nineteenth century in America (see Froom, *Conditionalist Faith of our Fathers*) so it is once again coming to the forefront of theological debate. Many who were at the 1984 General Conference in Louisiana heard Edward Fudge's presentation on man's nature. Mr. Fudge has written *The Fire That Consumes* from a conditional point of view.

Clyde Hewitt's book stops short of giving more than "birth pain" accounts of the developing Adventist denominations. This is all he intended to do, as his book is the first in a series the Advent Christians plan to publish discussing their history.



# CAN I

**I**D LIKE TO DISCUSS three points—fact, faith, and feeling. It is possible to believe the historical facts about Jesus Christ without personally trusting him. It is possible to have faith in what we believe without knowing Christ as a personal Savior. We trust our feelings, but they are the most fragile factor in determining our standing before God. They are the weakest crutch of all, because our feelings rise and fall like a thermometer. We must accept the facts about our Lord, and we must trust him; then the feelings that follow will be valid. The heart of it all is not *what* but *who*, for "I know whom I have believed" (2 Tim. 1:12).

It is God we must depend on, not self. Man cannot direct his own steps (ways—Jer. 10:23).

What assurance or security does the believer who is in Christ have? According to the dictionary, "security" is a noun meaning "free from doubt, a state of being free from fear, the fulfillment of a promise, a guarantee."

God has given us eternal life by our acceptance of his Son Jesus Christ. That is a promise from God. "By grace are ye saved through *faith*; and that *not of yourselves*: it is the gift of God" (Eph. 2:8).

What God gives through promise he does not take back. God has said that he accepts our belief in him by our faith. We walk by faith (not by sight) and become obedient to his commandment. We accept Jesus Christ as our Savior and become baptized in his name. By faith in Christ we become heirs to the promise God made to Abraham and, subsequently, to all believers in Christ. (Gal. 3:26-29; Gen. 17:19.)

God's promise is true. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The Word



# BE SURE?



there remaineth no more sacrifice for sins" (Heb. 10:26). It does not say that there is no more forgiveness for sins. If it did we would all be lost. "Wilfully" means something said or done deliberately or stubbornly. All Christians have sinned after receiving the knowledge of the truth, or we would not have to ask for forgiveness. The Lord's prayer, paraphrased, says, "Father . . . forgive us our sins as we forgive those who sin against us." (See Matt. 6:12; Luke 11:4.) James writes, "To him that knoweth to do good, and doeth it not, to him it is sin" (4:17). Are you always doing good? If the answer is yes, then you have a problem. How will you answer 1 John 1:8-10?

I can't in my own strength say I'm sure of my salvation. But if Christ lives within me I must not doubt, for to doubt is not to have faith. Scripture says, "Whatsoever is not of faith is sin" (Rom. 14:23). Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). God said, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

Ask God to let you be sure and courageous concerning his Word. Wait humbly upon God and you will know that, because of his grace, you have been sealed.

Like Paul you can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed [my life] unto him against that day" (2 Tim. 1:12). It will not save me simply to know that Christ is a Savior. But he will save me if I trust him to be my Savior. I may not know exactly what the future holds, but I do know who holds the future, and that is good enough for me.

of God says if we confess that Jesus is the Son of God, God will dwell in us, and we in God. (1 John 4:15.)

Ask yourself this question: If God dwells in me, can I be lost? Now if you are still in doubt Paul uses the word "sealed." "To seal" means "to secure." It is translated from the Greek word *sphrogizo*. Paul said, "In whom also after that ye believed, ye were sealed with that holy Spirit of promise" (the power of God—Eph. 1:13). We have obtained an inheritance which is our salvation after we believe, then we become sealed with that holy Spirit of promise.

Before Christ (under the old covenant), God's commandment included the forgiveness of ignorant sin. But death came to those who despised or deliberately disobeyed God's law. The priest would make atonement for the ignorant sinner, and his sin would be forgiven him. But God said that those Israelites who had enjoyed his blessings in the wilderness had tempted him. They would not see the

promised land. They blasphemed against the Holy Ghost (God's power) by not trusting in God. They were under the law where they continued to offer animal sacrifices for their sins.

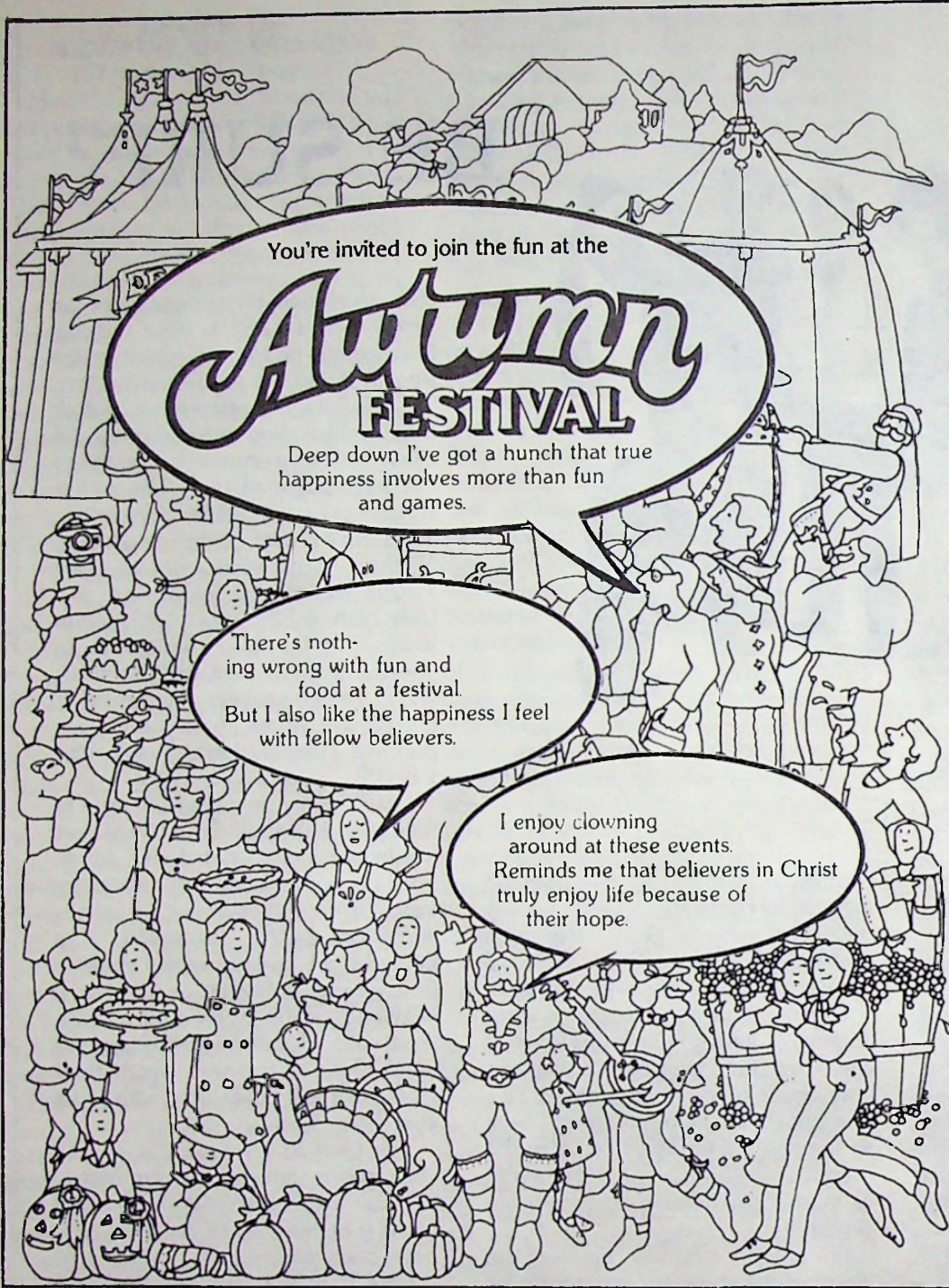
Christ came to establish a new covenant, which was a better way wherein by faith we are sealed with the holy Spirit of promise. (Eph. 1:13.) The letter to the Hebrews shows Christ as the new High Priest and also the sacrifice for all sins. The old law with its animal sacrifices is no longer acceptable.

For anyone who has "counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace," there is no other sacrifice. Jesus Christ is our High Priest. He has made the atonement for our sins through the shedding of his own blood, bringing in a new covenant. (Heb. 10:29.) We are sealed with the holy Spirit of promise.

"If we sin wilfully after that we have received the knowledge of the truth,

By Bernard Lobell





You're invited to join the fun at the

# Autumn FESTIVAL

Deep down I've got a hunch that true happiness involves more than fun and games.

There's nothing wrong with fun and food at a festival. But I also like the happiness I feel with fellow believers.

I enjoy clowning around at these events. Reminds me that believers in Christ truly enjoy life because of their hope.

# How To Find Happiness

by  
 Pastor Edward  
 H. Goit, Sr.

**I**T HAS BEEN SAID, "Happiness is not in what we have, but in what we are." The Sermon on the Mount confirms this great truth. This famous sermon teaches the characteristics of a true righteousness which is required for entrance into the kingdom of God. These characteristics assured the disciples' happiness. They can assure ours! They are embodied in the nine Beatitudes recorded in Matthew 5:3-12. Each Beatitude has precisely the same form. The word "blessed" is a

very special word in the Greek, *makarios*. It appears 44 times in the New Testament Matthew (28); John (2); Paul's writings (3); James (2); 1 Peter (2); and Revelation (7). It describes serene and untouchable joy. In this article we will discuss the last three Beatitudes. Previous issues of THE HERALD have contained articles on the first six joy bringers. The seventh Beatitude reads, "Blessed are the peacemakers: for they shall be called the children of



## From Peacemaking to Persecution

God" (Matt. 5:9). A "peacemaker" is more than a bridge-builder or pacifier. He is one who demonstrates love and concern for his enemies. A "peacemaker" actively engages in bringing God's redemptive purpose to bear in our broken society. The whole makers are the harmony producers. They find peace with God by accepting his Word.

This Beatitude is the climax of a series of promises: 1) receiving mercy (v. 7); 2) seeing God (v. 8); 3) being called children of God (v. 9).

Persecution for righteousness' sake is the heart of the eighth Beatitude. "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven" (Matt. 5:10). This happiness comes to those who live according to God's will.

The ninth and final Beatitude of Jesus' Sermon on the Mount is, "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12). This Beatitude stands in bold contrast to the previous eight. It deals with the defamation of one's person. In a few words, it is a declaration of present and future aspects of the kingdom in Jesus' ministry.

As Jesus predicted, his disciples were and are being persecuted for his sake. The Romans accused the Christians of cannibalism in their practice of the Lord's Supper. They labeled their love (*agape*) feasts, where Christians greeted one another with a kiss of peace, as orgies. They branded them as incendiaries for their teaching of the end of the world by fire. With words they gave Christianity a political and revolutionary twist. Early disciples of Jesus were accused of tampering with family relationships because of their faith and allegiance to Jesus. To complete their accusations, which reviled and persecuted disciples to death, they accused the Roman Christians of abandoning Caesar worship.

These Christians knew their fiery furnaces, as did Daniel's three companions. Nevertheless, they remained faithful even to death, rejoicing with exceeding gladness—for great was their promised reward.

The rewards of the Christian life are not measured in dollars and cents, but by joy, happiness, peace, and other Christ-like traits which mold a happy man. The disciples' happiness can be your happiness!

## Thanksgiving Is Sharing

This month we celebrate one of my favorite times of the year. Thanksgiving.

Perhaps the second part of that word needs more elaboration. It seems to me that one of the best ways we can offer God our thanks is by giving of ourselves in worship of him and in serving the needs of humanity.

One of the best ways to serve human needs is to share our lives with others during this holiday.

During a recent Thanksgiving season our family took in a couple young Chinese women. They lived with us from Wednesday night through Sunday afternoon of the holiday. The sharing included eating together our meals, playing our games, watching our television, attending events of our family, and participating with us in worship of God on Sunday morning.

What made the sharing time most challenging was a very important fact of life. Our family did not speak Chinese, and the young ladies did not speak English.

Yet in spite of the language barrier our two friends will never be forgotten by our family. We learned a new dimension about hospitality which we thought was impossible to experience. Joy, kindness, misunderstandings, understandings, etc., all are possible.

The observation I like to make about our shared Thanksgiving in a cross-cultural situation is that we were able to practice our Christianity. Our pace of life—the everyday events which make up Christian living at Russ and Joyce Magaw's house—became evident. Charan and Mo now have a small example of what Thanksgiving means by living in the culture of two believers in Christ.

Countless opportunities exist to make this holiday a time of thankful Christian sharing. Perhaps the following acrostic will supply some suggestions:

- S - Seek the best for those around you daily.
- H - Hospitality is the keyword. Invite one other person to enjoy your Thanksgiving.
- A - Action describes the preparation necessary to make the holiday Christian. All family members can prepare with clean up, baking, planning games, skits, worship, etc.
- R - Relatives are important to the holiday. Visit family members or invite them to your home.
- E - Enthusiasm: "to be inspired, possessed by God," describes the spirit of your heart in spite of circumstances.

May Thanksgiving 1984 be a memorable holiday for you. "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thes. 5:18, RSV).

—Russ Magaw.



# The Man Who Said "Thank You"

By Rachel Carr, Editor



"Unclean, unclean. Go away," Amos called out to the boys who were coming toward him. When the children saw Amos, they turned and ran as fast as they could.

It made Amos sad to tell children to get away from him. He loved children and would have liked talking with those boys. But you see, Amos had a disease called leprosy. People were afraid of that sickness that affected the skin. Everyone who had leprosy had to leave his family and live in a separate place. Whenever anyone got close, the leper was supposed to call out, "Unclean," so people would stay away.

Amos missed his family. The only time he got to see them was when they came each week to bring him food. He especially missed being with his grandchildren, holding them on his lap, and telling them stories as he had done with his own children. Of course, Amos was not alone. There were other lepers who lived with him in the caves away from the city. But that was not the same as being with family.

At night as the men sat around the campfire to warm themselves, they talked about their lives before they got sick.

"I used to be a storekeeper with a little shop right in the middle of the market. Ah, those were fine days. I'd display those plump juicy fruits and vegetables in big piles and people from all around came to buy them. They knew I had the best."

"What happened when you got leprosy?"

"Well, luckily I have two sons who took over the business. So my wife and daughters are well taken care of."

"My work was fishing," another said. "I spent many hours out on that beautiful Sea of Galilee. You should have seen the big nets full of fish that we used to catch. Those were good days."

One night one of the men named Benjamin had some exciting news.

"Has anyone here ever heard of Jesus of Nazareth? I heard some fantastic stories about him today. They say he can heal the sick!"

"Heal the sick? What man could do anything like that?"

"It's true. There was a woman who had been ill for 12 years. She had seen many doctors and none could help her. Then she just touched the hem of Jesus' robe and just like that she was well."

"Where did you ever hear a story like that?"

"My son told me when he brought my food today."

"Did you say this man's name is Jesus? I vaguely remember a man by that name up near Lake Galilee. Some of the men who fished like I did just up and left their boats and nets to follow him. I wonder if it's the same Jesus."

Amos didn't do any talking but he was listening hard. Could such stories be true? Even if they were, would a Jewish man help a Samaritan like him? The Samaritans and the Jews didn't get along well together. In fact, they each looked down on the other as outcasts. Of course, out here in the caves it didn't make much difference. All the men were outcasts from the rest of the people because of their disease. But Amos had trouble sleeping that night just thinking about what it would be like to be well again.

A couple of weeks passed. "He's coming! He's coming!" Benjamin shouted as he hurried into camp.

"Who's coming? What are you so excited about?"

But Amos had an idea who was coming. He hadn't forgotten the talk about Jesus of Nazareth.

Two days later Amos and nine

other lepers were waiting bright and early at the entrance to their town. They thought if they could attract Jesus' attention when he first came, they would have a better chance of being healed by him.

"There he is," shouted Amos. Sure enough, down the road he came with a group of people following. When he got closer, the 10 men kept their distance, but with loud voices they called, "Jesus, Master, have mercy on us."

Jesus turned and looked at them. His words were simple, "Go show yourselves to the priests."

Now that wasn't exactly what the lepers expected to hear. He really wanted them to go to the religious leaders in the temple? Well, who were they to argue? They were just lepers, after all.

"Come on, let's go." The men hurried off, trying to avoid other people as they headed for the temple.

"Oh . . . wait a minute. Look at my hands!" Amos was the first to notice.

"The leprosy—it's gone!"

"It's true. That man did heal us."

"A miracle! I must go tell my family the good news."

"Let's hurry. They won't believe this."

Nine of the men hurried away. But not Amos. He stood there looking at his hands, feeling his arms and neck. "I must find him."

Amos turned and ran back toward the village gate. Now he didn't have to be careful to stay away from people. "Praise the Lord! I've been healed! God be praised!" When he reached Jesus, Amos fell down before him. "Oh, Jesus, thank you, thank you. My leprosy is gone. Thank you for healing me."

"There were 10 men who were healed. Where are the other nine? Is this Samaritan the only one who came back to give thanks for his healing?"

Then Jesus looked at Amos with a smile. "Get up now and go to your family. Your faith in God has made you well."





- Bible Exposition
- Study Helps
- Ideas in Theology

- Church History Notes
- Doctrinal Facts
- Bible Exegesis

## Rethinking the Incarnation

By Pastor Sidney Hatch

Incarnation is a major Christian doctrine. But what was it, we may ask, that became incarnate?

The principal text regarding incarnation is John 1:14:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Greek word translated "Word" is *logos*. It was formed from the verb *lego* which literally meant to join words together in a meaningful and sensible way (cf. Thayer's lexicon, pp. 368 and 373). Hence *logos* meant "Word, saying, communication, account, matter, tidings," etc., etc. These are all translations of the King James Version. In Acts 1:1 *logos* is actually rendered "treatise"!

What was it, then, that became incarnate? It was God's spoken word, his message, his communication for mankind.

According to John 1:1-3, it was God's spoken word that created all things. According to Hebrews 1:1, God spoke in time past "at sundry times and in divers manners" to the fathers by the prophets. Finally, however, he spoke "by his Son" (Heb. 1:2), a Son whom he "begat" or created in the womb of Mary (Matt. 1:20; Luke 1:35) for this very purpose. Thus God's *logos*, his spoken word or message, was conveyed in a person.

The traditional understanding of incarnation is that God himself became incarnate: God assumed manhood. But this is not what John 1:14 says.

Incarnation is, indeed, a major Christian doctrine. It is also one of the great events in the history of the universe. But, according to John 1:14, it was God's word or message that "became flesh." God chose to create "a Son," and to convey his message through him. In the ministry and miracles of the Lord Jesus, in his death, burial, and resurrection, and finally, in

his return to reign, we see the incarnation of the "Word" or message of God.

—Reprinted from *Brief Bible Studies*, Vol. 15, No. 1. Used by permission.

## The Parable of the Immortal Soul

By Pastor Z. B. Duncan

"Death was at the door. Poor Mr. X was breathing long and hard. Doctors and nurses worked frantically and the minister stood by in case I was released. After all, I had been living in the old house (body) of Mr. X for many years. He had become old and gray and wrinkled and now that I had my chance to escape to go to heaven, the doctors were trying to keep me for a few more minutes. Finally, Mr. X stopped breathing. At last, I slipped out of the old gray-haired, worn-out body. Me, a beautiful puff of nothing!

The minister had preached much about me. He said Jesus had died to save this immortal soul which could never die. (Does that make sense?) And when I left the old house of clay I would get to go to heaven since Mr. X was baptized.

Free at last. I looked back at that old body I had lived in all those years. But alas, I could not see it, for I had no eyes. I felt for my wings to fly to glory, but how can you attach wings to a puff of nothing? And how could I feel with nothing to feel with? The minister at Mr. X's funeral was telling them all about me and the glory I had gone on to see in heaven. I listened for instruction as he preached, but alas, the only ears I had were in the coffin and it had been shut up. I weigh nothing, wear nothing, feel nothing. You cannot touch me, see me, hear me, or weigh me. If heaven is full of such nothings as me, it is empty indeed."

**DISTINCTIVE BIBLICAL ISSUES PAGE**





# Thanksgiving: A Historical Sketch

By Grace Marsh

ON the last day of July, 1620, there sailed from the port of Leyden, Holland, a small vessel laden with human freight, bound for the port of Southampton, England. The passengers aboard were members of a company of Separatists that, twelve years before, had left England for Holland in search of that religious freedom which nearly all civilized nations enjoy today.

They had found this freedom; but they foresaw that, as their children grew up, they would not only adopt many of the Dutch customs, but they would marry into the Dutch families. To this English Pilgrims strongly objected, for they were loyal subjects of King James in spite of their differences in religion. Therefore, they turned their eyes toward America as a place where they might live and worship as they pleased.

On September 16, 1620, the Mayflower sailed from Plymouth, England, carrying the small company of emigrants whose names were to be lastingly connected with the history of this country. They had a long stormy voyage, and on a day late in November they sighted Cape Cod. They were unable to go south of it, as they wished to do, for the wind was against them; so they came to anchor in a small harbor at the extreme end of the Cape.

A small party was sent out to reconnoiter and, being caught in a storm, their shallop lost rudder, mast, and sail. They sought shelter under the lee of a small island and spent the next day in cleaning their weapons and drying their garments. Every hour was precious to them; but, "being ye last day of ye week, they prepared there to keep ye Sabbath." No wonder that the influence of such a people has been felt throughout the country, and is still held in grateful remembrance.

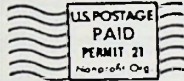
A few days later, having found a suitable location, they landed and began erecting log huts for the winter. They had time to build only seven before the weather made such work impossible. During the winter, owing to poor drinking water and insufficient shelter, nearly all of them became ill. By spring half the number had died; yet, when the Mayflower returned in April, not one of the Pilgrims went with her.

The Indians were friendly, and with their help the English prepared ground for corn. During the summer they lived mainly on the fish and game secured from the rivers and forests. It is said that Elder Brewster, over a meal consisting only of clams, was wont to return thanks to God "who had given them to such the abundance of the sea, and the treasures hid in the sand." In the autumn they gathered a fair crop of corn.

Shortly after the first harvest, Governor Bradford issued a call for a day of general Thanksgiving which was unanimously responded to. Four young men were sent out hunting, and when they returned they brought with them enough wild turkeys to supply the whole colony. (This incident has since proved rather fatal to the posterity of that unfortunate bird.) The friendly red men were invited in and a religious festival was held, resembling somewhat the Hebrew feast of ingathering. (Lev. 23.)

Following this, such days were irregularly appointed for different reasons in New England and New York. During the Revolution, Congress recommended that such a day be kept yearly, but until the adoption of the Constitution, none was observed. From then until the Civil War the custom gradually spread farther west, each state appointing its own day. Since 1862, however, it has been the custom for the President to appoint a day regularly to be observed throughout the Union.

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DECEMBER, 1984/JANUARY, 1985

# Silent Night

*"And the angel said to them, 'Do not  
be afraid; for behold, I bring you good news  
of a great joy which shall be for all people'"*  
Luke 2:10





## Editor's Viewpoint

### Christmas/New Years

The twin holidays and their celebrations afford us opportunity to emphasize our faith and practice, but how can we best take advantage of these unique times for faith-sharing?

A review of the specific items of the faith which correlates with the holidays will give a glimpse into how to fulfill our task.

Christmas is a celebration of the virgin birth of the Son of God. The original holy day was attended by the hosts of heaven to announce to the



world the birth of a Savior. His first advent became known to common shepherds and royal kings as God's solution to any human situation.

Thus at Christmas/New Years we can affirm to the world our faith in the birth of God's Son—he had a beginning to assure us of a new beginning.

Originally the universe with its angelic hosts announced the first advent of the Messiah. We share with that pronouncement choir in the same mission—to let the world know, a Savior is here.

Persons in all of life's stages and situations can be changed by the Messiah. He has come to bring new life to all who believe.

Someday soon he'll come again to transform planet earth into Edenic perfection. At that time he'll also transform our bodies to share in his glory (Phil. 3:20, 21).

This is the message of Christmas/New Years. Celebrate the message by sharing it during these holy days.

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The 75th year of THE RESTITUTION HERALD begins with the October, 1985, issue. It will be a special enlarged issue you will want to save. If you subscribe now for the whole of the 1985 publishing year, the special October issue will of course be an important bonus.

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### Near-Death Out-of-the-Body

#### Experiences Prove Reincarnation

That's what Dr. Badham, an Anglican minister in St. David's University College at Lampeter, Wales, hopes to prove via an unusual experiment.

In key operating theaters and intensive care units in a number of British hospitals, Badham will print a secret series of numbers on the top of light fixtures, visible only by anyone looking down from the ceiling. If out-of-the-body patients can recount the numbers, their experience is verified, and reincarnation is presumably proved.

Good luck, Dr. Badham.

### January 20, 1985, is Sanctity of Human Life Sunday

Be sure to celebrate this important Sunday in your worship services. Read the following article by Pastor James Graham for more information. If you need further assistance, please write us. I personally affirm everything Pastor Graham states in his article.

## Toward

*When God created man, he made him in the likeness of God. He created them male and female; at the time they were created, he blessed them and called them 'man' " (Gen. 5:1, 2, NIV).*

*A SALINE ABORTION CAUSES THE FETUS TO FEEL THE SAME AGONY AS AN ADULT WHO HAS SUFFERED BURNS OVER 80 PERCENT OF HIS BODY.' "*

*—Dr. Vincent Collins,  
Professor of Anesthesiology,  
Northwestern University.*

I find it easy to abhor abortion. After all, who could be untouched by Dr. Collins' statement. To be a Christian and not be moved is paramount to being the Croton (German cockroach) in charge of the shower at Auschwitz. Abortion forces us to speak out. When 4,000 unborn children are terminated daily for no other reason than that they become an inconvenience to their self-centered creators, a Christian's anger is fanned to righteous heights of justifiable indignation. Abortion is the termination of that which is created in the image of God. We are compelled to take an active verbal stand against it as Christ was compelled to take the temple of its blasphemous vermin.

Most "Bible-believing" Christians would shout agreement to this opening paragraph. It's easy to be opposed to abortion once we get worked up reading the Pro-Life pamphlets and viewing the tragic pictures of mutilated fetuses. But our indignation over abortion is only a small (while important) part of the Pro-Life issue. The Christian community needs to address all aspects of the sacredness of life. If we are opposed



# a Pro-Life Theology

By Pastor James Graham

to abortion, we must have a love and compassion for those who have the abortions. Translated, this means becoming activists in providing counseling, housing, support, and adoption services for those with unwanted pregnancies. And for those who have had an abortion we must offer counseling, acceptance, forgiveness and healing. Our Lord would do nothing less.

Our Pro-Life Theology must not end with abortion. World hunger is also a Pro-Life issue. The famine in Africa is threatening the lives of 40 million in this year alone. Can we sit idly by, singing our hymns, proclaiming our doctrines, and attending our church socials? Jean Rosten, A French biologist stated, "For my part I believe that there is no life so degraded, debased, deteriorated or impoverished that it does not deserve respect and is not worth defending with zeal and conviction." In obedience to Deuteronomy 15:10, where we are admonished to "Open wide your hand to your brother, to the needy, and to the poor in the land," we must send relief support to Africa to be consistent with our indignation over abortion.

We also have a Pro-Life issue when the nuclear arms race has reached the point that we now have the ability to destroy life on earth many times over. Admiral Rickover, the builder of our Nuclear Navy, has said, "I think probably we'll destroy ourselves." Can we give silent permission for the abortion of millions in a nuclear holocaust? We must promote peace in the world by calling for the limitation of the insane buildup of nuclear arms in order to have a balanced sanctity-of-life doctrine.

If we are to have a valid sanctity-

of-life doctrine, we will not condone racism, antisemitism, sexism, and other discrimination ideologies. Every human is in the image of God and it is sin—and nothing less—to view white superior to black, Anglo to Hispanic, Gentile to Jew, male to female, or young to old. The reports of the American church silently "looking away" during World War II as European Jews were annihilated is a Pro-Life issue. A society guilty of these sins must be taken the counsel of God by a spiritual people steeped in grace and love. We cannot be the silent witness and expect God to honor us—not the God who made us in his image, and in Christ destroys every remaining element of class distinction (Gal. 3:26-29).

Pro-Life means the Christian cares about crime and its victims. It means that we are concerned over the rehabilitation and punishment of the criminals who are also in God's image. We will not be indifferent to the slaughter of thousands every year upon our highways by drunk drivers, nor the slow destruction of human life by tobacco. We will not sit idly by as child pronography and abuse reaches epidemic proportions. It means that we will not superficially address an issue as serious as the death penalty without weighing the tragedy of wasted human potential.

For the Christian, Christ is Lord. He is Lord of every area of our lives. What we believe and how we respond must be dependent upon Biblical revelation. Our "Pro-Life" theology is formed by that revelation and not by our society with its prejudices and often-distorted sense of fairness. Let's allow our Lord to lead us into holy action in all areas of life and not just those easiest to condemn.

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**Editor:** Russell Magaw

**Managing Editor:** Gordon Landry

**Contributing Editors:** Anthony Buzzard, Rachel Carr, Edward Goit, Sr., Shirley McQuinn.

**Office Staff:** Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

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# U N T I

By Anthony Buzzard



*Violence and crime are with us until . . .*

THE BIBLE tells a story. That story contains all the elements of a thriller. There is a hero, Jesus the Messiah, who finally vanquishes the villain—Satan, the Devil. There will be a lavish banquet to celebrate the victory of the Prince over the arch criminal (Isa. 25:6). The Prince will be triumphant when he returns in history to establish his kingdom on the earth. At that time the kingdoms of this present evil world system dominated by Satan (2 Cor. 4:4) will become the kingdom of God and of God's Messiah (Rev. 11:15).

Christians continue to wait for that happy day and to warn the world of the coming crisis. The strength of the yearning for the day of triumph is expressed often in the Bible by the little word "until":

"Heaven must retain [the Messiah] *until* the times of the Restoration of all things, of which times the prophets spoke from long ago" (Acts 3:21). So Peter announced to the world

The most significant of all the "untils" is found in Psalm 110:1 where David



says of the Messiah that he will sit at the right hand of God "until [God] makes his enemies his footstool." So crucial for the understanding of God's program is this psalm that it appears some eighteen times in the New Testament. The word "until" keeps our minds straining towards the denouement, the resolution of all our problems and the creation of world peace. We must indeed go on waiting until "the Lord sends the rod of Messiah's strong sceptre from Zion" and tells him to rule "in the midst of [his] enemies" (Psa. 110:2).

Meanwhile, Christians must "hold fast until I come" and "keep Jesus' works until the end" (Rev. 2:24, 26).

Centuries earlier, in Old Testament times, Israel had been promised that "the sceptre shall not depart from Judah until he comes to whom it belongs"—the Messiah (Gen. 49:10). The throne of David would later be utterly overthrown "until he comes whose right it is; and I will give it to him" (Ezek. 21:27). Until that glorious day Israel and

the church were to expect affliction and trouble, but only "until the spirit is poured out upon us from on high and the wilderness be a fertile field" (Isa. 32:15). As Christians we may experience a foretaste of that joy even now.

The destiny of Jerusalem is to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). This text warns us of distress in the Holy City until the Messiah comes to liberate it and inaugurate his world-wide rule. The Book of Daniel teaches us to expect a concentrated period of tribulation lasting for three and a half years (Dan. 7:5; 12:7; cp. Rev. 11:2; 13:5).

As Christians we are not to pass judgment on one another, but to wait "until the Lord come, who both will bring to light the hidden things of darkness, and disclose the hidden motives of men's hearts" (1 Cor. 4:5). Our duty is to "keep the commandment without stain or reproach until the appearing of the Lord Jesus Christ" (1 Tim. 4:16).

It is not difficult to see that the removal of the



... *Until he comes to cleanse our planet.*

"untils" from the divine program will render it confused and incoherent. But this is in fact what has happened to much of what we today call Christianity. The "untils" which issue in the Second Coming of Jesus to set up his kingdom have been replaced by an "until" which ends at the moment of

the individual's death. Thus the single "until" which leads us into the kingdom of God when Jesus returns has been ousted in favor of a myriad of "untils"—"until I die and go to heaven." No wonder the great "until" of the Scriptures is so little understood. The poignant (Please turn to page 8)



UNTIL...

(Continued from page 7)

nant "until" of Matthew 23:39 is scarcely recognized by the Jewish people whom Jesus addressed:

"You will not see me again *until* you say, 'Blessed is he who comes in the name of the Lord.'"

We began by saying that the Bible contains all the ingredients of a thrilling story, the Prince, the villain, the marriage of prince and princess, the banquet, and the kingdom. But beware! Before we reach the final "happy ever after" of the kingdom of God on earth, there is a great peril ahead. But for a restraining force an evil tyrant would even now break loose over the earth. "He who now restrains will do so *until* he is taken out of the way and then shall that lawless one be revealed whom the Lord will slay with the breath of his mouth and bring to an end by the appearance of his coming" (2 Thes. 2:8). Paul was quoting a passage from Isaiah about the end-time Assyrian (Isa. 11:4).

The appearance of the antichrist will be taken by the world as the appearance of Messiah himself, so great will be the deception wrought by Satan displaying in the antichrist "all power and signs and lying wonders" (2 Thes. 2:9). One antidote alone will suffice to guarantee exemption from the great lie—"the love of the truth" (2 Thes. 2:10).

For those who wish to enter the kingdom when the great "until" of the Bible is reached there can be no cause for complacency, for "he who endures *until* the end shall be saved" (Matt. 24:13).

# SHOWING YOUR RELIGION

By Pastor Francis E. Burnett

## PAY ATTENTION!

To what?

I am sure that as you read, your first reaction is as mine would be. Why such a demand? Yet this is exactly what Jesus was saying to his hearers on the mountainside. The Sermon on the Mount contains many, many facts—points on daily living.

The passage of Matthew 6:1-4 records Jesus' very definite instructions on how one is to act concerning the needs of others. "Take heed," his first two words, grab our attention. The Emphatic Diaglott casts them in a warning: "Beware." Likewise another translation: "Be careful not to make a show of your religion before men" (NEB).

How absurd! People do not make a show of their religion. But, some say they do.

In other words, some do make a show of their religion. The Diaglott uses "religious duties" for "alms." One point that Jesus was making is that such was being done "before men"—in essence, to make an impression on others. The example given by our Savior was that which was practiced by some Jews. Specifically, the scribes were so labeled. "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts" (Luke 20:46). Jesus forthrightly called those who do this play acting, *hypocrites*. Could such an accusation be made against Christians?

Surely it was different with the Jews than it would be with you and me. The

Jews (Israelites) did not believe in Jesus. They did not approve of him at all; whereas the Christian is a follower of Jesus. Yes, that believer has accepted him as the Christ. How could one who believes and follows be a hypocrite?

At this point, it would be well for us to have a good understanding of the meaning of "hypocrite." In the Greek, it means to be an actor, a pretender. Play acting! No! Not me! Not a follower of Jesus!

However, Jesus was teaching the common people. He was endeavoring to help them to understand the good and right way to live. With such condemnation presented, one might be prompted to decide that it would be better to do nothing. This is not what Jesus taught. He taught the positive. Some almsgiving has a place in charity work. But charity work is not necessarily worshiping God. So what do you and I do? How should each of us react to Jesus' teaching?

"But when thou dost alms [some act of charity, NEB], let not thy left hand know what thy right hand doeth . . . and thy Father . . . shall reward thee openly" (Matt. 6:3, 4). We are to be aware of the needs of others and perform our service to God and not men.

## Religious Duties

"Beware, that you perform not your religious duties before men" (Matt. 6:1, Diag). Both the New American Standard Bible and the New International Version use "unrighteousness" instead of "alms." From four translations, we have three terms describing "alms" as found in the





King James Version. These terms are "religious duties," "religion," and "righteousness." This helps us to understand that Jesus was teaching something much broader than giving to the poor. He was telling his hearers to serve God correctly and in humility.

Righteousness is very important in serving God. "Blessed are they that keep judgment, and he that doeth righteousness at all times" (Psa. 106:3). "That ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). Additional emphasis as to the kind of life a Christian should show is found in 2 Timothy 2:22: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." The last phrase is a specific condition that must prevail in one who is a dedicated and true believer. *No show of religion, no pretending.*

In a recent Sunday School lesson, Truth Seekers adult quarterly, this question was asked: In what ways do we play at religion? Notice the word *we*. It is not

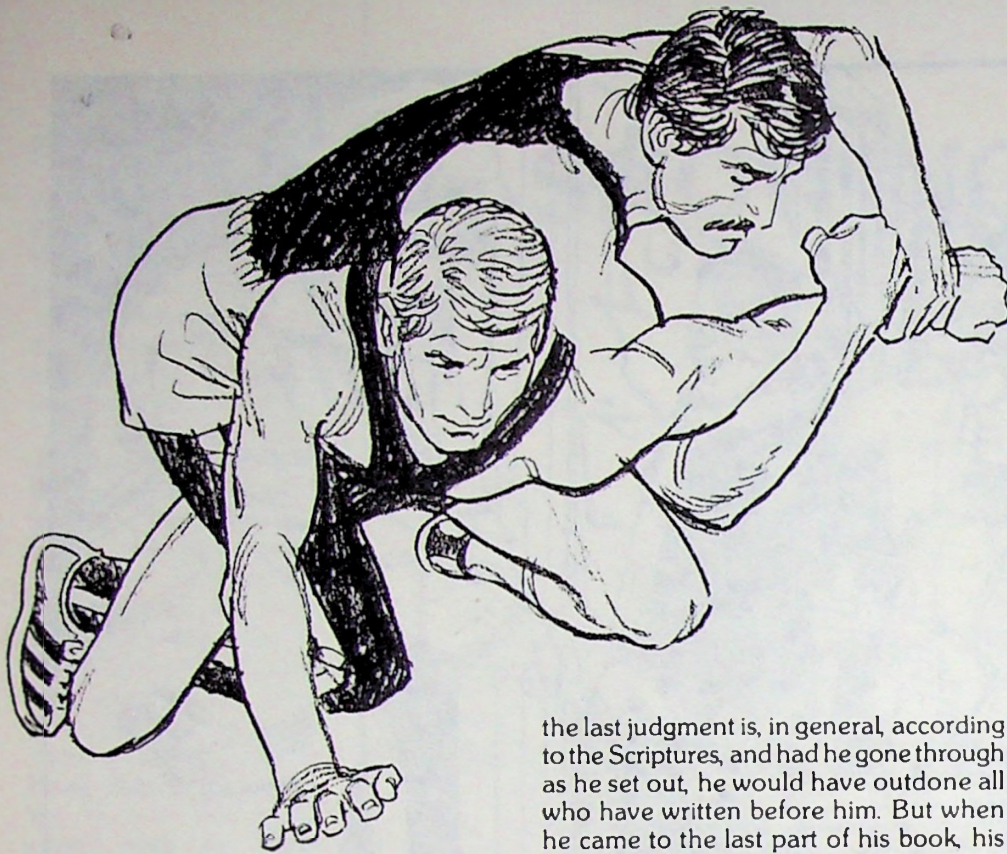
they, him, her or another—that is, some one other than me.

#### Which Reward?

"They shall have their reward" (Matt. 6:2b). "Thy Father . . . shall reward thee openly" (v. 4). Paul wrote the brethren in Corinth, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel" (1 Cor. 9:18). Another key phrase in the passage under consideration (Matt. 6:1-4) is, "to be seen of men." Not one of us would want to be labeled as a play actor or a pretender when our Christianity might be described. Yet, is it not true that a Christian often performs to make an impression on others? Are some guilty of making a *show of their religion*, and possibly other kinds of rewards? When this is done, it is not in "righteousness." It is not to the glory of God.

**"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).**





# Spiritual W

**T**HE THINGS MENTIONED in the following sermons have employed my thoughts for about ten years past, and what is here offered to the public is the result of my search after truth in the Scriptures of truth, that sure word of prophecy.

The things mentioned in these sermons are different from anything I ever saw written on the prophecies, and appear to me what the Holy Ghost meant we should understand.

There are at the present time a variety of opinions among those who profess to understand the Scriptures; and among them all there appears to me some things right and some wrong.

I have read several systems (as they are called) and find they all have an idea of something great yet to come; but how these great things will come to pass, and what they will be, is what they differ about.

I have read Dr. Gill Newton, Hopkins, Winchester, Spaulding, and Cummings; these have all written upon what they call the Millennium; they differ from each other, and from the Scriptures in some things, as I understand the Scriptures.

Mr. Winchester had the greatest knowledge of the prophecies of any writer I have ever seen, and there is no doubt in my mind of his being a good man; though I think he was in an error concerning the salvation of all men. His arrangement of the things which are to take place until

the last judgment is, in general, according to the Scriptures, and had he gone through as he set out, he would have outdone all who have written before him. But when he came to the last part of his book, his plan carried him away from the Scriptures, and to make it out, he was obliged to leave what he first laid down as a rule to understand the prophecies; that is, *the plain literal meaning of the Scriptures*.

After he had described the lake of fire, and showed that the wicked would be cast into it and die the second death (which is the last the Scriptures say of the wicked), he undertook to prove that they would be tormented for hundreds, thousands, perhaps millions of years, and after all this, be brought out of that exquisite torment and be brought into a state of glory, honor, immortality, and eternal life in the everlasting kingdom of Christ. This is the old pagan doctrine of being purified by fire instead of being washed from sins in the blood of the lamb.

This same doctrine the church of Rome holds, called by them *purgatory*. Dr. Chancy held the same. This is imaginary, whether held by Pagans, Roman Catholics, Winchester, Chancy, or others under the name of Universalists.

In writing the following sermons, I have endeavored to attend closely to the plain declarations of the Scriptures of truth without any regard to the opinion of any man. My Bible and concordance were almost the whole of my books to assist me in writing what is here communicated to the public. If there are any errors in this work, they are mine, and not another man's.

My reason for writing as I have, is this: when I was young, my parents taught me

to have a sacred regard for the Bible. They taught me to believe that the principal things in the Scriptures were contained in the catechism. This I believed for many years—until I found it contained contradictions and impossibilities, and was contrary to the plain declarations of the Scriptures.

When I began to preach, I belonged to a Calvinistic Baptist Church; and as I had read the Scriptures, and committed to memory the greater part of the New Testament, I preached as it read, which led some of the older ministers to tell me I was not doctrinated and that I had no system. They directed me to Dr. Gill, Mr. Ostervald, Dr. Edwards, Mr. Pool, Burkit, Henry, and to close the whole, Dr. Hopkin's *Body of Divinity*. As they were the oldest, I supposed they knew the most, and by their direction I paid close attention to these systems of *human divinity*, and made some proficiency in the doctrinating plan; till at last upon this plan I was obliged to tell my hearers that, though the Scriptures proclaimed salvation to all who believe, yet God had determined how many should be saved, and how many should be damned. The effect of this preaching was as might be expected; the young people at once felt at liberty to pursue the pleasures of sin, hoping that in a sinful course the irresistible power of God would take them by force and make them love what they then hated; the aged remained stupid, waiting, as they termed it, for the electing love of God (as it was called) to come and force them into the vineyard at the eleventh hour. Those who professed religion, under this preaching grew stupid and proud of their share in the partiality of God, called by them *sovereign grace*. At this time I lived in Woburn, and was under the more particular direction of the Baptist Bishops in Boston, whom I then greatly feared.

All these things happening in consequence of my systematic preaching gave my mind an amazing shock, and with this my system had a most violent shock, which terminated in its overthrow. I found that it would not do for me to preach in this manner any more, and I dropped it from that time.

As my bodies of divinity, annotations, doctor's receipts and medicines had sickened instead of curing me, I sold them all for what the buyer was pleased to give. I cleared my book case of them, and forgot what I had learned as fast as I could, as



# Wrestlings of Elias Smith

things behind, and began to think of the extent of the love and grace of God to man; this was spoken to me day and night by the things that are seen in creation.

I began to tell people that my mind was more liberal than it had formerly been—from this, some said I should be a Deist, some said I was a Universalist, some said one thing, some another. Finally, I concluded it was not my duty to remain so, installed over the church, and confined to spend my days in preaching to two or three hundred people.

This news was soon carried to the Bishops in Boston, and one came to see me, and used every argument he was master of to persuade me to remain the pastor of the church; but all his arguments were to no purpose. I was dismissed. Sometimes I thought it was best not to preach any more. This I could not do, as God had in former years given me such an evidence of being called to the work. To be a Calvinist, I could not; to be a Deist appeared to me wrong. As the Universal plan spoke of the extensive love of God to man, I concluded in my mind to try that, thinking if it was right and free from the inconsistencies of Gillism I was willing to believe it, however I might suffer on that account. I then obtained *Winchester's dialogues*, and Chancy on *Universalism*, and read them candidly, and thought there was less inconsistency in that plan than the other.

However, I concluded from reading these two books (not from reading the Scriptures) that this was preferable to the others, and preached twice upon the plan under a great many embarrassments in my own mind. Some were *grieved*, some were *pleased*, and some were *mad*. I read Huntington's *Calvinism Improved*, or salvation for all men, to finish my studies of Universalism. In reading this, I found that my mind was in the old Calvinistic plan still; and that all the difference between Calvinism and Universalism was in the number. The latter had built upon the former, and I saw and believed that when Calvinism went down, Universalism would go down with it, so I viewed it then, so I view it now. Being convinced that both were an error, I stood like a man who was honestly searching the way to pursue his intended journey, but found two ways he had tried had run out.

While I stood thinking on my situation

and saying, What shall I do? there seemed to be a gentle whisper to my understanding in these words, "*Drop them both and search the Scriptures.*" I considered this the voice of the Spirit of God, which I was determined to obey; and the next Lord's day I publicly renounced them both; and endeavored to convince the assembly that these were both errors, and this has invariably been my mind ever since; which is six years this present month, February, 1808.

I was now without a system, and felt ready to search the Scriptures; but as I was engaged in worldly business, I concluded to preach once in the week and attend to my business six days as other men did. I remained in this state for some weeks; but on a certain day as I was alone and thinking on my present situation, it seemed to me that voice fell from heaven speaking to my understanding in these words, "*Give an account of thy stewardship; for thou mayest be no longer steward.*" This I felt in my heart, and said, "If this takes place, I am undone forever." There seemed a choice before me, which was to give up all for Christ, or give up Christ for what there is without him. My choice at once was made. I said, "Christ is all; let me have this—I renounce the rest."

From that time I began to settle my affairs to search the Scriptures, and to preach Christ instead of Calvinism, or Universalism; and so I have endeavored to preach to this day.

In my search after truth in the Scriptures I have been led to reject many things which others hold, and to embrace many things which some reject, because they do not search after what God has said in his Word.

What I have written is different from what people in general believe. This is nothing to me while I have an evidence that the Lord Jesus holds with me in these things; and this I believe is true from the best light I have upon the Scriptures.\*

As to the style, I do not pretend to elegance, nor to be much skilled in the

\*In some of my former publications, I have described the reign of Christ different from what it is in this work, by holding that his kingdom would spread all over the world before he appears on the earth. This I am convinced is a mistake; my mind was then confined by what is called the spiritual reign of Christ.

**Editors note:** This article is the preface of a book of 22 sermons by Elias Smith, "Sermons Containing an Illustration of the Prophecies," published by the evangelist in 1808. As you can tell by Smith's writing, he studied his way out of such movements as the Disciples of Christ and gradually adopted Biblical principles held by Church of God General Conference congregations today. We are indebted to David Graham for securing this material from a library in Chicago.

knowledge of letters. I do not write to please critics, but to help those who wish to know what the Scriptures mean; if I can be understood, this is what I want. Without doubt this will appear as all other human productions do, defective in some things—but it is best I know, let a wiser man do better. I feel a diffidence in offering it to the public, but believing it will serve to give people a knowledge of some things which are not much mentioned, though plainly described in the Scriptures, I submit it to the judgment of the candid, hoping that the blessing of God will attend those who read and hear.

If my readers find the pleasure in reading this work which the subject has afforded me while writing upon the things yet to come to pass, they will feel themselves doubly paid for the expense and time they take in reading it.

The things I have noticed appear to me glorious above all I ever saw besides, and I close with the words of an elegant French writer (with a little variation) when speaking upon the works of God in Creation:

"My dear reader, whatever, then, may be your situation in life, I shall cheerfully submit to your decision, if you judge me as a man, in a work whose leading object is the '*instruction*' and happiness of mankind. If, on the other hand, I have attained to the glory of communicating to you some new pleasures, and of extending your views into the unbounded and glorious *fields of prophecy*, reflect that, after all, these are the perceptions but of a man. They are a mere nothing compared to that which is; they are the shadows only of eternal truth, collected by one who is himself but a shadow. A small ray of that sun of intelligence which fills the universe has been playing in a drop of troubled water."

The Lord grant that we may not only read and understand, but be sharers in that glory which shall fill the new Jerusalem, when the saved shall see the face of the Lamb world without end. Amen.

Elias Smith.

Portsmouth, N.H. Feb. 8, 1808.



# Jesus' Uncomplicated

By Pastor Cecil Rademachir



*As bystanders drawn to an accident scene are helpless and frustrated, so church members express discouragement and loss when they confront an inactive evangelism program.*

**F**RUSTRATION, insignificance, lack-lusterness, financial insecurity, struggling just to stay afloat; all these define feelings that I have had in the not-too-distant past concerning my church, my state conference, and our General Conference. Frustration has settled in time and again as I have left conferences, meetings and seminars, and worship services knowing that nothing had really changed. All the preaching, all the lessons, though inspiring, had actually changed nothing. Next time we would gather again to talk about the same things and we would leave in an attitude of frustrated despair. Is there no answer to our struggles? Must we forever remain small and insignificant in the world? Is there no way for our beloved faith to touch the teeming millions with our message of hope and love in Christ Jesus!

There is an answer. It has been there all along. It isn't new or revolutionary.

You have heard it a thousand times before. Yes, it is as traditional as our most conservative saint and as solid as God's very own promises. What is this answer? "Go ye into all the world and preach the gospel to all creation" (Mark 15:15). Yes, you already know that, but in order for this to remedy our problems it must be APPLIED by the local church. If local churches do not put it into action, nothing will happen; if they do, conferences, local churches, and individuals will all benefit.

Now, you say, "How can the Great Commission be the answer to the aforementioned problems?" Let's see if we can find some answers.

How can the Great Commission relieve our feelings of frustration and insignificance? I believe that most of my frustration came from knowing that I was supposed to do something about that command of my Lord—but how? I felt guilty, angry, FRUSTRATED!! Jesus

said "Go." I was just sitting. With all my heart I wanted to do something—but I had no idea where or how to start.

That frustration ended for me in Bro. David Krogh's Evangelism Explosion class at Oregon Bible College. I learned how to do what my Lord expected concerning the spreading of the gospel message. Evangelism Explosion training helped me to gain a much larger picture of what the Great Commission really means. I learned that E.E. isn't the starting point or the end of evangelism, but the middle.

We at Dixon see evangelism in three distinct stages—Prospecting: finding new people; Evangelism Explosion: leading those new people to Jesus; Assimilation: getting those new people involved in the life of your church. When those stages are worked through, frustration begins to ease.

Can you imagine the growth that would occur if each one of us found just one person with which to share Jesus! Impossible, you say? Please, before you turn me off, listen to an experience of mine.

I, too, wondered if there was anyone in my community who wanted to hear about Jesus. After much prayer, inner searching, and some new understanding by many in our church and assistance through the General Conference, we decided to conduct a Prospecting Campaign through the summer of 1984. To help us get started, Bro. Warren Sorenson brought a team to Dixon the first part of June. Our own team went out the middle of June and again in July. Do you know what happened? God blessed our efforts with twenty-four new contacts! People we had never spoken to before in our lives were actually interested in our church! We don't have to be insignificant. We can make a difference. If each of our churches would conduct a similar campaign, just imagine the number of people we could touch.

I have read the story of the early church in the Book of Acts so many times and wished that I could have lived then. Wow! That must have been exciting. Have you ever wondered why our experience isn't like that? I believe it can be. The Great Commission is the answer.



# Answer to Our Complicated Problem

The reason that was such an exciting time is that *everyone* was involved in touching people for Jesus.

You want excitement in your walk with Jesus? Get out in the world and meet those who have never met the Master. As a result of our prospecting efforts I have a letter on my desk that warms my heart. It is from a member of a young family thanking us for the way our congregation welcomed them. I met a middle-aged person who had lived a very tough and rugged life before meeting Jesus. I was welcomed in and we sat and talked for 30 minutes.

Listen to what some of our team members have to say:

"If only one person is won for the Lord from the hundreds of calls it's the greatest feeling, especially when that one is the person you talked to first."—*Jean Rowe*.

"Of the doors that were opened for Jean and myself, the people were very friendly and talkative."—*Jennie Sarber*.

"The thrill that you get from finding a prospect is second only to the thrill from seeing your prospect coming to church for the first time. Prospecting made it possible for me to stop feeling so guilty."—*Kevin Rademachir*.

"When we went out prospecting, it was so nice to talk to and listen to so many different and interesting people."—*Carol Moss*.

"Eventually I gained some composure. After two days you think you could interview the pope."—*Charles Webster*.

It isn't only when you find people who are interested that you feel excited about your efforts for Jesus. Personally, even if I don't find anyone receptive, it is still satisfying to know that I have been obedient to Jesus. Not every mountain is filled with nuggets, but when I do find one, that's really exciting.

Not only is fulfilling the Great Commission a means of getting rid of feelings of frustration, insignificance, and lackluster, it may also have an answer to our financial struggles.

It is a fact that in any organization, be it Christian or secular, only a certain percentage of the membership will support it financially. This doesn't excuse those Christians who refuse to tithe their income; it is just a hard fact. This being true, the Great Commission is the answer to our financial problem.

It is only common sense that a percent-

age of 100 will yield a larger number than the same percentage of 50. Speaking strictly in financial terms, then, it only makes good sense to get out into our communities and find those people who might have an interest in Jesus. Once they have been located we must do our best to bring them to a proper knowledge of our faith in all its aspects—including finance. If we are faithful to that task our local churches will become stronger—and stronger local churches mean more financially stable conferences.

The Great Commission is the answer to our frustration, lack of excitement, and even our financial troubles. But if we are to benefit from the command of our Lord, we must put into action some plan to fulfill it. This can *only* be done by local churches. State and General Conferences cannot do this for us. I urge you to try "prospecting" as we have here in Dixon. The idea is to go out and knock on doors for the purpose of building a list of prospective members for our church. Basically it is the same thing that was done at Colorado Springs. And—yes—it does work in other places too, even though our city is just the opposite of Colorado Springs. Dixon is declining—BUT—there are still people out there who want to know about Jesus. We have had about a ten percent success rate at finding prospects. We have been working our program about a month and a half now and have had one family attend so far. Others will come as we call back and invite them to social events, Bible study, and to church. The program is working here and I know it will help you. Jesus told us to go and make disciples. That process begins by first making friends. To make friends it is necessary to meet people. The only way to do that is to go to them in a nonthreatening way and let them know that you care.

Now, I can just hear many of you say, "That's fine for you to say. You're a pastor. You can talk to people; I can't." First, I have just as much trouble going up to the door of a stranger as any of you would. But for me, that is better than disobeying the clear command of my Lord. Most of our team members have the same problem. It has been overcome by a desire to win the lost, a few hours of training and sheer determination to serve their Lord. One of our young ladies is so shy that I knew she would have a real

struggle talking to strangers. She even said so, but wanted to go with us. After we had gone around about half a block I asked her to knock on the next door and tell the person who answered it who we were and why we had come. She did it—sure she was afraid—but she did it! By the end of the day she was asking one of our questions. She is still afraid, but she promised me that she would try again next month. I believe she will be a good prospector one of these days. Another said, "It's a joy to do the work of the Lord; the more I do the greater I feel!"

Second, I have found that most people accept you when you come to the door. I have never been treated harshly and only a few people have been slightly rude. Actually, you get worse treatment standing in line at the supermarket—but I'll bet none of you have stopped buying food.

There have been many blessings in our work. Just knowing that we have been obedient is reward enough, but there are others. Team members have been invited into homes to talk. One team found an elderly couple who were quite ill and were invited in to pray for the couple. A young woman said she wanted to go to church and thanked the team for giving her the opportunity. Others had a desire to study the Bible or send their children to our Bible School. The opportunities are endless—but then, we should have known that all along. Jesus told us to go into the world. He also told us he would build his church. Why should we be surprised when we do as he told us and find success?!

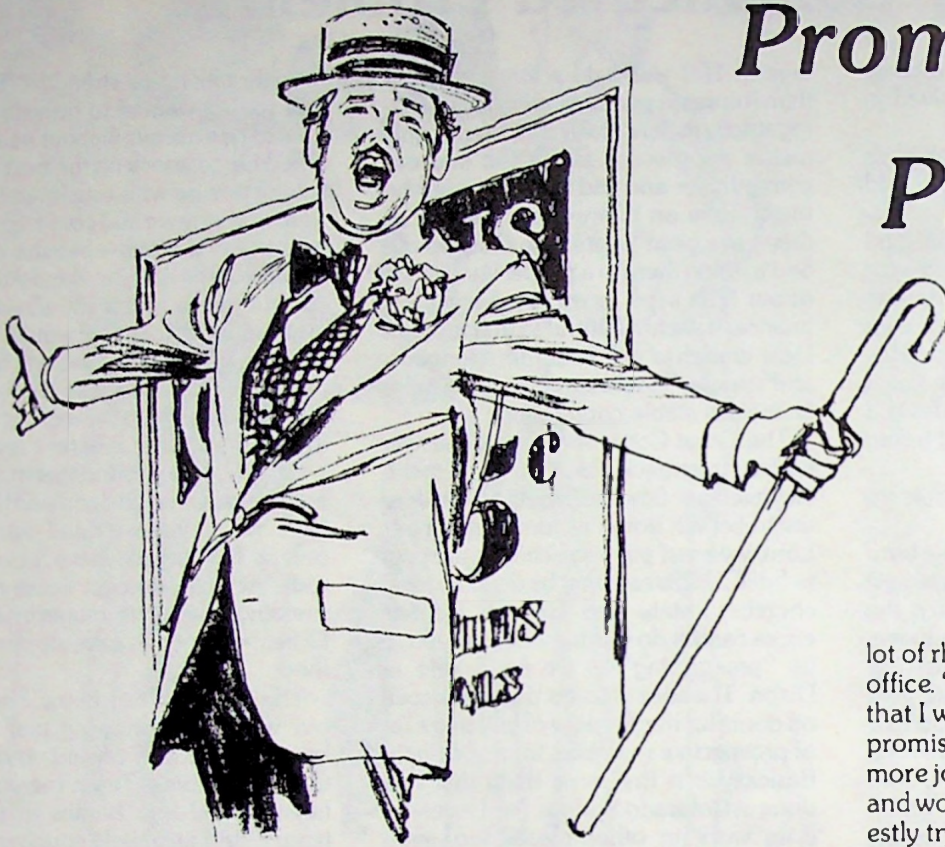
So, you see, the answer to our problems has been there all along. It is so obvious that we have missed it. If we want churches filled with excited, happy, fulfilled Christians, the Great Commission is the answer. If we want to impact our world for Jesus like we never have before—the answer is the Great Commission. If we want financially stable churches and conferences—the answer is the Great Commission. The only question left is this: Is that what we *really* want?

If you agree that this is the answer for your church, why not speak to your pastor about it? More information can be received by contacting Bro. Warren Sorenson at our General Conference. And, if you plan to do it, do it now. I don't want you to go another minute without getting in on the real joy of serving Jesus.



# Promises, Promises

By Rachel Carr



"Step right up, folks. Have I got good news for you! Anyone bothered with headaches? How about rheumatism? The gout? Durham's Elixir can cure all."

The townspeople crowded around the traveling salesman as he began to expound on the merits of his wonder drug. "Mark my words. Take my elixir for seven days and your rheumatism will disappear. In two days your headache will be gone. Only 50¢ a bottle. Who will be the first to buy?"

In some of the small prairie towns any stranger passing through was bound to draw a crowd just out of curiosity. But those early snake-oil peddlers rarely left without selling a good supply of their bottled miracle. Someone was believing all those promises.

Things haven't changed much today. Who hasn't had a salesperson stop by his home to describe the virtues of his vacuum cleaner? He will even offer to demonstrate what a

wonderful job his product can do in cleaning up all your dirt and grime. Or maybe he's selling a super cleanser that will not only take care of those ordinary jobs, but will also eliminate those greasy oil spots on your driveway.

Salesmen don't come by real often, but if you own and watch a television set, these promise makers will bombard you every few minutes.

"Just use our toothpaste and the gals (or fellas) will flock around you." "Our soft drink has only two calories per can. So come along with us and be the slimmest gal in town." "Just use our health and beauty products and all eyes will be on you."

No doubt you discovered long ago that most of the advertising is a lot of big talk. So many of the products just can't deliver on the promises.

Every few years our country experiences a different kind of bombardment from those who make big promises. In this election year we heard a

lot of rhetoric from the candidates for office. "If I am elected I pledge to you that I will raise taxes." Or maybe it's a promise to reduce crime or to provide more jobs. I'm sure there are fine men and women in government who earnestly try to fulfill at least some of their promises to the people. But often we find that the multitude of words we heard during the campaign is forgotten once the candidate is in office.

Today's young people have the most to lose by believing the promises that are directed to them. "Drink alcohol—you'll be popular and in the swing of things." "Living together is fine. Marriage is old-fashioned." "Try drugs and experience a wonderful new awareness." How many young people have ruined their lives by believing such promises so falsely made?

There is not a whole lot in our world that we can depend on. The promise makers just can't make good on their word.

But there is someone who can. The God of heaven, who never changes, is a promise keeper. The Bible declares, "The word of our God shall stand for ever" (Isa. 40:8). You see, God is the only one who has the ultimate power to bring into reality what he has promised. And oh, what wonderful things he has promised!



Do you seek true companionship? Are you looking for a friend who will never let you down? "I will never leave thee, nor forsake thee" (Heb. 13:5).

Perhaps it's strength and courage you need to face the problems of today. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

It may be that you are experiencing financial troubles. God says that if we put him first, we need not worry about our needs. Listen to this promise: "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). Who else could ever make a promise like that?

Thousands of people today are suffering from mental disorders—many of them caused by the load of guilt they carry. Someone has said that the reason so many people feel guilty is because they are. Only one person has the true remedy. God says in Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Not only can we enjoy the promises of God in this life, but in the future as well. God has promised to set up a kingdom which shall stand forever—one in which justice and peace shall be the order of the day. (See Dan. 2:44 and Psa. 72:7.) The last book of the Bible, Revelation, gives more detail about that kingdom to come. Imagine a time when there will be no more sorrow, or crying, or death—time when all will again be perfection and God will dwell with his people. (Rev. 21:3, 4.)

Yes, down through the years all kinds of people have been making promises. Only God is worthy of our complete trust.



I'm convinced we live in a pick-and-choose society. I'm not sure where it started. Maybe it was when they canned fruit cocktail and tempted us to pick through the peaches, pineapples, and grapes to get to the red cherries. Or perhaps we can blame the makers of Oreo cookies. After all, who could withstand temptation and not separate those old, dry wafers to choose to eat that delicious white filling? Or maybe it was the banana. Even if there are vitamins in the skin, most of my friends choose to throw away the skin in favor of the insides. (Those friends of mine who don't will be subject of a future worth thinking over.)

No matter the origin, most of society picks the easiest, most pleasing, and most lucrative of experiences. We want what is most beneficial for self. And what is suffering is society. We are bankrupt when it comes to those who want to be stretched and challenged by what appears to be difficult.

This has also affected our religion as well. Many Christians have opted to disregard that which they consider too hard in God's Word. Now before you consider this theological Oreo, I ask

# Pick-and-Choose Christianity

By Pastor James Graham

that you note a three-year study of Minnesota Christians—"Faith and Ferment," published under the auspices of the Institute for Ecumenical and Cultural Research in Colledgeville, Minnesota.

If Minnesotans are any measure, American Christians have lost their sense of group identity. Instead, says church historian Martin E. Marty, they have developed a "pick-and-choose Christianity" in which individuals take what they want from church tradition and pass over what does not fit into their scheme of spiritual matters.

Here are some of the "choices" of the Minnesota church people:

- Only 57 percent accept the traditional notion that all people are sinful.
- 1/3 felt that although they make mistakes they are not sinful.
- Less than 1 in 10 said that worship was the primary reason they attended church.
- Only 15 percent consider divorce "always wrong or sinful."
- Although 85 percent reject abortion on demand, more than a third tolerate premarital sex under "special" circumstances.

These are a representation of what Martin Marty considers to be a major revolution: "... In two or three decades in the Minnesotas of America, there has been more sudden change than in the previous two millennia of Christian history."

What is it leading us to... perhaps an era where the church will merely disregard the wafers of God's Word that they find restrictive or unpleasant and choose to consume only the palatable and pleasant white fillings.

If this happens, the church will become "less a place where Christians WORSHIP God than an arena where they wrestle with him."





Several leaders of the Church of God appear in this photo of the 1941 Bible Training Class which met in Oregon, IL, during the summer. How many can you identify?

We will have a "Personal Identification Contest" with this photo which is open to all our readers. The reader who can identify the most individuals in the photo will win a free one-year extension of his/her subscription to THE RESTITUTION HERALD. Identify the individuals in the photo row by row, beginning from the left in each row. Send submissions to Photo Contest, THE RESTITUTION HERALD, Box 100, Oregon, IL 61061. Employees and board members of the Church of God General Conference/Oregon Bible College are exempt from the prize. In case of tie, earliest postmark wins.

There are three groups of people in the world: Jews, Gentiles, and the Church of God. When the Jews as a nation rejected their King, God turned to the Gentiles to take out of them a people for his name.

As God called the nation of Israel his son to come out of Egypt (under Moses) and as Jesus came out of Egypt (after the death of

Herod the Great) so are individual Jews and Gentiles being called out of the world to become joint-heirs of God's kingdom with their elder brother, Jesus. As sinners who have been Jews or Gentiles are separated from the world, their

dedication to God through Christ is publicly demonstrated by baptism to signify the death, burial, and resurrection of Jesus and their hope of immortality.

Collectively, all such baptized believers are called the Church of

## WHY THE CHU



God. Locally, groups of such believers are called the Church of God at Corinth, or the Church of God at Ephesus, or the Church of God at whatever town they meet together with others who have received like precious faith.

The teachings of the church from about A.D. 33 to about 125 were based on the gospel that Jesus and his apostles taught. The preacher or teacher would read a portion of Scripture and then explain to the congregation the meaning of what was read and how to live according to the implied instruction.

Gradually, over a period of several hundred years, including the "Dark Ages," the teachings of the organized church became so diluted with half-truths and false teachings that the true believers were called heretics and they had to go "underground." I believe that God has always had a few if not thousands of believers who worship him in spirit and in truth.

The rapid increase of the printing of books—and especially the Scriptures—gradually swept away the "Dark Ages," and common uneducated people began to find out how the wool had been pulled over their eyes.

Reformation"; but they kept many of the false teachings of the "Mother Church."

Some of the positive teachings of the Church of God that countermand popular false teachings are: 1. People enter a time of dreamless sleep when they die, not being aware of anything until resurrection; 2. Baptism should be ministered to only those who have reached the age of "accountability"; 3. Repentant sinners may be accepted as candidates for baptism if they believe the gospel of the kingdom of God and that Jesus, being the Son of God who was raised to immortality, is qualified to be the King of kings until God himself comes to live with mankind; 4. Baptism is immersion in water of such a believer; 5. All souls are mortal; 6. There is one God and one mediator between God and man, the man Christ Jesus; 7. Spirit is an invisible force like the Christian's love for other sinners; 8. God's future kingdom will be "under the whole heaven." The Church of God has many other positive Scripture-base teachings that qualify it to be the answer for anyone who is looking for a church like the New Testament Church. I believe that there are

truth that would uphold the truth to draw all men to him.

About 150 years ago Churches of God began to be organized out of Bible study groups unable to find the false teachings of their protestant heritage in the Bible. Sometimes whole congregations were "rebaptized" to become Churches of God. Minnesota has had one Methodist preacher who was converted. When I was a small boy we had one Frenchman for pastor who had been trained for the priesthood, but, after much study of the Bible, objected to unholy practices that were prescribed for him. His understanding of the Bible agreed with ours, so he was accepted as our pastor for a time.

Jesus said "I will build my church." God has added to the church. The leaders of the church are for the perfecting of the saints to whom the kingdom is to be given. If God be for us, who can be against us? Jesus said, "Fear not, little flock, for it is my Father's good pleasure to give you the kingdom." The final perfecting comes at the first or better resurrection of which the head of the body has already had a part.

During the last few years the great evangelists of our day have been proclaiming the return of Christ to the earth, but the Church of God has been telling people for more than 150 years why he's coming back, where his kingdom is going to be, and who will be rulers with him.

P.S. This paper was read on October 6 at Troy View Church of God during Church of God North-east Conference.

## RCH OF GOD?

Others who are more educated in church history than I am can tell you about Martin Luther and other leaders of "The Reformation" who were unable to reform the "World Church." Many different "Protestant churches" resulted from "The

many Jews and Gentiles in the area of our churches who are seeking the truths that we hold so dearly. Since our God is the sort of person who cannot lie, it seems only reasonable that he should have one church founded upon

By Vivian Magaw





By Rachel Carr,  
Editor

"Susan, are you up?" called Mother. She didn't have to call twice this morning. Not only was Susan up, but she was dressed and ready to go.

"I made out a list, Mom. I've got four presents I need to buy."

"Tell me who you need to buy for and then we'll know what stores to go to," said Mother.

"Well, there's my Sunday School teacher, Mrs. Benson, and Mrs. Jacobs at school. I drew Paul's name for our class Christmas party. And I want to get Cindy something real nice since she's my best friend."

"That sounds like a good list. We should be able to find some nice gifts at the mall."

Christmas music played over the loud speakers as the shoppers hurried from store to store. Right in the center of the mall stood a huge tree covered with thousands of sparkling lights. Nearby a line of excited boys and girls waited to see Santa and give him their lists of Christmas wants. As Susan and her mother walked by a bake

shop, spicy aromas drifted out to tempt them. Susan had to get a closer look at the gingerbread houses with their candy windows and frosted roofs.

All the stores had their best items attractively displayed. "Oh, Mom, come here." Susan had spotted a shop window with some beautifully decorated candles.



# Children



# The Angel Tree

"Let's look inside." As they gazed at the dozens of different candles, Susan decided, "Mrs. Benson and Mrs. Jacobs would like one of these." She found some square candles that had flowers and butterflies arranged in the wax and knew they would be just right for her teachers.

It was as they went in search of something for Paul and Cindy that they saw it—on the upper level near Sears.

"Mom, look! There's another tree." The tall evergreen reached to the ceiling. But this one was different from the one downstairs. Instead of lights, this tree was covered with green and red paper angels. Two women sat at a table beside the tree. Behind them on the wall a big sign said, "Prison Fellowship's Angel Tree."

"Would you like to know about our tree?" asked one of the women.

"Yes. We were wondering what it is all about."

"Christmas is a difficult time for the families of prison inmates.

The Angel Tree is our way of helping. Each angel represents a prisoner's child. His name is on it along with four Christmas wishes."

The other woman continued. "Anyone can take an angel and go buy one or more of the items listed. Bring the gifts back here and we will wrap them and see that the child receives them."

"What a wonderful idea," exclaimed Mother. "Shall we take an angel, Susan?"

"Oh yes. It will be fun to help make somebody's wishes come true."

"You pick an angel, Susan," said one of the women.

Susan reached up high and got a green angel with the name "LAURA" on it. "It says Laura is 8—same as me—and listen to her wishes, Mom. She wants a pair of red mittens, a sweater, a game, and a doll with eyes that close."

"Well, we'd better get started. I know just the place to look for a nice sweater."

Susan and her mother enjoyed

picking out things for Laura. They found the red mittens and chose a pretty blue sweater with flowers embroidered on it. Susan thought Laura would like a baby doll and they found one with a pink gown and matching blanket. An Uno game completed their buying for Laura.

As they carried the gifts back to the Angel Tree Susan thought about Laura. "How sad it would be to have a mother or father in jail. There probably isn't enough money to go around. And maybe the kids make fun of Laura. I sure hope our presents make her Christmas special."

"Oh, what nice things you got for Laura," exclaimed the ladies at the tree. "She will have such a happy Christmas."

"Uh, I was wondering. Would it be okay... I mean... you said you would wrap the presents. But... is it all right if I help with the wrapping?" asked Susan.

"Sure, we'd be glad for the help. Here are some rolls of paper that some stores have donated. Why don't you choose what you think Laura would like."

Susan hummed "Away in a Manger" as she helped wrap the packages. She had a warm feeling all over. "I guess making someone else's Christmas wishes come true is what Christmas is all about."

's Story





# MY PRAYER FOR THE NEW YEAR

By Joyce Housman



Lord, in this New Year, let me listen better. Let me hear the first call of the meadowlark in spring, the whispering sifting of the snow on a cold winter day, a cricket's voice on a sultry August day, the haunting call of geese going south in the fall. Let me realize that these miracles come from you, given for us to enjoy.

But more than the sounds of nature, let me listen to people. Let me hear the joy, despair, or anger in others' voices. Teach me how to share their feelings and let me care. Let me listen especially to the very old and the young. The past is very dear to the old and they are so willing to share the past and the wisdom they have gleaned over the years. Let me listen and learn.

And the children—where else can I find the unlimited faith and enthusiasm that a child has? Somehow, as an adult I have forgotten the exuberant joy a child has just awakening to a new day.

Lord, let me see the clear blue skies, the pink of a baby's soft cheek, the beauty of a wood violet, the soaring of a hawk high in the sky.

Let me see into people's minds and hearts. Let me respond to those who have special needs and cannot bear to talk about them. Let them know I care.

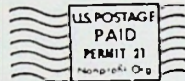
Lord, let me speak; let me remember to praise you for your unending bounty to me. Let me also thank others for love given, for errands run, for the daily interchange and cooperation from those I live and work with.

Let me keep the words of anger and frustration from being spoken. Let me utter only those things which build up another life—not those which tear it down.

Lean on me a little, Lord, if I forget this prayer. Between us we can make it a really good year.

THE RESTITUTION HERALD

Church of God General Conference  
Box 100  
Oregon, IL 61061



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The

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## Jesus and the Word

This eight-page pullout feature leads off the 1985 publishing year with a strong statement about Biblical perspectives regarding God's use of two vehicles of communication. Through the Word of God we understand an expression of the nature of our Creator and his care for the creature. Through God's begotten Word, Jesus Christ, we come to appreciate his love for a fallen race.

## The Secret Life of Teen-agers

If you are a teen-ager or the parent of one, you know there are many things which are not out in the open concerning their sub-culture. While teens have many wonderful qualities and are basically eager to learn and participate, several issues under the surface tend to hang them up.

What are the issues? How can teens be helped?

A long list of issues could be headed, "What to do about . . ." The list? It looks like this:

sex	education	nuclear	holocaust
drugs	money	prejudice	
love	the future	drinking	
parents	relationships		

If you want to help, listen to teens talk about these issues. Hear them out. Then be a friend.

But that's not all you can do.

Get the book *Teenagers Themselves*, compiled by the Glenbard East *Echo*, from Adama Books, New York (1984), \$16.95. It contains all the talk teens have on these issues. Howard Spanogle is the adviser on this project. You will gain great insights into the world of teens.

## Trip to Charlotte/Bloomington

During a post-Thanksgiving, 1984, journey of 2,000 miles, your editor investigated the possibility of new Church-of-God congregations in Charlotte, NC, and Bloomington, IN. Core groups of from three to five families in each region motivated this feasibility/consultation effort.

The city of Charlotte in Mecklenburg County, North Carolina, has had a 33 percent population increase to 325,032 inhabitants during the last 10 years (October, 1983, estimate). A large majority of newcomers to the region find employment in the new clean-air industries or the research park. Most of the

new people settle in \$60,000 to \$150,000 homes located either in the southeast or northeast of the city. The core group would like to begin a new work within the next two years near the research park area in the northeast.

For the last nine years the city of Bloomington, IN, has grown from 40,000 to 52,000 in population. Home of Indiana University, a major employer, Bloomington caters to a diversified economy. Current residential growth is centered in the southeast section of the city. The core group has been meeting for Bible study and prayer for several months, and hopes to begin a more substantial work in the near future.

Both of these opportunities need strong church-planting pastors to lead the work. Inhabitants in each region would welcome the message of the Church of God. For further information about either region, please address the Outreach and Church Development Department, Church of God General Conference, Box 100, Oregon IL 61061. Pray that the Lord of the harvest will send workers into the field.

## The African Famine: No Instant Cure

It just won't go away. The press will, but the famine continues to kill.

Why?

What caused catastrophic food shortages in 24 of 50 African nations, affecting 150 million people—25 percent of the continent's population? Who's to blame? What can be done to alleviate the crisis, if anything?

Several "factors" resulted in the symptom of severe famine. No one nation, culture, group, or person can take all the heat for the loss of thousands of lives.

Twenty years ago African nations produced 98 percent of their own food. Since that time, per-capita food production declined steadily to average out at a rate of a two percent fall per year.

But the governments favored industrialization over agriculture, instead of assisting farmers with training, techniques, and equipment. Thus loss of productivity on fairly poor soil brought Africa's annual food yields to the lowest in the world. That's part of the reason for the famine.

During the last 20 years Africa also experienced phenomenal population growth. In the last decade it is the only

continent to experience an increase in its population growth rate. Africa has 17 of the world's 25 fastest growing nations, and its population of 500 million comprises 12 percent of the world's total.

Additionally, the continent exports certain foods, like peanuts, because the products bring much-needed cash from foreign markets. Yet huge segments of the population face malnutrition or starvation.

Balance of trade has also devastated Africa's nations. Petroleum and grain imports rose 757 and 1000 percent in cost from 1960 to 1978. At the same time the continent's exports lost in value, contributing to a monstrous deficit economically.

Worst of all, political turmoil has initiated hundreds of battles as many African nations have fallen to Marxist rule, compounding all previous problems.

Given this frightful scenario, no wonder Africa is reaping the result of famine. But instead of casting blame, it's time to do something about the problems.

And many organizations worldwide are doing just that. Christian and secular relief agencies in the West are shipping millions of dollars worth of relief to the starving continent. Many African nations are now taking steps to reverse the urban-industrial bias which undercut agriculture in the last two decades. Some countries have initiated family-planning programs, and some have begun small-scale efforts to push back the advancing Sahara desert.

Africa has a long way to go to achieve relief. Malnutrition and food shortages will be a long-term problem. It's going to take a well-planned and -coordinated effort on the part of many agencies to make a dent in the problems.

Africa needs our prayers . . . and the legs which undergird those petitions. **New Wave of Persecution Has Made Soviet Jews Refusedniks**

Recently KGB ruffians have stomped down hard on Soviet Jews who wish to emigrate to Israel. In fact, any Jew in high places is liable to suffer physical persecution. As one group of KGB men put it while conducting searches in Jewish homes: "We have an order. We will finish you."

But the new program against Soviet Jewry has only made the persecuted



more determined to broadcast their plight. Labeled *refusedniks* for their open rebellion of KGB pressure, a new generation of Jewish activists is letting the world know what's going on in Russia.

The result has been the revealing of numerous trumped-up charges against Russian Jews. Unreal horror stories of the suffering have appeared in *The Jerusalem Post* and many Western publications.

Let us do all we can to help Russian Jews reverse their plight. We call for this response not only because the human rights of people have been violated, but because we are commanded in Scripture to do service to God's people (Gen. 12:3; 27:29; Acts 3:25).

### The Terrorism of the 80's

Actually it began in 1979 with the storming of the American Embassy in Tehran: violence in the name of religion. Almost without exception, it's the terrorism of the 80's.

Perhaps it began in 1948, the year Israel became a state. That's also the year when a Hindu as part of a fanatical group killed Mahatma Gandhi because they believed he was selling out by calling for coexistence between Moslems and Hindus.

But the 80's have known no equal of politico-religious violence.

Take last year's assassination of Indira Gandhi in her garden by bodyguards, members of the Sikh religion who were displeased with the way she called in government troops to quell violence in one of their holy shrines. That's only a single vignette of the total picture.

Other scenes include the earlier assassination attempt against Britain Prime Minister Margaret Thatcher by Irish Republican Army goons as an outgrowth of the Catholic-Protestant mindless hatred in Northern Ireland.

Then there's Egyptian President Anwar Sadat's horrible death at the hands of fanatic Moslem fundamentalists who objected to his secularism.

Recently Shiite Moslems grabbed control of much of Beirut, once the most tolerant city in the Arab world. Now terrorism in the name of religion reigns.

Even in God's country, Israel, fanatic terrorism is coming to the fore. In late

1984 a Jewish terrorist group killed an Arab and wounded 10 others in a rocket attack on a bus, then threatened the life of President Chaim Herzog.

With the arrest of 24 Israelis for murder and mutilation of Arabs on the West Bank, a poll in the Israeli newspaper *Haaretz* revealed that one-third of the Israeli public supported their actions.

One member of the Israeli parliament, Rabbi Meir Kahane, calls for the forcible expulsion of all Arabs from Israel and the occupied territories.

All this is done in the name of religion. But even more sinister plots lurk beneath the surface in Eastern lands.

Violence in the name of communism and Marxism has been going on for generations in Africa, South America, and Afghanistan. Recently CBS news labeled Russia's mass bombing raids of the latter land as part of the action of "civil war." But it is a continuation of violence in a long line of violence perpetrated by communism, the god of atheism.

Why all this religious violence? When will it end?

Economically, it might be explained as an uprising of the "have-nots" against the "haves." Politically, it is those not in power rebelling against the powerful, or vice versa. Biblically, it is the manifestation of selfishness and greed and idolatry—man establishing himself as god of his kingdom.

The end comes with the Second Coming of Messiah.

### LETTERS

#### Quality Improving

My compliments to you and your staff on the quality of THE RESTITUTION HERALDS of late. —Mt. Sterling, IL

I compliment you on the most recent issue of the *Progress Journal*. It was informative and upbeat. I also feel THE HERALD is a fine magazine.

I would like to suggest more practical articles for THE HERALD, though. We do not see enough information on tithing and the like. I feel it would be helpful to the members in the field.

—Oregon, IL

#### Interesting and Challenging

THE RESTITUTION HERALD is very interesting and challenging.

—Cashmere, WA

# The Restitution Herald

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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; Psa. 146:4); 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.

Editor: Russell Magaw

Managing Editor: Gordon Landry

Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, Sr., Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

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## *Demythologizers at Work*

"Rudolf Bultmann believed the hope for a future life is not merely unintelligible for modern man, it is completely meaningless."<sup>1</sup>

The name of this celebrated German theologian is linked with the theology of "demythologizing." His influence has been massive and has led to a radical redefining of the Christianity of the New Testament in terms which will appeal to modern secular man. Bultmann's theory was that no one in the 20th century is prepared to believe in a virgin birth, or resurrection as the real coming to life of a dead man, much less in the visible second coming of Jesus as an event of future history. He proposed, consequently, that the Bible's descriptions of the second coming must be understood as attempts to express in "concrete" terms what belongs to another world and are therefore not to be taken literally. The New Testament writers, Bultmann maintained, have used "mythological thinking" which "naively objectifies the beyond as though it were something within this world." Thus the "myth" of the second coming *appears* to be a description of an actual event of the future, whereas its real purpose is to express the message that "Christ comes to me."

Mythological language must therefore be "demythologized" so that modern scientific man can grasp the real message which lies behind the Biblical descriptions of the second coming. Reduced to a simple principle, the

Bultmannian scheme demands that we view the New Testament as incredible and that no one should be asked to believe it as it stands. What counts is the experience of Christ *now*. The return of Christ should certainly not be thought of as an objective event of the future.

Many students of the Bible will view Bultmann's theory with dismay. It will appear to them as a direct attack on the truthfulness of the Christian documents, which claim to provide information about God's activity in history—past, present, and future. If we cannot be sure that Jesus was conceived supernaturally, as Matthew and Luke declare, or that he performed miracles, or rose from the dead and appeared alive to his disciples, or that he will one day reappear visibly on earth, how can we be sure that anything of the "Jesus story" is true?

The technique of demythologizing which is seen most blatantly in some contemporary theology following Bultmann can easily reappear in more subtle forms, whenever the teachings of Jesus are approached "selectively." A man may not state openly that he does not believe a given part of the teaching of Jesus, but he may so "reinterpret" the Bible that the writer's original intent is dissolved and eliminated by the process of reinterpretation.

Such is classically the case with Jesus' central teaching about the kingdom of God. Albert Schweitzer was distinguished by his perception of the tragic way in which the



New Testament kingdom of God had been "spiritualized" and explained away by 19th century theology under the influence of idealism. Theologians, so Schweitzer argued, were simply reading back into the Bible their own notion of an ideal society *now* and assuming that Jesus meant by the kingdom of God what they did! It was only when Schweitzer (and Johannes Weiss before him) pointed out that Jesus saw the kingdom of God as mainly an apocalyptic event of the future, dependent on his second coming, that any progress could be made in understanding the central message of Jesus.

A similar attempt to "write out" the facts of the New Testament occurred when the persistent Biblical descriptions of demons were rationalized as understandable ignorance of a primitive society. Though this theory was not so labeled at the time, it was nevertheless exactly the same phenomenon as the "demythologizing" which followed in the 20th century. In each case the historical veracity of the New Testament was called in question, for, as Henry Alford pointed out, "The Gospel narratives are distinctly pledged to the historic truth of the occurrences [exorcisms of demons]. Either they are true or the Gospels are false." Alford saw clearly that the denial of any part of the historical record establishes "a principle which will overthrow equally any fact related in the Gospels."<sup>2</sup> This would be equally true for instance, if we were to deny the existence of angels. The Bible is pledged to the fact of their existence.

The objections raised against Bultmann's devastating criticism of the Christian documents center around a simple point: if we select from the New Testament only those parts which we are prepared to believe, we formulate our own private theological system. The New Testament, however, requires that "we contend earnestly for the faith once delivered to the saints" (not offered to them so that they might select the parts which seemed credible).

That faith entails the acceptance of all the truths which Jesus taught as the revealed will of his Father. Firstly, we must believe that God has acted in history by sending his Son, the long-promised Messiah; that through him God was reconciling the world to himself (2 Cor. 5:19). But the activity of God in history is not confined to the appearance of Jesus in Palestine. Equally important is the act of God by which Jesus came from death to life. And it is only by belief in the resurrection of Jesus that we express the hope for our own resurrection. That hope leads us immediately and inevitably to a belief in the second coming of Jesus, when the resurrection of the faithful will take place (1 Cor. 15:22, 23). It is clear that God's activity in history consists of a number of acts each of which is presented to us by the Bible. Only on the basis of belief in all of God's activity in history—past, present, and future—can a man claim to be a believer, the New Testament synonym for a Christian.

The matter is in no sense complex, and it is for that reason that the mind of a child is commended (Matt.

8:3). An unquestioning attitude of acceptance of what God has done and *what he will do* is the essence of the Christian faith. It was Abraham's uncomplicated response to God's promise and his ability to act in the future that makes him the father of the Christian faithful (Rom. 4:18-23).

The Bultmann "revolution" bases itself on some very questionable assumptions. One is that science has shown that virgin birth and resurrection do not occur; that demons and the devil do not exist; that because the second coming did not occur during the second century, it never will. Science, however, has no way of disproving the existence of the devil and demons, nor has it anything to say about the possibility of Jesus being alive and able to return to establish the kingdom of God on earth. It is surprising that the public is so easily swayed by the dicta of modern science. Science cannot show that the dead are really alive in heaven or hell, yet so many seem prepared to believe that it is so. The Bible, in fact, nowhere teaches that the dead are alive already, but rather that they will be made alive at the resurrection which still lies in the future (1 Cor. 15:22, 23).

"Demythologizing" works its most subtle effects on the heart of the Christian message—the gospel of the kingdom (Matt. 24:14). In both Testaments the kingdom of God, while having a clear influence in the ministry of Jesus and in the church, remains nevertheless primarily the objective theocracy to be established at the return of Jesus. It is in this all-important matter of eschatology that the "demythologizers" have worked most relentlessly.

The result is a complete vagueness in the minds of most churchgoers in regard to their own hope for the future and the wider hope for mankind. Jesus plainly and evidently promised his followers positions of rulership within a restored nation of Israel (Matt. 19:28; Luke 22:28-30). This was to occur at the time of the "regeneration" (Matt. 19:28); that is, the golden age of rebirth for the whole world when the earth would be restored to its original order. That there would be such a renewal in history was of course the common belief of Jesus and his contemporaries. All the prophets had foreseen it. The Jewish historians used the term "regeneration" to denote the expected return of the Davidic theocracy under Messiah while Philo spoke of the renewal of the earth after the flood under the same term.

This hope, which is fact *the* hope of both Testaments, has been largely "demythologized" by contemporary theology, and all apparently in the name of Christianity. Unity amongst Christians will be most effectively thwarted as long as we choose to believe only those parts of Scripture which we find acceptable. The one faith stands or falls as an integrated whole—kingdom, demons, and all.

<sup>1</sup> Stephen Travis in *Christian Hope for the Future*, p. 43, quoting H. Zahm's summary of Bultmann's viewpoint in *The Question of God* (E.T., London, 1969, p. 218).

<sup>2</sup> Greek New Testament, Vol. I, p. 86.



## Evangelical Dictionary of Theology,

Walter A. Elwell, Ed., Baker, Grand Rapids, 1984, \$29.95.

## Evangelical Dictionary of Theology



WALTER A. ELWELL, ED.

The purpose of this 1200 page volume with 1200 entries covering the fields of systematic theology, historical theology, Biblical theology, philosophical theology, and theological ethics, is to provide answers being raised in a generation which searches biochemistry and computer science for both questions and answers. According to the editor, theology supplies the basic answers, and that's the reason for EDT.

Several features of EDT are evident. Foremost, the articles stress the theological dimensions of the subject. Then, contributors who are sympathetic to the subject do the writing. The reviews are written in popular style, and cross references and bibliographies are also included.

Typically, the Dictionary is written from the evangelical slant. While such subjects as "Conditional Immortality" and "Adventism" are covered, do not anticipate finding a favorable treatment—which is to be expected.

EDT replaces the earlier and outdated *Baker's Dictionary of Theology*, and covers the latest developments in theology through 1983.

## From Time Immemorial, Joan Peters, Harper and Row, New York, 1984, \$24.95.

Recently Merle Patrick purchased this explosive blockbuster for the Oregon Bible College library, and I hope every student is made aware of its presence. Through 600 pages of painstaking research, Peters declares that the Arab-Jewish conflict over Palestine is based upon one gigantic misconception.

Peter demonstrates that Jews did not displace Arabs in Palestine—just the reverse: Arabs displaced Jews. A hidden but major Arab migration



# Books You Can Use

Reviews  
By The Editor

and immigration took place into areas settled by Jews in pre-Israel Palestine; a substantial number of the Arab refugees called Palestinians in reality had foreign roots; that for every Arab refugee who left Israel in 1948, there was a Jewish refugee who fled or was expelled from his Arab birthplace at the same time. By disguising the Arab immigrants as "indigenous native Palestinian Arabs," the British justified their restrictions on Jewish immigration and settlement, dooming masses of European Jews to destruction in the Nazi camps.

Peters also destroys the widely held belief that Arabs and Jews harmoniously coexisted for centuries in the Arab world—the fact is that the Jews, along with other non-Muslims, were second-class citizens, oppressed in the Muslim world for more than a millennium. This continuing prejudicial tradition of hostility underlies every Arab action toward the state of Israel today.

Peters bases her charges upon evidence uncovered through archival research in libraries throughout the world, especially London and the Middle East. She has traveled extensively through Arab countries, conducting numerous interviews and gathering personal observations to substantiate her claims.

Joan Peters has written and lectured widely on the Middle East, Central America, and the Soviet Union.

**Until: The Coming of Messiah and His Kingdom,** Robert Shank, Westcott Publishers, Springfield, MO, 1982, \$11.95.



Reading Shank causes much rejoicing in the heart, because his writing carries one back to the days when founding ministers of the Church of God proclaimed Bible prophecies of Armageddon, the Great Tribulation, the Little Horn, Daniel's 70 weeks,

and all the other characters and events surrounding the second coming of Christ. Shank has a definite opinion regarding every aspect of Biblical eschatology, yet he presents each one in a well-studied fashion without tearing down those who hold a different view.

His 525-page treatment of prophetic subjects is scholarly and comprehensive. His emphasis upon the word *UNTIL* cannot be missed. You can expect his treatment of your questions about Bible prophecy to be answered in the framework of the age-long hope and faith which the implications of *UNTIL* frames.

In reading Shank, do not expect him to confirm your approach to Bible prophecy. He has no ax to grind. Yet you will be most pleased with his healthy respect for Israel and the church, and his keen insight into world events.

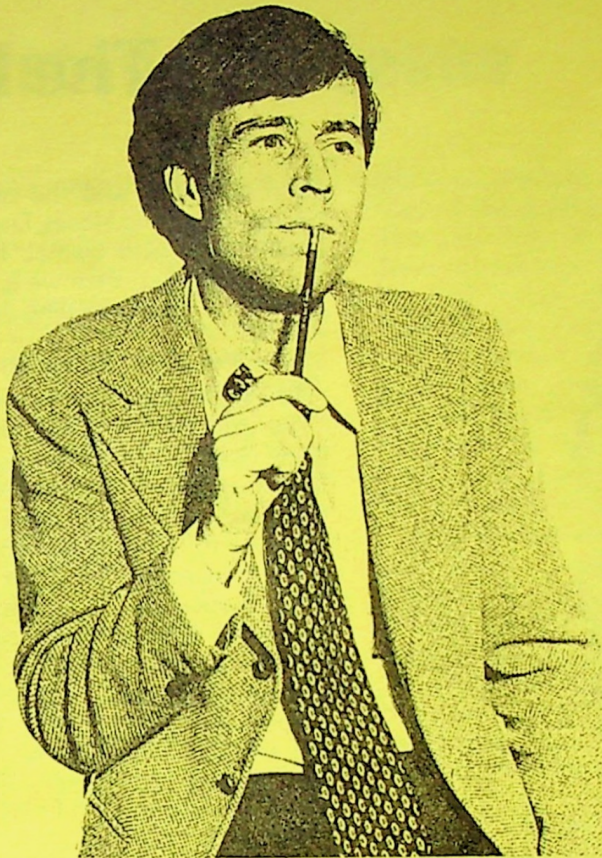
Shank is an acquaintance of Edward Fudge's. Theologically Shank originated in the Baptist tradition, and is currently aligned with the Church-of-Christ movement.

In Shank's preface to *UNTIL* he challenges us with a solemn warning:

Our duty as stewards of holy truth is to hear and understand and proclaim the Scriptures according to the mind and guidance of the Spirit of God, rather than to produce propaganda to "score points for our side" in theological controversy. In honest-to-God theology (any other kind is fatal to faith) the only legitimate concern is not *who* is right, but *what* is right, what is true? No man whose concern is for the defense of professional dignity and convenience rather than for the candid pursuit of holy truth is an honest scholar or a serious candidate for the everlasting kingdom of God. . . . The great truths which confront us in the Scriptures are redemptive rather than academic; they demand personal response and decision, and the issue is life or death.

You may order your copy of *UNTIL* by writing or calling Westcott Publishers, P.O. Box 803, Springfield, MO 65801, phone 417-466-7455.





# Jesus and the Word

*A thought-provoking  
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- What is the Meaning of "Messiah" in the Old Testament?
- How did God create the ages through Jesus, the Messiah?
- What one Reformation theologian discovered about "The Word" in John's Prologue.

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For the first time in our history, THE RESTITUTION HERALD offers its readers a trilogy on related Bible subjects. This eight-page pullout contains three articles which speak to the theme: Jesus and the Word.

The articles assume some questions in the mind of the reader. Who is Jesus? Is Jesus the Word of John 1:1? How is his Messiahship inferred in Old Testament? What does his Messiahship have to do with who he is? What "worlds" did Jesus help to create according to Hebrews 1:1-3?

You will find many uses for this trilogy. That's why we have prepared it as a pullout. Besides using the series as a source of personal Bible study, here are several suggestions for furthering its use.

- Bible classes in your church.
- Home Bible studies.
- Bible study series in a family retreat setting.
- Use at a regional or state conference setting.
- A mini-series as part of a Sunday School class elective.
- Handout for a doctrine class for youth or young adults.
- Source material for a doctrinal conference on "Jesus and the Word."

Perhaps you have other ideas for use of this trilogy. Be sure to get the most good from it to benefit the most people. God bless you in your use of "Jesus and the Word."

—Russ Magaw.



# OLD TESTAMENT

## The Key to



THROUGHOUT the history of Christian thought the one problem causing more controversy than perhaps any other is the question, "Who is Jesus?" Countless theologians have argued over the answer to that all-important question. It took the church over 400 years to come to some type of an agreement, and even then the decision at Chalcedon in A.D. 451 was far from mutually satisfactory. In reaching their conclusion, those early theologians went way beyond what the Bible said about the nature of Christ. They incorporated an enormous amount of Greek philosophy and tradition into their formulation, tradition that has no Biblical basis whatsoever. It is because of this Greek influence that Orthodox Christianity has come up with a Jesus who far from resembles the one located within the pages of Scripture. In order for one to come to a true and complete understanding of Jesus of Nazareth, it is essential that he weed his way through the dogmas of tradition which include the strong Greek influence. It is only when we safely reach a point where all presupposed ideas are gone, and we are ready to examine the Bible as a self-contained revelation of God, that

we can truly come to an understanding of who Jesus really is.

### Building a Strong Foundation

The New Testament provides the only biographical accounts of Jesus that we have. Matthew and Luke give the details of his conception and birth. Matthew and Luke and Mark and John give the accounts of Jesus' life from the time of his baptism through his earthly ministry, his crucifixion, and resurrection.

However, to get a clear Biblical perspective of Jesus, those four books are not enough. In order for us to fully understand who Jesus is we must look at his life within the whole of the Bible. We must see him in relation to God's plan of salvation. To do this it is essential to go back into the Old Testament and see who it was that the Jews were looking forward to as their hope. This will establish a framework upon which the New Testament can then build.

The trouble with Orthodox Christianity is that it chooses not to build on this all-important Old Testament frame. Instead, it uses the Greek philosophies as its substructure. But God's prophetic revelations did not come by way of

Plato, Aristotle, and the rest of the Greeks. It came to Moses, David, Abraham, Isaiah, and Daniel. If we can understand that, then we are well on our way to understanding Jesus.

### Messianic Perspective

In Peter's great confession he said, "You are the Christ, the Son of the living God." Jesus follows Peter's confession by saying, "On this rock I will build my church." The "rock" Jesus is referring to here is who Peter understood Jesus to be—"Messiah." The fact of his messiahship is the most important piece of knowledge necessary to understanding who Jesus is. Throughout the New Testament Jesus preaches the fact of his messiahship. The question the New Testament reader would logically have is, "What is the significance of Messiah?" Herein lies the importance of Old Testament prophecy. Only after we can fully understand what the Hebrew concept of Messiah was can we see how it was fulfilled in Jesus.

### Messianic Passages In the Old Testament

In presenting the Old Testament passages dealing with Messiah it is logical to start with the earliest reference. For this we must look to Genesis 3:15, the *proto-evangelion*. Here we see God's curse placed upon satan. It is promised that the woman's seed would be in some way harmed by the serpent. The symbolism is that of being struck on the heel. An injury to the heel can be painful, but somehow much less dangerous than having the head crushed as was to be the serpent's fate. When one is struck in the heel by the serpent, the results can be very painful yet not necessarily life-threatening, but for a serpent to have its head crushed is indeed serious and most assuredly fatal. A seed of the woman, which would clearly be a human was to come and destroy the wickedness of the tempter. In the process of doing this the tempter would get a minor victory, or at least apparently so, but in the end



# M E S S I A N I S M :

## Understanding Jesus

By J. Jeffrey Fletcher

the woman's offspring becomes the victor.

In the New Testament Jesus is shown to fulfill this prophecy. When Jesus is crucified, it appears to be a crushing blow, but as it turns out, it was only a strike because Jesus was resurrected into eternal life. On the other hand, satan has a gloomy future predicted. Revelation 20:7-10 shows that satan will be thrown into the fiery pit and there be tormented forever. Jesus says, "The Son of God appeared . . . to destroy the devil's works" (1 John 3:8, NIV). This is very plain. In the end Jesus will destroy the works of the devil. The prophecy in Genesis 3:15 is fulfilled in Jesus of Nazareth.

Throughout the Old Testament Messiah is prophesied as a king. The most significant passage in presenting the kingship of Messiah is 2 Samuel 7. In this, the Davidic covenant, David is promised that his throne would be established forever and ever. This would occur through one of his heirs. So the Jews expected a kingly Messiah who would occupy the throne of David.

The Psalmist also speaks of God's "Anointed one" sitting on Zion's holy hill (Psa. 2). In the genealogy of Jesus, care is taken to demonstrate that Jesus was in the line of David (Matt. 1). So in that respect Jesus fulfilled the prophecy. The kingship of Jesus is demonstrated in 1 Corinthians 15. When Jesus rode into Jerusalem on Palm Sunday it was symbolic of his kingship. Messiah was to be a king, and a king Jesus will be.

Elsewhere in the Old Testament there are a number of passages which support the kingship aspect of Messiah. The prediction that "The scepter will not depart from Judah" (Gen. 49:10), and the idea of Messiah being from the royal line of David (Psa. 89) both build the case. There can be no doubt that Messiah was looked for as a king.

### Family Tree of Messiah

Genealogies are often skipped over when we read the Bible, but genealogies are of great importance when dealing with Messiah. For instance,

Abraham was told that in him and his seed all the nations would be blessed. The genealogy of Matthew 1 shows Jesus to be descended from Abraham. The Old Testament tells, "There shall come a Star out of Jacob" (Num. 24:17). Matthew 1 traces Jesus' ancestry to Jacob. Isaiah talks about the "shoot of Jesse" (Isa. 11). Jesus' genealogy can be traced back to Jesse (Matt 1). All of the above passages are tied into the Messianic scheme.

The Jews were very aware that Messiah was to come from the proper lineage. This explains why Matthew began his Gospel with that genealogy. It also shows why Jesus is referred to as "Son of David." The Jews were expecting a son of David as their Messiah, so Jesus used that term to help them see that he fulfilled the requirements.

### Mighty Baby

Another key Messianic text is Isaiah 9 which shows the Messiah being born a baby. The Jews always thought of Messiah in terms of a human Jew who would rise up from their midst and take control. Jesus clearly fit the bill. He was born as a simple child, yet he was destined to rule the world as king. The New Testament is very careful to show Jesus as a child who grows up to be king.

### Jesus Is God

Now comes the real nitty-gritty. Were the Jews looking for God in the flesh to come down and be their king? If you ask any Orthodox Christian, "Is Jesus God incarnate?" he would certainly respond, "Yes." But when you ask him to find evidence that Messiah was to actually be mighty God incarnate in the Old Testament, then the difficulty arises.

Psalm 45 seems to be a difficult text for the unorthodox theologian. Orthodoxy claims that the two gods referred to here are God the father and God the son, but this not true. Although Messiah here is called god, it does not hint that he is to be elevated to the position of the "one true God." God was a generic term often used for kings at that time.

Moses was called a god and anyone who represented God such as the prophets and the angels were called God. The breakdown of understanding here comes as a result of our inability to completely understand the Hebrew mind. In their way of thinking, my representative assumed my identity. This is the same thing which we have here. The Messiah is God's representative, but is not by any means the Creator of the world. May I point out also that in John 8:44 satan himself is called the "god of this age."

We should not be so hasty to assume that, because something is referred to as god or god's, it is a part of the trinity. The trinity is made possible by means of Greek thought. Messiahship comes from Jewish thought. Messiah can be seen as God's representative, but never as the true God in nature.

### Summary

Just as a proper foundation must be poured and a strong substructure built before the superstructure can be added, in the same way theology must have a firm foundation in the Old Testament. Just as the foolish man lost his house to the wind, so too has Orthodoxy lost the truth. This happened not from their motives but by their methods. We in the church must have that deep foundation of Old Testament and strong substructure of the Messiah. Once that is achieved, then the New Testament superstructure can be added and will hold together through all of the storms. The messianic promise is the key. With that proper understanding, the truth shall always be there. It is only by this Messianic truth that we can truly understand Jesus the Messiah.



J. JEFFREY FLETCHER, a junior at Oregon Bible College, also serves as youth Pastor at East Oregon Chapel, Oregon, IL. He is a member of the Oregon Bible College Chorale.





# God's Word Thr

*God having anciently spoken, in many portions and by various methods, to the fathers by the prophets, in the last of these days spoke to us by a Son, whom he appointed heir of all things, on account of whom also he constituted the ages; who, being an effulgence of his glory, and an*

**U**NDERSTANDING and revealing the Word of Christ in its simplicity is imperative. It is to effectively serve the needs of the "unlearned and ignorant" as well as those of the Pauline level. The degree of philosophical scholarship (even in religion), or the lack of it, does not guarantee that its bearer will speak the essential truth. All it takes, according to the Scriptures, is diligently seeking the Lord, urgently searching his Word, and happily selecting his way above all.

Our task here is not textually exhaustive but dealing with the major phrases or concepts commonly misunderstood.

We are challenged by the common presumptions read into Hebrews 1:1-3. Wycliffe Commentary (Pfeiffer/Harrison, Moody) represents a significant cross-section of American Protestantism. Contributing commentator Dr. Robert Ross refers to Jesus on 1:1-3: "He is both heir and agent of creation. **Worlds.** Greek *aiones*, 'ages,' including the world of space (cf. 11:3). . . . **Light from light,** or *effulgence* (ASV).

The shining forth to the world of the very character of God in Jesus Christ. He is the essential being of God. In the same way **express image** is used, as in Mt 22:20, where it refers to the image on the Roman coin. Christ is *the stamp* or impress of God (*charakter*); the essence of God. The whole force of the first two clauses of this verse stresses this one concept.

"He is also *creator*, both as the creative Word . . . and as Sustainer."

While the truth of the authority of Jesus as the spokesman of God is evidenced, the conclusion is that Jesus is the "God-man" (comment on 1:13), the preexistent creator. The conclusion fails the evidence.

First, *aiones*. The Diaglott renders this term "ages" in 1:2 and 11:3. Benjamin Wilson footnotes 11:3: "ages, or periods of time. . . observed by Wakefield, Sykes, Kneeland, and *Improved Version*, 'there is no instance in the New Testament where more than this seems to be meant by the word,' and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as 'a basis of

things hoped for, and a conviction of things unseen,' must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, or the material universe."

W.E. Vine, in his *Expository Dictionary of New Testament Words* (Revell), describes *aiones* as time duration, which "is sometimes wrongly rendered 'world,'" identifiable by certain characteristics. Thayer's Greek-English Lexicon emphasizes the time or duration aspect, allowing connection with the material universe only by metonymy (e.g., Mark 4:19) the anxieties for the things of this age, a (materialistic) moral identification relating to our era. *Kosmos*, Vine indicates, is the term for the physical creation; he adds, "*aion* is always to be distinguished from *kosmos*, even where the two seem to express the same idea, e.g., 1 Corinthians 3:18, *aion*, verse 19,

By Delbert H

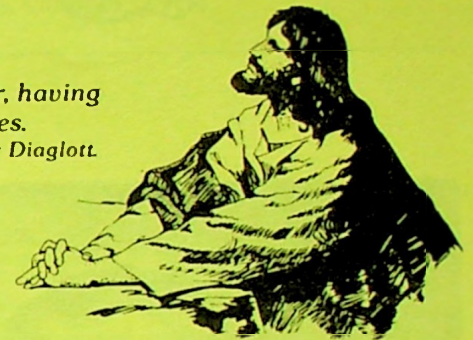


# ough His Son



*exact impress of his substance, and making manifest all things by the word of his power, having made a purification for sins, sat down at the right hand of the majesty in high places.*

—Hebrews 1:1-3, Emphatic Diaglott.



*kosmos*; the two are used together in Ephesians 2:2, lit. 'the age of the world.' "

Therefore, *aiones* does not automatically include the physical "world of space."

Secondly, the Son's Godlikeness. For the Son of God to have the character of Godlikeness (or of God himself) in appearance, teaching, or conduct, does not make him God. Note "God" says to Jesus, "Thou art my Son, this day have I begotten thee" and "I will be to him a Father, and he shall be to me a Son" (1:5). The relation in this scripture is "God" as the Father and Jesus as "the Son"—nothing less, and certainly nothing more. Jesus himself often distinguished between himself and God, while at the same time telling the people how much alike they were (e.g., John 7:16-18; 8:28, 29; etc.).

Therefore, the replica is not the original, the reflection not its source, the effect not the cause, the Son not his Father.

Thirdly, the Creator. Was Jesus

the agent of the Genesis creation, the actual Creator? Isaiah 45:5, 8, 12, 18, and Galatians 4:4 show who alone created and who did not begin to be till centuries after creation.

Not even the ages were framed "by" Jesus. The Authorized Version "by" really is "dia" -with-the-genitive, not from "(h)upo"-with-the-genitive (which means "by"—of the agent). "Through" is the choice of several translations. Thayer's lexicon supports "through" as the proper rendering. He defines the preposition as: "Of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same" (*Greek-English Lexicon of the New Testament*, National Foundation for Christian Education). God clearly is the Doer in the text; Jesus is the purpose around which all the ages revolve, the reason through which God has planned the past and future eras.

Note Ephesians 3:9-11—the planned revelation of the wisdom of

God from across the ages is "according to the eternal purpose which he [God] purposed in Christ Jesus our Lord." The purpose of the ages has been geared to salvation of people (cf. Eph. 1:9-11; Acts 2:22-24; Gal. 3:22-24), and God has worked that through Christ Jesus.

Ephesians 1:17-23 indicates the place Christ holds in the design his God has "wrought in Christ": he has set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age], but also in that which is to come. . . ."

Therefore we stand with Paul in an historic declaration of faith: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by ['dia'-with-the-genitive or 'through'] whom are all things, and we by ['through'] him" (1 Cor. 8:6; cf. 1 Tim. 2:5; John 14:6).



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# WILLIAM TYNDALE



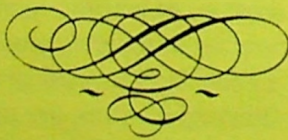
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By Ralph Green

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William Tyndale



WILLIAM TYNDALE was well equipped to translate the Word of God from the Greek and to some extent the Hebrew texts into the English of his day, having studied both Greek and Hebrew in the universities of Oxford and Cambridge. When he set himself the task of doing this, it was initially to have the means of demonstrating more easily to his “orthodox” contemporaries where they erred in their beliefs as to what was necessary for salvation. The Latin Vulgate version was unsatisfactory, containing as it did revisions biased by orthodoxy, and even this version could not be understood by anyone not versed in Latin.

A new translation of the Greek New Testament into English, using an edition of the Greek text published by Erasmus, would provide the best expression for Tyndale’s aims. The opposition which Tyndale met with in the matter of translating the Bible into English, and in the matter generally of doctrine, church practices and the authority of Scripture, seemed to serve only to stiffen his determination to translate and provide at least a New Testament which anyone in England could read in his or her mother tongue. For, he had argued, had not the multitude that gathered at Jerusalem in the days of the apostles exclaimed with amazement: “How hear we every man in our own tongue, wherein we were born . . . the wonderful works of God?” (Acts 2:8, 11.)

In a postscript addressed “To the Reader” of his 1525 New Testament,<sup>1</sup> Tyndale stated his self-imposed principles: “that of a pure intent, singly and faithfully I have interpreted it . . .” Bearing this worthy motive in mind we turn our attention now to his rendering of the



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# DALE AND "THE WORD"

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opening verses of John's Gospel (the spelling modernized): "In the beginning was the word, and the word was with God: and the word was God. The same was in the beginning with God. All things were made by it, and without it, was made nothing, that was made. In it was life and the life was the light of men, and the light shineth in darkness, but the darkness comprehended it not" (John 1:1-5).

One noticeable difference from the (Authorized Version; i.e., King James) rendering is the lower case for the word "word." Tyndale is consistent here because the same Greek word, *logos*, if we use the AV as our guide, is rendered everywhere else in the lower case with just three exceptions. The first of these is in 1 John 1:1, which contains the phrase "Word of life." This verse puts a sequence of thought leading up to the manifestation of the wonderful person of Jesus, the Son of God, the word made flesh. The AV use of capital "W" here, therefore, is understandable.

The second instance is in 1 John 5:7, which the Revisers of the 1884 Revised Version have properly omitted as an interpolation, and which can therefore be ignored. The other occurs in Revelation 19:13, which reads: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God." In this case, where a title is obviously being applied to Jesus, the use of a capital "W" is appropriate.

The assumption that Tyndale did not regard this word "word" in John 1:1 as a title for a "preexisting" Jesus in a personal or in a Trinitarian sense is supported by his use of the impersonal pronoun "it" when the

subject is referred to in verses 3 and 4: "All things were made by it, and without it, was made nothing, that was made. In it was life . . . ."

The creation of the dispensation described in the opening chapters of Genesis is recorded as being the result of God's spoken word or utterance (Gen. 1:3, 6, etc.; Psa. 33:9). From this time onwards, great stress is put throughout the Scripture upon the importance of God's Word, which represents no less than the sovereign authority of God himself. The recurring phrase, "Thus saith the Lord," is emphatic enough. God's declaration in Isaiah is to the point: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

When God's command to Adam not to eat of the tree of the knowledge of good and evil on pain of death (Gen. 2:16, 17) was later denied by the serpent (Gen. 3:4), sin entered into the world of mankind—and death by sin (Rom. 5:12). But further spoken words, addressed to the offending serpent, contained a veiled promise of life in embryo: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The phrase "it shall bruise thy head" means, "the seed of the woman shall bruise the serpent's head." The seed, or descendant, of the

(Continued, page 14)



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## WILLIAM TYNDALE AND "THE WORD"

(Continued from page 13)

woman was to be a person—a man, judging by the personal pronoun in the following phrase, "his" heel. (Some translations have "he shall bruise thy head.") This brief prediction could be understood in a literal sense; but it seems also to demand a figurative interpretation. This is how it has been treated, over the centuries, in the prophets (Isa. 53, for example), and in the New Testament. In its outworking it finds its fulfillment in the man Jesus Christ, the word made flesh; for by his righteousness and his sacrificial death "the free gift [of righteousness] came upon all men unto justification of life" (Rom. 5:18). Or, as John puts it in his letter: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8), that is, that he might "take away our sins" (v. 5). By adopting this understanding of Genesis 3:15 it can be said that "in it [the 'word' of Genesis 3:15] was life," the one ray of light which shone in the darkness of the judgment of God pronounced upon Adam and Eve.

Tyndale's use of the impersonal pronoun "it" can be checked and found to be grammatically correct. The Greek words *autou*, *auton* and *auto*, occurring in John 1:1-5, could be translated either "him" or "it" depending on whether the subject is of a personal nature or otherwise. The way in which a translator understands the subject will affect his choice of pronouns. For instance, in verse 5 the AV reads: "The darkness comprehended it [*auto*] not." In this case the translators were happy with an impersonal pronoun. Another illustration occurs in the next chapter in the context of a dispute Jesus had with the Jews. The only response Jesus would make to prove his authority for his cleansing of the temple was couched in the words, "Destroy this temple, and in three days I will raise it [*auton*] up" (John 2:19). This startling challenge was queried by the Jews: "... wilt thou rear it [*auton*] up in three days? But he spake of the temple of his body" (vv. 20, 21). In the field of exposition (as distinct from translation) it has been pointed out that "In Solomon's

temple the Holy of Holies was called 'The Oracle'; the Hebrew [here] is the precise counterpart of 'The Word' in John."<sup>2</sup> Jesus saw in himself the fulfillment of the physical sanctuary because God dwelt in him, and, being filled with the Holy Spirit, he was Divinely equipped to speak the words of God (John 3:34).

The three instances of the AV use of "it," contained in the foregoing, serve to indicate that Tyndale's use of the impersonal form in his translation was grammatically correct. Further evidence is available in the rendering given in the *Emphatic Diaglott*<sup>3</sup> and in *Elpis Israel*,<sup>4</sup> both of which use impersonal pronouns in translations of John 1:1-5, just as Tyndale did.

When this is appreciated, there is no need to adhere to the AV rendering and suggest that the personal pronouns are used as a "personification" of the concept of the *logos*. An argument along these lines could rather favor the trinitarian viewpoint.

The translators of the Authorized Version claimed to have "translated out of the original tongues: and with the former translations diligently compared and revised." These translators certainly made use of Tyndale's work; but it is evident also that "his translation of some expressions was deliberately altered to make them palatable to the highly 'orthodox' monarch and the divines of the Anglican Church."<sup>5</sup> It would have been to our inestimable advantage if Tyndale's original, with "pure intent, singly and faithfully," had been accepted at that time intact instead of being consigned to the flames. Sadly, the effect of an "orthodox" bias in the translators of the AV and the majority of other versions—especially where the doctrine of the trinity has been entertained—has been to cloud the understanding of millions of Bible readers ever since.

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<sup>1</sup>Introduction to the New Testament, by William Tyndale (Cambridge University Press, 1938).

<sup>2</sup>"The Word Temple," Arthur Gibson, *The Christadelphian*, August 1973, p. 365.

<sup>3</sup>Benjamin Wilson, *Emphatic Diaglott: a Greek and English interlinear version of the New Testament*.

<sup>4</sup>John Thomas, *Elpis Israel*, p. 31, 1966 edn.

<sup>5</sup>Alan Eyre, *The Protesters*, p. 87 (section on William Tyndale).





# “Mother, What Is Love?”

By Maxine Herr

Esther had been sitting quietly in the window seat for a long time. Her story-book lay open on her lap, but her eyes were not on its page. They were looking outside at the whirling snowflakes which were piling in little drifts on the window ledge and turning the branches of the trees white.

“Mother,” she said suddenly, “What is love? Mary said that she just loves her new dress and Kathy says she loves the puppy she got for her birthday. You tell me that you and daddy love me and that God loves everybody. How do we know if we love someone or if someone loves us?”

Mother looked up from her own book and smiled at Esther.

“When you saw your little brother climbing onto the kitchen stool, you took him up in your arms and hugged him. Why did you do that?”

“Because he could have fallen and hurt himself, and I love”—Esther glanced at her mother—“him and didn’t want him to be hurt.”

“Last week when your friend Megan had to go to the hospital to have her appendix taken out, you sent her a nice card. Then when she came home you

visited her. Why did you do those things?” asked Mother.

“Well, I remembered how scared I was when I had to go to the hospital to have my tonsils out, so I knew how she was feeling. And I remember how happy I was to have my friends come to visit me. I wanted her to know that I love her”—again Esther looked at Mother—“and that I cared.”

Fluffy, a little gray ball of furry kitten, uncurled and stretched his little legs after his nap on the window seat beside Esther. Esther picked him up, cuddling him close and listening to the soft purr which he always made when she held and petted him.

She remembered the day she was coming home from school and found the kitten lying by a tree, his leg hurt, and soaking wet from the rain. He was so thin and tiny that she knew he must be lost and hungry. She had wrapped him tenderly in her woolly scarf and brought him home. Daddy had taken them to an animal doctor who had put a splint on the kitten’s leg and told Esther how to care for him. Now Fluffy was well, frisking about the house, always waiting at the door when it was

time for Esther to come home, and following her everywhere.

“Mother, I know I love Fluffy, but do animals love people? Or do they love just certain people and not everyone?”

“Esther, some people have said that cats are selfish and do not love, but I do think that Fluffy loves you because you showed your love to him. You brought him in where it was warm and dry, gave him milk to drink, and had his leg fixed. Other animals, such as dogs or horses, love their masters and have been known to save their lives. They probably do not understand that this is love; they only know what they feel about their master.”

Esther looked thoughtfully out the window again. Then she said, “Last Sunday my Sunday School teacher gave us stickers to put on our papers. They had a face with a big smile and said, ‘Smile, God loves you.’ She told us that he loves each one of us and that we should love him. How do we know if we love God? No one can see him. How do we know that he loves us?”

“Esther, do you know what a blessing is?”

“Yes, I think so. Isn’t it when something nice or good happens to us or we receive something that is good?”

“That’s right. Can you think of some good things that happen that you would call a blessing?” asked Mother.

“Well, I’m so glad we have this nice warm house, and I am especially happy that I am yours and Daddy’s little girl. I’m thankful that Megan is getting well, and I’m glad that we can go to Sunday School. Oh, there are lots of things I would call blessings.”

“Why do you think that you have these blessings?”

Esther’s eyes opened wide. “Oh, Mother, now I understand. I have them because God is showing his love for me and because you and Daddy are showing your love for me.” Esther paused a moment. “And when we love others then we are showing our love for God.” She stopped again, then added thoughtfully, “Love is not something you can see or touch. It is what you feel in your heart.”

She held Fluffy and looked into his big blue eyes, listening to his purring.

“Mother, I don’t care what those people say. I know I love Fluffy, and I’m sure he loves me.”



# Organizing the Small Church Library

By Jan Stilson

TUCKED AWAY in a closet or corner of most churches is a collection of flannelgraphs, teaching pictures, records, toys, games, and books. Some of the books may be rare books written by Church of God authors from the last century. Included may be a scattering of tracts on doctrinal subjects bundled together and tied up with a string.

Is there any better way of storing the materials every church and Sunday School must have? Yes, and it need not be an expensive project. The secret is in organization of the materials.

In an article for *Your Church*, Sally Stuart suggested that small churches may have good response from members by organizing the library using color coding. Each type of material is marked with a specific color tape. So, each flannelgraph with loose pieces is placed inside a 9 x 12 brown envelope with a piece of blue tape attached in the upper right hand corner. To save costs, used envelopes may be salvaged from the mail. With each envelope that is prepared for filing, a card should be neatly typed with the name of the item, the type of item (flannelgraph) and color on it. Cards are then filed alphabetically.

Other categories of color might be: books—red; equipment—black; teaching pictures—yellow; models—green, etc. In a system like this, one may devise it in a flexible fashion to suit the needs of each congregation.

If a congregation is fortunate enough to have a person familiar with library procedures, the library or resource center can be organized more in keeping with standard library practice. For a small church library of 300-1,000 books, the Dewey Deci-

mal system is quite easy to use, and books are available which explain its use. Each item processed into the library should have a card and pocket attached for check-out purposes. On each card and pocket should be a label with the book's Dewey number, author, and title. If it is not practical to attach pockets and cards, then a sign-out slip may be more practical. Flannelgraphs and equipment lend themselves nicely to sign-out sheets.

It is better, if the space is available, to store books and teaching materials together in a central location. For a small collection, shelves around the walls of the room, such as the Blanchard, Michigan, Church of God has done, may provide sufficient space for storage and display. If a larger collection is desired, the goals should include Equipto library shelving units which are free standing and may be placed in arrangements well suited to the layout of the room. Ideally, the room chosen for the library should be large enough to include a table and chairs for reading and study purposes. If some lounge chairs and children's furniture could be included, it would be even more inviting. It is not enough to organize a collection, but the people must be motivated to use it. Comfortable furniture, and adequate space for study will help.

If no one in the congregation has experience in organizing library materials, there is help available.

The Church and Synagogue Library Association was formed in 1967 to aid congregations in organizing their libraries, and in providing educational guidance. A series of brief, easy-to-understand Guidebooks have been published by the Association. They include *A Basic Book List for*

*Church Libraries; A Policy and Procedure Manual for Church and Synagogue Libraries; Archives in the Church or Synagogue Library*, and more. Other topics covered include how to select library materials, how to set up a library and begin, helping children, and cataloging and classifying books. For those who are interested in developing a card catalog to include subject headings, a Guide exists which is specific to religion, and which explains how to assign subject headings to a book or item.

With help like this, one does not need an advanced library degree to set up a serviceable resource center.

Once organized, how can the library be useful to the education program of the church or Sunday School?

Teachers may be encouraged to make use of the Bible-study helps, such as commentaries, concordances, Bible atlases, and Bible translations in preparing their lessons. On Sunday morning, one children's class could be given 10 minutes of classtime to select a book for take-home reading. A book cart of new materials could be placed in the narthex or some visible spot for all adults to browse before each worship service. The church library supplements the educational focus of the church in a way which isn't possible in the classroom. It encourages individual initiative and fosters a love for seeking knowledge.

Using the Sunday School to promote the new library is effective, but there are other ways to advertise it as well. Book reviews could be featured in the church bulletin or newsletter, or, for a change, a list of new books. Brief book reports could be given in the opening song service of Sunday





School, with an opportunity offered to readers to share about a good book they have recently read. If the budget allows, the church library could publish its own newsletter monthly or quarterly.

The new library needs publicity and visibility if it is to be used regularly. It needs a large amount of space for study and easy movement within the room. A closet will not do. An office will not do. Neither will a classroom double as a library. The library should not have to share space with a nursery, a kitchen, or a lounge. It should not be placed in an unused furnace room or in the basement. Books and equipment must be in a moisture-free environment.

If it sounds like a lot of work to organize a library, don't worry. Once the initial decisions are made concerning the best location, the rest is not too hard. But there is one very important ingredient: volunteers. One

person will find it quite difficult to organize and operate a library for any extended time. The more people involved in the ministry of library services, the better it will be for the whole congregation. Young people generally enjoy helping in a library, particularly if they can help select the materials. It provides a good training field for future librarians and Christian workers.

Why bother to have a library at all? In a society where pornography is available in grocery stores, where television portrays questionable subject matter, where family time is jeopardized by busy school and church schedules, there is a lack of time to seek good Christian literature. Not every community has a Christian book store for easy accessibility. Not everyone can afford to buy the newest in Christian literature. A church library helps to bridge the gap between the diet of reading and television the

world offers and the inability of the Christian to supply anything better in an economic fashion. We must help our congregations to feed upon spiritual topics, to study from God's Word using study aids not generally found at home or the public library. We must instill a love for moral and decent reading within the church family. The church library will help by setting the standards for reading higher than the world can match. The congregation will appreciate the refreshing difference.

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*Further Reading:*

Stuart, Sally E., "The Small Church Can Have a Library." *Your Church*, Nov./Dec. 1980.

*Addresses:*

Equipto shelving and shop equipment, Aurora, IL 60507. Catalog available upon request.

Church and Synagogue Library Association, P. O. Box 1130, Bryn Mawr, PA 19010. One need not be a member of this to purchase materials; all are modestly priced.



# “FORGIVENESS . . .



## WHAT FOR?”

**A**RE YOU TIRED of the arguments that happen in your church? Would you like to get along better with your pastor? Are you a pastor suffering with guilt because you haven't forgiven that last person that offended you?

Forgiveness is a tough subject. We usually don't want to talk about it because we might have to change our thinking and, worse yet, we might have to forgive somebody that we enjoy being upset with.

Is forgiveness a growing part of

your personal life? Do you know how to go about this business of letting others know that you forgive them and you are willing to bury the hatchet? Peace and love will not happen in the church until all of us learn how to forgive. We all know



pastors or laymen who have left the church because of bitterness and hatred. They refuse to forgive another, so they split. How sad that we who call ourselves children of God cannot settle our differences, forgive each other, and get along with each other in harmony. How will we resolve this problem?

A good Christian pastor is one who can step on your toes without messing up your shine. I must admit that I have not always been able to pull that off. When I get deeply upset, which usually takes awhile, I then become verbal and strike back. I am not proud of this behavior. My old self, that sinful nature, takes charge and away I go in pursuit of my enemies to see if I can hurt them as they have hurt me. After a time of reflection I become aware of my foolishness and realize that instead of resolving my bitterness I am only feeding it. Now I must resolve this problem with someone who is even more distant. You see I have made my task harder instead of easier.

One thing that helps keep me honest is the daily walk with God in his Word and prayer. More often than not he shows me the error of my way and makes me sit down and face my pride and selfish attitude. This can be a time of great grief as I discover another weakness in my personal life.

Looking at forgiveness from God's point of view can really hurt. Matthew 6:14, 15 (NASB) reads: "If you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions."

As I read those words and reflect on my behavior, I become very

uncomfortable. Does this mean that, when I won't forgive that miserable person that gave me a tongue-lashing last Sunday after church, I can't find forgiveness from God for that lie I told when my friend put me on the spot? Let me think about this and see what God is really saying. Maybe I can find a way out. He really isn't going to hold me to this, is he?

After a time of prayer, meditation, and searching of God's Word it becomes clear that God means what he says. That being true, I must now go and clear things with my friend so that God can forgive me of my lie. This is not easy. I will be showing my weakness, and our relationship could be hurt. Yet I am learning that others are willing to forgive me if I confess my faults to them. That doesn't make it any easier. I must also forgive my tongue-lasher of his error, even if he doesn't want forgiveness! But will my friend understand my fear and accept my apology?

When I approach my friend and tell him of my lie and the fear connected to that lie, he not only forgives me but we are drawn closer together than we have ever been in our lives. Isn't it amazing how God has shown us how to deal with our problems? I only wish I didn't spend so much time listening to the fears Satan fills my mind and heart with. Father, help me to listen to you and your ways and find the victory over fear and hatred. Let me see your light and leave the darkness of evil thinking behind.

The surge of joy that ran through when that guilt was released is something that helps reinforce my need to be a forgiving and forgetting

person. Only when I learn to forgive others as God has forgiven me will his peace and comfort really work in my life. What about you? Do you know God's forgiveness in your life? Are you free of guilt because you are not piling it on your enemies?

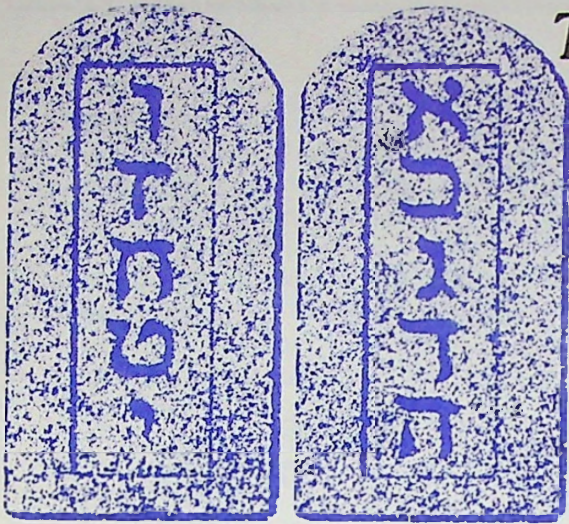
Remember when Jesus said, "Father, forgive them for they know not what they do"? He really meant it. He understood our petty, revengeful, and poor thinking. He knew that the smallness of our thinking causes us to make some terrible mistakes that have some very lasting results. Oh that we were wise enough to seek his counsel in our relationships. What a difference could be experienced if all of us would grow up and learn to forgive the shortcomings of others. We might even find something different happening in our spiritual lives.

All relationships would improve if we spent more time accepting each other's small thinking and forgiving those who are blinded by pride, selfishness, and self-righteous thinking. It is easy for us to forget that God has been putting up with this type of behavior for centuries. He continues to reach out to mankind with love, compassion, justice, forgiveness, and grace. He continues to wait for us to repent of our ways and come to him with the right attitude. When we do, we find forgiveness and also learn that we must practice this forgiveness in our relationships with each other. Pray for that attitude in your life so that God can continue to forgive you. Then his lasting peace and comfort will fill your life to overflowing with joy unbounding. Forgive and find the forgiveness that Christ died for.

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By Pastor David W. Cheatwood





# The Doctrine of Inconsistency



On the other wing stand those who are decidedly for a woman's right to say "yes" to abortion under any circumstance, and yet are first in line to march against nuclear weapons (symbols of the final war).

There are evangelicals in the "free" world who have begun a holy war against all forms of evil (pornography, abortion, alcohol, etc.) in an attempt to eradicate the evil desires of men's hearts. The doctrine of free will is apparently no longer in vogue, because there seems to be a great need to take away human will and nature. That by the way, has always been and will always be an impossibility and a contradiction to the basic Christian teachings concerning the makeup of man. In other words, those who have exercised free will in the choosing of Jesus Christ as Savior now wish to force morality upon a by-and-large uninterested world. This can be seen in the attempts to legislate everything from alcohol use to "no war." Still, the thing that makes the kingdom of God so precious is precisely the fact that it will be inhabited by those who, touched by God's love, have CHOSEN to live there.

These few humble examples are but symptoms of the greatest sickness of all, and that is human pride. Fundamentalists, including evangelicals, have decided to take it upon themselves to build the kingdom of God, and in so doing have robbed the world of hope.

Throughout the centuries the real depth of Christianity has been found in those who were willing to turn the other cheek to evil, even to die at the hands of wicked men, in the HOPE that a better world would come when Jesus came back, and *only* when Jesus came back. Perhaps we really don't believe any more that Jesus will return. We are trying so hard to judge the world for him, to change the world for him. And if we can, why do we need him to return? Frankly, if the only hope I can get comes from the Moral Majority, then I am "of all men most miserable." The inconsistency comes in the kingdom-building versus kingdom-living. Kingdom-building teaches us to destroy evil by destroying human nature—by, in many cases, destroying people. Kingdom-living teaches us to destroy evil with forgiveness and love.

Can't we see that we'll never be able to place our hope in a set of laws? in a political leader? in a political ideology? Though these may exhibit bits and pieces of Christian ideals, still and finally in this passing scheme of things, human nature rules. Our hope MUST lie in Christ's return. If it doesn't then we have forsaken our heritage. The focus of our attention is no longer upon the sinless Son, but upon hopeless man.

The real revolution will come when Christianity once again turns the cheek to, and fully loves, even our most bitter enemy. I have a feeling that it will be our yielding and suffering which will precipitate the coming of our Savior and not our hateful fighting.

By Pastor Ken Howe

THE RESTITUTION HERALD

**I**T TAKES but a passing glance to notice that the most widespread and consistent doctrine in Christendom is inconsistency. In a variety of areas and arenas Christians are being taught to think haltingly and vaguely. Instead of a solid and sure foundation, soft mud has become our spiritual ground.

On one wing of the Christian world stands those who are vehemently against the wanton slaughter caused by abortion, yet justify the equally sad destruction caused by war, if such a war can be "justified." But the arguments for a just war are very similar to the arguments used by the pro-choice element, namely, when an individual's emotional and physical well-being are endangered, one has the right to destroy life to protect self-interests.

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# Spring



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# EDITOR'S VIEWPOINT

## SPRING



### Spring, 1985

At long last, the snow is melting, farmers are heading for the fields, folks are thinking about gardens, Easter is coming.

We hope this spring issue of THE RESTITUTION HERALD will bring renewal to your heart as you read again articles which confirm your faith.

Pastor John Hearp leads off this issue with a probing question about your priorities. Using the words of Jesus in the Sermon on the Mount, Hearp forces us to face the issues.

In "What If There Were No Resurrection?" Pastor Millard presents a five-point Biblical case for the necessity of resurrection. As we approach Easter, I hope Millard's exposition of 1 Corinthians 15 rekindles your faith.

With this issue we begin a "Prophecy Page" under the by-line of Pastor James Mattison. After an absence of several years, we welcome Mattison back as a contributing editor.

Our center spread on victorious Christian living by Michael Mattison is designed to bring depth to your spiritual life. We look forward to several more submissions from Michael's pen.

Contributing editor Anthony Buzzard again asks crucial questions regarding "Which Gospel?" on pages 12-14. You are again warned concerning the dangers of specific "other" gospels.

Rachel Carr's children's story takes us on a walk through the many signs of spring; see page 15.

Want to assure excellence in congregational singing in your sanctuary? On pages 16-18 Dale Ramsey offers suggestions you must act upon.

If "A Champ Named Bobby" doesn't

move you to tears, I don't know what will. Elam Hill authors a haunting story about honesty which will send cheers of hope through your bones; see page 19.

Finally, what about those "Smile, Jesus Loves You" bumper stickers? Pastor Lee Arp's account of a personal happening on our back page raises questions about responsibility.

### Subscription Expirations

The three-digit number in the lower right-hand corner of your address label identifies the renewal date of your subscription. If the number is 85.5, expiration is in June of 1985. If the number is 85.7, expiration is in September of 1985. If the number is 86.0, it expires in January, 1986. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

### Things Are Heating Up in the Middle East

With the Iran-Iraq war burner turned down to simmer, the United States is turning on the political heat in the Gulf States, hoping to encourage a defense setup to discourage the combatants from a takeover.

Meanwhile on the Lebanese-Israeli border numerous defections from the South Lebanese Army are hampering Israel's withdrawal plans in south Lebanon.

Then, in a surprise move, Jordanian King Hussein has worked out an agreement on a negotiating position with PLO leader Yasser Arafat, which may lead to talks regarding the occupied West Bank.

On top of all this, the United States

and the Soviet Union held talks the last of February which enveloped a whole range of issues. Included were Afghanistan, the Iran-Iraq war, Lebanon, and the Arab-Israeli conflict.

Where is all this leading the world? What is a Biblical view of all the talks?

What is going on is typical in times when war is constantly on the horizon. Attempts are made for peace. Nevertheless, the spectre of military and nuclear conflict hangs over the scene, ready to drop in a moment of bad faith.

Jesus and writers of Scripture indicate that such times will come as the world progresses toward the end. Our Lord cautioned: "Ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by" (Luke 21:9).

Paul warned: "For when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thes. 5:3).

Yet believers cling true to their faith in such times. Knowing the Lord's return as a precious hope, we continue to manifest love, faith, hope, and vigilance in the face of world uncertainty (see 1 Thes. 5:4-8).

Of course, we pray for world leaders in times when peace is being sought—at least unilaterally. Our goal is to lead "quiet and peaceable" lives in the midst of political unrest (1 Tim. 2:2).

Thus while talks of war and peace warm up in the world, Christians keep pouring forth more love and patience as they trust the all-knowing God of the ages.

### The Fire That Consumes Reviewed in Arizona Republic

When Religion Editor Steven Simpler headed the religion section of the *Arizona Republic* Saturday, February 16, 1985, with a review of Ed Fudge's book *The Fire That Consumes*, he broke new ground.

So far, no other metropolitan daily newspaper has had the politico-ecclesiastical guts to review a conditionalist approach to the final punishment. In fact, well-known church-related periodicals such as *Christian Century* and



*Christianity Today* have ignored Fudge's challenging treatise.

In Simpler's review Fudge is quoted as to why both the theological liberal and conservative camps of Christendom maintain a hands-off policy:

"I think publishers are caught in the vice of making money. It's an economic thing. My book might not be a money-maker." Fudge said

"If I were a professor at Union Theological Seminary in New York, it would help sell the book. But since I am an unknown, nobody wants to look at my book."

I hope Fudge gets a reply from someone in Christendom. Also, my prayer is for him as he continues to spread the good news of the gospel of conditionalism.

### Photo Contest Results

On page 16 of the December, 1984/January, 1985 issue of THE RESTITUTION HERALD we published a photo of participants in the 1941 summer Bible Training School held at Oregon, Illinois. We invited readers to identify the individuals in the photo, with the winning

entry receiving a one-year's extension of his subscription.

We are pleased to announce three winners: Linford Moore, Strasburg, VA; Murial Hass, Rockford, IL; and Robert B. Johns, Maryville, WA. Our three winners will each receive the subscription extension.

Who were the subjects in the photo? We'll reprint the photo and name each individual as noted in Linford Moore's entry: Bottom Row: Vemis Wolfe, "Mom" Wiggins, S.J. Lindsay, Harry Sheets, Beulah Dunbar, Walter Coulter. Second Row: Betty Macy, Iris Hall, Betty Luper, Grace Johnson, Florence Dart, Virginia Smith, Zelda Cooper. Third Row: Ivan Magaw, Malcolm Magaw, Linford Moore, Joe Smith, Tim Pearson, George Walters, Lary Nedrow, Robert Hardesty. Top Row: Grace Schier, Ed Smith, Alverta Leighty, Bob Rouch, Shirley Logsdon, Alva Huffer, Pauline Krause, Malcolm MacLeod, Shirley Smith, Russell Roach, and Gene Grant.

Thanks to the three winners for the identities. Keep watching future issues of THE HERALD. There may be a similar contest you may enter and win.



## Letters to the Editor

### Swivel Chairs instead of Pews

I expect the opinion article on the back page of the February 1985 RESTITUTION HERALD will generate a few letters, though I doubt any church will remove its pews bolted to the floor and replace them with swivel chairs so they may of their own free will face any direction they wish.

THE RESTITUTION HERALD is consistently good.

—St. Cloud, MN.

### Improving Your Standard of Excellence

THE HERALD is maintaining and even improving its standard of excellence. Keep it up.

—Ashland, OH.

# The Restitution Herald

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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; Psa. 146:4); 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.

Editor: Russell Magaw

Managing Editor: Gordon Landry

Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, St., James Mattison, Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

In England: THE RESTITUTION HERALD, 1 & 2 The High Street, King's Lynn, PE30

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By Pastor John Hearp

Matthew 6:22-24

# What Are You

ONE of God's purposes in creating man was that he should love people and use things. Many have reversed this order. They love things and use people. This has led to much tension and conflict both in and between people. How unfortunate.

All through the Sermon on the Mount Jesus places alternatives before us. The choices are ours to make. One luxury we do not have is that of sitting on the fence. Let's look for a moment at the two choices found in Matthew 6:22-24: that of two conditions (light and darkness, 22, 23), and that of two masters (God and mammon, 24).

### How Is Your Vision?

As I sit in my study I am able to look out on a beautiful wooded area. My

eyes see the tall oak and maple trees with squirrels running up and down them. This is because my eyes are healthy, and they focus on individual objects. If I suffered from astigmatism my vision would be distorted and I would not be able to focus as well on various objects.

The condition of the eye determines the way we look at things. In making a spiritual application of these verses Jesus would have us consider our attitude toward God, people, and things.

Contrasting adjectives are used to describe the "good" eye and the "evil" one. The "single" eye is "unmixed with any defect" and therefore *clear, sound, and healthy*. The "evil" eye is "in poor condition" and hence *bad, unsound, and defective*.

### What's the Application?

In a physical sense the body depends on the eye to be the source of bringing light to itself. We depend on it for direction and illumination. When the eye is healthy we are able to function well. However, if the eye is diseased we have considerable difficulty, or are not able to function at all.

Several times in Scripture the phrases "set the heart" and "fix the eye" are used as synonyms. An example is found in Psalm 119. In stressing the importance of God's commandments the writer makes reference to the heart in verse 10, and the eye in verse 18. In much the same manner in this portion of the Sermon on the Mount, Jesus speaks of having our heart in the right place (Matt. 6:21), and of having our



eye healthy and sound (v. 22).

Other forms of the word "single" occur in various places, and can be helpful in understanding the broader message of this passage. In Ephesians 6:5 and Colossians 3:22, the reference is to "singleness of heart; hence, *sincerity, integrity, uprightness*" (Hendriksen).

The principle that Jesus is making is that a person who can see walks in the light, but a person who is blind walks in darkness.

Just as we depend on our physical eye to illuminate our earthly surroundings, so do we depend on our spiritual eye to guide us regarding spiritual and moral values, and keep us in tune to how our heavenly Father would have us live and act.

### A "Single Eye"

The importance of having "a single eye," or a "devotion to one purpose," is an imperative for the Christian. A striking commentary for today on Philip-

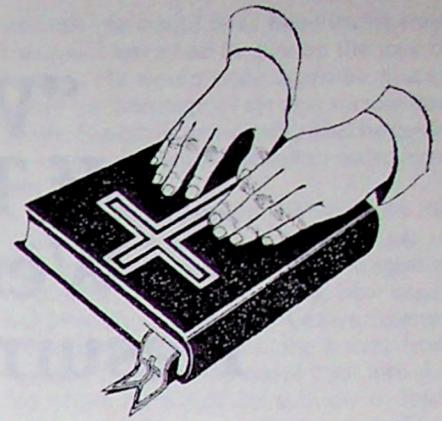
him to forsake Paul. If we miss God's goal for our life, we miss everything.

### The Choice Between Two Masters

Two previous choices have been given by Jesus: between two treasures (19-21) and between two visions (22, 23). Now comes a very basic choice, that of deciding between two masters (24). It is the choice between two masters (24). It is the choice between God (the living Creator), and money (the object of our own creation). We cannot serve both.

The language in this verse is not of a man working for two employers, but of a slave being owned by two masters. It is possible for someone to work for two employers, but no slave can be the property of two masters. "Single ownership and full-time service are of the essence of slavery" (Tasker). This same concept is expressed today when someone says, "He has become the slave of his job or holdings."

Many choose to disagree with this statement of Jesus. They see no reason for having to make a choice. After all,



be enslaved by that desire. When that becomes first and foremost in a person's life, his allegiance to God will suffer. Tension is also built up in the life of a person who imagines that it is possible to serve two masters. Eventually one is going to win out. God desires that we work to provide for our daily needs and plan for the future. A preoccupation with piling up earthly treasures can lead to a worship of

# Your Priorities?

prians 3:13 was once made by Vance Havner. "Not *these many things* I dabble in, but *this one thing* I do," was his secret for effective service and accomplishments.

The single-minded person has a less complex and healthier life than the one whose motives are mixed and who is trying to serve two or more masters.

The last portion of Matthew 6:23 paints a dismal picture. If the "light" that is in us has been darkened, perhaps by an overwhelming desire for some earthly treasure, then "the darkness is doubly dark" (NEB). "Just as our eye affects our whole body, so our ambition affects our whole life" (Stott).

A prime example of this is Demas. (2 Tim. 4:10.) He had fallen victim to loving this present age, and this caused

they are already serving two masters very nicely at the same time. It is God on Sundays and mammon the rest of the week . . . God with their lips and mammon with their hearts . . . God with a part of their person and mammon with the rest.

Loving and serving God requires that we place *everything* at his disposal (Matt. 22:37; Mark 12:30). This includes emotions, but it is not limited to them. Sacrifice and service are also required (Matt. 10:37-39). This type of dedicated response cannot be rendered to two parties.

### Limited Allegiance

Becoming absorbed with the accumulation of wealth or attaining prestige and position can cause a person to

"mammon" and shows a lack of trust in our heavenly Father. It is not by accident that Jesus reminds us in Matthew 6:25-34 that God will care for his own, and therefore we need not worry about the future.

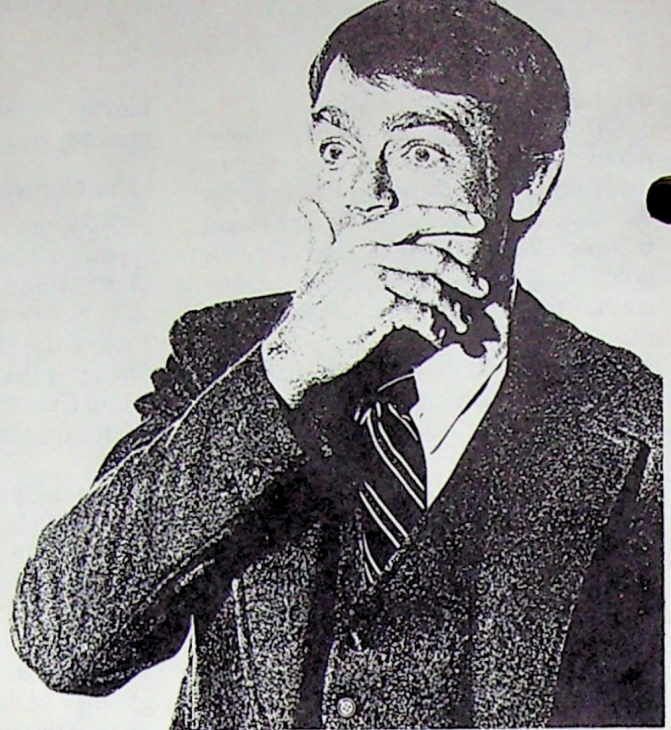
### What About Possessions?

Some things are right; some are wrong; most can be either, depending on the use to which they are put. Barclay poses two great questions about possessions that help us to determine where they fall. 1) "How did a man gain his possessions?" Be certain that they are not acquired at too great a cost to you or to others. 2) "How does a man use his possessions?" If *giving* ranks above *getting*, chances are we are using them well.



# “What If There Were No Resurrection?”

By Pastor Scott Millard



SOME HAVE STATED to me, “It’s not important what one believes, just so long as he believes.” While I agree that salvation is not determined by *what* one knows, but rather by *who* one knows—that being Jesus Christ—I believe that the *more* one knows and the more one correctly understands God’s Word, the more intensely one will be able to live his faith.

With regard to Biblical truth, the *less* I correctly understand concerning God and spiritual realities, the more likely I will be noncommitted and disinterested. If my thinking is confused about God and I am not able to understand why things are the way they are, I will tend to downplay the value of faith in my life. If I am confused, and out of my confusion I believe that God’s Word is confusing and contradictory, I will be more likely to devalue God’s Word.

That’s just human nature. What we know about, we like to talk about and think about. What we do not understand, we do not like to think about. Concerning the things of God, we can’t be content to remain in ignorance or confusion—because to be confused about spiritual realities has eternal consequences.

This article is one of a series of messages concerning “Important Biblical Doctrines.”

Whether these doctrines are essential to know for salvation is not the question. The issue is that God has revealed his truth about spiritual things, and it should never be acceptable to us to accept spiritual falsehoods.

The Apostle Paul understood this. It seems that Christians who lived in Corinth were confused about the state of the dead and the hope which was theirs in Christ.

If you read 1 Corinthians 15:12, you discover the misunderstanding Paul was seeking to clear up. He writes: “Now is Christ is preached that He has been raised from the dead, how do some among you

say that there is no resurrection of the dead?” (NASB.)

Some people today would argue, “What’s the big deal? So they are a little confused about the resurrection. What harm can that bring?”

Paul warns them that to deny the need for a resurrection destroys the very foundation of our Christian hope. To Timothy, Paul writes about those who have gone away from the truth by saying that the resurrection has already taken place, and thus they were nullifying the faith of some believers (2 Tim. 2:18).

Christians living in Corinth did not deny that life eternal could be gained through faith, but some of them denied the need for a resurrection to gain eternal life. *In a very forceful way Paul shows the consequences of the possibility of there being no resurrection.*

In verses 12-18 of 1 Corinthians 15, Paul lists a number of devastating consequences which robs the Christian faith of any significance—should it be true that there is no resurrection.

*Verse 13 holds Consequence Number 1.* If there is no resurrection of the dead, then Christ has not been raised. The Savior is still dead.

*Verse 14 cites Consequence Number 2.* If there is no resurrection of the dead, then our faith is in vain. Our Christian hope for an afterlife would be totally impossible.

*Verse 15 reveals Consequence Number 3.* If we preach there is a resurrection, or a necessity for a resurrection, and there isn’t, then we are false witnesses against God. We are guilty of making God a liar.

*Verses 16 and 17 hold Consequence Number 4.* If there is no resurrection of the dead, and Christ is still dead, then there has been no victory over sin and, hence, we are still in our sins. No resurrection means no forgiveness, which means no eternal life.

*And verse 18 contains Consequence Number 5.* If there is no resurrection of the dead, then all of those Christians who have died have perished without any hope of eternal life in the future. Those we have loved “in Christ” cannot gain eternity unless they experience a resurrection.

Now, how do some among Christians today say that people have gained eternal life already—when the resurrection is still yet to come? *Where*, in the Bible, my friends, does it say that at death life eternal is given? While it is a popular notion, I cannot find it anywhere in the Scriptures!

Many Christians have become confused about *when* immortality is granted. Before we look closer at these verses, I just want to remind you of when the Apostle Paul understood the resurrection to immortality to take place.

First, contrary to those at Corinth who asserted that there would be no resurrection—he proclaims in verses 20-23 that there is a resurrection and Christ has been raised. Of that fact he has no doubts. Why? Because he encountered the risen Christ on the road to Damascus as he recounts in verse 8: “That Christ also appeared unto me.”

Of Christ’s resurrection he is confident. But he says in verse 23 that there is a historical order for the resurrection. He makes the statement, “Christ, the first fruits.” By that he means that Christ is the first person in all of creation who was raised from the dead to be given eternal life.

Now there were others in the Bible who were raised from the dead: Lazarus, the daughter of Jairus, and Dorcas, among others. But these rose from the dead only to live for a short time and then they died again. Christ’s resurrection was different. He rose from the dead never to die again. In terms of resurrection to eternal life, Christ is the firstfruits of that glorious hope.



But now notice the remainder of verse 23. "Christ the firstfruits"—after that, those who are Christ's at his coming!

What happens to "THOSE WHO ARE CHRIST'S AT HIS COMING"? Well, the subject is resurrection.

Christ's resurrection took place three days after he was crucified and buried. But the resurrection of his people will occur (according to these verses) *at his coming!* Or, as verses 52 and 53 of 1 Corinthians 15 state: "In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised imperishable" (and at that time our mortal lives will put on immortality). First Thessalonians 4:16 likewise asserts, that when "the Lord Himself will descend from heaven [at his second coming]... the dead in Christ shall then be raised."

So this is the historical order for the resurrection: Christ rose to eternal life three days following his death. Christians throughout the ages (from the time of the first-century church to the end of the church age) will receive eternal life, by means of a resurrection, at the second coming of Jesus Christ. They are not raised at their deaths (in some ongoing resurrection). There will be a resurrection day—sometime in the future.

Now, I'll grant that some people make a distinction between the resurrection of the body and the immortality of a person's soul. However, nowhere in the Scriptures does it ever say that man has an immortal soul—a soul that never dies.

But for the sake of argument, let's assume that man does have an immortal soul that goes to heaven immediately at death, that somehow people experience an eternal existence in heaven without a resurrected body. Assuming that was possible, what would that do to Paul's argument concerning the resurrection?

If Paul believed that eternal life would be attained at a person's death, and not at the second coming, could he still make the same assertions he does in 1 Corinthians 15:12-19? Would he still be able to make a case for the five consequences of having no resurrection—if indeed, people received the rewards of heaven at death? Do you see what I'm leading to?

If a believer's soul at death can somehow live on separate from their body, then what is the need for a resurrection?

You might say—if you believe that way—well, the need is so the body and soul can be reunited. And that may well be. But the issue for the Apostle Paul would be that believers then would attain the glories of the kingdom without a resurrection! And throughout this chapter Paul contends that unless there is a resurrection there is no sharing in the glory of God's kingdom.

It seems to me that if souls are in heaven following their deaths, they have somehow circumvented (or gotten around) the need

for a resurrection.

For a moment, let us jump over to John 11 to the story of the death and resurrection of Lazarus. "Our friend Lazarus has fallen asleep; but I go, that I may awaken him out of sleep. The disciples therefore said to Him, 'Lord, if he has fallen asleep, he will recover.' Now Jesus had spoken of his death, but they thought He was speaking of literal sleep. Jesus therefore said to them plainly, 'Lazarus is dead.'" (John 11:11-14.)

Skipping down to verse 21: "Martha therefore said to Jesus, 'Lord, if you had been here, my brother would not have died.' Jesus said to her, 'Your brother shall rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.'"

When shall he be raised for eternity? In the resurrection, *on the last day!*

But as the story progresses, we see that Jesus is saddened by Mary and Martha's sorrow, so he moves to resurrect Lazarus right then and there—not a resurrection to immortality, but a temporary resurrection—to live out a few more years in this life.

Martha reminds Jesus that Lazarus had been dead for four days and by that time, without modern embalming techniques, there would be a foul odor.

But Jesus, undaunted, calls for Lazarus to come forth out of the burial cave, and the Scriptures say, "He who had died came forth—alive!"

Now the testimony of Martha and Jesus is that Lazarus would rise again to life—through a resurrection. Nowhere does Jesus suggest (to comfort Lazarus's sisters) that Lazarus is in heaven enjoying the bliss of eternal life. To the contrary, both Jesus and Martha state that he lies unconsciously asleep in death.

But again for argument's sake, let us say that four days before his resurrection, at his death, Lazarus's soul went to heaven. Try to imagine what being in the presence of God (for Lazarus) must be like. Revelation 21, verses 4 and 5 reveal the conditions of the future kingdom, and what he supposedly would have been experiencing!

In the kingdom there shall be no more tears, no mourning, no crying, no pain, no death. There will be unimaginable joy and peace, there will be a reuniting with the saints of all ages.

*PURE ECSTASY.* Paul writes that eye hath not seen nor ear heard what God has prepared for those who love him.

That is what Lazarus would have experienced first hand, had his soul gone to heaven at death. He would have gained that state where his mortal life had put on immortality.

But 1 Corinthians 15:26 talks about death as an enemy. But for Lazarus, wouldn't death have been a blessing? Wouldn't the Scriptures be wrong about death being an enemy?

Indeed, to the contrary, to be called back

into this life would have been the enemy. He would have had to give up the joys of heaven. He would once again be placed under the bondage of sin and sorrow and death. The gift of immortality (that he could no longer die) would be taken away from him.

Now, I must question: "Why would the Savior take a person out of the joy of heaven and place him back into the agonies of this life? More importantly, how could he? How could God grant Lazarus eternal life and then have Jesus take it away from him and force him to come back into this life where he would be subject to death once again? Is eternal life not eternal?"

Also, if Lazarus had experienced the joys of heaven, would he not contradict Paul's assertion of 1 Corinthians 2:9 that no one had seen or heard of the glories of the kingdom? Lazarus apparently would have!

Now, what we must remember is that *if* a person's soul goes immediately to heaven at death (like some assert happened to Lazarus) then believers experience the joys of eternal life without ever having a personal resurrection.

Let's go back (with all of this in our minds) and look again at 1 Corinthians 15:12-23. Let's once again look at the five consequences—should there be no resurrection. And let me make plain—our hope is in the resurrection of the dead. At the last trumpet when Christ returns, the dead in Christ shall be raised, and our mortal lives will then put on immortality. But let me also make plain that without the resurrection there is no hope for life eternal. One cannot experience the joys of the kingdom *before* the resurrection day.

I think the logic of Paul's argument will bear out my contentions.

Looking at verse 12 Paul asks: "How is it that some among you say there is no resurrection of the dead?"

The apostles have been preaching how our hope rests in a future resurrection, which had its beginning in Christ's resurrection, and now some of you have the audacity to say that *there is no resurrection!*

Paul, in effect, asks, "How can you claim to be Christian and deny the reality of the resurrection?" He says, "I want you to listen and think about the consequences of your misguided ideas. If you throw out the resurrection, or the necessity of a resurrection, you throw out everything of importance concerning our Christian hope."

So in verse 13 he points out consequence number 1: "If there is no resurrection of the dead, *then* not even Christ has been raised."

The consequences of your assertion that there is no resurrection means that we have a dead Savior.

This verse *does not* say, "IF THERE IS NO RESURRECTION OF THE DEAD, THEN NOT EVEN CHRIST'S BODY HAS BEEN RAISED."

(Please turn to page 8)



## "WHAT IF THERE WERE NO RESURRECTION?" (Continued from page 7)

It says, "NOT EVEN HAS CHRIST BEEN RAISED."

If Christ our Lord had not experienced a resurrection three days following his death, Paul contends that he would still be dead. Not just HIS BODY, but the person Jesus would be dead.

Resurrection was the means by which God brought life to Jesus. Romans 8:11 testifies that the Spirit of God raised *Jesus* from the dead. God raised not just his body . . . BUT JESUS THE MAN . . . JESUS THE LIVING SOUL WAS GIVEN A NEW AND GLORIOUS LIFE THROUGH THE RESURRECTION POWER OF GOD.

If Christ's soul had been alive in heaven during those three days the Scriptures say he was buried in the tomb, then how could Paul state that Christ would still be dead and buried had that resurrection not taken place? Paul believed that the possibility of our entering into life eternal *depended on an act of God*. It was not something inherent in the nature of our souls.

It was only after Christ had been raised that Paul could say of Jesus in 1 Timothy 6:16 that "HE ALONE POSSESSES IMMORTALITY." No one else has immortality! Not even Christ possessed immortality before his resurrection. He was mortal. None of the other saints who have died, such as Stephen or James, possesses immortality. WHY? Because (up to this writing) the saints of God are still awaiting the resurrection of the dead when immortality will be given.

Christ was the first to obtain the resurrection from the dead. But after that, those who are Christ's at his coming will receive their resurrection. I want you to understand this clearly. If Christ's soul could have existed apart from his body, then Paul's argument for the importance of Christ's resurrection would have been nullified.

Those who said that there was no need for a resurrection could have pointed out, "What does it matter if Christ's body has not been raised? He is alive in heaven anyway, AS WE CONTEND, without any resurrection."

Therefore, the first consequence of NO RESURRECTION is that Christianity would have a dead Savior.

Next, Paul says: The second consequence of no resurrection AND no living Savior: our faith as Christians would be in vain. It would profit us nothing!

But how can Paul say our faith is in vain (if without a resurrected body we could go immediately into the presence of God at death) as *some claim*? It's apparent to me that if I am enjoying the blessings of heaven without a resurrected body, *then my faith would not be in vain!* It would seem logical to me that faith in God had paid off! Paul would be wrong!

OUR CHRISTIAN FAITH WOULD ONLY

BE IN VAIN IF WE DEPENDED ON A RESURRECTION TO GAIN ETERNAL LIFE—AND THEN THERE WAS NO RESURRECTION. And that's exactly what Paul is trying to prove. No resurrection means no eternal life.

If all the Christian saints who have died are in heaven as some claim, tell me something: How is their faith in vain without their having resurrected bodies? If the impossible could happen and a future resurrection never occurred, how would that have a detrimental effect on them? Has their faith been in vain? If they are presently enjoying the blessings of heaven, I don't see how you could say that!

Therefore, the second consequence of no resurrection is that our hope for life eternal would be in vain. If there is no resurrection, there is no opportunity for us to experience an afterlife.

Thirdly, Paul says that if we preach that eternal life is dependent on a resurrection and it isn't, AND GOD PROVIDES ETERNAL LIFE WITHOUT A RESURRECTION, then we are guilty of being false witnesses against God. We are guilty of putting words into God's mouth; in effect, making God a liar.

Paul resists that accusation. He insists that God does promise the hope of a life after death. But as I stated, the Bible teaches that we do not enter that kingdom until Christ returns to raise the dead.

If we teach that man can obtain life eternal without a resurrection, that is, if man already possesses immortality in his soul, THEN ARE WE NOT GUILTY OF BEING FALSE WITNESSES AGAINST GOD?

I understand how, if you have been brought up believing that when you die you immediately go to heaven, that this teaching may be new and earth shaking. . . but I have to tell you, that nowhere in ANY OF THE OVER 31,000 verses in the Bible does it say that man (or any part of man) is immortal. To the contrary, it states over and over again that *man is mortal*—that THE SOUL THAT SINNETH, IT SHALL DIE. NOT THE BODY, BUT THE SOUL SHALL DIE! It says that in Ezekiel 18:4.

Therefore, God has provided a resurrection as a means for the faithful to receive eternal life, and what a blessed hope that is!

The fourth consequence of the teaching that there is no resurrection is that believers are still in their sins.

As I studied this chapter, I noticed that Paul is not just making a case for Christ's resurrection, but for a resurrection in general.

Without the basic reality that God can resurrect the dead, it is impossible for mortals to put on immortality. He reiterates in verse 16 that if God doesn't resurrect people, then not even God's own Son would have been raised.

And this is important, because Christ's resurrection brought victory over sin and

victory over death! Christ had to be resurrected to obtain his own personal eternal life, so likewise we must be resurrected before we can obtain our personal life. Our resurrection will one day reveal that our sins have been forgiven.

Let me ask you something. If we have an immortal soul, then do we not already have eternal life? From what I understand the Scriptures to teach, only the faithful are granted immortality, and yet some teach that the wicked, the unbelievers, also have immortal souls, and hence they also have eternal life, albeit a tormented eternal life.

NO. Only those who are "IN CHRIST," believers of God, will have their sins forgiven and be granted eternal life on the resurrection day. We cannot experience the joys of God's kingdom until judgment is made at the return of Christ.

And finally in verse 18, we discover: "If there is no resurrection, the hope of reunion with dead believers is an illusion."

If there isn't a future resurrection, Paul states that all of those who have fallen asleep in death *have perished*. And the word used here for *perished* suggests that there is absolutely no hope of future existence for them.

Many hope that when they die they will immediately go into the presence of relatives and friends who have preceded them in death. But Paul states that unless they are resurrected at a future time, they have perished for eternity. How can we be reunited in heaven with loved ones *before* we or they have experienced this necessary resurrection?

We can't. But God has not left us (or them) without hope! Death is described in the Bible as an unconscious sleep. Ecclesiastes 9:5 says, "The living know that they shall die, BUT THE DEAD KNOW NOT ANY THING."

To the dead, time has no meaning. A split millisecond after death, the next conscious thing that a dead believer will know is the return of Christ and life eternal. As Jesus promises: "Do not marvel at this; for an hour is coming, in which all who are in their tombs shall hear His voice, and shall come forth, those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment" (John 5:28, 29, NASB).

If there is no resurrection, then WE ARE OF ALL PEOPLE TO BE PITIED (1 Cor. 15:19). But take heart, my friends, for the testimony of Scripture is that Jesus Christ has been raised from the dead and has guaranteed that all who trust in him shall be resurrected on that great day!

I close by reading 1 Corinthians 15:21, 22: "Since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all [believers] shall be made alive!" (NASB.)

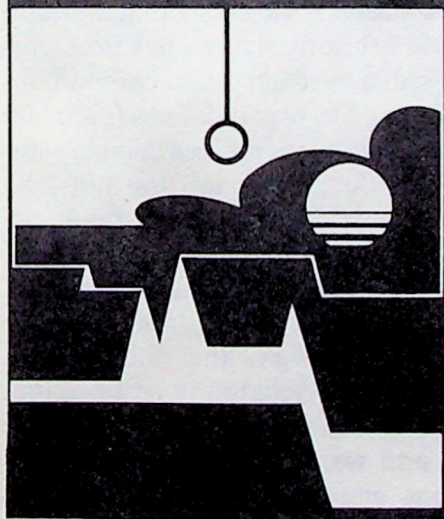
Rejoice in that hope!





# PROPHECY PAGE

## Are These Really The Last Days?



By James Mattison

### Part One

**M**Y GRANDFATHER, S. J. Lindsay, thought Jesus would come in his lifetime, and he died in 1942. And Jesus hasn't come yet. An old friend once told me in Texas, "I believe Jesus will come,

like you and Bro. Macy preach. But I doubt it will be as soon as you think. Maybe it will be 100 years, 200 years, or 500 years before he comes."

Jesus said no man would know the day or the hour of his second coming, but can't we know the general time? God has given us certain things to look for that will help us know when Jesus is about to come.

#### Israel Restored

Probably the greatest sign of all that Jesus' coming is near is the fact that Israel is once again a nation in the earth in the land of Palestine. The prophets show that this would occur before this world (order of things) ended.

Ezekiel wrote, "Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen . . . and bring them into their own land . . . and will cleanse them. . . . David my servant shall be king over them. . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people" (37:21-27).

Israel became a nation again on May 14, 1948, when the British mandate over Palestine ended and the United Nations partitioned Palestine.

#### Scripture Fulfilled

1. Joel 3:2. Israel State established when U.N. partitioned Palestine in 1948. Isaiah 66:6-8. A nation born at once.

2. Psalm 83:1-12. Confederacies against her by Arabs (Jordan, Gaza, Lebanon, Syria, Iraq).

3. Ezekiel 38:2. Her holy places in Arab hands for 19 years, until 1967. (Mt. Moriah, Shiloh, Mt. Ebal, Mt. Gerazim, Hebron, Bethlehem, Jericho, Bethel, Bethany, Jerusalem, Samaria).

4. Ezekiel 36:6-12. Desolate land being restored, men multiplying. (See also Isa. 41:18, 19; 60:13; 55:12, 13).

5. Micah 7:15, 16. Nations confounded at Israel's might in wars of 1948, 1956, and especially in 1967.

#### History

Here is a short history of events leading to Israel's statehood:

1. 1897: First Zionist Congress led by Theodore Herzl in Switzerland.

2. 1917: Balfour Declaration.

3. 1933-1945: Nazi persecution of Jews in Europe.

4. 1937. Peel Commission recommends partition of Palestine.

5. 1936-1939: Widespread Arab anti-Jewish disturbances.

6. 1939: White paper restricted im-

migration to 75,000 in next five years.

7. 1945: League of Arab states established. Britain refused entrance to 100,000 European Jews.

8. 1947: Britain submits Palestine problem to U.N. A committee recommends partition. Britain announces decision to end Mandate May 15, 1948. U. N. adopts Partition Plan which has been accepted by Jews but rejected by Arabs.

9. May 15, 1948: British Mandate ends. Israel proclaims Statehood. U. S. recognizes new state. Arabs immediately invade but are defeated.

10. 1956: Confrontation with Egypt; Israel victorious.

11. 1967: Egypt, Jordan, Syria threaten to annihilate Israel. Again, Israel victorious.

(Excerpt from Appendix 2, *The Jew and Modern Israel in the Light of Prophecy*, by Milton B. Lindberg. Moody Books).

#### Israel in the Last Days Matthew 24

"When ye shall see all these things," said Jesus, "know that it [the end] is near, even at the doors. . . . This generation shall not pass, till all these things be fulfilled" (24:33, 34).

What are "all these things" of which Jesus was speaking? One of them is the abomination of desolation standing in the holy place (Jewish temple), at which time the Great Tribulation shall occur (24:15, 21).

To this writer, the abomination of desolation being in the holy place shows Israel not only controlling the holy-place site, but also having a temple built on it. In other words, it shows Israel figuring in end-time doings.

Jesus then gave a five-point outline including his coming:

1. Great Tribulation ends.

2. Sun darkened.

3. His sign in heaven.

4. All nations see him coming in power and glory.

5. Angels sent forth with trumpet sound (resurrection trumpet is last trump, 1 Cor. 15:52) to gather together the elect.

It will be in the land of Israel that Armageddon will occur. We understand Armageddon will take place after the sun is darkened, during God's wrath (Rev. 6:12, 17), when Jesus comes (Rev. 19:11-21).

Study the prophecies of Israel. They point to the return of Christ.

Are you prepared for his coming?



# Victorious Chr

The Chinese almost had it right. "The absence of desire is peace" (Lao-tzu, founder of Taoism).

In the Christian exotic Eastern way, to die to self is not to lose desires and feelings but to find a tranquility through which God's desires flow out into your consciousness.

"The peace that passeth understanding" is an inner deadness that makes you look on past bitterness and resentment as a bystander who understands why you'd be justified in those feelings. But you're strangely removed from any of those "juices" flowing, even though the irritation may remain unchanged. The Christ who calmed the waves has produced a mirror surface on the sea in your heart. A few ripples disturb the surface occasionally, but it soon flattens out.

### *The Co-Crucifixion and Interpersonal Relationships*

What motivates you is the love of God who takes no offense personally. You want to help others so they'll lose their turmoil, not so they'll be useful to you or bring you happiness. Your happiness is internal and not subject to external comfort or inducement. If someone rejects you, instead of losing confidence and feelings of worth, you are sorry that he has problems which make it impossible to reach out in companionship. But you feel no need to play games to force him to need you. You can remain open and available without wanting to retaliate or dominate. You hope he finds happiness and peace somewhere, sometime, without a sense of failure that you couldn't help. In the meantime, you can be straightforward and forthright with him, not being bothered that some of your opinions may be proven wrong or that your feelings may be illogical. You have a right to think or feel that way because you are an important person—a child of God. You respect and want to know your friend's opinions and feelings, even if you disagree, because



*Bible study and participation in seminars designed to encourage spiritual growth assist believers in victorious Christian living.*

## by Being Crucified With



# Christian Living

By Michael Mattison

you know they are very real to him and reflect the world he's lived in and the personality tendencies he has.

## *Being Dead to Sin*

Temptations still come, but when you give in to them you feel like an outsider participating in something that makes no sense and is undesirable and that will deaden the rich positive desires you could have later. So instead of giving in to temptation you can overcome it, not by fighting it but by passive response—imagining yourself dead in your casket, unable to lift

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*“As for me and my family,  
we will serve the Lord.”*

*Joshua 24:15*

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your hand or turn your eyes to do or see wrong. Actually, it's unscriptural to pray for victory over sin; Christ already achieved it for us on the cross. We can proceed on to better things (Rom. 6:11, 12). Our old self is dead and sin is alive; I now *choose* to sin or not (Rom. 6:6). We look down on temptation (Eph. 2:6).

## *Dealing With Sins of Omission*

When confronted with an opportunity to feel forgiving or do good that seems impossible to carry out, say to the God inside you, “Go ahead and do it if you want to. I can't. I'm not strong enough or loving enough. If you want it done, you'll have to do it through me. I won't feel guilty if it doesn't get done because I already know I can't do it. If you do it through me, fine, but I refuse to take any credit for it because you're responsible for me and for the results and reactions out there.”

## *The Exchanged Life Cures Worry*

Since my body is the temple of God, it's up to him to provide for it (Phil. 4:19; Matt. 5:32, 33). If he wants me alive, he'll protect and provide. If not, that's okay too. Whatever source of provision I see, I'll use all the energy and wisdom he gives me to develop it.

## *Being in Christ Produces a New Identity*

An overwhelming awareness comes that I share in everything said about Christ in Scripture. Just like I've inherited many personal tendencies and legal rights from my family tree, so when I come into Christ I'm grafted into his life in all its fullness and traits. This profoundly changes my self-consciousness and brings serenity.

In conclusion, only in Christ can man find the victorious union with God that all religions have sought. “The keynote in Chinese philosophy is humanism.” “Orthodox Confucian theory is . . . that man's nature is originally good.” “Erroneous thoughts and erroneous attachments are similar to clouds hiding the sun. When they are removed, the original nature will be revealed and great wisdom obtained. The way to discover the original nature is through calmness and wisdom, which are really one.” (“Chinese Philosophy” in Encyclopaedia Britannica.) “The Hindu or Buddhist mystic seeks (in Bergson's view) to escape from life; the Christian seeks rather to be a channel of the divine Love.” “The mystical aspect of primitive Christianity finds its fullest expression in the letters of Paul and the Fourth Gospel (John)” . . . “The recurring phrase, in Christ, implies personal union, a participation in Christ's suffering, resurrection, and destiny.” “The essence of mysticism is the sense of contact with the Divine or Transcendent, involving in its higher forms the experience of union with divine Reality.” (“Christian Mysticism,” Encyclopaedia Britannica.)

# Christ, Galatians 2:20



Luther

Tyndale

Arius

Athanasius

Calvin

The Pope

## Which Gospel?

THE MOST BASIC of all Christian questions is this: What is the gospel? We may put the question otherwise: What is the irreducible minimum a person must grasp in order to embark upon the Christian journey?

It is hardly reasonable to suppose that the New Testament scriptures would leave us in the dark about so vital a matter as the content of the gospel of salvation. We must refer to the teaching of the early church for our answers. Leaving aside our presuppositions, let us examine the Biblical data. What must we believe in order to set out on the Christian life?

The answer is that we must believe in Jesus, the Messiah. No single text need be quoted to support this proposition. The whole New Testament directs us towards belief in Christ. But what does it mean to "believe in Jesus Christ"?

Here we must proceed more carefully. If we are willing to learn from the apostles and their companions, Luke has supplied us with exactly the information we need. In three passages in Acts he describes for us the message about Jesus which the apostles always preached. It is this:

"When they believed Philip as he preached the gospel about the *kingdom of God* and the name of Jesus Christ, they were being baptized, both men and women" (Acts 8:12).

So Luke describes the work of Philip, the evangelist. His message embraced two major topics: "The *kingdom of God* and the name of Jesus."

We should note at once that Philip addressed the subject of the kingdom of God as well as the name of Jesus. These were the principle components of the gospel message. Philip did not speak of Jesus without also speaking of the kingdom of God. Nor did he speak of the kingdom of God without speaking of Jesus.

Pause for a moment and consider most carefully the messages you have heard recently in which an invitation to salvation was offered. Ponder your own presentation of the gospel. You may judge its genuineness or otherwise by the simple test of Acts 8:12. Was the *kingdom of God* prominent in the message about salvation through Jesus Christ?

Supposing you had been sitting in an evangelistic meeting conducted by Paul the apostle. What would have been the gist of his message? The Book of Acts supplies us with the clearest possible answer:

"Paul was explaining to them by solemnly testifying about the *kingdom of God* and trying to persuade them concerning Jesus, from the law of Moses and the prophets [the Old Testament scriptures], from morning till evening" (Acts 28:23).

This was Paul's typical "evangelism explosion" technique, and when the Jews refused to hear him he turned to the Gentiles with precisely the same message:



"He stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the *kingdom of God* and teaching concerning the Lord Jesus Christ" (Acts 28:30, 31).

If we compare the reports about Paul's methods in evangelism with the account of Philip's successful campaign in Samaria (quoted above—Acts 8:12), we find that their messages were along identical lines. In both cases the kingdom of God as well as the name of Jesus were at the heart of the appeal for repentance leading to salvation.

### Preaching Christ

Once we establish from Acts 8:12; 28:23, 30, 31 that the *kingdom of God* is the main topic of the gospel along with the name of Jesus Christ who is to be King of that kingdom, we shall not fall into the trap of thinking that Christ can be preached *apart from* the gospel of the kingdom. Luke makes this clear for us by tying together a number of equivalent phrases describing the preaching of the gospel.

In Acts 8:5 we learn that "Philip began proclaiming Christ to them." This is of course no different from "preaching the word" in the verse before (Acts 8:4). But both phrases are properly defined and clarified for us by Acts 8:12, where we discover exactly what Philip was preaching. It was the gospel about "*the kingdom of God*, and the name of Jesus." That is the simplest yet fullest summary of the gospel message. The kingdom and the name should be at the heart of every evangelistic endeavor.

In Acts 8:35 yet another phrase is used when Philip "preached Jesus to him." But this is obviously the same as "speaking the word to them" as the next verse explains. And what does it mean to "preach the word"? We must return once again to Acts 8:12 for our definition: "The gospel of the *kingdom* and the name of Jesus."

### Confirming our Findings

In Acts 19:8 we have another account of Paul as he preached the gospel. Luke reports Paul's activities as follows:

"He continued speaking out boldly for three months, reasoning and persuading them about the *kingdom of God*."

It comes as no surprise to us to find Paul describing his own ministry as the "preaching of the kingdom" (Acts 20:25). That preaching of the kingdom was equated by Luke with a "solemn testifying of the gospel of the grace of God" or as a declaration of "the whole purpose of God" (Acts 20:24, 27). The preaching of the kingdom is also described as "solemnly testifying repentance towards God and faith in Jesus (Acts 20:21).

Our question about the content of the gospel receives

an unambiguous answer in the Book of Acts. The apostles and evangelists proclaimed the *gospel of the kingdom* and the things concerning Jesus. The gospel is first and foremost about the kingdom of God in connection with the name of Jesus Christ. This is the New Testament definition of the gospel, which we disregard at our peril.

### Is the Kingdom of God Preached?

In contrast to the Biblical definition of the gospel, current definitions almost always omit the kingdom of God. Take for example the description of the gospel advanced by the Lausanne Covenant. Formulated in 1974 by evangelicals from all over the world it reads:

"To evangelize is to spread the good news that Jesus died for our sins and was raised from the dead according to the Scriptures, and that as reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe" (Biblical Perspectives in World Missions, p. 5).

Had the convention relied on the words of Luke in Acts 8:12; 28:23, 30, 31, it would not have omitted the central theme of the gospel as Jesus and the apostles preached it. While it is perfectly true, of course, that the death of Jesus for our sins and his present Lordship are central in the gospel message, it cannot be denied that the kingdom of God takes first place both in Jesus' evangelism (in which he did not at first speak of his death at all) and in that of the apostles.

In character with the definition of the gospel offered by the Lausanne Covenant, a leading British evangelical lectured for two hours on "What Is the Gospel?" The subject of the kingdom, however, received no mention and the verse in Acts 20:25 which tells us that preaching the *kingdom* was equivalent to preaching the gospel of grace was strangely avoided.

The omission of the kingdom of God from evangelism did not, however, go unnoticed by another leading British evangelical, Michael Green. He asked during the Lausanne International Conference on World Evangelization in 1974, "How much have you heard about the kingdom of God? Not much. It's not our language. But it was Jesus' prime concern." (The Mustard Seed Conspiracy, by Tom Sine, pp. 102, 103.)

### A Future Kingdom

The kingdom of which Jesus and the apostles spoke when they preached the gospel is a kingdom of the future; but it also has important implications for the present. The celebrated commentator, E. Earle Ellis, points out that "In Acts the term 'kingdom of God' is used *only of a future event*" (New Century Bible Commentary on Luke, p. 13—emphasis mine). The kingdom of God is  
(Please turn to page 14)



## WHICH GOSPEL? (Continued from page 13)

the government to be established world-wide on the earth when Jesus returns in power and glory. It is the kingdom promised everywhere in the Old Testament, which will replace the government of our present evil world system (Dan. 2:44; Gal. 1:4; Rev. 11:15).

For convenience we print those three texts. From a vision revealing the overthrow of human government and the inauguration of the kingdom of God, Daniel saw that "in the days of these [ten] kings the God of heaven will set up a kingdom which shall never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure for ever." Galatians 1:4 speaks of the "present evil age" in which we are living. But the day is coming, says Revelation 11:15, when "the kingdom of the world has become the kingdom of our Lord and of his Messiah; and he will reign for ever."

Such is the simple program underlying the whole Scriptural revelation. The denouement of the drama presented in the Bible is the final establishment of the kingdom of God which will supplant the evil governmental systems of the present age. It is in anticipation of the future intervention of God through the Messiah, Jesus, that the gospel of the kingdom is announced. That great future turning point in history is the subject of the good news. Christianity begins with belief in that future event—the fact of God's kingdom to come. Bound up with this belief is the acceptance of the historical Jesus as the herald of the kingdom as well as its king. He is the one who has already demonstrated his power to overcome the counter-kingdom of satan. It is Jesus who must help us how to prepare for entry into the kingdom of God when it comes. He died for our sins so that we may now enjoy a new relationship with God. The Christian life now consists in the development of godly character in preparation for the kingdom to be introduced when Jesus returns.

All this information is gathered up in the gospel message about the kingdom of God which, as we have seen, formed the basis of apostolic evangelism.

### The Missing Element in Contemporary Evangelism

The omission of the kingdom generally goes unnoticed by audiences at evangelistic meetings. The Bible reader who has not carefully evaluated the data provided by Acts 8:12 (cited earlier) believes that he has heard the gospel when he is invited to "believe in Jesus." What he is not told is that belief in Jesus begins with an acceptance of the kingdom of God message which Jesus proclaimed long before he spoke of his death for our sins:

"Jesus was going about in all Galilee proclaiming the good news of the kingdom of God" (Matt. 4:23).

Later he said: "I must preach the good news of the kingdom of God to other cities also. That is the reason for which I was sent" (Luke 4:43).

Throughout the Gospel narratives, Jesus proclaimed the kingdom of God, as did his disciples. After Jesus' death and resurrection, the apostles continued to preach the kingdom and the name of Jesus (Acts 8:12).

A gospel which does not contain information about the kingdom of God does not correspond to the gospel presented by the Bible. In Matthew 13:19, it is the "message about the Kingdom" which must be planted in the mind of the potential convert. A distorted gospel merely deceives, and will not produce good fruit.

### Opposing the Gospel of the Kingdom

In the face of the plain and simple Biblical definitions of the gospel given in Acts 8:12; 28:23, 30, 31 and in about forty other texts in Acts where "preaching Christ" or "the word" is the equivalent, it would be foolish to pit Biblical text against Biblical text by trying to pretend that 1 Corinthians 15:1-3 contradicts the evidence of Acts, Matthew, Mark, and Luke. 1 Corinthians 15:1-3 defines the gospel as the preaching of the death and resurrection of Jesus without mention of the kingdom of God. However, we should note most carefully that Paul says he preached this information as "amongst things of first importance" (see NASB margin).

The death and resurrection of Jesus do not comprise the *whole* of the gospel message but only that part with which Paul was particularly concerned in writing to the Corinthians whom he had previously evangelized. The fact remains clearly stated in Acts that Paul always preached the kingdom of God, and his message to the Corinthians was no exception.

It is equally unwise to cite Acts 16:31 in contradiction to Acts 8:12. In Acts 16:31 "belief in Christ" to be saved must be allowed to carry its own Biblical meaning as belief in "the word of the Lord" (v. 32) which in Acts 8:12 is defined as "the gospel of the *kingdom* and the name of Jesus."

Sound and fair exposition of the Bible demands that there is only one gospel, the gospel of the *kingdom of God* and the name of Jesus. A version of the gospel which leaves out information about the kingdom of God is a dangerous distortion capable of inducing a false security. It should be avoided at all costs, both by evangelists and potential converts.

"Though we or an angel should preach to you a gospel contrary to that which we have preached to you, let him be accursed" (Gal. 1:8).

May Paul's warning be taken seriously.



# Signs of Spring



By Rachel Carr

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."

"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 of the day. Bob couldn't keep his mind on numbers. He kept staring out the sun-filled window and wishing he could be outdoors.

Soon it was time for science. Mr. Welch was a good teacher, and Bob liked the 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 till he saw 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," recalled 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 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!"





# How to Assure Excellence in Congregational Singing

By Dale Ramsey

**Y**OU HAVE at sometime in your life experienced the joy of uniting your voice with 50 or more voices and your singing literally filled the room with exciting sound. The singing

was so vibrant that you could hardly hear your own voice.

You have also experienced the frustration of uniting your voice with 50 or more voices and regardless of

the effort put forth, the resulting sound seemed "dead." The sound of your voice seemed to stop six inches in front of your face; all you could hear was your own voice.



The exuberant singing that once characterized the Evangelical movement is subsiding. I don't think we can fully comprehend the excitement of singing in church at the outset of the Reformation. The privilege of singing in church, taken away for over a thousand years, was again restored and the parishioners "sang their hearts out." Martin Luther said the people were literally singing themselves into the Lutheran Doctrine. What excitement there was in the 19th century to sing under the direction of P. B. Bliss in the Moody revivals and under the direction of Homer Rodeheaver at a Billy Sunday revival service.

Congregational singing has always been a highlight of the Protestant worship service. The Bible is full of accounts of God's people singing their praises and thanksgiving. Then why has our singing become so mute? Why do we so frequently despise singing? Why do 25-50% of all people in the average Protestant congregation refuse to sing? Do we discount its value in expressing the believer's praises or use as a valid way to show the way of salvation? Are we becoming content in communicating the gospel through the spoken word rather than singing it also?

Donald Hustad says, "The central—and only indispensable—music of Evangelical Christianity is congregational singing, the whole church demonstrating its priesthood in song. Singing in worship is not reserved for priests or 'singers'; singing is for believers. The crucial question is not do you have a voice? but do you have a song?" As Luther said: "If any would not sing and talk of what Christ has wrought for us, he shows thereby that he does not really believe."

The quality of a church's hymn singing is generally a good indicator of its enthusiasm for living faithful, Christian lives and communicating that faith with others. The charismatic church is the fastest growing Protestant movement in the world. Their worship experiences are usually characterized by contagious, exciting sing-

ing accompanied by hand clapping and other physical expressions. One can quite accurately take the spiritual temperature of a particular body of believers by the intensity of the congregational singing.

If you believe along with me that congregational singing is a very important tool in our approach to God and worship, and an effective facilitator for sharing the gospel message, then we would do well to do everything possible to encourage not only good congregational singing but other good musical presentations.

In the 20th century nothing has done more to silence the singing voice of the congregation in worship than acoustics. In our zeal to make the worshiper comfortable we've created sanctuaries that are "acoustically dead." Our worship rooms are beginning to resemble our living rooms with plush seating, "warm" drapes, plush carpeting, sound absorbent ceilings, everything needed to insure comfort and warmth. In the meantime we killed the joy of singing and contributed to the dreaded "spectator syndrome."

Once while traveling with the Oregon Bible College Chorale we had the opportunity to visit the Mormon Tabernacle in Salt Lake City. To demonstrate how perfect the acoustics were in that 8,000 seat auditorium, the gentleman dropped a straight pin on the floor in the front of the building and we who were sitting approximately 100 feet away heard it. If it was possible to build an acoustically live building over 100 years ago, then it is still possible today, but in most of our "living-room sanctuaries" you couldn't hear a pin drop in the first row. We are saying in essence that comfort is more important than acoustically alive rooms that will promote exciting congregational singing.

Modern church builders are not always aware of a congregation's worship style, nor do they care. Most people sitting in the pew are aware that the singing is anemic and poor, but when confronted with why it is

that way will point the finger at poor song leading, poor accompaniment, few people in the service, or a variety of other reasons—but will seldom address the problem of acoustics. Some of the best sound engineers in the world were consulted when the Concert Hall in the Kennedy Center in Washington, D. C., was built. Confident that they had created the most perfect room for concertizing, the first concert brought horror to their work. They didn't realize that 2,000 people with heads of hair (most of them) and clothes would absorb so much sound. They solved their problem by taking all the carpet out of the seating space. What church is willing to take such radical measures to ensure that the sound will reverberate to the extent that 20 or 1,000 will fuse together to produce a grand and glorious response to the gospel?

One of the greatest handicaps to good acoustics is affluency. Extra money in the treasury, memorial funds, and special gifts to the church quite frequently go to "carpet the whole sanctuary," put in a drop ceiling, buy fully padded pews, and purchase expensive sound-absorbent drapes. Put the money in a piano, organ, hymn books, robes, missions, youth, etc., rather than in physical properties that destroy acoustics and take the joy out of singing together in worship.

The acoustical demands of a worship room are unique. The sound produced at the front needs to be projected to the back of the room. At the same time, the music and speech uttered in the chairs or pews need to be heard well nearby, so that worshipers are encouraged to join in the common hymns and prayers. The most crucial factor affecting acoustics is the construction of the sound-reflecting surfaces, both as to shape and material, especially those of the ceiling and walls.

Surfaces at the front and sides of a church should be generally reflective (wood, brick, stone, drywall, or plaster)  
*(Please turn to page 18)*



## CONGREGATIONAL SINGING

(Continued from page 17)

ter) and partially absorptive at the rear of the building (to prevent excessive echo). Many so-called "sound engineers" seem to be primarily interested in selling acoustic (absorptive) material; they construct a room in which there is no reverberation whatsoever, and then install an expensive electronic sound system so the congregation can hear what is said and sung.

Unless the ceiling and side walls are extremely reflective it would be best not to carpet the whole sanctuary. A good indoor-outdoor or very tight pile is very sufficient for installing in the aisle and possibly on the platform area. It would be best not to have carpet where the choir sits. Pews that are fully padded absorb much sound. All that is really needed for comfort is a non-absorbent pad for sitting. Nothing matches the aesthetic beauty of walnut or oak pews and other woods that reflect sound.

It's time to count the cost of perpetuating this modern-day travesty. What is the spirit of your worship experience? Do you look forward with excitement to joining your voice with others in singing the praises of a wonderful God, or do you dread the experience? And to what extent do the acoustics contribute to that feeling?

Paul admonishes us to "be filled with the spirit, speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody with your heart to the Lord." If you have a voice, you can sing! God did not intend for music to be performed by the select few, but by everyone. That was the whole aim of the Protestant reformation; that we could all do for ourselves, rather than paying the clergy to pray our prayers, sing our songs, speak our praises, and confess our sins.

There's only one excuse I know for not singing and that would be a physical disability. "I can't carry a tune" is not an acceptable excuse. So sing with the spirit and with the understanding also; speak to yourselves in psalms, and hymns, and spiritual songs; and sing with grace in your hearts to the Lord. It is the "duty and privilege" of every Christian to participate in congregational singing.

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## GOD'S ACRE

I like that ancient Saxon phrase, which calls  
The burial-ground God's Acre! It is just;  
It consecrates each grave within its walls,  
And breathes a benison o'er the sleeping dust.

God's Acre! Yes, that blessed name imparts  
Comfort to those who in the grave have sown  
The seed that they had garnered in their hearts,  
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,  
In the sure faith that we shall rise again  
At the great harvest, when the arch-angel's blast  
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,  
In the fair gardens of that second birth;  
And each bright blossom mingle its perfume  
With that of flowers, which never bloomed on earth.

With thy rude ploughshare, Death,  
turn up the sod,  
And spread the furrow for the seed we sow;  
This is the field and Acre of our God,  
This is the place where human harvests grow.


—Henry W. Longfellow.



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# A Champ Named Bobby

By Elam Hill



*Honesty*

**T**ODAY I SAW TRUTH. For a moment, I lived and breathed in the great presence of truth, and felt its sweetness plunge deep into my soul.

I am a coach in a junior high school. Each day I work with 500 boys. This has been my occupation for over 20 years. I enjoy it.

Traditionally, I am supposed to be rugged, tough, crusty. Yet underneath this exterior must be feeling and understanding, if my job is to be done.

Today was test day in climbing the rope. From a standing start, we climb to a point 15 feet high. One of my tasks these past few weeks has been to train and teach the boys to negotiate this distance in as few seconds as possible.

The school record for this event is 2.1 seconds. It has stood for three years. Today this record was broken. But that is not my story. Here—as in so many of life's endeavors—the important thing is *how* this record was broken.

For three years, Bobby Palacio, a 14 1/2 year old Hispanic boy, has trained and pointed and dreamed of breaking this particular record. Today Bobby got his chance.

In his first of three attempts, Bobby climbed the rope in 2.1 seconds, tying the record. On his second try, the watch stopped at 2.0 seconds flat—a new record! But as Bobby descended the rope and the entire class gathered around to check the watch, I knew I had to ask Bobby a question.

There was a slight doubt in my mind whether Bobby had touched the board at the 15-foot height. If he missed it, it was by no more than a fraction of an inch—and only Bobby knew the truth.

As he walked toward me, expressionless, I asked, "Bobby, did you touch?" If he said, "Yes," the record he dreamed of would be his. He knew I would trust his word.

With the class already cheering him

for his performance, the slim, brown-skinned boy shook his head negatively. And, in this simple gesture, I witnessed a moment of true greatness.

They say coaches do not cry. Only babies do that. But as I reached out to pat Bobby on the shoulder, I did it with a drop of water in each eye. And it was with great effort and through a tight throat that I told the class: "This boy has not set a record in the rope climb. No, he has set a much finer record for you and everyone to strive for. He has told the simple truth."

After the other boys finished their next turns, Bobby came to the rope for his final try. A stillness came over the gymnasium. Fifty boys and one coach were breathlessly set to help boost Bobby Palacio to a new record. He climbed the rope again. The time: 1.9 seconds! A school record—a city record—perhaps close to a national record.

When the bell rang, I walked away misty-eyed from this group of boys. "Bobby," I thought, "with your clear bright eyes and your straight trim body—even at 14 you are a better man than I am. Thank you for climbing so very, very high today."

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From the bulletin of the Church of Christ in Bridge City, Texas. Reprinted with permission from *The Good Newspaper*, Dec. 15, 1984, Edward Fudge, editor.





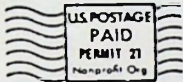
# “Smile, Jesus Loves You”

By Pastor Lee Arp

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A FEW DAYS AGO I stopped for a cup of coffee at a local donut shoppe. There were two other people in the shoppe when I entered; a gentleman of about 28 to 30 and an older gentleman of around 65 or so. These two men were engaged in the usual type of conversation; their work, the local political scene, the court decision on school discipline, etc. In listening to the conversation it didn't take long to pick up on a very negative attitude of one of the men. It seemed that according to him the modern world was the pits; discipline today was almost nil compared to when he grew up. Politicians today are nothing but crooks, kids don't know nearly as much as those of yesteryear, and the executives running businesses are a bunch of incompetents. He literally had "nothin' good to say about nothin'"! I'm sure you've come across individuals like this in your lives.

When he left to go home I couldn't help but notice a bumper sticker on his car: "Smile, Jesus loves you." I also couldn't help but wonder if this gentleman truly understood what those words really meant. Can one know Jesus' love and continue with such a negative, literally bitter attitude? Can "the love of Christ" dwell in his heart when it is already filled with anger, despair, and frustration? That seems to go against the counsel of Paul when he wrote, "Be anxious for nothing. . . . And the peace of God which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus." (Phil. 4:6, 7) Do you realize that Jesus loves you? Do you convey that in your very life's attitude? Why not?





The  
**Restitution  
Herald**

May, 1985

How Will the Church Handle  
Unwanted Pregnancy Which Ends  
in ABORTION?

Will Israel Survive?  
Page 18

Read United States  
Surgeon General  
C. Everett Koop's  
Answer: Page 10





## So You Say You're Against Abortion...

That's honorable. About as commendable as being for apple pie, America, and Motherhood.

What are you doing about your conviction?

That's the question United States Surgeon General C. Everett Koop has for us all. His stirring convictions begin on page 10 of this issue.

When the 1.7 million abortions performed annually in the United States are broken down into daily figures, the results shock you out of your comfortable couch. That's 4,657 babies lost every day. Lost to mothers bewildered by their situation. Lost lives because of unwed pregnancies and other socio-psychological reasons.

Look at the figure in another way: if your state has 100 counties, that means that 340 lives are lost each year in your county. How many traffic fatalities does your county experience annually? Nowhere near that figure.

Dr. Koop challenges the church to do something more than just be against abortion. What can the church do to assist unwed mothers through their crises to the birth and adoption of their children? How can the church get involved in the mainstream of social/psychological/spiritual conflict to bring healing and help—its real mission?

After reading Koop you'll have some answers—and you'll never be the same.

## Other Articles This Issue

Contributing editor Anthony Buzzard continues to challenge our doctrinal

thinking in "Recovering the Christianity of the Bible" (page 4). Buzzard has a way of honing our theological thinking which sets us on the straight and narrow way that leads to life.

From the Sermon on the Mount Pastor Stephen Bolhous exposes the true meaning of Matthew 7:7-11 in "Ask! Seek! Knock!" (Page 8.) Exposition by Bolhous constantly forces us to respond in a life-changing way.

Continuing her series on audiovisuals, multimedia expert Gayle Reye reviews the value of "Visual Boards" (page 14). You may want to copy this three-page presentation to insert in your Christian education notebook for future reference.

We usually say little about the valuable work of Children's Page editor Rachel Carr, but this month's story comes from real life. If you have young children in your family, be sure to take time this month to read this story to them (page 17).

"Will Israel Survive?" With that question contributing editor Pastor James Mattison leads off his prophecy page (page 18), then he investigates all the reasons why Israel should fold and why the nation should continue. After reading Mattison, your thinking about the happenings of the Middle East will be sharper and surer.

On our back page Pastor David Cheatwood addresses the traditional spiritual occasion of the month—"Motherhood."

May God bless your reading and your response in May.

## Should Iraq Blow Iran Away?

"Why not?" you ask. "Remember, Khomeini is crazy enough to hold hostages, murder the political opposition, and damn imperialists forever. Now's our chance to have him done in," you might reply.

Maybe the above scenario has validity. Blow the madman away.

Now let's play the "What if . . ." game.

Suppose Khomeini sees the handwriting of Iraq's victory on the wall. Knowing his unpredictable mindset, he'd probably make overtures toward Russia—even if it meant coming to terms with the Babrak Karmal regime in Afghanistan. That would draw the feared Soviets into the Middle East powder-keg—an avoid-at-all-costs no-no.

Then again, who can trust the cooperation of Iraq's leadership to side with Western reasoning to back off in its quest for Iranian territory at the top of the Persian Gulf?

If we can't cheer the Iraqis on to victory, what can the United States do with the bad guys of the Fertile Crescent?

As usual, we'll attempt to find a peaceful solution—perhaps urge a joint Iraqi-Iranian sovereignty over the Shattal-Arab waterway. The Soviets will get the signal from us—the destruction of Iran will not be allowed. Attempts will be made to have Iraq renounce its claims to disputed territory—claims which ignited the conflict originally. Of course, we'll put teeth into our urgings—like making continued support for Iraq contingent on the foregoing steps.

Unfortunately, in the world of war and politics change occurs overnight. Usually it's not based on conditions for peace. So do we have any hope for security in light of today's situation?

Scripture indicates that "after many years" (Ezek. 38:8, GNB) Iran, Libya, and a host of northern and Middle Eastern nations will come against Israel to plunder and destroy God's people (see all of Ezek. 38). Whatever happens in today's political makeup of those nations, we can be sure of a time coming when God will intervene to "show all the nations that I am great and that I am holy. They will know then that I am the LORD" (38:23, GNB).

Who's to say who should blow whom away? Best thing to do is wait patiently for the LORD to show his glory, using the affairs of nations and men as he best knows how.





**Will Lebanon Crumble?**

By the time you read this, that question will be answered. As of April 11, the political military religious stewpot of southern Lebanon was so tenuous that one Christian teacher declared, "There will be fighting and we will be attacked, but it is better that some dozens of us should be killed in shelling than that we should all be massacred."

Several factors combined to bring the present tensions to a head. Recently, fighting broke out south of the city of Sidon between Christian and Muslim militiamen in the Lebanese Army. The battles prevent the army from filling the vacuum an Israeli troop withdrawal will create shortly.

Of course, Syria stands ready to take over the entire Lebanese area should the vacuum happen. Consequently all the factions in Lebanon's government are scrambling in their own way to salvage what's left of a once-beautiful land.

In the face of such tragic predicted results, what can we do? How can we react?

Naturally, we sorrow with this awful horror of war and its aftermath. Our hearts go out to the grieving. True Christian love needs to be practiced toward those affected.

From another viewpoint, Jesus warned that such incidents portend even more tragic happenings to come. While on

ministry in his Middle Eastern city, Jerusalem, our Lord declared, "You are going to hear the noise of battles close by and the news of battles far away; but do not be troubled. Such things must happen, but they do not mean that the end has come. . . . All these things are like the first pains of childbirth.

"Then you will be arrested and handed over to be punished and be put to death. All mankind will hate you because of me. . . . But whoever holds out to the end will be saved. And this Good News about the Kingdom will be preached through all the world for a witness to all mankind; and then the end will come" (Matt. 24:6, 8, 9, 13, 14, GNB).

Our responsibility remains. Proclaim the message of the coming kingdom of God. After that witness has been heard, all this evil shall end.

**LETTER TO THE EDITOR**

**FUDGE'S FIRE BLAZES ON**

THE FIRE THAT CONSUMES will have sold out its second printing of 2,000 copies each when just 150 more books are gone.

The book's momentum is still growing with every passing month. The Journal of the Evangelical Theological Society will be having an article of mine in an upcoming issue which gives the basis for conditionalism and the extinction of the wicked. As you noted, the Arizona Republic did a piece on the book recently. (By the way, one inaccuracy should be corrected in that report: The Houston Chronicle was the first major daily newspaper to feature the book—Steve Maynard did a half-page piece on the front religion page last year; the Arizona Republic was second.)

Cordially in Christ,  
Edward Fudge

THE RESTITUTION HERALD is owned and published by the Church of God General Conference, a nonprofit Christian corporation located at 131 N. Third St., Oregon, Illinois 61061. THE HERALD is mailed monthly except January and August.

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; Psa. 146:4); 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.

Editor: Russell Magaw  
Managing Editor: Gordon Landry  
Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, St., James Mattison, Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

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PHOTOS: Russ Magaw, pages 17, 20.



# Recovering the Christianity of

**H**ISTORIANS who make a study of the development of Christianity often express doubt about how faithfully the original teachings of the apostles have been preserved. The question is not one for academics only. It affects every churchgoer—of whatever denomination. Where did you acquire your understanding of Christianity? Have you verified what you believe against the authentic teaching of Jesus and the apostles recorded for us in the Biblical documents?

The celebrated *Encyclopedia of Religion and Ethics*, edited by James Hastings, informs us that “there was *perversion* amidst progress” in the development of Christianity after the death of the apostles. (Vol. 3, p. 588, emphasis mine.) The article explains that “there were characteristics of the Greek speculative genius and of the practical Roman ethos not altogether harmonious with the distinctive character of the Gospel . . . the salt in seasoning did lose some of its own savour” (ibid., emphasis mine).

Jesus said that salt which loses its characteristic taste is useless (Matt. 5:13).

It is sometimes difficult to understand why churchgoers seem so comfortably satisfied that what they learn from the pulpit represents the pure Word of God. Historians and theologians are less easily accepting of received opinion. “The impartial student of history of the Church cannot for a moment deny that false views, unworthy motives, wrong purposes were factors, and at times dominant factors, in this evolution” of post-biblical Christian doctrine (ibid).

How far did these “false views” prevail over the truth of the Bible? That is the crucial question. Our article goes on to admit that “some of the heresies and schisms suppressed by the Church were attempts at reform.” In other words the Church was responsible for stifling the voices of protest—

protest against the traditions which were beginning to overlay the original teachings of the Bible!

The Hastings Encyclopedia warned of the dangers to Christianity from the Greek and Roman mind (see foregoing quotation). A learned scholar of the Church of England also tried to sound the alarm: “When the Greek and Roman mind, as opposed to the Hebrew mind, came to dominate the church, there occurred a disaster in doctrine and practice from which we have never recovered.”<sup>1</sup>

It is our conviction that Professor Goudge’s judgment is correct, and that his warnings have been largely ignored. The Greek philosophical training of many of the so-called church Fathers did indeed cause them to pervert Christianity and to hand on to us an impure version of the faith. The Christianity of the apostles needed no help from Greek philosophy. The latter would have been condemned by Paul as foolish “wisdom of the world.” The Greek philosophical theologians, especially at Alexandria, from the second to the fifth centuries, managed to draw a veil over the most central and essential teachings of Jesus, the gospel of the kingdom, and the absolute unity of God.

## *The Gospel of the Kingdom*

Jesus had proclaimed himself to be the Messiah, the promised Savior and King, the heir to the throne of David. The recognition of the Messiahship of Jesus was the first principle of apostolic belief. It was the divine revelation on which the Christian Church was to be founded (Matt. 16:16).

The Hebrew prophets had for centuries before the birth of Jesus predicted a return of the Golden Age foreshadowed imperfectly by the reigns of

<sup>1</sup> Canon Goudge, *The Calling of the Jews*, from “For Christ’s Sake,” Hugh Schonfield, p. 114.



# the Bible

By Anthony Buzzard

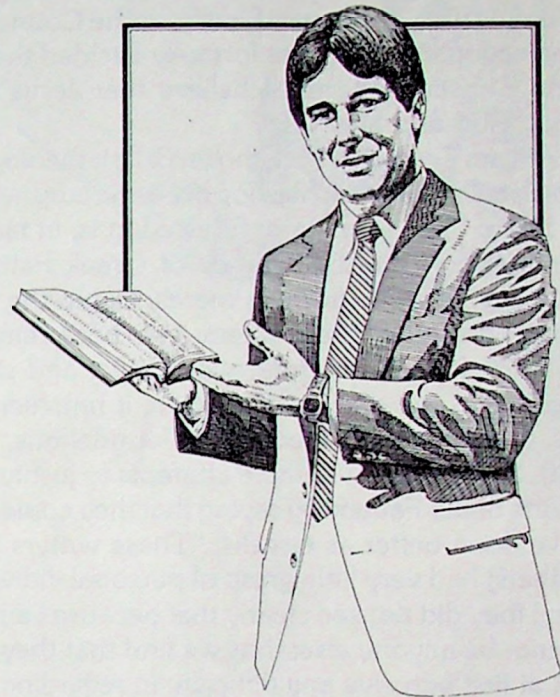
David and Solomon. The expected kingdom of God was to be a world empire presided over by God's vice-regent, the Messiah. When Messiah reigned there would be universal peace and international disarmament and even nature would become harmonious: "The lion will lie down with the lamb."

The announcement of world peace to be administered by the Messiah and his followers was the heart of the Good News of the kingdom. It was a kingdom for which the disciples were constantly to pray ("Thy kingdom come") and which they were to hope to enter when Christ returned. The kingdom was the Christian inheritance to be received when Jesus reappeared at the end of the "present evil age." Meanwhile Christians were to persist in well-doing and in sharing the message of the kingdom with the world.

Such is the simple program announced by the Bible. It has a clear objective in history. It culminates in a great future turning point in the affairs of mankind when evil will be banished under the righteous government of Jesus and his followers. It offers hope for mankind and a glorious goal for the Christian disciple—a goal for which no sacrifice would be too great.

Historians of Christianity tell us that this program made very little sense to the Greeks, especially those influenced by the philosophy of Plato. For the Greeks the ultimate object of human existence was to escape the body and to depart at death to realms beyond the skies. The notion of resurrection of dead people to life in order to take part in a glorious renewed society *on earth* was simply nonsense.

Tragically, it often seems to make little sense to churchgoers in the twentieth century. This is because they have unwittingly absorbed a Greek view of life and history which stands in irrecon-



cilable opposition to the Hebrew world view of Jesus and the apostles.

Truly, as Canon Goudge told us, the Greek mind caused a disaster in belief and practice from which we have never recovered. As individuals we can come to recognize the disaster and take steps to repair the damage done to our belief systems. We must go behind the conditions which we have carelessly accepted as Christian and return to the teachings of Jesus and the apostles.

## **The Unity of God and the Bankruptcy of Chalcedon**

For some four hundred years after the time of  
(Continued, page 6)



## RECOVERING THE CHRISTIANITY OF THE BIBLE

(Continued from page 5)

Jesus and the apostles the theologians attempted to define who Jesus was. Finally, at the Council of Chalcedon in 451, it was formally decided that to be a Christian one must believe that Jesus was "fully God and fully man."

William Temple, a well-known British theologian who later became Archbishop of Canterbury, wrote in 1915: "The formula of Chalcedon is, in fact, a confession of the bankruptcy of Greek Patristic theology. . . . The formula merely stated the fact which constituted the problem; it did not attempt a solution. It was therefore unscientific; and since theology is the science of religion, it represented the breakdown of theology" (Foundations, pp. 320, 321). William Temple attempts to justify the efforts of the Fathers by saying that they could not have done better as Greeks: "These writers [the Fathers] had very little grasp of personal individuality; they did not see clearly that because I am I, I cannot be anyone else; thus we find that they did not at first perceive any difficulty in regarding the same person as both God and Christ . . . The Fathers had done the best that could be done with the intellectual apparatus at their disposal" (ibid. pp. 225, 230).

One can hardly think that a Greek theologian would not recognize that in the Old Testament and the New, God and the Messiah are distinct and different persons. Yet the Greeks determined to express their doctrine of God in Greek philosophical terms, that there are "three personal subsistencies in one substance," or what is known to us as "three persons in One God."

With the Chalcedon formula Christianity was locked into a Greek philosophical doctrine of God which bears little resemblance to the teaching of the apostles and of Jesus himself for whom there is "the one who alone is God" (John 5:44), "the only true God" (John 17:3)—and this is the *Father!* Throughout the Bible there is "one person in one

God." "To us Christians," says Paul, stating the Christian creed, "there is one God, the Father. . . ." The Father is the one God of the New Testament as he always was in the Old Testament. Jesus is exalted to the supreme position next to his Father as Lord; that is, the Lord Messiah of Psalm 110. In this crucially important oracle, uttered under inspiration by David, the Messiah is an individual person distinct from Yahweh, the One God. The divinity of Jesus consists not in being "of one substance with the Father, coeternal and coequal," but in the divine character which he possesses from his supernatural conception under the influence of the Holy Spirit.

Jesus is the Messiah, Son of God, who perfectly reflects the will and character of his Father and functions as representative of the Father. At the same time he is a separate human individual now elevated to divine status. He is the last Adam, the counterpart of the first Adam who was also designated "Son of God" (Luke 3:38). The fact that Jesus may bear divine titles should not mislead us into thinking that he is God in the trinitarian sense. There is plainly only one who in the Bible is absolutely God (John 17:3; 5:44; Jude 25), and that is the Father. Jesus himself always upheld this fundamental monotheism of the Biblical revelation (Mark 12:32-34).

Since Jesus acts for God he is very occasionally referred to as "god" (Heb. 1:8 quoting Psa. 45:6). The Jewish religious leaders wrongly accused Jesus of claiming to be equal with God, and this prompted Jesus to reply that he is the Son of God (John 10:34-36). To make his point he directed his audience to a crucially important use of the term "god" in the Old Testament. This was Psalm 82:6 where the one God, Yahweh, addressed the Israelite judges as "gods." They were to reflect the justice of God and represent him on earth. This is exactly what Jesus did to perfection. In this sense he may bear a divine title. Where the judges of Israel proved themselves unworthy of the exalted title "Elohim" (God), Jesus fully deserved it. None of this, however, disturbs the absolute supremacy



and uniqueness of the one God whom Jesus recognized as his God and "the only true God" (John 17:3).

### Conclusion

The Greek theologians who followed the age of the apostles lost sight of the gospel of the kingdom and tampered with the pure monotheism of Jesus. John portrays Jesus as an undeviating witness to belief in "the only one who is God" (John 5:44) a phrase which must mean that it is a logical impossibility that any one else is the *One True God*. Only the Father is so described in Scripture. Paul's view is the same: he defines the one God as the Father (1 Cor. 8:6) and makes this the center of the Christian creed in contrast to polytheism.

Apostolic Christianity suffered a disaster when the Greek mind began to oust the Hebrew world view within which the Bible is written. The framework of the original faith was gradually dismantled and a new religion was erected based on a mixture of the Bible with Greek philosophy. Where once the Church had expected one day to rule with Christ in the kingdom to be inaugurated by his Second Coming, it now taught that the dead will be ushered into heaven as disembodied souls. Where once the faithful looked forward to the reign of Jesus in a renewed earth, they now expected to escape the body and depart to heaven.

The final blow was struck at the apostolic preaching about the kingdom of God when Augustine ventured to "reinterpret" (the sophisticated term for explain away!) John's vision of the millennial reign of the Messiah following his reappearance at the end of the age. John had received from Jesus a revelation of the future. The information imparted to him promised the arrival of Jesus in power to defeat a hostile world and establish the kingdom of peace which all the prophets had foreseen (Rev. 19:19 - 20:4).


To the third-century church, now strongly influenced by the Greek mind set, such hopes seemed crude and Jewish. Augustine provided the necessary escape. The resurrection to life of be-



headed martyrs, he maintained, was really a picture of conversion to Christianity and the thousand-year reign of Christ and the saints is only a symbol meaning the triumph of the saints in the present life! In this way the simplest and plainest prediction of the kingdom of Christ following his Second Coming was eliminated from the creeds as the church continued to lose touch with the apostles.

There was indeed "perversion amidst progress" in the centuries following the New Testament times. The diligent disciple must inform himself about the original teachings of Christianity. He will go back behind the Greek teachings of the so-called "fathers" to the pure stream of Christian teaching and seek the faith of the real "fathers," Jesus and the apostles, remembering that God must be worshiped "in spirit and in truth" (John 4:24).





**ASK!  
SEEK!  
KNOCK!**

**“YOU MAY SELECT** whichever one you wish: the large box on the display floor, or what’s behind curtain number 3.” Monty Hall’s TV show “Let’s Make A Deal” was always filled with those difficult tension-producing choices. Let’s assume you’re playing and you choose the curtain. The box is opened first to show you the other choice. There’s a large poster of an airplane and a tropical beach—a week-long vacation for two in the Bahamas. Inside you kick yourself for not choosing the box, but at least the curtain is yours. The draperies open

to reveal an old billy goat lazily grinding his jaws atop a pile of garbage—he’s all yours?

Life is more serious than “Let’s Make A Deal,” but there can be a comparison. Do you ever feel as though life has dealt you the raw deals; that you’ve innocently made the wrong choices; and that for whatever reason the Lord isn’t watching out for you as well as he should be? Jesus’ comments in Matthew 7 can correct that defeatist attitude and also help us know how to make the right choices.

#### **The Father’s Intention**

A supreme fact is stated in verse 11: “How much more shall your Father which is in heaven give good things to

them that ask him?” God genuinely desires to bless his people. Salvation is rooted in this fact. “God so loved . . . that he gave . . .” “It is your Father’s good pleasure to give you the kingdom” (Luke 12:32). “The eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him” (2 Chron. 16:9, NIV). God is searching for opportunities to bless us. He has no desire to ever jokingly give us a bum deal (like the TV show). He loves us and wants us to receive in life that which is beneficial to our maturing.

Earthly fathers are an illustration of God’s fatherly love (Matt. 7:9, 10). A stone may look like the round loaves of bread used in Bible times; a serpent may look like a fish; but what father, worthy of the title, would ever practice such deception upon his children? Congress has never passed a law stating that fathers must love their children. Even though we humans are plagued with sin, good parenting is a natural occurrence to the sane mind.

“How much more,” Jesus asks, “shall your Father . . . in heaven give good gifts to them that ask him?” (v. 11.) By the words “how much more” Jesus is inviting us to make a mental comparison. Think of the good things

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*Reflecting on the words of Jesus in the*



your human father has done for you. Then realize that God's parental care is comparatively much greater. God can see the end from the beginning. Therefore he gives us not what we think we want, but what we need for personal growth and development of right attitudes and outlooks. God's intentions for YOU and your life are those things that are in your best interests. This is infinitely greater care and blessing than any human can render.

How can we avoid a raw deal where we cheat ourselves? How can we best take advantage of God's intentions and desire to give us good things? The answer is relatively simple! We must pursue that divine affection; we must put ourselves in the sphere of God's blessings. Jesus gave us a three-fold formula in verse 7 for accomplishing this goal.

#### The Children's Response

1. *Ask!* We are to be God's dependent children who will sincerely come before him in prayer requesting his good gifts. We must always ask for God's best for us; his perfect will for our individual lives. Our asking for specific blessings must also harmonize with what God would consider to be good.

A woman once dreamed she was privileged to tour the heavenly courts. An angel showed her around the many chambers and halls, finally coming to one vast cavernous arena that was filled with bundles and packages stacked from the floor to the ceiling. While examining them she found a few bearing her name. "I could have used these things," she exclaimed, "why were they never sent?" The angel answered, "The Father knew what was needed in your life and wanted to send you these good gifts, but you never asked!"

The Father knows what we need before we ask (Matt. 6:8); but he still wants us to ask him (Matt. 7:11). How

## Matthew 7:7-11

By Pastor  
Stephen Bolhous

many good gifts of yours are still in cold storage because you simply haven't asked?

2. *Seek!* Remember the Sherlock Holmes mysteries? The great detective would often say to Dr. Watson, "Others look but they don't really see!" It was all very elementary. Have you been seeking God's best for your life as you've wrestled with a particular problem? Perhaps you are facing marital problems, rebellious teen-agers (or parents that don't understand), tensions on the job, inner insecurities. Often God's answer, God's best for us, is right in front of us if we will seek it and see it. Look at your life from a spiritual perspective. God has littered your pathway with blessings; seek and see them.

3. *Knock!* These three terms have been progressive in strength, with the last being the strongest. In Luke's Gospel Jesus' advice to ask, seek, and knock is preceded by a story about unexpected company. It seems that in the middle of the night a man who was sleeping peacefully in his house was awakened by a friend; the friend was in need of bread for his unexpected guests. At first the man does not want to leave the warmth and comfort of his bed, but he finally accedes to the request of his friend, not because of their friendship but because of the friend's persistence in knocking at the door.

It is a fact that God wants to bless us. Jesus encourages us, his disciples, to do our part by persistently knocking at heaven's gate, beseeching God to do in our lives that which is most needful for our spiritual development. We must knock by imploring and pursuing our Father to work his perfect will in our lives; without his guidance we will certainly make a thorough mess of all our affairs.

In this threefold formula Jesus has set forth an objective that when fully followed places us in a continuous communication with our God and Father.

#### The Savior's Promise

In verse 8 Jesus gives us an encouraging promise: "Everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened" (NIV). We are guaranteed that all requests offered in the light of verse 11 (God wants to give his children good gifts) will be given. When we ask for God's good things; when we seek his best for our lives; when we knock for his will to be accomplished; then there will always be a positive answer.

God doesn't give bum deals; everything he sends is for our growth and our good. Pursue the Father's good gifts. You will not be disappointed, for you will have made the best deal possible.

# Sermon on the Mount . . .



# Problem-Pregnancy Help: The Chu



**M**ORE THAN one and a half million abortions will be performed in the United States this year. We are dealing with a problem of extraordinary magnitude.

We deal with it today because of a 1973 Supreme Court decision, *Roe v. Wade*, in which the Court declared the unborn child a nonperson, and thereby removed from the unborn child all the protections previously afforded that child by the Constitution.

In that decision the justices said, "We do not know when life begins." Two years later, in a case known as *Danforth*, the justices said, a little differently, "On the basis of *present knowledge* we do not know when life begins." A series of cases brought before the Court in 1983 presented the justices with a perfect opportunity to pull back from their hard-nosed position, because by that time they could have, and should have, said, "We now *do* know when life begins, because we have evidence of the test-tube baby." But instead they reaffirmed their position, and we were left, once again, with exactly what we had in 1973.

For a brief period in 1981, it appeared it might be

possible to turn the situation around with a human life bill or amendment. But different parts of the pro-life movement had differing opinions about the direction things should go. I think it is not unfair to say the movement was somewhat in disarray. So the opportunity was lost, and we find ourselves in our present situation.

## THE DOMINO EFFECT

Of course abortion is only one of many life issues we must be concerned about. I have repeatedly called attention to the fact that there is a "domino effect" in reference to these issues.

The first domino that fell was abortion. It fell with a very loud thud in 1973 with the Supreme Court decision. Everybody knows about it, and it has divided our nation as no issue has since the days of slavery.

The second domino to fall was infanticide. It fell silently, because infanticide is homicide, and homicide is punishable by law: people therefore do not advertise that they are committing infanticide. The protective facade of hospitals has kept infanticide well within the confines of small groups, consisting of parents, a doctor, a nurse, and perhaps a social worker.

The third domino is euthanasia. Of course, infanticide is euthanasia within a particular age group, so in that sense the third domino has already been bumped. But in the more usual sense of the killing of the elderly and the sick, the third domino has not yet toppled completely. But it is leaning. Whether it falls all the way will depend, among other things, upon the efforts of people who are working today to stop abortion.

All the life issues are interrelated. Any attention paid to any of them will have an effect on the others. And abortion, I believe, is the linchpin that holds them all together. If we can reverse *Roe v. Wade*, unborn life will once again have constitutional

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## Presenting the alternatives to abortion



# Church Must Do More

By C. Everett Koop

protection, and to that degree the worth of every human life will have been reestablished. In similar fashion, and this is very important, if we can learn how to provide *alternatives* to abortion, we can do the same thing for infanticide and euthanasia.

## A BIBLICAL MANDATE

I would like to make it clear that I believe the Scriptures when they say that man was created in the image of God and that human life has enormous value in God's eyes. If you start in Genesis and go right through the Bible you will find this reiterated time and time again.

The value of human life is clear from the way that murder is condemned. After the altercation between Cain and Abel, God warned that if any retaliation were taken, he would punish sevenfold. After the flood, when God made a covenant with Noah, he said, "If by man man's blood is shed, by man shall that man's blood be shed." One of the Ten Commandments says, "Thou shalt not kill." It has nothing to do with premeditated murder.

The human dignity of the human unborn is clear too. Jeremiah speaks of having been commissioned to be a prophet while he was still in the womb. On several occasions Isaiah speaks about the unborn baby as though he was very much a person. Without going into further references by chapter and verse, I can summarize by saying that, in my opinion, the Bible screams from cover to cover that human life is precious to God.

Thus the mandate for Christian prolife involvement would seem clear. But when Francis Schaeffer and I presented our film series, *Whatever Happened to the Human Race?* at seminars around the country, we were not prepared for the response we got from evangelical churches. They were quite cold toward us, because we mentioned these "social issues" of abortion, infanticide, and euthanasia. Whenever you talk about "social issues," there are

some conservative Christians who worry that you are retreating to the liberal "social gospel" emphasis of the earlier part of this century.

But that reaction is unfortunate. . . . I believe, in fact, that if the conservative Christian church had acted in days gone by in a more loving, compassionate manner toward women who were pregnant and did not wish to be, we might well have avoided at least part of the serious "social issue" we face today.

I would remind you that before we had government programs it was the Christian church that saw to the care of the sick, the disadvantaged, the poor, the underprivileged, and so on. I believe the Christian church must retrieve that role, which it served so well in the past. Churches and individual Christians can do the job far better than it can be done from Washington, and they can do it in a way that witnesses to Christian love.

## DÉJÀ VU

As I say these things today I have a sense of *déjà vu*, because I said them so many times 25 years ago. In those days, we were serving a largely Christian clientele. Abortion was not only illegal, it wasn't even talked about. An abortionist was just about the slimiest thing you could refer to in the medical profession.

(Continued, page 12)



Dr. C. Everett Koop, a prominent pediatric surgeon for more than 40 years, was appointed Surgeon General of the United States in 1981. He is well-known for his collaboration with Francis A. Schaeffer on the book and film series, *Whatever Happened to the Human Race?* a Christian analysis of abortion and other life issues. This article is adapted from a speech

to a national conference on abortion alternatives held last fall in Washington, D.C.

is supported by readers' donations.

in compassionate and practical ways . . .



## Problem-Pregnancy Help: The Church Must Do More *(Continued from page 11)*

I used to present the needs of unmarried pregnant women in Mennonite churches in and around Lancaster County, Pennsylvania, where I lived at the time. We used to arrange for hospitalization and medical care. We saw to it that during the time a pregnant woman lived with one of those church families she had Christian counseling, as well as medical and legal advice.

It worked beautifully. The "problem" pregnancy was solved. Babies found their way to childless Christian homes. Girls went back to further their education or to resume their jobs. Families that had evicted a daughter were frequently reconciled to her when they saw, by contrast, the Christian love and concern of total strangers toward their daughter.

It is not enough for us merely to "be against" abortion. We must have something to offer instead. Of course, there really is only one alternative to abortion, and that is to have the baby. But presenting that alternative in a meaningful way involves many other things. What might you, as an individual or with your church, do in this regard?

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**Of course, there is only one alternative to abortion. And that is to have the baby. But presenting that alternative in a meaningful way involves many kinds of service.**

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### CHANGES IN ATTITUDES

The first thing is attitudinal. You can provide non-judgmental support, out of Christian compassion, to a girl or a woman who is pregnant and would rather not be, as well as to her family and to the father of the unborn child. (Almost everybody neglects the father. Please don't forget him. He is extraordinarily important in the triangle.)

You can be the agent of reconciliation in a family that is shattered by a pregnancy, usually in an unmarried—and often, these days, teenage—daughter. You can have a positive input into the mental and physical health of the mother-to-be and

her unborn child. You can provide a haven for a girl in a Christian home when she would rather not live in her own home, or has been asked to leave it by her family. You can help make arrangements with obstetricians and other medical personnel. You can help with financial costs. You can give advice on insurance coverage. You can be an advocate for your patient with the various public and private agencies that can be of help to her and her child in the future. You can present the advantages of adoption over the other options that face her.

### TAKING CHARGE

It is important to do all these things in a confident, straightforward manner. Most girls in this situation need someone not just to suggest options but to step in and take charge.

Let me give an analogy from my former career as a surgeon. I spent 40 years in surgery, and in the course of that time medical students frequently came to me for advice on where they should pursue their future training in surgery.

I could have said, "Well, there are about 600 programs available in this country, and they're all pretty good. Go and find one. Good luck."

But that is not very helpful. Instead I would say, "There are a number of places where you could seek further training. But having observed your performance, and knowing your personality and what I think are your particular attributes and interests, there are really only three places I think you should consider. And this one is where I think you should go first, because it is the one that best meets your needs."

I think that is the approach we must take toward the pregnant woman who comes to us for help. Do not say, "You can have this, this, this, or that"—one of which may be abortion—but step in and take charge in a confident and prayerful way.

I can illustrate this with a personal example from a few years ago. My son is a minister in the Presbyterian church. He and his wife, who then had two children, took into their home a pregnant girl whose father had kicked her out because she refused to have an abortion. She became a member of my son's household. She attended all the services of his church. No one ever knew what her last name was.



No one was told why she was there, although, of course, it became obvious eventually.

What was accomplished in the seven months that she lived with my son and his family? First of all, Christ's love was shown toward that girl. The health of mother and baby was preserved. She had a safe and efficient delivery. The child was put into a loving Christian home, and the girl was then free to start her life over again. She finished her education. She has since married a young man she met in that church, who knew all about her past.

My son's family also learned a great deal. My grandchildren learned what that kind of service-love can bring about. They also learned what the kind of love this girl *thought* she had—which was merely sex—produced, and the tragedy it led to for her and for all concerned.

Perhaps most important of all, the church and community saw what happened. A tremendous number of people in my son's church came to him and said, "If your father ever has another pregnant girl needing a place to live, be sure you come to us first."

## ADOPTION

Two aspects of the problem were addressed, as you can see: the total care of the woman who was pregnant, and getting the baby into a home that was looking forward to it with unbelievable enthusiasm. This brings me back to a topic that is of tremendous importance to me, and that is adoption.

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### **In recent years we see more and more couples with natural children who adopt a child as a Christian service and witness.**

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Scripture tells us, "Religion that God our Father accepts is this, to look after orphans and widows in their distress" (James 1:27). What has that got to do with abortion? Just this: the unmarried pregnant girl, I believe, is worse off than a widow in our society. She lacks social respectability, and many societal supports are withheld from someone who is unmarried and pregnant. Moreover, some translations of that verse read, instead of "orphans and

widows," "the fatherless and widows." Believe me, if there is anyone who is truly fatherless, it is the unborn child of an unmarried girl.

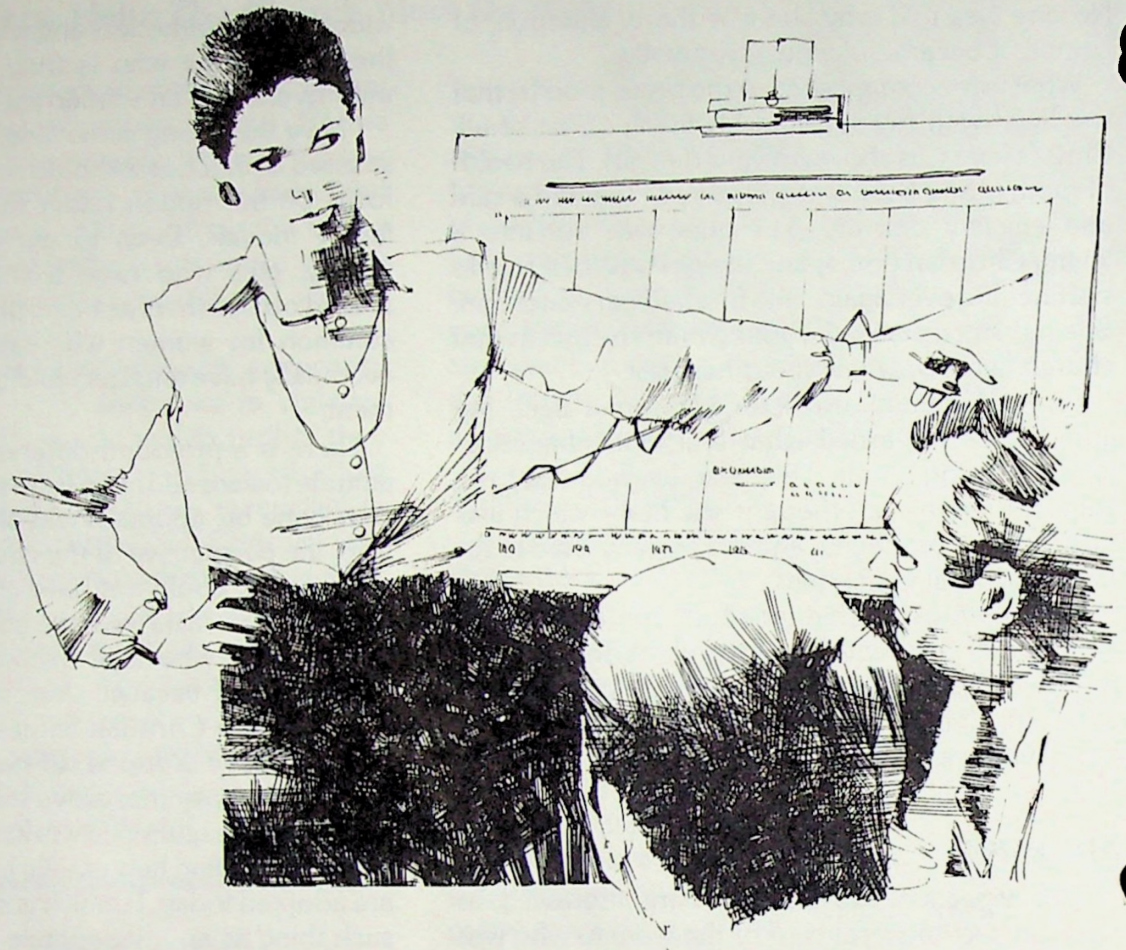
I have the strong conviction that adoption is not stressed as much as it should be. I believe we should focus on this option rather than on single-parent family models. Even in our sexually permissive society, girls who raise a child alone are often looked on by others as being promiscuous. It is very common for women who raise a child alone to eventually have another child by the same arrangement.

There is a profound difference in our country's attitude toward adoption from even 10 years ago. In days gone by, adoption was almost always viewed from the perspective of the couple who, for biological reasons, could not have children of their own. But in recent years we have come to see more and more couples who have one or two natural children adopt a child because they see it as a Christian service and a Christian witness. Racial barriers in adoption have dropped substantially in the last ten years. The most impressive thing to me, given my professional experience working with handicapped children, is to find how readily handicapped children are adopted today. I think it is safe to say there is no such thing as an unadoptable newborn baby.

The day before I left on my lecture tour with Francis Schaeffer a few years back, I got a letter from a family in Pennsylvania who wanted to adopt a handicapped child. They wrote to me not because they knew of my ethical stand, not because they knew I had just written a book with Francis Schaeffer, but because I was Surgeon-in-Chief of a well-known hospital, and they assumed I would come across handicapped children whose families might not want them. And they were right. Their letter ended like this: "If, in your travels, you come across a baby that no one else wants, think of us. Armless, legless, faceless, it does not matter; we are that desperate for a baby."

So I conclude with this thought. By including adoption as part of an abortion alternative program, you can not only save a baby's life and provide a loving solution for a pregnant woman, you can also provide a blessing for a childless couple whose distress and anxiety is frequently even worse than that of the unmarried pregnant woman you are trying to help. ■





By Gayle Reye

## VISUAL BOARDS

**B**ORED? . . . Why not try using visual boards?

In nearly every classroom these relatively inexpensive visual tools are available. Consider their potential in creating interest in your lesson, conveying important information and clarifying difficult ideas or relationships.

### *Chalkboards*

Now, everyone is familiar with chalkboards. We have grown up in

classrooms having full walls lined with them. Right? What can there be to learn about using one of the oldest visual tools there is? Yet, some of the following tips may be new or may serve as a helpful reminder to you:

1. As you sit down to prepare your lesson, make note of information that could be meaningfully placed on the chalkboard. If possible, place lengthy written work and detailed diagrams or drawings on the

board before class. This affords you more efficient use of class time and the opportunity to take advantage of the artistic talents of others.

2. Write clearly and large enough for all to see. Printing is best. Colored chalk may be desirable for adding emphasis or attractiveness. To avoid that terrible screeching sound, hold the chalk at a sharp angle to the board.

3. Be sure your chalkboard is visible to each member of your



class. For smaller children it should be at their eye level and within their reach.

4. Stand to the side while writing on the chalkboard so the class can follow what you are writing or sketching.

5. Check the room from different perspectives for glare on the board. Provide shading where needed.

6. To draw a straight line, mark the beginning and ending points. Place your chalk on the first point and, with your eyes focused on the second point, draw the line.

7. Sketching illustrations on the chalkboard requires no more skill than what is needed to communicate effectively. Drawings should be large, bold, simple, and informal. Stick figures may be all you need. *Be creative with your chalkboard.*

8. Try the suspense method. Cover prepared material so that individual thoughts can be revealed one at a time. Even your cover sheets could be made in creative shapes to compliment your message and add interest. (Example: treasure chests, animals, books, etc.)

9. Use an overhead projector to enlarge illustrations you would like to copy on the chalkboard.

10. Find a partner to help illustrate your thoughts as you present them to the class. Refer to the many books available on chalk talks for ideas.

11. Play games on the chalkboard. Try hangman to introduce your topic, or Bible baseball as a lesson review. Draw the game board for Bible Trivia on the chalkboard to use as you play this game with your group. Scoring markers could be attached with chalkboard wax.

12. Encourage class participation

by having members of your class write on the board.

13. For practice memorizing, erase small portions of the material until it is completely mastered.

14. Don't forget that many chalkboards are also magnetic, which opens up the possibilities of attaching items to your board and changing their positions at your convenience.

Now, a word of warning. Avoid the temptation to overuse the chalkboard to the exclusion of other techniques. Remember to include variety in your presentation and to select your visuals considering how they can best serve you.

### *Erasable Markerboards*

Now available are boards with a durable white melamine surface. Using special markers with a quick-dry ink allows you to easily erase your markings, leaving no smudge on the board. A variety of brilliant colors can be used to add impact and ease of comprehension, and you no longer have the mess of chalk dust. These boards are available at educational and office supply houses and can be seen in their catalogs. Should you wish to make your own markerboard, you can also purchase just the erasable marking surface with a self-adhesive back that can be applied to any smooth surface.

### *Flannelboards*

The fact that certain soft-napped fabrics will adhere to each other gives us the basis for the use of flannelboards. Here, a lightweight board is covered with either flannel or felt. Pictures, symbols, letters, and other objects are then backed with flannel, suede paper, or felt. These will "stick" to the background

and can be manipulated as you make your presentation.

A considerable assortment of flannelboard materials are available for commercial purchase in Christian bookstores. The flannelboard you select should be sturdy, lightweight, and one that will fold in the middle to permit easy handling and storage. Both wooden and metal easels are available; the metal stand generally is more expensive. Look for an easel that can be easily adjusted for different heights, folded or collapsed to store in a small container, and one that can be transported easily from place to place.

A wide variety of background scenes and maps can be purchased along with countless figures or cut-outs. Your choice of background should take artistic quality into consideration and you should avoid gaudy backgrounds that will detract from the flannel figures or message. Most of the figures are beautifully colored and come pre-packed with suede for easy preparation to use. Generally they are accompanied by written materials which describe the lessons and illustrate how to use them.

To save money and utilize the talents of others, you may wish to make some of your own equipment and materials. The book, *Audio-visual Media in Christian Education*, by Gene Getz,\* has some helpful directions and illustrations for those who are interested in constructing their own materials.

#### *Some Things to Remember:*

1. Don't think of using a flannelboard as a substitute for prepara-

(Continued, page 16)

\*Getz, Gene A. *Audio-visual Media in Christian Education*. Chicago: Moody Press, 1972.



## VISUAL BOARDS

(Continued from page 15)

tion. You will need to know your lesson well to enable you to be actively manipulating your flannel materials during presentation.

2. As with the chalkboard, be sure the flannelboard is visible to all students and at their eye level.

3. Tilt the board slightly back at the top. This will help backgrounds and figures adhere to the flannel surface. Apply your characters with a firm downward movement.

4. In advance of your lesson, arrange your materials in the proper order so that you can move naturally and without hesitation through your presentation.

5. Develop a method for filing and storing your materials. Large manila envelopes or file folders can be labeled and easily organized. Marking each piece in a set will "save" you as pieces are borrowed or misplaced.

### *For Fun with Flannelboards:*

1. Try taping your presentation or using a pre-taped story while you place the symbols on the flannelboard.

2. Review your lesson by allowing members of your class to use the flannelboard to retell the story.

3. Create a learning center in your classroom where pupils can go individually or in small groups to work with the material.

4. Scramble words to help memorize a verse or parts of a picture or diagram to be placed in their proper order by the students.

5. Make your own flannel materials by cutting out or drawing illustrations and backing them with flannel. This could very well accompany a creative writing experience.

## Bulletin Boards

The name "bulletin board" suggests a place for posting "bulletins"—brief items of "news." Yet, today a bulletin board can become the most active and exciting display element in the church. It can be an integral participant in the life of your church—in the activity and spirit of everyone who attends.

Every church should have several bulletin boards placed in well-lighted, conspicuous places. One-third to one-half of free wall space in your classrooms should be devoted to bulletin boards. Although they can be all shapes and sizes, they generally should not be less than three to four feet in height.

There is no limit to the ways a bulletin board can be used. Here are just a few:

1. To stimulate student interest.
2. To save the time and cost of preparing copies for each member of the class.
3. To provide a lesson review or reinforcement.
4. To encourage participation.
5. To display student work.
6. To recognize excellence.
7. To make announcements.
8. To chart attendance.
9. To enhance memorization.
10. To post correspondence.
11. To draw attention to current events.
12. To strengthen belief and commitment—and many, many, more!

### *Suggestions for using Bulletin Boards:*

1. Mount them so they can be easily seen (at student's eye level) and within arms' reach of all pupils.
2. Keep them up to date.
3. Make your displays interesting

and attractive. A three-dimensional effect with moving parts and other ingenious ideas are great attention-getters.

4. Let your group share the responsibility for the bulletin boards. Assist them by sharing ideas and offering suggestions for planning and preparing materials to be displayed.

### *Some Evaluation Criteria:*

1. Are all labels short, simple, and legible?
2. Have I used any of the following techniques to attract the viewer's eye: color? shape? texture? motion? sound?
3. Is my message clear?
4. Is the information currently meaningful to my audience?
5. Would I look at this display if I had not produced it?

In the last article, I suggested that you keep your eyes open to media all around you. Now, I would specifically encourage you to note the use of visual boards. If you have an opportunity to observe a classroom or attend a workshop, see how they are effectively used. Also try to envision other ways they might have been used to enhance the presentations. Professional examples of displayed information can be seen in businesses, museums, travel bureaus, etc. As you observe these, make a habit of noting ideas that you can file for future reference.

Medium is available to serve us all. One way we can share its benefits is by exchanging ideas. If you have some innovative ideas you have found successful, please send a description, with illustrations, if needed. When enough are received, we will devote an entire article to "Your Ideas." Send them to: Gayle Reye, Box 100, Oregon, IL 61061.



# Children's Page

## THE LETTER



*This month's story is based on an actual happening.*

"Mom, what can I do?" David sat with his nose pressed against the window. It had been raining all day, and he had run out of indoor games.

"How about your new puzzle that Grandma and Grandpa gave you?" suggested Mother as she came in from the kitchen.

"I've already done that three times."

"Let's see. . . You could always write a letter to someone. I'll let you use a piece of that nice stationery that you and Sarah gave me for Mother's Day."

"Write a letter? Who would I write to?"

"I don't know. Try to think of someone who might like some mail. . . Here's some scratch paper to start with." And Mother went back to her baking.

David sat with his elbow on the dining room table, chin propped in his hand. He stared out at the rain for a few minutes. Then suddenly he said, "I know," picked up his pencil, and began to write.

Just as Mother was taking the last pan of peanut-butter cookies from the oven, David came in. "I'm ready for that stationery now," he announced as he grabbed a warm cookie.

Mother went to her desk. "Here you are. I guess you thought of someone to write to."

"Yup." And David went to finish his project.

That night as the family was finishing supper, David asked, "Can we go by the post office on the way to Sunday School tomorrow?"

"Sure enough," replied Dad. "Have you got some important mail to go out?"

"It must be important," said Sarah. "He spent all afternoon working on it."

"Yeah," said David. "I wrote to Mrs. Wilson. . . Well, 'scuse me. I have to go address the envelope." And David left the table.

"Mrs. Wilson!" exclaimed Mother. "That's a surprise."

"I guess it is," agreed Dad. "Isn't she the woman in the next block that you've been trying to get acquainted with?"

"Yes. For six months I've tried to be friendly and get to know her. But she acts as if she doesn't want or need any friends. I had about given up on her."

Sarah spoke up. "I heard David talking to his friend Eric the other day. He said Mrs. Wilson's little dog got out her gate. I guess he helped catch him for her."

"Well, maybe that was the start of a friendship between the two of them," commented Dad.

\* \* \*

"Hi, Mom. I'm home," David called as he came in the front door.

"Hi, David. How was school today?"

"Fine. Okay if Eric comes over to play for awhile?"

"Sure. Just watch out for the flowers along the fence. I just planted them."

Mother had just started to look through the day's mail when the doorbell rang. What a surprise she had when she opened the door. There stood Mrs. Wilson.

After she sat down Mrs. Wilson explained why she had come. "I just wanted to thank David for that nice letter he sent me. You'll never know how much that meant to me. And it came at just the right time."

\* \* \*

When David came in for supper that night, Mother put her arm around him. "Thank you, David, for choosing Mrs. Wilson to write to. I had gotten tired of trying to be her friend. But God showed me through you that *he* never gives up on people. He used you to show love to Mrs. Wilson."

David beamed. It had been fun writing the letter. Maybe there was someone else he could cheer up with a letter or a card.

Do you know someone who would like to get a friendly letter from YOU?

By Rachel Carr, Contributing Editor



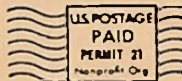


Mother's role in the family can never be underestimated.

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# Motherhood

By Pastor David W. Cheatwood

MOMS ARE VERY IMPORTANT to us. They provide the love and comfort of our lives that give us our self-worth and acceptance. They love us despite our faults and failures. What a wonderful blessing we have from God in our mothers.

Today much is being asked of a mother. More often than not she has to work outside of the home just to help meet expenses. Though this is not always profitable, it is a way of life in the American society.

Psalms 113:9 says: "He makes the barren woman abide in the house as a joyful mother of children. Praise the LORD" (NASB).

Children are indeed a great blessing for all of us. Their laughter and happiness over the simple things of life are reminders to all of us of how important life can be. They do tie us down and make us to be responsible people. This is good. I have often said "God gives us children so that we will grow up." And so it is. Without them we would not see our own weaknesses and faults.

When old age sets in we are again reminded of the importance of children. Our loneliness is softened by visits from our children and grandchildren. Life has much more happiness for those with families and close relationships. Without that family, life can be very empty.


Those who choose to live together without the benefit of marriage risk living alone when they grow old. They are so caught up in the present pleasure that they don't think about their future and the needs of that future.

God gives us joy with our children. They can try our patience at times, but when we see them growing up and maturing we are pleased with the results. Their maturity brings us a fulfilled feeling. We feel like we did something right after all. There are disappointments but, as you might remember, we disappointed our own folks too.

Moms, we love you and appreciate your dedication to your family and your God. May Jehovah bless and direct your life as you continue to raise your children and share your life with them and your husband. May he bring you joy and blessing as you continue your task and your joy.







# Restitution Herald

June,  
1985

Secular Humanism  
Page 4



## Have a Great June

Here's hoping that what you read in these pages will help you to truly appreciate God's gifts to you this June. The month includes two family days: Father's Day and Children's Day. Two of our stories will assist you on those occasions.

When daughter Kathy Dalquist wrote her "Daddy" prose (page 16), she not only spoke lovingly of her father, but her words might help you remember her parent as well. Mr. Glyn Craig is the father pictured with this article.

Additionally, our Children's Page story presents a delightful scene regarding a child's dilemma over selecting a present for Father's Day (page 14). This piece you'll want to share with small children as they prepare for Dad's big day.

Our lead story confronts an issue long brewing in the educational systems of our land. The first time I confronted the term "humanism" came during a meeting of community leaders when discussing an up-coming program to be instituted by the local high school. A series of training sessions for educational leaders would be taught with "humanism" as its goal. I asked some pertinent questions, indicating a need for more information, and wondering whether a faith in God would continue to be pertinent.

The training sessions went off on schedule, but no earth-shaking consequences developed. Yet as I look back, perhaps "humanism" got its foot in the door in that community some 10 years ago as an outgrowth of those sessions.

Our lead story by Pastor Steve Taylor (page 4) makes it clear that secular humanism has come a long way from humble beginnings. Their agnostic and self-centered structure and goals are sober warnings to you as a Christian. Whatever you can do to counter its subtle message should be done today.

Ever wonder how often the word "Saints" is used in Scripture? Well, wonder no longer. Gertrude Johns researched the project for you. Read her results on page 8.

Our centerspread (pages 10 and 11) is an intense examination of the Golden

Rule from the pen of Pastor Ron Macy. Just how do you interpret and live by that rule? Macy's title: "Do Unto Others Before They Do Unto Me" sure spoke to my heart.

What about prayer? Does God know what we are about to say anyway? If so, then how should I pray? If you have similar questions, don't miss "Teach Me to Pray" by Pastor Francis Burnett (page 12).

AIDS. The gay killer plague runs wild among the innocent. What can be done to protect you and your family against this terrible immoral disease? Pastor James Mattison explores the AIDS issue for your good on pages 16 and 17.

Two doctrinal articles wrap up your June HERALD. Anthony Buzzard gets involved in "The Battle for Biblical Monotheism" (page 18), and Pastor Sidney Hatch reveals cogent comment on "Many Shall Run To and Fro" for our back page.

God bless you and yours with a hopeful June.

## What About Reaching the YUPPIES?

They're everywhere around our large cities—young urban professionals (yuppies)—survivors of the 60's who've grown up to the expectations of their parents. In their mid-30's and upper-middle-class socially, the yuppie finds all his interests are economic related. The hippie drug-and-sex routine long past, today's new professional now owns economic clout: fully one-fourth of America's wealth is in their hands.

As you can imagine, every special-interest group scrambles to get its hands on the yuppie dollar. Marketing experts read the signs well; we can see the influence of their targeting in today's advertising. All in the business world attempt to attract this new and growing social class in our population centers.

But what about the church? How can we reach the yuppie with the gospel of Christ and the coming kingdom of God? What can your church do if you are located in yuppie territory?

Those are hard questions. There are no easy answers. How can we help



*Young urban professionals travel in a different time frame and mindset.*

yuppies =

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JUNE, 1'



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 7, 18a, GNB). Somehow we  
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 s the greatest challenge in  
 s is the reaching of yuppies  
 t. How will we respond? What  
 do to help?

## Letter to the Editor

Mattison/Buzzard/Howe

ve been enjoying THE RESTI-  
 HERALD lately. I like to see  
 ctison's prophecy page, and  
 any of Anthony Buzzard's ar-

### Questions and Humor

During World War II the United States planned to use Mexican free-tailed bats to firebomb Japan: "The idea was to refrigerate these bats into hibernation, outfit each one with a small payload of napalm and a little bitty parachute, and drop thousands over Japanese cities." The plan was scrapped after some bats escaped and burned down some airplane hangars and a general's car.

Did you laugh? I smirked a bit when I first read it. Seems like that's what our ineptitude should be good for—at least laughter is better than rage or resignation to the scrap heap.

Maybe that's why David Quammen, a columnist for *Outside* magazine, wrote the above "Bats in Uniform" story in his new book titled *Natural Acts*, and subtitled "A Sidelong View of Science and Nature."

In the book Quammen leads off a discussion of biological curiosities with a series of questions. They also lead to humor.

For instance, why, he wonders, are there 300,000 species of beetles? Why do salmon, bamboo, and agave plants all practice "big-bang reproduction"—breeding only once in their lifetimes and with such ardor that it kills them? Is the infamous mosquito ecologically useful because it has made many of the world's rain forests inhospitable to man?

Strange questions and a quirky sense of humor? But why not? Maybe we need to laugh at ourselves once in awhile. If a science writer can smile at the wonderful strangeness of life on earth, ought not members of the Church of God enjoy sidelong glances at themselves as well?

After all, "A merry heart doeth good like a medicine" (Prov. 17:22).

ticles also, although there are a couple of points on which we disagree. I thought Ken Howe's article ("The Doctrine of Inconsistency," February, 1985, p. 20) was very thought-provoking!

—Greenbrier, AR.

THE RESTITUTION HERALD is owned and published by the Church of God General Conference, a nonprofit Christian corporation located at 131 N. Third St., Oregon, Illinois 61061. THE HERALD is mailed monthly except January and August.

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; Psa. 146:4); 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.

Editor: Russell Magaw

Managing Editor: Gordon Landry

Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, St., James Mattison, Shirley McQuinn

Office Staff: Bill Bumham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

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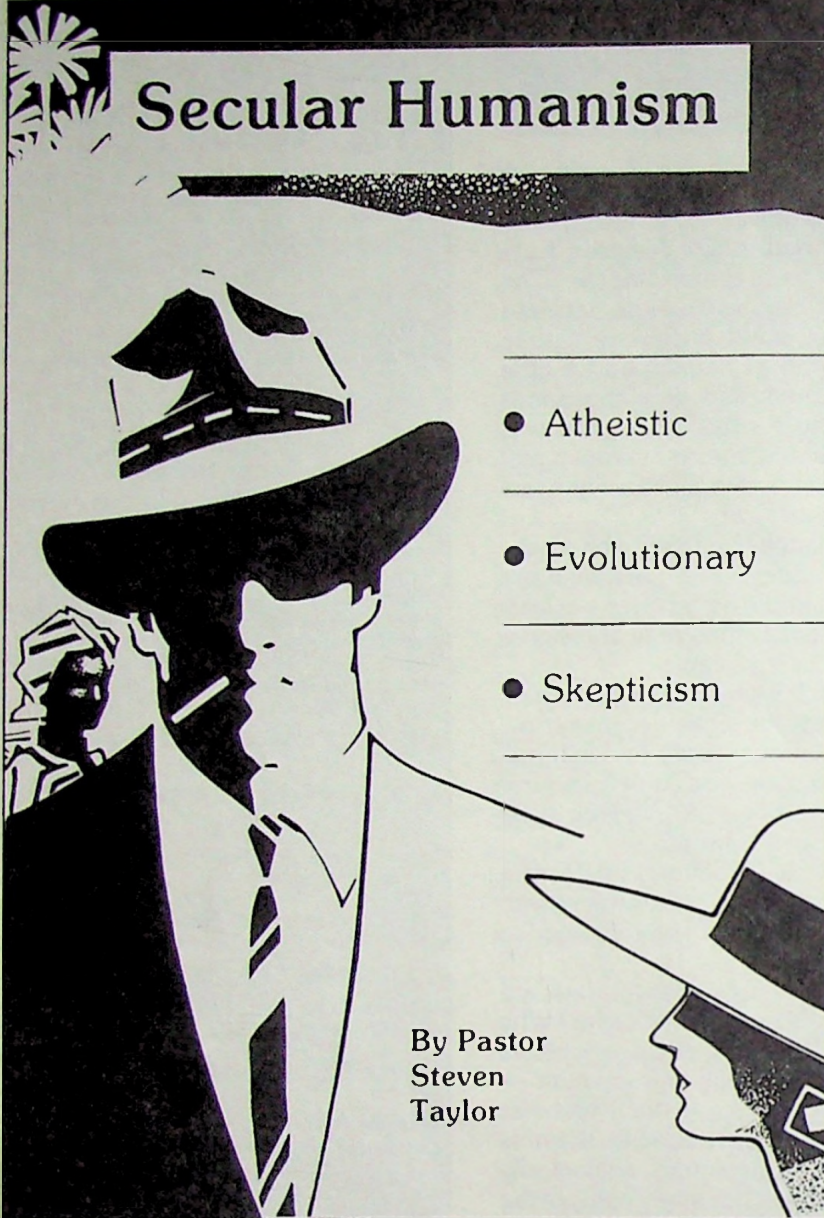
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PHOTOS used in the RESTITUTION HERALD are for illustrative purposes.

CREDITS: Russ Magaw, page 16.



# Secular Humanism



- Atheistic
- Evolutionary
- Skepticism

By Pastor  
Steven  
Taylor

## Part I

We are engaged in a battle of immense proportions, and the outcome will have astounding effects upon our lives. By the very nature of the Bible message that we hold to, we are locked in mortal combat with an ugly, deadly creature known as secular, or scientific, humanism. Its name sounds innocent enough, but all that it stands for certainly is not.

I, for one, have been far too passive and

naive concerning the greatest threat of our time. And I suspect that you too have been as passive and naive as I have. So few of us seem to be involved in the heat of the battle. I believe that you will feel as I do, that it is imperative that Christians be informed and be ready to do battle with a powerful, threatening force in our world.

In this two-part article we will look at four important topics:

1. Definitions of humanism.
2. The history of humanism.
3. What humanism says about itself.
4. The implications of humanism for us.

### Definitions of Humanism

"The term 'humanism' refers to man and expresses his importance."<sup>1</sup>

This is a very broad definition of humanism, and included in it are many areas that need to be further defined. We need to be aware that there are two types of humanism: the nontheistic and the theistic. One is a philosophy that centers on God; the other is atheistic.

Since Christians generally react negatively to the term "humanism," it will come as a shock to many to hear that we as Christians are humanists. "Christian humanism . . . is concerned to infuse new life into the culture. It is not satisfied to condemn alone; rather, it seeks to regenerate the culture by humanizing it."<sup>2</sup> "A Christian is a radical humanist, because his life represents a drastic change from those who 'walk after the flesh.'"<sup>3</sup> "A Christian humanist cannot be indifferent to the problems of environment, to the possibilities of nuclear war, or to the cries of the hungry."<sup>4</sup> "Authentic Christian humanism . . . affirms the love the Father has . . . for human needs. It acknowledges the sinful condition of humanity and the culture that people unfold. It affirms that sin and its effects have been overcome by the death and resurrection of Christ. It assures us that Christ continues to be present to the world in and through the church, which carries on the ministry of humanizing man and his culture until the Second Coming, when the creation will be brought to its perfection."<sup>5</sup>

Francis Schaeffer in his book, "A Christian Manifesto," summarizes it well:

"'Humanitarianism' is being kind and helpful to people, treating people humanly. The 'humanities' are the studies of literature, art, music,



etc., those things which are the products of human creativity. 'Humanism' is the placing of man at the center of all things and making him the measure of all things.

"Thus, Christians should be the most humanitarian of all people. And Christians certainly should be interested in the humanities as the product of human creativity, made possible because people are uniquely made in the image of the great Creator. In this sense of being interested in the humanities it would be proper to speak of a Christian humanist."<sup>6</sup>

And so Christians should be humanists in the sense of being involved in humanitarian deeds, and of being interested in the arts, the results of human creativity. This type of humanism is spelled out for us in the Bible, namely in the books of Proverbs, Ecclesiastes, and Song of Solomon.

But there is another type of humanism that is a great threat to our society, and especially to Christianity. That form of humanism is the nontheistic; the atheistic humanism. "Humanism supports the development of a society that contains as much diversity as is reasonable. It wants to avoid imposing a single, narrow point of view upon all people. It espouses a freedom for each person to fulfill his or her own destiny with as little resistance as possible."<sup>7</sup>

That definition alone gives us some insight into the conflict that inevitably must take place between secular humanism and Christianity. Christianity is a single point of view which states that there are absolutes; there are "rights" and "wrongs." Humanism states that there must not be a single point of view, but that every person must be free to "do his own thing" (although no humanist would state it that bluntly). Humanism is a philosophy much like one that the Israelites followed during the period of the Judges: "In those days Israel had no king; *everyone did as he saw fit*" (Judg. 21:25, emphasis mine).

So, then, the major difference between Christianity and humanism is that Christianity places God in the position of being the final, ultimate authority, whereas humanism places man as the final, ultimate authority. "The term 'humanism' used in this wider, more prevalent way means Man beginning from himself, with no knowledge except what he himself can discover and no standards outside of himself. In this view man is the measure of all things."<sup>8</sup>

Here you will see why there is such a battle between evolution and creation in the classroom and courtroom. In order for humanism to have a leg to stand on, it must first disprove the existence of God. This is why humanists are such strong atheists. This is necessary for their philosophy to be consistent, because if they acknowledged a Supreme God who has created all, then man no longer would be the measure of all things! A humanist must be an athiest and an evolutionist in order to truly be a humanist.

Another word that needs to be defined here before we move on is the word "pluralism." You will often hear it associated with humanism. "Pluralism has come to mean that everything is acceptable. There is no right or wrong; it is just a matter of your personal preference."<sup>9</sup>

### The History of Humanism

Humanism seems to have originated during the Greek Empire. Protagoras, a Greek philosopher of the 5th century B.C., spoke the phrase that is so often used by humanists today: "Man is the measure of all things." Other philosophers, such as Plato and Aristotle, contributed to the humanist thought.

In the mid-seventeenth century a movement of thought developed known as the Enlightenment. This philosophy was very much like today's secular humanism. The Enlightenment was basically "an intellectual movement which emphasized the sufficiency of human reason and skepticism concerning the validity of the traditional authority of the past."<sup>10</sup>

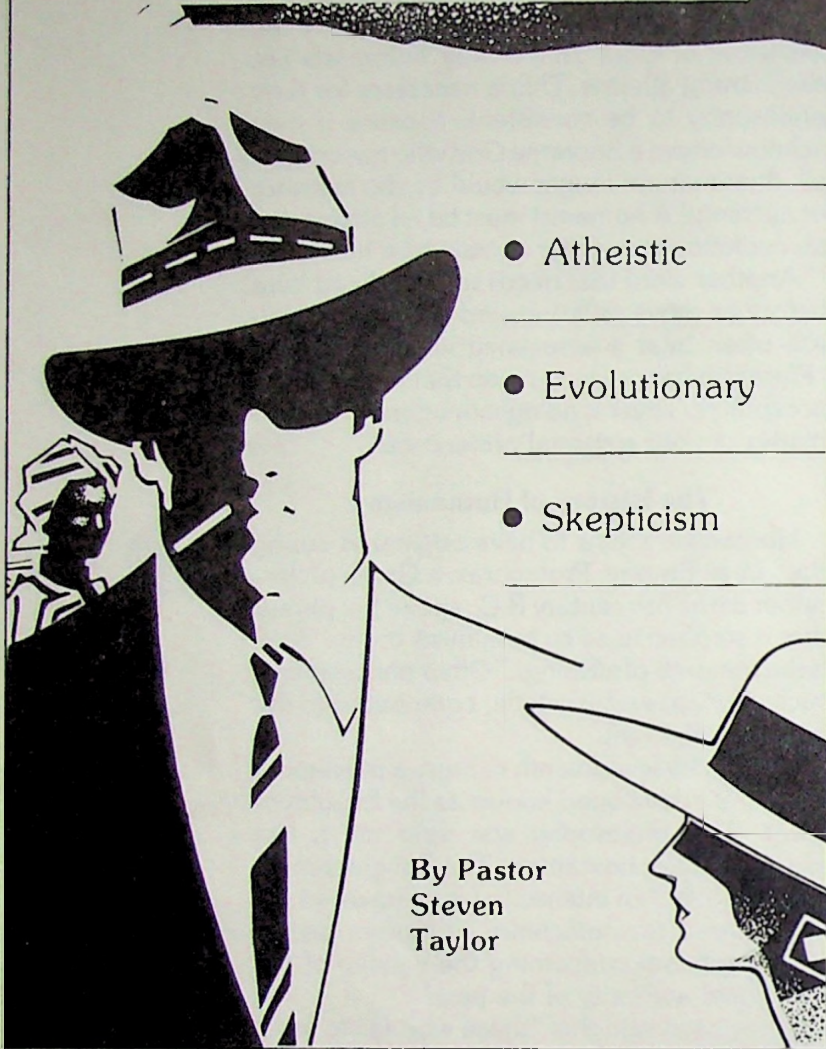
It has been said that "those who fail to learn from history are destined to repeat it." The French Revolution stands as a great lesson for us as to the dangers of humanism. On August 26, 1789, the National Assembly of France issued "The Declaration of the Rights of Man." It basically stated that man is the measure of all things—the same humanist philosophy that is infiltrating so much of our society today. And any student of history knows of the terrible bloodbath that took place during the French Revolution: over 40,000 people were executed during this "reign of terror." It eventually paved the way for Napoleon to rise to dictatorial power.

And if the lessons of the French Revolution are not enough for us as to the dangers of  
(Continued, page 6)





# Secular Humanism



By Pastor  
Steven  
Taylor

## SECULAR HUMANISM

(Continued from page 5)



humanism, then let Hitler's rise to power in Nazi Germany be another chilling reminder. If we combine the lessons of history with today's humanist movement, and add to that Bible prophecy from Revelation, we see a rise to power of a world ruler unlike any previous dictator! I realize that such a ruler is inevitable in

the future, but it hardly seems responsible conduct for Christians to idly sit by as we notice where the secular humanist movement is going.

### What Humanism Says About Itself

In October, 1980, 61 prominent scholars drafted a statement entitled "A Secular Humanist's Declaration." This Declaration sets forth 10 theses:

1. Free inquiry;
  2. Separation of church and state;
  3. Freedom;
  4. Critical intelligence;
  5. Moral education;
  6. Religious skepticism;
  7. Knowledge through reason;
  8. Science and technology;
  9. Evolution;
  10. Education.
1. *Free inquiry.* "Secular humanists insist on the inviolability of free inquiry and reject any tyranny over the mind of men, any efforts by ecclesiastical, political, ideological, or social institution to shackle free thought."<sup>11</sup> How ironic that humanism contradicts itself on this point, because it is seeking to exercise that tyranny which it so loudly decries!
2. *Separation of church and state.* "Today the separation of church and state in America is used to silence the church. When Christians speak out on issues, the hue and cry from the humanist state and media is that Christians, and all religions, are prohibited from speaking since there is a separation of church and state."<sup>12</sup>

This issue of separation of church and state is probably the humanists' strongest battlefield, but how tragic that it is entirely based on exaggerations and misinterpretations of the Constitution. "Our forefathers never intended government to be isolated from God or the recognition of his existence. By constantly threatening Christians with the false interpretation of separation, the humanists have now rendered our government almost as secular as Russia's."<sup>13</sup> "The separation of church and state does not mean that Christian citizens are prohibited from taking an active part in the electoral process. Our forefathers were simply pre-



venting the establishment of a state religion, which Europe had endured for centuries."<sup>14</sup>

3. *Freedom.* Interestingly enough, humanists are against any kind of totalitarianism—religious or secular. The Declaration states, "In communist countries the power of the state is being used to impose an ideological doctrine on the society, without tolerating the expression of dissenting or heretical views." A positive statement, then, is that humanism is opposed to communism. While we may be encouraged by that thought, it is rather unsettling to realize that the humanist alternative to communism may be far worse than communism.
4. *Critical intelligence.* The Declaration says, "Ethical judgments can be formulated independently of revealed judgments." In other words, humanists reject the notion that ethics are to be formed solely from the Bible. They believe that there is nothing wrong with moral standards established without the aid of God's revealed truth. Certainly that type of morality has a very shaky leg to stand on.
5. *Moral education.* Humanists advocate a method of teaching children moral alternatives in the learning process. But how can an immature mind make intelligent choices? Humanists would place heterosexual and homosexual relationships side by side as "moral alternatives." But the greatest danger is that humanists are not neutral in their stand. The Declaration states, "We do not think it is moral to baptize infants, to confirm adolescents, or to impose religious creeds on young people before they are able to consent."<sup>15</sup> Quite a contrast to Deuteronomy 6:6, 7 isn't it? ("These commandments that I give you this day are to be upon your hearts. IMPRESS THEM ON YOUR CHILDREN. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.")
6. *Skepticism.* "Men and women are free and are responsible for their own destinies and . . . cannot look toward some transcendent being for salvation," the Declaration states. Needless to say, Christians have a real problem with this type of philosophy.

7. *Knowledge through reasoning.* The humanist places a high priority on reasoning. Since, to his thinking, man is the only true intelligence in life, then he must think and arrive at his own truth. The Declaration says, "We are committed to the uses of the rational methods of inquiry, logic, and evidence in developing knowledge and testing claims to truth."
8. *Science and technology.* Humanists believe that science and technology are "the saviors of the world; they will solve all our problems."<sup>16</sup>
9. *Evolution.* As I shared earlier, a humanist must be an evolutionist in order for his philosophy to make any sense. If God created man, then man is bound to follow God, and is no longer "the measure of all things." A humanist must be an evolutionist.
10. *Education.* Humanists are alarmed that the major force of education in America (television) is "inordinately dominated by a religious bias."<sup>17</sup> Isn't that ironic? We Christians say that the media is "inordinately biased by the humanists because of the humanists' goals to "embark upon a long-term program of public education and enlightenment concerning the relevance of the secular outlook to the human condition."<sup>18</sup> If today's television is a sampling of "the relevance of the secular outlook," I have sampled enough!



<sup>1</sup>Robert Webber, "Secular Humanism: Threat & Challenge" (Grand Rapids, MI, 1982: Zondervan), p. 20.

<sup>2</sup>Ibid, p. 32.

<sup>3</sup>Ibid, p. 33.

<sup>4</sup>Ibid, p. 35.

<sup>5</sup>Ibid, p. 35.

<sup>6</sup>Francis Schaeffer, "A Christian Manifesto" (Westchester, IL, 1981: Crossway Books), p. 23.

<sup>7</sup>Webber, "Secular Humanism: Threat & Challenge," pp. 30, 31.

<sup>8</sup>Francis Schaeffer, "A Christian Manifesto" (Westchester, IL, 1981: Crossway Books), p. 24.

<sup>9</sup>Ibid, p. 46.

<sup>10</sup>Francis Schaeffer, "The Great Evangelical Disaster" (Westchester, IL, 1984: Crossway Books), p. 33.

<sup>11</sup>Webber, "Secular Humanism: Threat & Challenge," p. 38.

<sup>12</sup>Schaeffer, "A Christian Manifesto," p. 36.

<sup>13</sup>Tim LaHaye, "The Battle for the Mind" (Old Tappan, NJ, 1980: Revell), p. 210.

<sup>14</sup>Ibid, p. 211.

<sup>15</sup>Webber, "Secular Humanism: Threat & Challenge," p. 43.

<sup>16</sup>Ibid, p. 45.

<sup>17</sup>Ibid, p. 47.

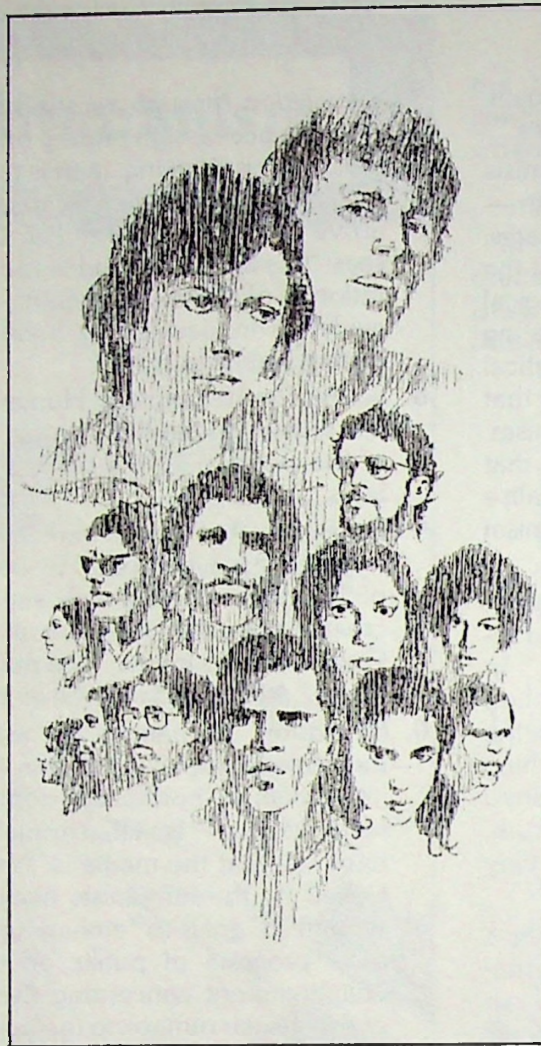
<sup>18</sup>Ibid, p. 47.



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The other day a friend with whom I often discuss Bible subjects called me and said, "Gertrude, are you a saint?" I was somewhat taken aback, but answered, "Well, I expect to be, after the resurrection"; then, considering, I said, "Well, yes, I guess we are now, aren't we?" And he said, "Yes, I believe we are."

After he hung up the phone, I immediately got out my Bible, (King James Version) and my trusty Cruden's Concordance, and started making a few notes, which I will set down here. I believe you will be as surprised as I was.

The saints that are in the earth. (Psa. 16:3.)  
 Sing unto the LORD. O ye saints! (Psa. 30:4.)  
 O love the LORD, all ye his saints. (Psa. 31:23.)  
 Fear the LORD, ye his saints. (Psa. 34:9.)  
 The LORD . . . forsaketh not his saints. (Psa. 37:28.)  
 Gather my saints together unto me. (Psa. 50:5.)  
 Have they given . . . the flesh of thy saints unto the beasts of the earth. (Psa. 79:2.)

The heavens shall praise . . . thy faithfulness also in the congregation of the saints. (Psa. 89:5).

God is greatly to be feared in the assembly of the saints. (Psa. 89:7.)

He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. (Psa. 97:10.)

Precious in the sight of the LORD is the death of his saints. (Psa. 116:15.)

Thy saints shall bless thee. (Psa. 145:10.)

He . . . exalteth the praise of all his saints. (Psa. 148:14.)

He . . . preserveth the way of his saints. (Prov. 2:8.)

The graves were opened; and many bodies of the saints which slept arose. (Matt. 27:52.)

Much evil he hath done to thy saints at Jerusalem. (Acts 9:13.)

Peter . . . came down also to the saints which dwelt at Lydda. (Acts 9:32.)

By Gertrude Johns



When he had called the saints and widows, he presented her alive. (Acts 9:41.)

The saints did I shut up in prison. (Acts 26:10.)

To all that be in Rome, beloved of God, called to be saints. (Rom. 1:7.)

Because he maketh intercession for the saints according to the will of God. (Rom. 8:27.)

Distributing to the necessity of saints. (Rom. 12:13.)

But now I go unto Jerusalem to minister unto the saints. (Rom. 15:25.)

Contribution for the poor saints which are at Jerusalem. (Rom. 15:26.)

My service . . . may be accepted of the saints. (Rom. 15:31.)

That ye receive her in the Lord, as becometh saints. (Rom. 16:2.)

Salute . . . and all the saints which are with them. (Rom. 16:15.)

Sanctified . . . called to be saints. (1 Cor. 1:2.)

Go to law before the unjust, and not before the saints? (1 Cor. 6:1.)

But of peace, as in all the churches of the saints. (1 Cor. 14:33.)

The collection for the saints. (1 Cor. 16:1.)

They have addicted themselves to the ministry of the saints. (1 Cor. 16:15.)

With all the saints which are in all Achaia. (2 Cor. 1:1.)

And take upon us the fellowship of the ministering to the saints. (2 Cor. 8:4.)

Touching the ministering to the saints. (2 Cor. 9:1.)

The saints salute you. (2 Cor. 13:13.)

To the saints which are at Ephesus. (Eph. 1:1.)

And your love unto all the saints. (Eph. 1:15.)

Fellowcitizens with the saints. (Eph. 2:19.)

Less than the least of all saints. (Eph. 3:8.)

For the perfecting of the saints. (Eph. 4:12.)

With all perseverance and supplication for all saints. (Eph. 6:18.)

Not once named, as becometh saints. (Eph. 8:3.)

To all the saints in Christ. (Phil. 1:1.)

To the saints and faithful. (Col. 1:2.)

Of the love ye have to all the saints. (Col. 1:4.)

But now is made manifest to his saints. (Col. 1:26.)

If she have washed the saints' feet. (1 Tim. 5:10.)

Which thou hast toward the Lord Jesus, and toward all saints. (Philemon 5.)

The bowels of the saints are refreshed. (Philemon 7.)

In that ye have ministered to the saints. (Heb. 6:10.)

Once delivered unto the saints. (Jude 3.)

Which are the prayers of saints. (Rev. 5:8.)

Here is the patience and faith of saints. (Rev. 13:10.)

Here is the patience of the saints. (Rev. 14:12.)

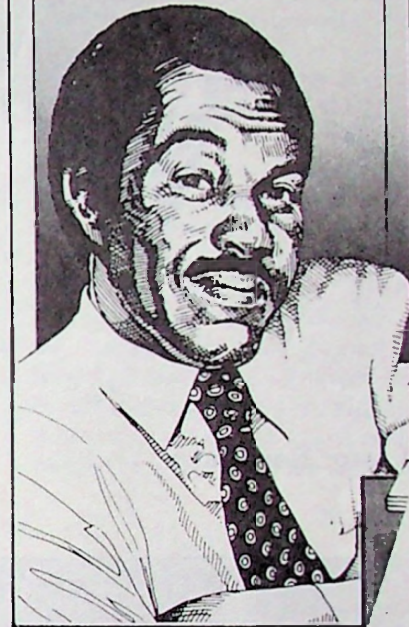
Shed the blood of saints. (Rev. 16:6.)

Drunken with the blood of saints. (Rev. 17:6.)

Found the blood . . . of the saints. (Rev. 18:24.)

I was astonished to find that there were at least 62 references to the saints in the New Testament. Read them and decide whether you are or want to be a member of this great company. There is no higher or more honorable position. And our minds cannot imagine what God has planned for his saints in the kingdom age.

## God's Care



Into Thy hands my spirit falls  
And rests there, torn and tired;  
Into Thy care my will commits  
Its stubborn, angry pride;  
Into Thy love my weakness flies  
And there, at last, abides.

God, be Thee kind to this, Thy child  
And lead me in Thy paths;  
I, by myself, will lose the way  
And walk away, afraid.  
Pray, take me by Thy loving hand  
And keep me by Thy side.

*Marizetta Kenney.*





By Pastor Ron Macy

Matt. 7:12

## DO UNTO OTHERS BEFO

**L**YLE was furious. "That's the third commission that I've had stolen from me this month. The boss seems to look the other way and let those guys get away with murder. Well, I've had it. If those guys want to play cutthroat, then I'll play cutthroat too. It's 'Do unto others before they do unto me' time."

The noise began to lessen as one by one the preschoolers left the station wagon. Becky was beginning to calm down but, as she subdued herself, the calm was replaced by a determination to never rely on the other mothers again. It seemed that something was always coming up

that made it impossible for someone to take her turn. The phone would always ring and a syrupy voice would ask Becky to drive for her. Good old dependable Becky. "Let them be that way," she thought. "They'll never see me try to skip out on my responsibilities. 'What I don't want done to me, I will not do to them.'"

**I'M** SURE you recognize these two versions of "The Golden Rule." Which one sounds right to you? If you said neither you were

right. But what is the difference between these "rules" and the real one?

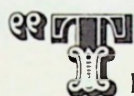
**M**ATTHEW 7:12 says, "Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets" (NASB).

It's obvious that Lyle is out for blood. He wants vengeance and nothing else. It isn't an easy situation in which he finds himself, but Romans 12:17, 19 should still be the basis for his response to those men. God will never allow his faithful



followers to be abused forever. Sure, Lyle needs to make every effort to convince his boss that wrongs are happening, but vengeance is not the way to settle his problems.

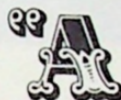
Is Becky's answer much better? Not really. Yet her attitude is reflected by nearly every religion on the face of the earth. Rabbi Hillel is quoted as saying, "What is hateful to yourself, do to no other; that is the whole Law, and the rest is commentary." Confucius said, "What you do not want done to yourself, do not do to others." Many others have stated in one way or another this *negative* form of the Golden Rule.



THE negative form of the rule involves nothing more than *not* doing certain things; it means refraining from certain actions. It is never very difficult *not* to do things. That we must not do injury to other people is not a specially religious

phets" echoes through the mind. Where have we heard that phrase before? Matthew 22:37-40 summarizes the whole law in just two commandments, and both speak of love. Verse 40 is our echo.

The Golden Rule is bound up in love. It can be twisted into a statement of revenge. It can be twisted into a statement of apathy. But both concepts are wrong. It must be the statement of one who actively seeks the good of another person. *Agape* love is a love based on a decision of the will and not on some trumped-up emotion. It must be a love that strives to do good for those who are not treating you well.



AH, but that is ridiculous," you say. "If I did something when my heart wasn't in it, then I would be a hypocrite!" When was the last time you crawled out of bed on a cold winter morning and went to work without feeling like going? Did that

martyr. That might not be so bad. Service to Christ should be death to self. Doing those good things for those people is important. It too is part of being obedient. But what can be done to help change Lyle and Becky's attitudes toward those people?



HEY must begin to think of those people as God thinks of them and see them as God sees them. How do they do that?

Try this. Pick a verse from the Scriptures that speaks of the love of God. (John 3:16; 13:34, 35; 1 John 4:21; 3:14-16 are a few. You can find others.) Take out the generalized nouns and pronouns and replace them with the names of people. For example, 1 John 3:14-16. "[I] know that [I] have passed out of death into life, because [I] love [Name]. He who does not love [Name] abides in death. Everyone who hates [Name] is a murderer; and [I] know that no murderer has eternal life abiding in

## MORE THEY DO UNTO ME

principle; it is rather a legal principle. It is the kind of principle that could well be kept by a man who has no belief and no interest in religion at all. A man might forever refrain from doing any injury to anyone else, and yet be a quite useless citizen to his fellowmen. A man could satisfy the negative form of the rule by simple inaction; if he consistently did nothing he would never break it. And a goodness which consists in doing nothing would be a contradiction of everything that Christian goodness means" (William Barclay).

"For this is the Law and the Pro-

make you a hypocrite? No! It makes you a responsible person. You were responsible to your employer and you were responsible to your family.

In just the same way it is your Christian responsibility to love your fellow brethren in Christ and to love those outside of Christ as well. It is a commandment from Jesus. Review John 13:34, 35.



DO Lyle and Becky have an easy job ahead of them? No. They could go about doing good things for others, but with the heart of a

him. [I] know love by this, that He laid down His life for us; and [I] ought to lay down [my life] for [Name].



PUT these modified verses on index cards and carry them with you every day. Review them at least four times a day and say the words out loud each time. It is surprising how much the sound of your own voice can help change your opinion of others.

The Golden Rule must be active to be effective.



“...who taught Him in the path of justice  
and taught Him knowledge,  
And informed Him of the  
way of understanding?”

Isaiah 40:14

## TEACH ME

**W**HEN ONE STUDIES the four gospels, one item is very evident. It is that Jesus spent much time in prayer. The apostles saw Jesus pray for Peter's mother-in-law, the food for feeding the five thousand, before the raising of Lazarus from the dead, and then taking time to go into the mountain apart from the many followers to be alone in prayer.

Is it any wonder that “one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples” (Luke 11:1b). That disciple was really saying, *Teach me*. It is interesting to note that John had set an example. This is not recorded in any account concerning him. The example which Jesus gave is what is commonly called the Lord's prayer. In it, we find that the heavenly Father is to be first addressed in all of his holiness. Another point to be reckoned with is the importance of the kingdom—even to asking for it to come about. One often prays for Jesus' return which in effect will bring about the establishing of God's kingdom on the earth. Jesus continued to show that in praying one should recognize sin as part of one's life and to ask forgiveness. And Luke ends the account with Jesus asking God to protect in that he would help one calling on him to be delivered from evil.

Jesus showed how merciful God is by giving the illustration of what a father would do for a son. Then Luke wrote in Jesus' words, “You are evil men, yet





● you know how to give good gifts to your children. Surely your heavenly Father knows how to give the Holy Spirit to those people who ask Him" (Luke 11:13, The Simple English Bible). Those verses in context teach that one is to be persistent when praying. Paul wrote that God would hear those who call upon him. "For the same Lord over all is rich unto all that call upon him" (Rom. 10:12b). Matthew's account ends with these words, "How much more shall your heavenly Father which is in heaven

Paul wrote, "Pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should" (Eph. 6:18, 19, NIV). Have you prayed for your pastor today? Have you prayed for your Sunday School teacher? Do you pray for your fellow members in your own church? God hears and answers the prayers of each and every one who prays in the "spirit"—the way that God desires which is for good and right.

## TO PRAY

give good things to them that ask him?" (Matt. 7:11.)

*You mean I am to pray? No, not me! I don't know how. God wouldn't listen to me.* However, the answer is that each and all are to pray. Elihu told Job, "He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness" (Job 33:26). And the translation in Luke 18:1, The Simple English Bible, reads, "They should always pray and never give up."

When should one pray? David wrote, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psa. 55:17). One can pray in praise, thanksgiving, petition, and more when working in the garden, mowing the lawn, driving the car, sitting in a worship service—yes, at any time. The prayer can be the thoughts entering the mind and the moving of the lips as in a whisper.

But what am I to say to God? How can I approach such a mighty one? Pray to God as if you were talking to your father, mother, or a friend. Remember that God is all of that to us. "Pray for them which despitefully use you" (Luke 6:28b). We have already noted that Jesus taught for us to pray that we not enter temptation. (See Luke 22:40, 46). And he also urges us to pray, "for ye know not when the time is" (Mark 13:33b). As we wait and watch for the return of Jesus, pray, pray, pray.

### Let God Know

Yes, let God know your feelings even if they be those of pain and distress. "Don't worry about anything. Instead, let God know what you are asking for in prayer. Tell him all about what you want. And, be thankful. God's peace, which goes far beyond all human understanding, will guard your hearts and minds in Christ Jesus" (Phil. 4:6, 7, The Sim. Eng. Bible). When we do not seek God in prayer, we cannot expect to learn to know him. God wants us to tell him that we love him. He wants us to let him know that we enjoy the beautiful flowers, the green grass, the trees, and LIFE. He wants us to come to him in our deepest need. Through Jesus Christ, God is made to understand each of us. Why? Notice the reason: "Before Jesus suffered, he was tempted. That is why he is able to help people who are being tempted now" (Heb. 2:18, The Sim. Eng. Bible). So Jesus actually goes before the Father and lets him know how we feel—whether it is happiness or sorrow.

Peter wrote, "The end of all things is upon us, so you must lead an ordered and sober life, given to prayer" (1 Pet. 4:7, NEB). If there ever was a time in this century when one needed to know God and have him as his source of comfort and provision, it is NOW. Look at the circumstances around you and determine what kind of security anyone has in the society in which we live. None! But God, the all-powerful, the Creator, the heavenly Father, is very much aware of our needs. Seek God. Ask God. Serve God.

—By Pastor Francis E. Burnett—



# The Present



RACHEL CARR, EDITOR

"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!

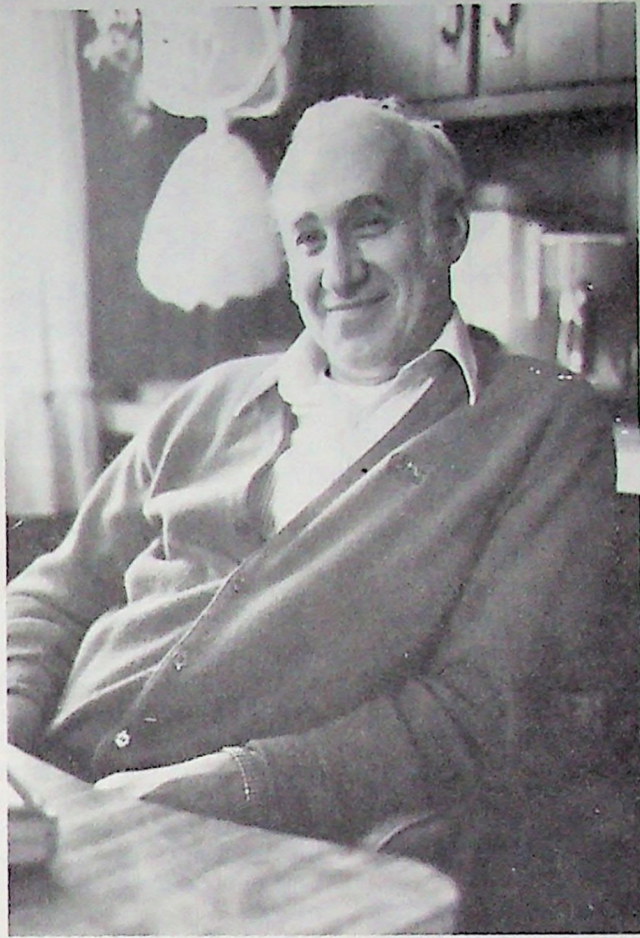
Maybe you would like to surprise your own father with a gift like Jeff's. The important thing to remember is what God says in the Bible:

**"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.



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Daddy, you're the very first man in my life. You're the man that I've always looked up to and judged all men against. Until now I've never found one that came even close to being the kind of man that my mom married. But now I've found a man who can be my partner as well as my love. The time has come to let my special allegiance to you go and give it to another man so we can add another branch to the love that you and Mom have kept alive and growing within yourselves. It's hard to let go. I can feel that strong pull that's always been between us. Thinking about it, I realize that the tie isn't being severed—it never could be; it's just changing to allow more expansion in other kinds of love.

It's hard to remember that I can never be Daddy's little girl anymore. You've been my friend as well as my dad and I feel sorry for the many people who can never say that. If God blesses us maybe there will be other little girls and boys that you can help teach values and love to that will help them in their future lives, even as those you taught me are starting to bear fruit and thrive.

Daddy, just remember that I love you and always will. I thank you and Mom for the love that has always surrounded me. I'm glad God gave me such loving parents.

With all my love,  
Kathy.



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## Prophecy Page

By James Mattison

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"There shall be famines, and PESTILENCES, and earthquakes, in divers places," said Jesus (Matt. 24:7). "All these are the *beginning of sorrows*" (v. 8), which, we understand, will lead up to the Great Tribulation (v. 21). Are we not experiencing these "beginning of sorrows" signs today—famines, pestilences, and earthquakes?

In the past, God has used pestilences and plagues to destroy sinners and let people know he expects holiness from men. Now today a brand-new killer disease has come into existence, a plague called AIDS. This pastor wonders if this deadly plague is not a punishment God inflicts on gay sinners because of their disobedience to God's marriage and sex laws.

### Last-Day Plagues From God

A pestilence from God will help wipe out the Russian army in Israel in the last days (Ezek. 38:22). The first vial of God's wrath on earth will be "grievous sores," or "foul malignant boils," according to the New English Bible (Rev. 16:2). Zechariah 14:12 describes a terrible *last-day plague* from God upon nations gathered at Jerusalem in which "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." That sounds like the atomic bomb destruction on living people at Hiroshima in World War II, doesn't it?

New pestilences coming into being in the last days should not, by the people of God, be considered unusual. (A pestilence is "Any contagious or infectious epidemic disease that is virulent and devastating;

specif., the bubonic plague"—Webster.) As sin and evil increase in the end time, so will sin's punishment, one form being disease. AIDS is perhaps only the first of several new killer plagues that will rise.

There is no known cure today for anyone who contracts AIDS—Acquired Immune Deficiency Syndrome. The norm is: if you get AIDS you are dead in 18 months.

It was first found in 1981 in young healthy *homosexual* men in California, a state infamous for homosexuality and Satan worship. Since then, this venereal disease has spread to hemophiliacs, Haitian immigrants, and now, it is suspected, even to bisexual men and women. It is spread through unlawful sexual intercourse and even by "heavy" kissing. Anyone having AIDS can transmit it to his partner.

As we said before, there is no cure. By last November it had already claimed 3000 lives (*U.S. News and World Report*, Nov., 84). A few days ago I heard a TV newscaster say it was believed that now at least a million people had been infected.

### HISTORY OF AIDS

(A complete detailed story-report of the intensely interesting discovery and cause of AIDS can be obtained by sending \$4 to Nova (AIDS), WGBH Boston, 125 Western Ave., Boston, MA 02134. Much of the information in this article is taken from this scientific magazine.)

#### First Sign

It was in May of 1981 that the first ominous sign of a *brand-new* deadly epidemic appeared in Los Angeles when

a report was published of five cases of *pneumocystis pneumonia* in HOMOSEXUAL MEN. "Pneumocystis is an extremely unusual lung infection," (Nova, AIDS, ch. 1).

The Center for Disease Control of the United States (CDC) is a federal agency that monitors public health. At CDC, an elite corps of epidemiologists (doctors who specialize in the branch of medicine that investigates the causes and control of epidemics) read the report and were greatly puzzled by it.

Dr. James Curran remarked, "Because we had worked with gay men and hepatitis vaccine trials, it *kind of hit us like a brick*. What could be going on in gay men causing a very rare disease?"

His colleague, Dr. Harold Jaffe, commented, "It struck all of us as *very strange* that this disease, a disease that we previously associated with patients who were getting cancer therapy or organ transplants, would suddenly occur in apparently healthy people."

The new disease had no name. It was to become so deadly that no patient would ever recover; so widespread that it would be found all over the world.

### Second Sign

A second clue came to light when Dr. Jaffe noted that several cases of *Kaposi's Sarcoma* had recently appeared in gay men. He wondered if there was any relationship between the two clues.

Kaposi's Sarcoma is a rare form of skin cancer usually seen only in elderly men. It was highly unusual to find it in young men. It is a cancer that depends on the immune system to keep in check.

Here was the first important theory, later to become fact: the shared pattern of a *link* between the rare cancer and the unusual pneumonia—immune deficiency.

About this time, Dr. Paul Volberding was transferred from the lab of the county hospital to taking care of general oncology patients. When he started, one of the people who had worked with him said, "The next big disease is waiting for you. There's a patient with Kaposi's Sarcoma."

All through his entire medical training program, Dr. Volberding had never seen a patient with that cancer. He ignored the remark until he saw the patient the next



# Brand-New Killer Disease,

# THE GAY PLAGUE:

# AIDS

day: a 22-year-old-man. "I was really shocked with what I saw. He had lesions all over his body—a striking disease. He followed the course that we now are very familiar with. Multiple infections, progression of the Kaposi's and he died within 6 months. It was really that kind of patient that made us aware that this was going to be a terrible disease"

## Naming the Disease

In June, 1981, Dr. Curran called a meeting to name and define the new disease. After deep deliberation they called it AIDS. "Acquired—because it wasn't inherited. Immune Deficiency—because it linked the two diseases. And Syndrome—because the different symptoms were signs of one disease" (Ibid, ch. 1, p. 4).

Dr. Curran commented, "It struck us as unusual that so many were openly gay." As reports came in from all over the country the cases were *always* in young homosexual men.

## Impact

The impact on the doctors working with these young men was tremendous. Dr. Jaffe said, "We see these people who've been healthy, they come in with this terrible disease," we "get to know them," we "become friends with them and then they die. I can't think of any experience in medicine that . . . could be worse than that."

The news media were fast to pick up the seriousness of the disease and the mystery surrounding it. Dr. Jaffe well remembers the AIDS hysteria of 1983. "It looked like gay men were going to get thrown off the buses in San Francisco and Haitians were going to be thrown out of their apartments in New York. . . . That was really a scary time for all of us."

People shun AIDS victims like the plague (which they have). One AIDS victim said, "When you're diagnosed with AIDS, very often you lose your support system. You lose your family. You lose your job. You lose the basic needs. I've lost the majority of my friends."

"During 1983, as pressure grew, the Public Health Service made AIDS its #1 priority. Over 40 million dollars were released for new research. Volunteer

organizations were mobilized to provide counseling and support services for people with AIDS" (Ibid).

Kevin McConville became an active member of the support group in Boston. He was assigned to care for Bill, 35, who was in the last stages of the disease. Kevin and Bill became very close, and it was heartbreaking to Kevin when Bill died. About a month later Kevin McConville came down with AIDS himself. He knew death was certain and soon he, too, died the horrible death. Nova comments, "Kevin McConville contracted AIDS through sexual contact with a person infected with an AIDS virus, not as a result of his friendship with Bill."

## In Europe, Too

At the same time AIDS appeared in the United States, it also appeared in France.

In Paris, Dr. Willy Rozenbaum is a specialist in infectious diseases. The same day Dr. Rozenbaum read the Atlanta CDC report on AIDS, a sick homosexual came to his office suffering from diarrhea, a persistent cough, and a fever. No evident cause for these symptoms was found. One month later the patient returned and tests confirmed that he had pneumocystis.

Was it a coincidence that the first patient in France was diagnosed in 1981 at the same time that AIDS appeared in the U.S.?

## What Causes AIDS?

At the first it was thought that perhaps this new disease was caused by drugs often used by homosexual men to enhance sexual activity (amyl, iso butyl nitrate), but that lead soon fell through.

Then, as we have mentioned, it was noted that in every AIDS patient there was an *immune deficiency*. In healthy individuals the white blood cells search out and destroy foreign invaders. Two important types of white cells are B-cells and T-cells. Speaking simply, B-cells first discover the invader, and call upon T-cells to help. Yet in AIDS victims, the T-cells had disappeared. In late 1983 Dr. Gallo and others finally documented that a retro-virus, which they named HTLV-III was the cause of AIDS. It destroyed the immune system.

On April 24, 1984 a press conference was held in Washington, almost three years to the day since the first report from Los Angeles of the five mysterious cases. Secretary of Health and Human Services Margaret Heckler stated to reporters: "The probable cause of AIDS has been found. A variant to the known human cancer virus called HTLV-III. Second, not only has the agent been identified, but a new process has been developed to mass produce this virus. This discovery is critical because it enables us, for the first time, to characterize the agent in detail, to understand its behavior."

Dr. Harold Jaffe remarked, "I think finding the cause of AIDS is tremendously important, even though at the moment it doesn't give us a way to treat AIDS patients or to prevent AIDS."

Dr. James Curran's words were, "The discovery of the virus does not represent a cure, does not represent a vaccine at this point."

Simply said, there is no present cure for AIDS. One is dead in 18 months or less.

## Conclusion

Homosexuality is a sin that causes a disease. It is a sin against God, against nature, and even against a person's own body.

Paul denounced it in the strongest terms in Romans 1:18-32. "Even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and *receiving in themselves that recompense of their error that was meet.*"

What the last part of that verse means to this pastor is that the *punishment* gay men today are receiving because of their sin is AIDS—sure death.

Friend, if you are gay, forsake this way of death. Seek your God. Believe Christ's gospel of the kingdom. Take the Messiah as *your* Savior. Be immersed to wash away your sins. Become a *doer of GOD'S Word*.

There is complete forgiveness of any sin except that of rejecting God's way.



# The Battle for Biblical Monotheism



By Anthony Buzzard

A RECENT PUBLICATION by Tyndale House, Illinois, is entitled *God in Three Persons*. Its author, Dr. E. Calvin Beisner, sets out to demonstrate that the orthodox doctrine of the trinity can be traced to the New Testament.

In chapter 1 the writer deals with the all-important questions of the New Testament data, which he feels leads us inexorably to an acceptance of the fully fledged trinitarian doctrine.

Early in the chapter he cites the Nicene Creed as it was later formulated at the Council of Constantinople in AD 381:

"I believe in One God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, Light of Light, true God of true God . . . and in the Holy Ghost, the Lord and Giver of life."

Beisner then asks the question: "Does the New Testament contain such a doctrine—either explicitly or implicitly—and if so, how does it?" The answers which scholars give to both these questions, Beisner points out, "are, to say the least, widely variant" (p. 24).

One leading scholar, not quoted by Beisner, expresses himself with particular clarity on this matter of the origin of the trinity. The well-known theologian, Emil Brunner, says:

"The history of Christian theology and of dogma teaches us to regard the dogma of the Trinity as the distinctive element in the Christian idea of God. . . . On the other hand we must honestly admit that the doctrine of the Trinity did not form part of the early Christian, New Testament message. . . . It was never the intention of the original witnesses to Christ in the New Testament to set before us an intellectual problem—that of the three Divine persons—and then to tell us silently to worship this mystery of Three-in-One. There is no trace of such an idea in the New Testament. This 'mysterium logicum,' the fact that God is three and yet one, lies wholly outside the message of the Bible. It is a mystery which the church places before the faithful in her theology, by which she hampers and hinders their faith with a heteronomy [a different teaching] which is in harmony, it is true, with a false claim to authority, but which has no connection with the message of Jesus and the apostles. No apostle would have dreamt of thinking that there are three Divine persons, whose mutual relations and

paradoxical unity are beyond our understanding. No 'mysterium logicum,' no intellectual paradox, no antinomy [contradiction] of trinity and unity has any part in their testimony . . . The mystery of the trinity . . . is a pseudo-mystery which sprang out of an aberration of theological thought from the lines laid down in the Bible and not from the Biblical Doctrine itself." (Emil Brunner, *Christian Doctrine of God, Dogmatics*, Vol. I, pp. 205, 226, 238).

E. Calvin Beisner maintains, nevertheless, that the trinity is found in the Bible. The gist of his arguments runs as follows: "There is in the New Testament one and only one true God" (ibid, p. 26); "there is a person called the Father who is also called God; there is a person called the Son who is called God" (ibid, p. 26). (We leave aside, in this article, the further question about the Holy spirit.)

Under the discussion "Monotheism in the New Testament," Beisner makes the excellent point that a monotheistic view "pervades the whole outlook of Jesus," and he cites John 17:3:

"Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you sent." Beisner then adds the evidence of Paul who deliberately sets out to answer the question whether there are more gods than one: "We know that an idol is nothing at all in the world and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth (as indeed there are many 'gods' and many 'lords') yet for us there is but one God, the Father . . . and there is but one Lord, Jesus Christ" (1 Cor. 8:4-6).

Beisner then says that Paul's answer to the monotheistic question was that "there is no God but one." "This monotheistic viewpoint," he adds, "rules the whole New Testament, but is nowhere more strongly stated than here in the writings of Paul" (p. 27).

It is at this point in the argument that we must insist on looking carefully at what Paul actually says. All will agree upon Paul's belief that there is "but one God." But who, according to Paul is that *One God*? Is it "One God=the Father"? Or is it "One God=the Father, Son, and Holy Ghost?"

Beisner appears to overlook Paul's crucially important definition of monotheism: "There is but one God, *the Father*." Paul goes on to say, certainly, that there is one



Lord, Jesus Christ, but he does not say (here or anywhere else) that Jesus is "the one God." The one God of Paul's monotheism is the *Father*!

The same careful distinction between "*the one God, the Father*" and Jesus, the Messiah, is found in 1 Timothy 2:5, cited next by Beisner: "There is one God, and one mediator between God and men, the *man* Christ Jesus."

In this text not only is the Father alone designated as "the one God," Jesus is clearly described as a man, in contrast to the one God, his Father. It is clear that the evidence cited actually rules out the doctrine of the trinity since it restricts the title "one God" in every case to the Father alone.

Our author again refers to John 17:3 which is an "inner conversation of one individual with another, a communion most intimate and unique, and which is necessary to distinguish the Father from the Son in the Godhead." (Ibid, p. 28.) But the verse under examination deliberately does not include the Son in the Godhead. It quite specifically tells us that the Father is "the only true God," and that Jesus is the Messiah.

Trinitarians appear to be caught in a deeply entrenched misunderstanding. They rightly contend that the New Testament is ruled by monotheism, the doctrine of one and only one God. But they proceed next to tell us that this one and only God consists of Father, Son, and Holy Spirit. Neither the New Testament nor the Old will support them. Invariably the Bible's monotheistic statements refer to *one* person, not three:

"You [Father], the only true God" (John 17:3).

"There is but one God. . . . There is but one God, the Father" (1 Cor. 8:4, 6).

"The one who alone is God" (the Father, John 5:44).

"The only wise God. . . . There is One God, and one mediator between God and man, the man Christ Jesus" (1 Tim. 1:17; 2:5).

"One God and Father who is over all" (Eph. 4:6).

"To God only wise, be glory through Jesus Christ" (Rom. 16:27).

"To the only wise God our Savior, through Jesus Christ, our Lord" (Jude 25).

"There is none good but God alone" (Mark 10:18).

"Do we not all have one Father? Has not one God created us?" (Mal. 2:10.)

All these texts plainly tell us that the strictly monotheistic titles "only true God," "one God," "one who alone is God," "only God," plus hundreds of verses in which the Father is called "the God" (*ho theos*) refer *exclusively* to the Father of Jesus Christ. It is therefore untrue to say that Jesus is ever included in the title "only true God," "one God," or "one God," or "only God." We must insist with Paul that there is One God, *the Father*." Jesus is, of course, closely coordinated with the Father, but always distinguished from the one God.

A careful examination of Beisner's arguments for the trinity will show that while he correctly states that "there is one and only one true God" (p. 26), he does not go on to say that the person so described is without exception the *Father* alone (John 17:3; 5:44). Nowhere is the unique Godhead of the Father more strongly emphasized than in the Gospel of John.

It is, of course, true that Jesus is a perfect and sinless representative of the one God. He acts for him and is invested with divine authority. He is uniquely the Son of God, which in the New Testament is an extension of the title

"Messiah." What trinitarians attempt to do is to bridge the enormous gap between the Messiah, *Son of God*, and the postbiblical definition of Jesus as "God the Son."

When Peter stated that Jesus is the Christ, he meant the anointed Messiah foretold in Hebrew Scripture. It is quite inaccurate, however, to suggest that "Son of God" in its Biblical context means a "second member of an eternal Trinity." Equality with God in a Jewish, Biblical sense can indeed imply an equality of function and a sharing of the divine character, but this is very different from saying that Jesus is "coequally, coeternally God." This would destroy the very monotheism which Jesus and Paul upheld! That is why the apostles keep insisting—and most strongly in John's Gospel—that the *Father only* is "the only true God," while Jesus is his Son, the Messiah (John 17:3; 5:44).

The trinitarian mistake is to read postbiblical metaphysics back into the Hebrew thought world of the Bible. As John A. T. Robinson says, John the apostle "is as undeviating a witness as any in the New Testament to the fundamental tenet of Judaism of unitary [not trinitarian] monotheism" (Twelve More New Testament Studies, p. 175). He complains that "patristic theology (i.e., the work of the church Fathers) of whatever school abused [Christological texts in John] by taking them out of context and giving them a meaning which it is evident John never intended" (ibid, p. 172).

Robinson then remarks that the Biblical doctrine of God points to a more monarchian, subordinationist, unitarian understanding of the Godhead." He adds this important warning from another Cambridge theologian, Geoffrey Lampe: "If we do substitute unitarianism for trinitarianism it must not be the unitarianism which denies the divinity of Christ or postulates a deistically conceived God remote from the world" (ibid, p. 179). Biblical "unitarianism" which places Jesus in the supreme position as a man elevated to the right hand of God, but it always upholds unitary monotheism's guarding the unique status of the Father who alone is absolutely God.

Jesus is to be proclaimed as the "Lord Messiah" of Psalm 110:1 and Romans 16:18 ("Our Lord Christ"), in whom the character and work of God, his Father, are displayed. To claim, however, that Jesus is a coequal and coeternal part of a triune Godhead is to negate the Bible's monotheistic creedal statements in John 17:3; 5:44; 1 Timothy 2:5; Ephesians 4:6, etc., which allow for the Father alone to be God.

In Jesus the man we see God at work. In him the self-expressive activity of the one God is manifested (John 1:1, 14). To quote John A. T. Robinson once more, "The activity of God, Son, and Spirit was most unhappily stated in *postbiblical times* with the aid of Greek categories, in terms of three Divine Persons" (in correspondence with this writer, March, 1983).

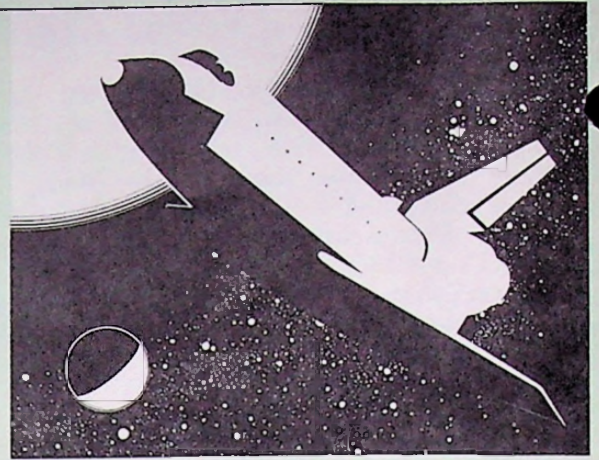
It is time for Christians to return to the pure monotheism of Jesus and Paul and declare with them that "there is but one God, the Father, the only true God" (1 Cor. 8:6; John 17:3). True Biblical monotheism will not be understood until we ask the right question of the Scriptural records: Who in the Bible is the *One God*? Though the Bible applies the term "god" in a secondary sense—to Moses (Ex. 4:16; 7:1), the judges of Israel (Ex. 21:6; 22:8; Psa. 82:6), the Messianic King (Psa. 45:6; Heb. 1:8) who is Jesus, and even to satan (2 Cor. 4:4), the *one* God is never anyone else but the Father—and him alone.



# Many Shall Run To and Fro

●  
By Pastor Sidney Hatch

●  
*Reprinted with permission from  
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THE BOOK OF DANIEL closes with one of the most intriguing prophecies in all the Bible:

“Many shall run to and fro, and knowledge shall be increased” (Dan. 12:4).

The Hebrew word for “run to and fro” is *shut* (pronounced “shoot”) which means to “go about” or “rove about.” It is used in this basic sense in Numbers 11:8 where we read that the people of Israel “went about” to gather the manna which God had sent from heaven.

However, in Daniel 12:4 *shut* is used in an intensive form meaning to “go eagerly” or “quickly to and fro,” or, “to run far and wide.” Hence Daniel 12:4 indicates that, in the time of the end, the pace and extent of travel for mankind will increase rapidly.

It is interesting to observe that this word *shut*, in its basic sense, is used of satan in Job 1:7 and 2:2. There God asks the devil where he has been, and the devil replies, “Going to and fro in the earth.”

However, it is good to know that *shut* is also used of the eyes of Jehovah going about in the earth: “The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him” (2 Chron. 16:9).

We may take comfort from the fact that the eyes of God move faster than the devil. Whereas *shut* is used in its basic sense of the devil’s activities, it is used in its intensive form of the eyes of the Lord.

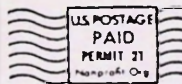
On the basis of Daniel 12:4, Sir Isaac Newton predicted that someday man would travel at a speed of fifty miles an hour. The French writer Voltaire ridiculed Newton’s prediction, saying that the study of Bible prophecy had caused the great English scientist to make a fool of himself.

“Many shall run to and fro,” Daniel wrote, “and knowledge shall be increased.” Time has certainly confirmed the message of this verse, and Sir Isaac Newton’s understanding of it has been fulfilled many times over.

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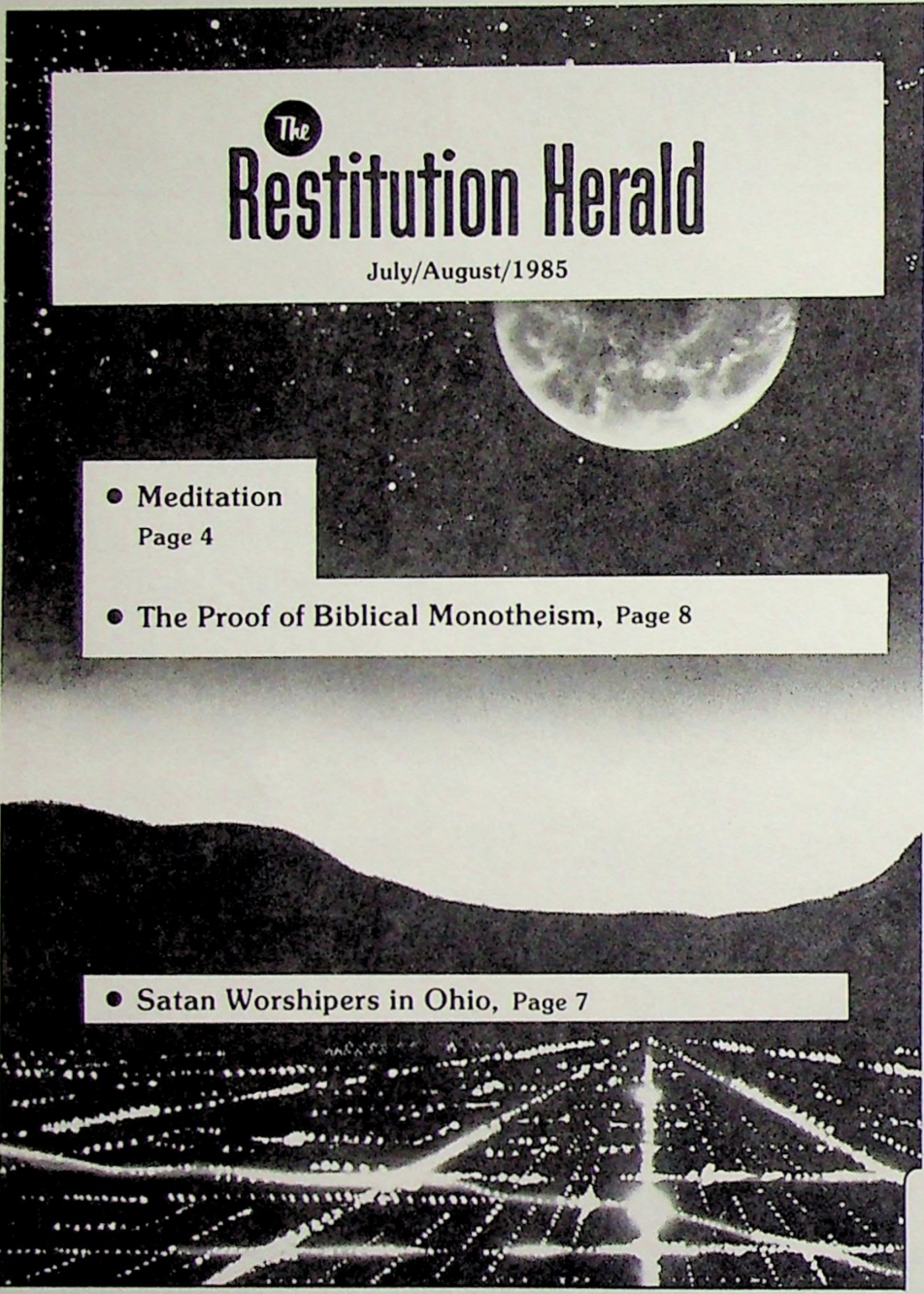
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## The Restitution Herald

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### Meditation

One of the most helpful tools I've used recently is the few moments of contemplation about God and his

workings. It's called meditation.

Through those moments of solitude I draw back to meaning and purpose, since I feel the influence of his pres-

ence and get focused again on why I am here. But meditation has been helpful in another way.

If the crush of things and events finally gets to me, placing me under emotional stress, then I say (almost out loud), "Russ, relax. Sit back and take the long view; stop the rush and meditate."

Amazing things result. Aches and pains subside; clouded issues find answers; the perpetual motion of life comes to a halt; my mind is at peace.

In this issue Pastor Chuck Jones gives you further instruction about "Biblical Meditation." Read the insights he shares, beginning on page 4.

### The Nature of God

Long a topic of controversy, especially considering the 200-year struggle over theology and Christology after the apostles died, the God/Christ issue has surfaced again in the last decade.

Spearheading the controversy, *The Myth of God Incarnate*, published by SCM/Westminster in 1977, has called into question the incarnation of God in Jesus Christ. Is such an incarnation the essence of Christianity?

You have a special interest in the controversy. Since the question also involves speculation about the validity of the long-held trinity, you also hope that the "theologians" will finally come to the truth of God's oneness as emphasized in the Bible.

Contributing editor Anthony Buzard has watched this controversy over the years. His latest submission on the nature of God begins on page 8.

### Satan Alive and Well

Regardless of your stand on the personality of the devil, satan worship is thriving in this country. Last fall adherents caused a stir in Ohio. More recently, ABC's 20/20 filed a fright-



ening report which was aired May 16.

Pastor/Contributing Editor James Mattison reviews these happenings for his prophecy page in this issue. You will want to read his exposition on page 7.

## Secular Humanism

Pastor Steve Taylor concludes his expose of this antigod methodology by offering suggestions for the church in counteracting humanism. He offers the ideas of some who have long observed the movement, then submits his own conclusions. Be sure to read pages 10 and 11.

## Other Features

You will appreciate the investigation Paul Burnside accomplished on humor. Since laughter plays a vital part in our good health, don't miss his article (page 18).

Gayle Reye continues her series on audiovisuals, this time examining the value of projected images. Her very helpful suggestions begin on page 12.

From the Sermon on the Mount Pastor Joe Astolfi offers comment on the Two Roads (Matt. 7:13, 14), and the meaning of Jesus' words in that connection (page 16). Then Richard Worley wraps up our issue with questions about our practice of prayer (page 20).

My prayer is that this issue will bring blessing to your life and the lives of those in your family.

## Lebanon: Israel's Vietnam

For two and a half years Israel has struggled to defeat terrorist enemies in southern Lebanon. The nation has also attempted to protect the Christian populace of this once-beautiful land. But for the first time in its 37-plus years of a second birth, Israel has met total disillusionment with a military objective.

Usually the Israelis rush in where angels fear to tread, then swiftly defeat and mop up the enemy. Not in Lebanon.

The struggle has almost ruined Israel's economy. The enemy has gotten stronger instead of weaker. World opinion has turned against Israel instead of favoring its efforts. For the first time, some Israelis refused to fight. Some evaded the draft. Israel ended up fighting only a defensive war.

Observers have called the Lebanon experience Israel's Vietnam. Even as the Southeast Asia fiasco dented America for the first time in many aspects, so Israel has found similar disappointments in Lebanon.

Thus the question in many minds is also similar. Will the "peace" achieved finally in the Syria/Lebanon/Israeli struggle likewise satisfy only the powers of evil?

It reminds me of the tenuous "peace" talked about in Scripture in the last days. "When people say, 'There is peace and security,' then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape" (1 Thes. 5:3, RSV).

How near is the Lord's return? (See 1 Thes. 5:2.)

## Letter to the Editor

Thank you for publishing the fine article by Pastor Scott Millard entitled, "Christ the Revelation of God." This article was brought to my attention by Mrs. Alice Couch, who also appreciated reading Bro. Millard's work. His effort was a blessing to me; his masterful treatment of such an all-embracing subject underscores one of the most important reasons for our Christian faith. Such knowledge must be brought before the public mind, because it gives the reason for the faith that is within us.

—Chicago, IL

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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; Psa. 146:4); 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.

Editor: Russell Magaw

Managing Editor: Gordon Landry

Contributing Editors: Anthony Buzzard, Rachel Carr, Edward Goit, Sr., James Mattison, Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall, Betty Hall, Barbara Landry, Judy Myers.

Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

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CREDITS: Russ Magaw, page 16.



## The Value of

# BIBLICAL



ONE notable authority on meditation says, "Many people who practice meditation actually fall asleep. The refreshing they feel does not come from meditation, but from the rest."

In discovering the need of meditation for our lives as a step toward sound or healthy growth, we should also know what we are to direct this mental training toward, so we truly might receive the refreshing we need.

Biblical meditation does not require that we assume any particular position, or choose a definite time. It does, however, demand some discipline of our thoughts and the object of those thoughts. This discipline is actually very easy to obtain. Do not be discouraged.

By using the term "object," I want to define, not the *purpose*, but the *point* of concentration. This is important because, if our mind is not centered on a specific object, our thoughts may wander aimlessly from one thing to another, in which case we would never reach our goal. In taking a trip to the store, if that is our final goal, we would move toward that goal.

If we allow ourselves to wander from one place to the next until the day is over, we will never reach the store.

This discipline of keeping our mind on one point should be gentle, carefully leading our thoughts back to the right track. If we are patient and persistent, this discipline will be acquired in time.

God has given some examples of objects that can be used in meditation. These can be found in both the Old and New Testaments—the entire Word of God. This is a true statement. However, for some it may be too general now, so we will look at some specific objects to meditate upon.

The Book of Psalms is an excellent source of material for personal meditation—in particular, Psalm 119. In this psalm David writes of items he will meditate upon. These all pertain to God. "I will meditate in all thy precepts, and have respect unto thy ways. . . . Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts" (Psa. 119:15, 78).

David said he would "meditate

By Pasto



# MEDITATION

in thy precepts," (God's commandments, or his mandates and orders). God's precepts include all of the natural laws that control our world.

David also mentioned God's statutes, "Princes also did sit and speak against me; but thy servant did meditate in thy statutes. . . . My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes" (vv. 23, 48). God's statutes imply a definite appointment of time limits set upon things such as days and lives.

To fully understand God's control, David sets his thoughts on another aspect of God, "O how love I thy law! it is my meditation all the day" (v. 97). The Hebrew word here translated "law" is *torah*, which we can recognize as the law which was handed down through Moses.

By thinking upon God's precepts, statutes, and law, we can gain a greater appreciation for God's sovereignty in the creation as well as in our lives.

David not only meditated on the orders and law of God; he also

dwelt on what God was doing.

"I remember the days of old; I meditate on all thy works; I muse on the work of thy hands" (Psa. 143:5). "I will meditate also of all thy work, and talk of all thy doings" (Psa. 77:12).

David spent time thinking about the deeds God had done in the past. He mused or pondered the works of God's hand, remembering how God was faithful in the past to know how he would be faithful in performance in the future.

There were also the testimonies of others, "I have more understanding than all my teachers: for thy testimonies are my meditation" (Psa. 119:99). David was confident that his understanding exceeded his teachers' because he meditated upon God's testimonies.

God's design for the universe, for man, and for his own laws, along with the acts he has done (not only in our lives, but others as well) were the basis of David's meditations. However, there is yet one more item David used—God's Word.

"Mine eyes prevent the night watches, that I might meditate in  
(continued, page 6)







## BIBLICAL MEDITATION

*(Continued from page 5)*

thy word" (Psa. 119:148). This is what was spoken to men through the prophets, judges, and other men who were inspired of God. In David's time the Bible was not yet formulated. Since David's time, God has revealed more to man. However, every word is valuable to us as an object of our meditations.

There are benefits to meditating on these aspects of God, and it might not be right just to prescribe a practice without saying what can be gained. We will use David's own words to discover the benefits.

"I understand more than the ancients, because I keep thy precepts" (Psa. 119:100). "Let my heart be sound in thy statutes; that I be not ashamed" (v. 80). "Great peace have they which love thy law: and nothing shall offend them" (v. 165). "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! . . . Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD" (Psa. 107:31, 43). "Thy testimonies also are my delight and my counsellors" (Psa. 119:24). "Thy word have I hid in

mine heart, that I might not sin against thee" (v. 11).

Understanding, a sound heart, peace, counseling, and a clean conscience are the rewards of giving time to meditating upon the things of God, and putting them in our hearts.

Solomon, David's son, asked to receive instruction of wisdom, justice, judgment, and equity (Prov. 1:3). These four qualities are what each person should seek to find as we meditate upon God's laws, his dealings, and his Word. We should find insight for living our lives (wisdom), discover those things that are right for us to live prosperously toward God (justice), gain the knowledge to judge for ourselves as God judges (judgment), and to be fair in our dealings with others as God is (equity). By putting these things in our hearts through meditation, we will be stronger spiritually and a greater blessing for the Lord to those whom we meet.

There is great value in meditation. That value is multiplied when we meditate on the things of God. The price is the same, but oh, the rewards are so priceless!





## SATAN WORSHIPERS IN OHIO

**T**HANKS to Betsy Moore, Tipp City, Ohio, for sending me a full-page write-up on satanism by Mark Fisher of the *Dayton Daily News*, November 11, 1984. This, with other studies, confirms this writer's belief that worshipers of satan are on the increase today. Among other things, satan worshipers vow oaths of loyalty to the devil.

Fisher interviewed "Randy" and "Jeff" (not their real names) of Columbus, Ohio, who are satan worshipers.

Randy is "a clean-cut 23-year-old college student and retail store manager." As a boy, he was taught his family's Methodist Church's belief that satan was the embodiment of evil. But now he has rejected Christianity and worships the devil instead.

Jeff, a 24-year-old mechanic, also grew up in a Protestant home. Today he is married, the father of a 3-year-old son, and the founder and high priest of a Columbus-based satanist group called "The Temple of the Pentacross."

Jeff stated, "Unlike Christianity, which limits life, satanists believe you can do anything you want. You can drink anything you want, have kinky sex if you want . . . as long as you harm no other persons."

Randy claims, "Christianity confines you to a mold, while satanism lets you be yourself."

"Within the occult, there is a certain blissfulness you can attain. . . . Those groups that use sacrifices and drugs are searching for it, but they are searching in the wrong direction."

On Jeff's arms are two tattoos. One is a pentagram, a five-sided star within a circle, symbol of today's devil worshipers. (Some hard rock

album covers have this symbol on them. Avoid them.) The other is a cross-shaped sign with a half-circle on top, an ancient Egyptian symbol of life that was popular on necklaces in the 1960's: a symbol of rank within the church.

Few people know these men are satanists. They fear they would lose their jobs and tensions would rise in their families if it were known.

The members of Jeff's church number less than 25, he said. They meet once a week and are an independent group. (Note: Witches, also giving oaths of allegiance to satan, number from 10,000 to 20,000 in the U.S. alone, according to Britain's Queen of the Witches, Monique Wilson.)

Randy and Jeff predict a rise in satan worship: "As science advances and people become more educated, they begin to question what they've been told about religion. . . . We will grow."

### Various Practices Among Satanists

"Some are just into devil worship for the fringe benefits they get from it: the sex, the narcotics. Others are truly believers," said Sheriff John Lenhart, of Shelby County, 40 miles north of Dayton, Ohio.

For some years Lenhart has investigated strange incidents. A mutilated cow's head, with eyes removed, was found inside a telephone booth. A container of human blood was left on a church altar after vandals broke in and stole religious artifacts. Occult members approached local college students to recruit them. "The satanist groups are still active in [our] area," he said.

In adjoining counties, a farm girl's pet goat was found decapitated, with no blood at the scene. (A goat's head on a human body often has been used as a satanic symbol.) A mutilated dog was found lying near the center of a five-pointed star painted on the floor of a deserted farmhouse. Latin inscriptions were scrawled on the walls and the dog had been stabbed repeatedly with an iron spear.

In early 1984 in the Long Island town of Northport, a 17-year-old boy was led into the woods by a teen-age satanist group. After a four-hour ritual, he was stabbed to death. Space precludes mention of other evidence.

### Scripture

Jesus Christ, Son of the only real GOD, Jehovah, said that men should love their God with all their hearts (Matt. 22:37). Yet today the worship of satan is increasing. This is according to prophecy. At the end, "All the world" will worship "the dragon," according to Revelation 13:3 and 4.

"Thou shalt have no other gods before me," said Jehovah to Israel.

The seven-headed beast with 10 horns of Revelation 13 will be given power by "the dragon," called "that old serpent, which is the Devil, and Satan" (20:2). This beast will continue only 42 months (3½ years) until Christ comes and destroys him. But during that time many people—"all the world"—will be worshipping the devil.

All who worship the devil will die. Remember that Jesus was invited to become a devil worshiper but would not (Matt. 4:3, 4). We must show God whose side we are on. Worship GOD!



# The Proof of



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**W**HAT SORT OF GOD does the Bible ask us to believe in? It is logical to ask whether the Bible makes any kind of basic assertion which could answer our question. Are there credal statements about God which we might take as axiomatic?

## The Oneness of God

It is at this point in the argument that the trinitarian concept is for me quite plainly discordant with Scripture. In John 17:3—from the very document which is often thought to provide evidence for the trinity—there proceeds from the lips of Jesus a statement about the Godhead which is strictly monotheistic, in the Old Testament, nontrinitarian sense. Jesus' declaration here leaves no room for doubt that God is one, and that the God in question is the Father *alone*: "You [Father] are the only true God."

The implications of this statement are simple and clear. There is one person who is "the only true God." That person is the Father of Jesus Christ. The term "only," let us be reminded, describes something that is unique in its class, belonging to an

order of which it is the sole representative. It is the Father who is here designated by Jesus as unique in his class, as the only being who may be addressed as God in the absolute sense. He is "the only true God."

A similar proposition is stated by Jesus in John 5:44, where he describes the Father as "the one who alone is God" or "the one and only God" (NASB). Parallel statements are found, in a credal setting, dispersed throughout the New Testament: "There is for us [Christians] one God, the Father" (1 Cor. 8:6). Paul's assertion represents the heart of New Testament monotheism and is markedly different from the unbiblical statements of a later age which work in terms of "One God, the Father, Son, and Holy Spirit." Surely the difference is glaringly obvious! Paul elsewhere speaks of "One God and one mediator . . . the man Jesus Christ" (1 Tim. 2:5); and Jude speaks in typical New Testament Christian style of "the only wise God" who is to be approached through Jesus Christ (Jude 25).

The point about all these verses is that they define the Godhead in strictly monotheistic terms. What is



# Biblical Monotheism

By Anthony Buzzard

crucial for our discussion is that these monotheistic "labels" are attached to one person only, the Father, and never to three.

It is in the light of these plain Scriptural assertions that the careful seeker for truth ought to abandon the incompatible notion of God being "three in one." The trinitarian idea simply confuses and contradicts the monotheistic propositions we have cited. It will be no answer to claim that "Jesus and the Father are one," (not "one God"! ) since the disciples are to be one in the same sense (John 17:11, 22), and no one argues that this makes the disciples God!

To our trinitarian friends we would say this: Help us, if you can, to see things your way by showing us a single indication in Scripture that Jesus is ever called "the one true God" or "the only true God." If such clear evidence is forthcoming we could agree that Scripture designates for two persons a unique position as "the one God." If, however, no sure evidence can be found, will you not agree with us that it is nonsense to talk of two, or three, who are coequally and coeternally "the one God," when the New Testament predicates that unique status for one person only, the Father?

We, for our part, will call your attention to the fact that some eight "church fathers" were unable to reconcile John 17:3 with trinitarianism, and resorted to an act of violence by which they restructured that verse to read: "... you [the Father] and Jesus Christ, the only true God" (see, for example the commentaries by Henry Alfred or Heinrich Meyer on John 17:3). Is not this a plain proof, obvious to scholar and layman alike, that Jesus' credal statement in this verse cannot, without rewriting the Bible, be brought in line with trinitarianism?

## Jesus Distinguished From the Father

Having shown that the New Testament predicates a unique status for one person, the Father, calling him "the one God," we readily concede that Jesus is

most intimately connected with the One God, though always distinguished from him. The title "God" (*theos*) is applied to the Father some 1,450 times in the New Testament and only three or four times to Jesus, his Son. (Some passages are disputed for syntactical reasons, as is well known.)

In view of the fact that the monotheistic statements of the New Testament are unipersonal and not tripersonal, it is fair to ask why Jesus is called "god" in a handful of texts. The inference to be drawn from the data is that "god" is applied to Jesus in a different sense from its use of the Father. We all acknowledge this phenomenon in the English language. No confusion arises because we recognize one President (of the USA), but other presidents (of oil companies, etc.). We may not often so use the term "god"; but does the Bible? The answer is plainly yes, since Moses, the judges of Israel, pagan gods, and even satan are called "god," as is also the Messianic King in Psalm 45:6. A representative of the One God (or in the case of satan, one permitted to exercise authority in opposition to him) may bear the divine title *elohim*—God. But this does not mean that he is "coequal, coeternal God," for any Hebrew would recognize at once that such a proposition would negate the monotheism for which he was prepared to die.

Clearly the unipersonal monotheism of the Old Testament remains just as much a central tenet of New Testament monotheism. Jesus commended the scribe for his intelligent perception of the basic truth that "God is one and there is none other beside him" (Mark 12:32, 34). Statements like John 17:3, cited earlier, and 1 Corinthians 8:6, "there is one God, the Father"; Ephesians 4:6, "One God and Father"; 1 Timothy 1:17, "The only wise God"; 1 Timothy 2:5, "One God, and one mediator between God and men, the man Jesus Christ," leave us in no doubt that the Old Testament unity of God is not to be disturbed in the New Testament.



# Secular Humanism

- Atheistic
- Evolutionary
- Skepticism

By Pastor  
Steven  
Taylor

## Part II

I NOW WANT TO SHARE with you some quotes from the humanist bible, *The Humanist Manifestos I & II*. I share these without comment because an opinion can quickly be formed by reading them:

"Religious humanists regard the universe as self-existing and not created."

"We find insufficient evidence for belief in the existence of a supernatural."

"No deity will save us; we must save ourselves."

"Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage."

"We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stem from human need and interest. . . . In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized."

"Human life has meaning because we create and develop our futures. . . . reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself."

"We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government."

"The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. . . . We believe . . . that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. . . . Promise of immortal salvation or fear of eternal damnation are both illusory and harmful."

"Humanism is a philosophical, religious, and moral point of view as old as human civilization itself."

"Nothing human is alien to the religious."

### The Implications of Humanism for us

It's pretty obvious that humanism has infiltrated our society. The teaching of evolution, the strong opposition to creation teaching in the classroom, and the divorce of religion from history tell us that humanism is in our schools. I'll share an incident along with this: Last fall I took training to teach a drug-prevention program in our local schools. The program basically operated under the assumption that building a child's self-image is a strong deterrent to drug abuse. One lesson would deal with the subject of death. I asked the instructor how it would be for me, a minister, to explain to a child who asked what my views of death are based upon the Bible. The instructor strongly cautioned me against saying anything about the Bible because of separation of church and state. I was appalled! Humanism is so ingrained in public education that I can no longer exercise my Constitutionally given freedom of speech!

And certainly humanism has infiltrated our government. All one has to do is think about how distorted the separation of church and state issue is, and of how we have legislated in the most liberal abortion law in all of history.

And humanism has infiltrated the media when you consider the humanistic values being taught by television.

I'm becoming aware that the decline of our country is not just an unfortunate chain of events, but a carefully planned strategy by humanists who are in positions of influence. We do well to remember the French Revolution that took place



because of using humanist philosophies as guidelines. Interestingly enough, Will Durant, a humanist historian, made this comment: "There is no significant example in history, before our time, of a society successfully maintaining moral life without the aid of religion." Quite a statement from a humanist!

Perhaps the most frightening implication to today's humanism is summed up in the words of Francis Schaeffer in his book "A Christian Manifesto": "Humanism, with its lack of ANY final base for values or law, always leads to chaos. It then naturally leads to some form of authoritarianism to control the chaos."<sup>1</sup>

I would be very hesitant to label humanism as the system that will usher in the Man of Sin mentioned in Revelation 13, but it certainly could be if nothing is done about it. I do not believe that Christians can be fatalists who sit back and say, "It won't do any good to fight this, because these things must take place!" It would be irresponsible Christian behavior to not do anything about this threatening force in our society. Schaeffer points us to Ephesians 6:12: "For our struggle is not against flesh and blood, but against the spiritual forces of evil in the heavenly realms." We had better put on "the whole armor of God" and do combat with one such "spiritual force"—secular humanism!

One such movement designed to do battle with secular humanism has been the Moral Majority. Commenting on the Moral Majority, Schaeffer has said: "We must realize that regardless of whether we think the Moral Majority has always said the right things or whether we do not, or whether we think they have made some mistakes or whether they have not, they have certainly done one thing right: they have used the freedom we still have in the political arena to stand against the other total entity. . . . If you personally do not like some of the details of what they have done, do it better."<sup>2</sup>

So what are we to do? What difference can we make against the force of secular humanism?

Robert Webber, in his book, "Secular Humanism," suggests this:

#### **What the Church Can and Should Do in Society**

1. The church ought to take a more aggressive role in teaching Christian values.
2. The institutional church can and should act as a social critic.

#### **The People of God in Society**

1. Christians must never back away from the priority of personal evangelism.
2. The people of God must enter into the marketplace of ideas and wrestle with the secular minds of the age.
3. Christians must carry their convictions and values into their vocational callings and turn their vocations into opportunities for service.
4. There is no reason why Christians cannot organize for the purposes of witness and impact on culture."<sup>3</sup>

Tim LaHaye in "Battle for the Mind" suggests this plan of action:

1. Pray—for key government officials.
2. Continue sharing your faith.
3. Continue to show your concern and compassion for humanism's victims.
4. Promote a national drive to register Christians.
5. Volunteer to help in the campaign of pro-moral candidates. "If we're going to turn this country around, it will be at the voting booth."
6. Work vigorously to expose amoral candidates and incumbents.
7. Become informed and enlighten your friends and neighbors.
8. Consider running for public office.
9. Join local, state, and national pro-moral organizations.
10. Speak out and write vigorously on moral issues.
11. Contribute to good, pro-moral causes.
12. Assist other pro-moral organizations.<sup>4</sup>

Whether we agree with any or all of these is not the issue; that we get involved and do what we can is. We have the right of petition to change ungodly legislation; let's use it. We have the right of protest; let's do it if necessary. We have the right to start Christian schools; if we can't "de-secularize" public schools, then let's start them. I especially am alarmed at what our children are being taught in schools that is pro-humanism. We especially need to seriously consider starting many Church of God schools if we are to prevent our children from being brainwashed by the humanist mindset.

Whatever we do, it is imperative that we do something. "It is not too strong to say that we are at war, and there are no neutral parties in the struggle. One either confesses that God is the final authority, or one confesses that Caesar is Lord."<sup>5</sup>

"Secular humanism has no timeless truths upon which to base either man's view of himself or man's view of his moral responsibility. If humanists are correct when they say there is no creator-God to whom man is responsible, then whoever speaks the loudest ultimately decides how man will be governed.

"Humanism asserts that man is the measure of all things, that morality and law are what he determines them to be at the moment. What is considered immoral or unlawful today could be the morality of tomorrow.

"If, on the other hand, there is a creator-God who has spoken and who has revealed his absolute standards by which we are to live, then we—as individuals and as a nation—have a God-given responsibility to examine those standards and observe them."<sup>6</sup>

(Washington attorney Alan Dye and San Diego attorney James O. Hewitt have issued lengthy papers on the church's rights under the law. A copy of this legal brief will be sent on request to any pastor who writes Moral Majority, Inc., 420 C Street N.E., Washington D.C., 20002.)

<sup>1</sup> Schaeffer, "A Christian Manifesto," pp. 29, 30.

<sup>2</sup> Ibid, pp. 61, 62.

<sup>3</sup> Webber, "Secular Humanism: Threat & Challenge," pp. 116-123.

<sup>4</sup> LaHaye, "Battle for the Mind," pp. 226-237.

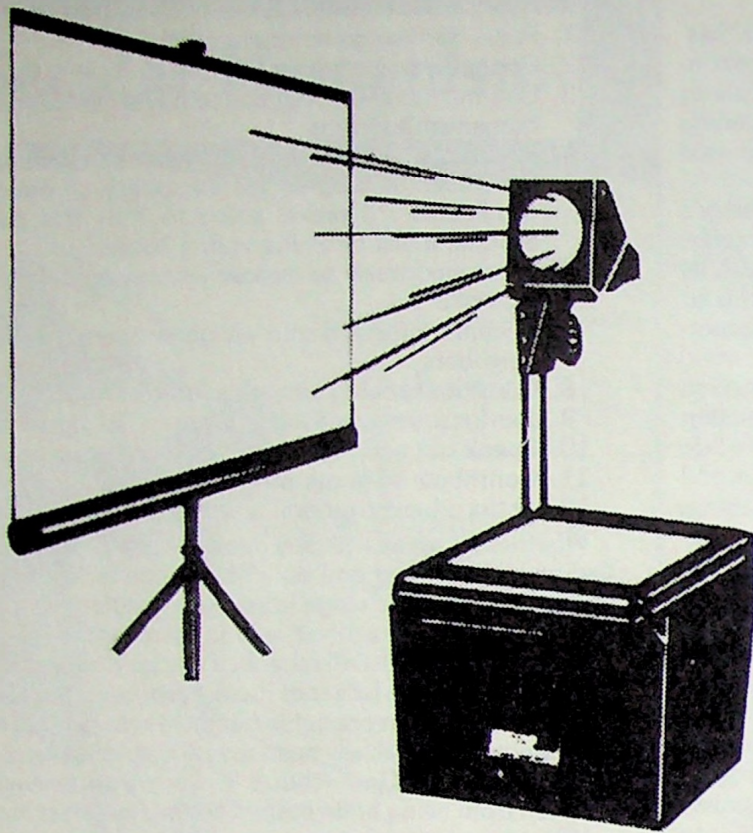
<sup>5</sup> Schaeffer, "A Christian Manifesto," p. 115.

<sup>6</sup> "Humanism VS Judeo-Christian Beliefs," Colorado Springs Gazette Telegraph, Feb. 27, 1983.



# THE OVERHEAD

By Gayle Reye



**M**ANY CHURCHES have purchased, or are considering the purchase of an overhead projector. Why this piece of equipment? Here are a few reasons.

**Simplicity:** The overhead projector is an excellent servant of the teacher. It can be operated with the simple flip of a switch and the turn of a knob for focusing. Unlike other projectors, there is no threading of film or mechanical parts in which transparencies can be jammed. Anyone having a fear of operating equipment can easily become comfortable and competent in using this valuable teaching tool. Even small children can help remove or replace transparencies on the stage of an overhead projector.

**Convenience:** All that is needed to teach with an overhead projector is the projector, transparencies, and a few transparency pens or pencils. The projector can be placed on a table, desk, or any available flat surface. It is a lightweight piece of equipment that can be easily transported from place to place. If a screen is not available, a light-colored wall will serve as an adequate surface for projection. The room does not even have to be darkened as the overhead projector can be used under almost any lighting conditions.

**Effectiveness:** There are distinctive characteristics of the overhead projector that make it especially effective as a teaching tool. One special feature is that you do not

need to turn your back to the class as you teach with it. That means that you can maintain eye contact with your audience at all times. There is also the fact that this machine can operate under almost any lighting conditions. This allows you to have the lights on during the presentation so that participants can take notes or refer to accompanying printed material.

**Versatility:** People of all ages and educational levels can be taught using the overhead projector. It lends itself for use in a small classroom as well as a large auditorium. It has been said that the overhead projector can be used by *any teacher* with almost *any age*, with *any audience*, in practically *any auditorium*, to teach *any subject*. The overhead projector can also take the place of a number of different forms of media. It can be used as a projector, a flip chart, a chalkboard, or a flannelgraph board.

**Economy:** Can a piece of equipment with such versatility, effectiveness, simplicity, and convenience be economical as well? Yes, the price range for a good basic overhead projector is between \$170 and \$250. That economy is stretched by the fact that it is a durable piece of equipment having only minimal maintenance costs.

You need not purchase expensive transparencies to use with your overhead projector right away. You can make your own at little cost. Transparency film can be purchased for three cents to fifteen cents per sheet and

## A-V and Thee, Part III



# PROJECTOR



colored markers can be used with them. If the markers are water soluble, the material can be washed off and the sheets can be used over and over again.

## Setting the Scene

It is important to prepare your room or auditorium for the best use of your overhead projector. The screen should be placed as high from the floor as possible to assure visibility to all students. If the ceiling is low, place the screen in one corner at an angle so everyone can view it. This also reduces the light reflection off the screen to your students.

Audience size and shape should be taken into consideration when determining the appropriate screen size. Your projected transparency must be readable by the person seated farthest from the screen. The best rule for determining screen size is the *Rule of 6*. It is a formula whereby you divide the distance from the screen to the farthest viewer by six to arrive at the minimum screen size. For instance, if the distance to the back row is 60 ft., divide 60 by 6, finding the correct size (width of screen) to be 10 ft. However, no screen smaller than 60 x 60 inches should be used with the overhead.

A problem of *keystoning* will occur if there is an unequal distance from the projector lens to the top and bottom of the screen. This will result in a distorted image on the screen. To eliminate keystone, the top of the screen can be slanted forward, or the bottom backward, to equalize the distance to the projector lens.

## Suggestions for Use

Making a presentation with the overhead projector is not difficult; however, it does take a little practice and some attention given to helpful tips. Here are a few techniques for an effective presentation:

1. Be sure the overhead is focused properly. Check your focus on the first transparency and then continue your lesson without looking back at the screen. Once the projector has been properly focused, the material will appear on the screen exactly as it does on the projector

stage. You can continue to face your audience and maintain eye contact.

3. Do all pointing on the projector stage. A pointer, pencil, or even a finger used on the projector stage is much more effective than an attempt to point out something on the screen itself. However, watch that you do not lay your hand or fingers on the stage when you are not pointing something out. This causes serious distractive movements on the screen.

3. Place your transparencies on the stage before turning on the lamp. In this way, the first image seen by your audience gives the intended impression.

4. Use the lighted screen to the best advantage. By turning the switch on and off, you can better maintain classroom control and interest. When the projector is on, the attention of your students will be directed to the visual material. When you turn the projector off, their attention will be directed back to you.

5. Have your transparencies arranged in sequential order to eliminate unnecessary shuffling of materials.

6. Hold the transparency mount when flipping overlays.

7. Keep your transparencies even on the projector stage. Do not allow light to project around its outside edges.

8. Try to keep the information towards the top of the screen for peak visibility. This can be accomplished by moving the transparency upward or by tilting the projector head to raise the projected image on the screen.

9. Be careful not to walk from side to side in front of the overhead projector. Casting a shadow on the screen can be very distracting to the viewers.

10. Keep your transparencies simple. Have no more than 8 to 10 lines of copy.

11. Use large, easy-to-read lettering. Neither elite nor pica type is adequate for projection. Lettering should be no smaller than  $\frac{1}{4}$  inch.

12. Use a horizontal format when composing your transparencies. A vertical composition may bleed off the top or bottom.

(Continued on page 14)



## THE OVERHEAD PROJECTOR

(Continued from page 13)

### Making Your Own Transparencies

If you have an overhead projector, you will undoubtedly have an occasion to prepare your own transparencies. Not only can you save money, but you have control of the material projected and limitless possibilities for expressing your creativity.

Three types of transparent plastic are available for your use. Acetate sheets are available for purchase in many grades and weights. They can also be found in your home in the form of old photo album sheets or report covers. Keep your eyes open for almost any type of plastic sheet that is transparent and clear.

The most satisfactory and durable material is clear polyester. It has a plasticizer in it that keeps it from getting brittle with age and the tensile in it gives excellent tear and impact strength.

To cut costs, you may wish to use reprocessed X-ray film. If you are able to find a supply source for exposed X-ray film, you can prepare it yourself. Thoroughly wash off the exposed film with full strength household bleach. Rinse the film with clear water and hang it up to dry. Remaining marks or cloudiness can be removed with water or rubbing alcohol.

Grease pencils and water-soluble markers can be used and reused in making overhead transparencies. They are available locally and come in a wide variety of colors. A damp tissue or soft cloth can be used to remove your markings. Permanent markers may be used to prepare transparencies you may wish to keep and store. Should you wish to remove a permanent mark, nail polish remover or lacquer thinner should do the job.

Always strive for neatness and clarity when preparing your transparencies. You may wish to plan your material in advance and then copy it onto the transparency. An easy way to achieve straight and even lettering is to place your plastic sheet over a sheet of lined paper. Graph paper is also helpful for centering your work and transferring drawings.

Special effects can be achieved by preparing a series of transparencies that can be laid on top of each other. Adding concept to concept with such "overlays" will accelerate the learning process. They can also add an attitude of expectancy and enable the instructor to control the attention and interest of the class. Overlay transparencies can be mounted on a cardboard frame with masking tape in the form of a hinge. As you then flip them over onto the stage they will be properly aligned for viewing.

The use of masks can also enhance your presentation. Any opaque paper laid on top of a projected transparency will "mask" the covered portion from the viewer. In this way the teacher can reveal a portion of the material on the transparency as it is appropriate to the lecture material. Masks can be made to slide in a track on the transparency mount or to be attached along the edges of a mount with a piece of masking tape serving as a hinge. Masks can also be designed in a variety of shapes to add interest, symbolism, or mystery to your presentation. (Windows, doors, crosses, hearts, arrows, etc.)

This is just a sampling of many ideas that can be used with the overhead projector. Hopefully, it will at least get you started. A list of addresses for supply houses and other helpful resources is also included for your convenience. As you become increasingly familiar with this piece of equipment and its tremendous potential for the classroom, you will join many others in the claim that the overhead projector is the most effective of all projection equipment in meeting the communication needs of the individual classroom teacher.

### Supplies and Equipment

First, check with local audiovisual suppliers, stationers, and school supply houses which may stock the material or equipment you need. If it is not available, it can be ordered from the sources below.

Color • Stik Company  
8 Fernwood Road  
Florham Park, NJ 07932

3M Company  
Visual Products Division  
Box 3100  
St. Paul, MN 55101

Audio Visual Supply Co.  
2 Rome Street  
Farmingdale, NY 11735

Visual Systems, Inc.  
6143 North 60th Street  
Milwaukee, WI 53218

Faith Venture Visuals, Inc.  
P. O. Box 685  
Lititz, PA 17543

Buhl Projector Co.  
1776 New Highway  
Farmingdale, NY 11735

Bell & Howell, Inc.  
6800 McCormick Road  
Chicago, IL 60645

## A-V and Thee, Part III



# CORNER

RACHEL CARR, EDITOR

## YOU'RE SPECIAL

"You're something special; you're the only one of your kind . . ." Suzie Dumpling listened. She had heard this song by the Gaithers on her record player many times before but never really stopped to listen to the words. "I am special," she thought. "I am the only Suzie Dumpling in the world! God made me in a very special way, all my very own."

She listened on. The words of the last verse explained God's purpose in making each one an individual. She giggled as she thought of what it would be like if we all looked and acted exactly alike. Just think—everyone with reddish braids and freckles! We need each other, especially in our family.

Her mind wandered to yesterday. Everyone was home on vacation. John, her older brother, mowed the yard. Dad painted the trim on the north side of the house. She helped Mom plant flowers around the front walk. Even Tim, her 5-year-old brother, had a part. He set the pansies in the holes she dug and carried the tools to the shed when they were finished.

Everyone working together really made a big difference in the looks of the yard and house in a short time. "I'm not big enough to mow or reach the trim to paint, but John and Dad took care of those hard jobs," Suzie thought. "It was fun to dig the holes and set the pansies." Everyone felt proud of jobs well done.

A family works much like a bicycle wheel. All the spokes must work together to support the rim. If one of them is bent out of shape or loose, the wheel is altered and won't roll smoothly. Each spoke has a job to do. Each member of the family, with different abilities and talents, adds to the support of the family.

Suzie reflected on herself again, "I am a very important person! God loves me and has a special purpose he wants me to find. The more I study his Word, the more I discover about his guidelines for my life."

By Lois Pryor

Use your Bible to find some key words to help form the guidelines God has in store for you.

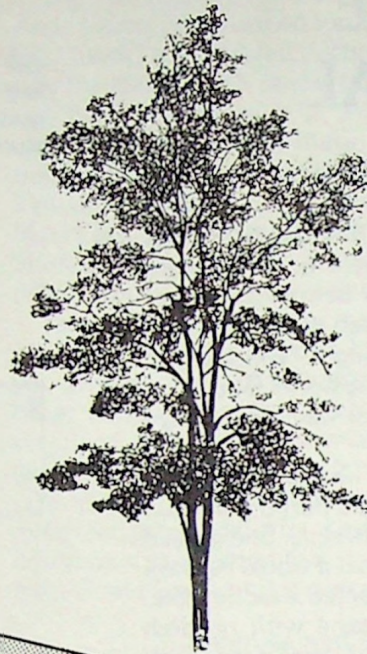
Fill in the key words:

1. Ephesians 6:1
2. Psalm 103:2
3. John 15:17
4. 1 Thessalonians 4:11b
5. 2 Timothy 2:15
6. Psalm 100:2
7. Isaiah 41:10

		1	B				
2			E				
			Y				
		3	O				
			U				
4			R				
			5	S			
	6		E				
7			L				
			F				



## Matthew 7:13, 14



# TWO

**W**HEN YOU COME to a crossroad in your life, where do you turn to? You have a choice: you can choose God and his will, or you can choose satan and his way.

Moses spoke to the people he was leading, "See, I have set before you this day life and good, death and evil. . . . Therefore choose life, that you and your descendants may live" (Deut. 30:15, 20, RSV).

We have a choice to make when we travel from one town to another. We can take the new super highway that has three or more lanes and is a shortcut to where we are going, or we can travel the old road that goes through all the small towns and allows us to see the old homes and shops and see where history was made. It will take more time for us to travel that way, but which is the best? We all make a choice each day of our lives: are we to do this or that?

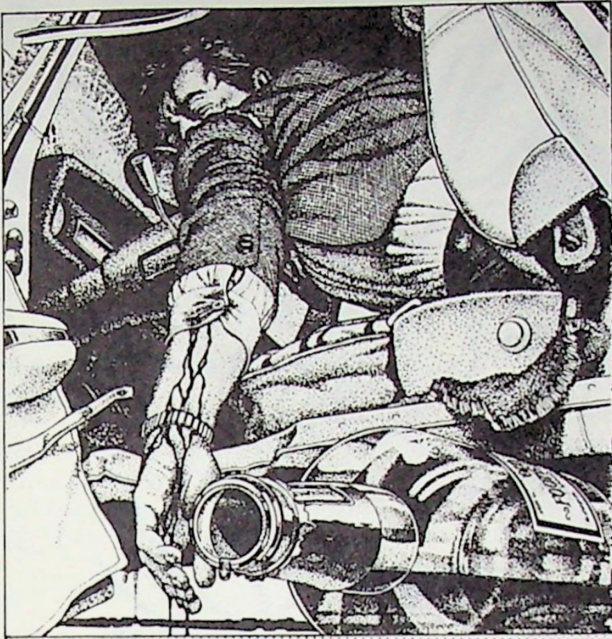
The narrow road is *HARD* and the wide road is

*EASY!* To travel the narrow road that is hard will make a better person of us. Men of the Old Testament who chose to follow God were not treated fairly by men of the world. In Daniel 1:6, we see four men—Daniel, Hananiah, Mishael, and Azariah—who stood up and said no to man and yes to God. They chose not to eat the meat that was given to them and to eat only that which the Lord would bless. They were given a test for 10 days, after which they appeared better than those who had eaten the king's meat. These four men chose to follow God instead of taking the easy way and doing what was demanded of them. William Barclay said, "There never has been any other way to greatness than the way of toil, and anything else which promises such a way is a delusion and a snare" (*The Daily Study Bible Series, "The Gospel of Matthew,"* Vol. 1, page 279).

The narrow road is *LONG* and the wide road is



By Pastor Joe Astolfi



# ROADS!



**SHORT!** There are no shortcuts to the kingdom of God. It is a long, narrow, and at times lonesome road. Have you ever thought you were the only one who was a Christian? We all might think that, but we are not alone.

The road that leads to destruction tries to get you to find shortcuts in your Christian service. People have often said, "Oh, someone else can do it. I don't have to."

We need to spend time with people who are newborn Christians. If we are not willing to do this, we shouldn't start at all; there are no shortcuts when working with others. Newborn Christians must be shown the narrow road that leads to life.

The narrow road is *DISCIPLINED* and the wide road is *UNDISCIPLINED!* If an athlete wants to excel in his sport he must devote much time and

hard work to achieve what he wants. If he goes into a game situation out of shape, he can get hurt and be out of action for weeks or for the rest of his life.

As Christians we must prepare ourselves by studying God's Word, giving time to prayer, and practicing good works. We need to seek the will of the Lord for our lives and go out and do things that will be pleasing to him. The choice is up to you and me. Are we going to do what the Lord wants?

"Few there be that find it." The narrow road is straight and leads to life. As Christians living for the Lord in the world today, we have to make a choice: "All the way with the Lord," or "All the way with the world." What road are you traveling today? I want to say with Joshua, "As for me and my house, we will serve the LORD" (Josh. 24:15). Choose you this day whom you will serve.





## HOW HUMOR MIRRORS

**I** BELIEVE that a sense of humor is one of God's greatest gifts to man. There are several references to humor in the Bible. One is Proverbs 17:22, "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Laughter is indeed the best medicine; there have been numerous experiments using this premise. In hospital tests, children's well-being, emotional and mental as well as physical, improve after a visit with a clown or some other funny visitor. Another reference is the 66th Psalm, verse one, "Make a joyful noise unto God, all ye lands." Many people use this verse to explain the use of singing in our worship services. I agree with this interpretation, but I think that it

goes beyond that. What is more joyful than hearty laughter?

**O**NE FORM of humor is parody. Parody takes an established form and plays it for laughs. Songs, television shows, and movies are some of the familiar things parodied. One thing that we should not parody is the gospel message. We should keep our message pure and true. Don't compromise doctrine for mass appeal.

Another type of comedy is slapstick. The term slapstick comes from a device used in vaudeville. Two slats of wood, joined together, were used to simulate the sound of a face slap.

Slapstick comedy implies pain, from slipping on a banana peel to a Three Stooges' eye poke. Christian living has many ups and downs. There are times when we as Christians have felt like we have been slapped in the face. Easy living was never promised to Christians, but solutions to the problems were. First Corinthians 10:13 tells us, "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." Physical comedy and sight gags are in the same category as slapstick. The laugh is generated by the appearance but



goes no farther—much the same way as men in the last days will be: “Having a form of godliness, but denying the power thereof” (2 Tim. 3:5a). These are Christians in name only.

**I**NSULT HUMOR is something that we as Christians should never participate in. John 15:12 tells us, “This is my commandment, That ye love one another, as I have loved you.” “Love worketh no ill to his neighbor” (Rom. 13:10a). Ethnic humor is another type that has no place in Christian

**B**LOOPERS are unintentional humor sources. The humor comes from the act of misspeaking. This form, popularized by television shows entirely devoted to it, goes to the basic tenet of humor—that tenet being the fallibility of the human race. All humor focuses at man’s foibles, and a person’s verbal blunders are inherently funny. Accidental misspeaking sometimes happens, but intentional gobble-dygook is warned against in 2 Timothy 2:16, “Shun profane and vain babblings: for they will increase unto more ungodliness.”

Another form of comedy is the art

**P**UNS have been called the lowest form of humor. Homonyms or sound-alike words are the basis for the laughter. Spontaneous puns are much funnier than those requiring a lengthy build up. One of the oldest Biblical puns goes something like this: “When is baseball first mentioned in the Bible?” Genesis 1:1—“In the beginning [big inning] God created the heaven and the earth.”

**D**DOUBLE ENTENDRES use synonyms and euphemisms to generate

## OUR CHRISTIAN LIVES

living. When we accept Christ, we put on Christ and all our differences don’t matter anymore. Galatians 3:28 says, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

Self-deprecating humor is when we turn the focus on ourselves and make fun of ourselves. A little bit of this type helps to keep us from taking ourselves too seriously. The problem comes in when we take it to an extreme, where we think everything we do is a butt of our self-inflicted jokes. This can lead to a lack of self-confidence. We must realize that there is a difference between humility and lack of confidence.

of impressions. We have all laughed at the antics of the great mimics like Rich Little. I have found that almost everyone does some impressions, whether it be of their third grade teacher or an eccentric uncle. Most people also do celebrities, from Ed Sullivan’s “really big shoo” to Cary Grant’s “Judy, Judy, Judy.” It’s fun pretending to be someone else, but there is only one of each of us. I believe each of us was put on this earth for a reason. The Apostle Paul wrote in Ephesians 4:11, “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” We should be ourselves and use the talents that we have been given.

laughter. Situation comedies and television game shows with guest celebrities use this ploy for cheap laughs. Unfortunately, sexual implications are deemed to be the funniest. Ambiguity in communication causes many problems between people. We should say what we mean and mean what we say.

If we were all perfect there would be no sources for humor. All humor comes from man’s shortcomings. Some humor comes from imperfect perception of the world around us. Other laughs come from improper execution of simple tasks like talking and walking. Humor can help us get through the days when things don’t always go right.

By Paul Burnside



P  
R  
A  
Y  
E  
R



Abusing

or

Using?



LORD, I appreciate the opportunity and privilege of prayer. But sometimes, Lord, I think you have your priorities mixed up. I pray to you about everything, but you answer in strange ways. For example:

You gave me a parking place at the mall the other day that was real close to the door, but you ignored my begging to save a very dear friend from death by cancer;

You sent a man to my house that paid what I wanted for that old shotgun, but your faithful servant is still not able to walk in spite of her many prayers as well as those of the church;

You led me into a store that had a suit just like I was looking for on sale, but a dear friend has a child that is still needing your healing touch.

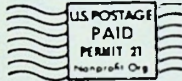
Yes, I guess your priorities are mixed up . . . or are mine? Maybe I have been over-simplifying this matter of prayer and thereby causing confusion and doubts in the minds of people who have real needs. I know prayer is powerful; it is vital; but it is also realistic. Lord, help me to use this medium wisely; when speaking to you as well as to other people.

By Richard Worley

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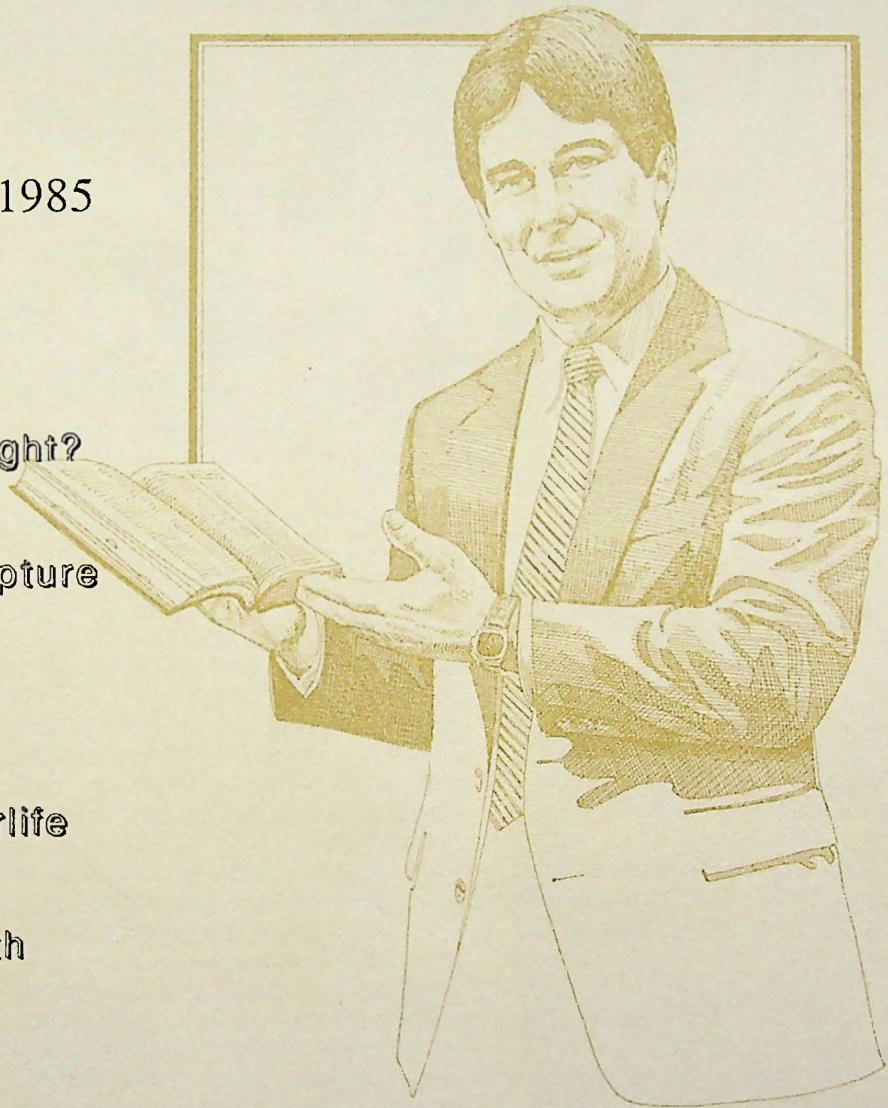
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## The Middle East... What does the future hold?



Editor's

Viewpoint

The U. S.-Israeli No-Tariff Trade Pact will take 10 years to complete, but the machinery began rolling on the deal on April 22 when legislation was signed by Bill Brock and Ariel Sharon on Capitol Hill.

This unprecedented agreement helps politicians of both countries reach long-standing goals. President Reagan has been committed to free trade since the day he took office. The Israelis need the guarantee of duty-free trade to shore up its severe economic situation.

Biblically, this far-reaching agreement has favorable overtones for the United States. In his promise to Abram, God declared, "I will bless those who bless you" (Gen. 12:3, RSV), thus any who assist Abram's nation (both literal and spiritual Israel) will receive Providential care.

What good is in store for the U. S. because of this pact of "blessing" with God's people?

Syria wins Beirut and more, if you can believe reports of political/military/ideological aggressiveness coming from Damascus. It's only a matter of time until what was the whole of Lebanon falls into Syrian control.

But of course, coming into the power play is how to handle the militant Shiite religious fundamentalists who seem to do whatever they want and get away with it. The Amal party has mostly been responsible for throwing out the PLO in southern Lebanon and Beirut—at the behest of Syria, of course. But the Amal often act on their own and pose a management problem to Damascus.

Thus, while Syrian President Hafez Assad comes out a winner, what he's gained from the spoils amounts to a Lebanon splintered into four religious factions. A Muslim majority controls most of the northeastern section of the country, including the Bekaa Valley. The Shiites

are next in strength with two pockets of control, one northerly, one southerly. The Christian majority appears mostly along the coast and parallel with the border with Israel. The Druze hold a narrow band southeast of Beirut.

How much final control Syria wields remains to be seen. Much depends on how well the four factions get along with each other.

Scripture indicates that the "inhabitants of Tyre" (Psa. 83:7) will join with other Mideast peoples for the purpose of destroying God's people; "that the name of Israel may be no more in remembrance" (v. 4). Last April the Amal party, which currently controls Tyre, made public four important principles; the second one is expelling Israel "as a prelude to its final obliteration from existence and the liberation of venerable Jerusalem."

Perhaps the most recent inhabitants of Tyre will learn the promised Scripture lesson: "Let them be confounded and . . . put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" (83:17, 18).

Algeria's Desire for Mideast Peace is another step toward the Western powers by President Chadli Bendjedid. Long a Soviet-leaning government under the 13-year reign of former President Houari Boumedienne, the U. S. is pleased to welcome the influence of the new political chief. America needs all the friends it can get in the stormy region.

However, as always, the Reagan administration keeps a wary eye on the strained relations between Algeria and neighbor Morocco. Algerian requests for arms aid are handled with caution, we hope.

Our Lord warned of "rumours of wars" (Matt. 24:6) in the last days. He also stated that the "end is not yet" (v. 6), "but he that shall endure unto the end, the same shall be saved" (v. 13). How's your endurance?

If you can imagine the PLO attempting a Raid on Tel Aviv, then you can also imagine how it was foiled. It seems that on April 20 the PLO freighter *Attivirus* was sunk by an Israeli missile boat when it was on the way to raid a target in Tel Aviv. In the process several guerrillas were saved from the sea by Israel, and they told of the plan. Naturally the PLO command in Amman did not comment.

The incident is merely another reminder of Arab desire to destroy Israel, as foretold by the Psalmist (Psa. 83:2-5). Even-



ly God will tire of this and hold his  
ace no longer (v. 1).

ere's much in the press today about  
ite fanaticism. As mentioned earlier,  
Amal Party is intent on obliterating  
ael from the map. This intention is  
t of the reason for all types of terror  
se people perpetrate on innocent vic-  
s around the world.

While all Shiites cannot be accused as  
rorists and fanatics, it is certainly true  
t many individuals in the movement  
ve extremist motives and actions.  
ere do they get these ideas? By what  
ans do they learn terrorism?

he source of such fanaticism is none  
er than Iran's Ayatolla Khomeini. His  
m visage peers from billboards, shop  
ndows, and street light posts all over  
irut. His guidance for wedding religion  
d politics is followed by all of the  
amic factions, but in different degrees.

urrently the most heard-from Shiite  
ction is the Amal. Composed mostly  
farmers in south Lebanon, the move-  
ent was begun with social aims in the  
70's by Imam Musa Sadr, an Iranian-  
rn holy man of Lebanese descent. By  
74 he launched a military wing with  
ch strident words as "Arms are man's  
auty." This leader disappeared in 1978  
Libya, where he remains as a powerful  
ader of Shiites.

oday Nabih Berri, a French-educated  
ive of south Lebanon, heads up the  
nal (the word means "hope" in Arabic).  
rri claims an army of 6,000 with the  
ility to triple that number when neces-  
y. In reality, Berri takes orders from  
amascus, but he played a role in help-  
free the 39 American hostages of  
VA flight 847.

What is happening in Lebanon today re-  
nds Bible students of the woes pre-  
cted for this land of cedars. Jeremiah  
urned: "O inhabitant of Lebanon, that  
akest thy nest in the cedars, how gra-  
ous shalt thou be when pangs come  
on thee, the pain as of a woman in  
vail!" (Jer. 22:23.) It's as if the prophet  
resaw the tragedy of the current  
ctions.

But Isaiah's prediction is even more  
re. "And he [God] shall cut down the  
ickets of the forest with iron, and Leb-  
on shall fall by a mighty one" (Isa.  
:34). The marginal rendering of the last  
rase is: "and Lebanon shall fall migh-  
y." Again today, the fall of the land of  
e cedars seems imminent.

he Moscow role in the Mideast must be  
questioned, as always. While the Soviets

claim peaceful motives, those have to be  
questioned in light of Syrian President  
Assad's mid-June visit to the Kremlin at  
the height of the Beirut airliner hi-  
jacking. He, no doubt, was receiving or-  
ders as militant Shiite skyjackers aboard  
the plane held the world at bay.

Assad's consultation with Moscow only  
strengthened Reagan's statements about  
Russia's involvement in terrorism.

The scenario also underscores the pre-  
dictions of the prophet Ezekiel about a  
mighty northern army coming down like  
a cloud to defeat Israel in the last days  
(see Ezek. 38). Bible students see these  
events as more evidence for the days of  
this age to shortly come to a close.

One hostage that told a story of terror  
was Rockford, Illinois, native Kurt Carl-  
son. His view of the terror on flight 847  
has been published in the *Rockford Reg-  
ister Star* newspaper in several install-  
ments. Throughout the series Carlson  
made reference to the part faith in God  
and prayer played for all the hostages.

While attending a concert during July, I  
had opportunity to chat with Carlson for  
a few minutes. In our conversation he re-  
iterated the unity of spiritual faith the 39  
hostages felt. Often during the 17 days of  
captivity Carlson and four Navy men  
were separated from the others. "But  
whenever we were together as a group,  
the first thing that came to mind was  
prayer," he said. Airline pilot John Tes-  
trake opened the prayer time during those  
plenary sessions.

When asked what he thought happened  
to the two hijackers, Carlson opined,  
"I'm sure they ended up in Iran. The  
hooded fellows at the news conference  
were not the hijackers on the plane. They  
were long gone by then."

Carlson had a couple other observations  
about the ordeal: "The Syrians were key  
to getting us out of Beirut, so I give  
them a lot of credit. One thing I did note:  
the Shiites seemed fearful of the Bible. If  
we mentioned it to them in conversation,  
they seemed to back off."

Undoubtedly the whole experience  
taught all the hostages many spiritual  
lessons. There's no time like a crisis to  
develop a stronger faith in God.

We praise God for the safe return of our  
fellow Americans. Our prayers also ex-  
tend to their families, and to those caught  
up in the ordeal. May God be close  
always.

Perhaps the Shiites might also learn a  
new respect for the Author of the Bible.

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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; Psa. 146:4); 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.

Editor: Russell Magaw  
Managing Editor: Gordon Landry  
Contributing Editors: Anthony Buzzard,  
Rachel Carr, Edward Goit, Sr., James  
Mattison, Shirley McQuinn.

Office Staff: Bill Burnham, Becky Hall,  
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Address all correspondence to THE  
RESTITUTION HERALD, Box 100, Ore-  
gon, IL 61061.

In England: THE RESTITUTION HER-  
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PHOTOS: Russ Magaw, pages 10, 12-  
14, 17.



WAS  
POPE  
JOHN  
XXII  
RIGHT?



THE medieval Pope John XXII was a pontiff who dared to break with long-standing church dogma. He maintained that souls do not go immediately into God's presence at death. Needless to say, the Pope's view was seen as an outrage on the traditional teaching of the Church.

Professor John W. Draper describes the aftermath of Pope John XXII's revolutionary position:

"At once there was a demand among the orthodox, 'What! do not the apostles, John, Peter, nay, even the blessed virgin, stand yet in the presence of God.' The Pope directed the most learned theologians to examine the question, himself entering actively into the dispute. The University of Paris was involved. The King of France declared that his realm should not be polluted with such heretical doctrines. A single sentence explains the practical direction of the dogma, so far as the interests of the Church were concerned: If the saints do not stand in the presence of God, of what use their intercession? What is the use of addressing prayers to them?" (History of the Intellectual Development of Europe, vol. 2, p. 94).

What indeed!

For nearly 2000 years, since the death of the apostles, Christendom has lost its way in this matter of life after death. A thousand protests have been raised by members of every denomination against the so-called orthodox view of life after death. But the great Roman Catholic and Protestant theological systems have not listened.

It has been the lot of the so-called sectarian to resist the mainstream by pointing to the simple Biblical fact that the dead are actually and really dead!

Why should this be so difficult? Where, according to the plain testimonies of Scriptures, are the dead at present? Where, for example, was King David of Israel when Peter spoke of him in the A.D. 30's?

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . David has *not ascended into the heavens!*" (Acts 2:29, 34.)

If David has not, why, oh why are children taught that grandmother or grandfather has? Why do countless funeral services reaffirm that the dead

have already passed to life in another realm? Why, especially, do Protestant churches echo the Roman Catholics in asserting that the dead have departed to heaven, when the Protestant heroes—Wycliffe, Tyndale, and Luther—agreed with the Bible and argued with the Roman Catholics, maintaining that the dead are *not* now in heaven, but "asleep" in the grave?

The popular view of death is manifestly inconsistent with Scripture. The Bible not only says that David has not ascended to heaven, it states plainly that the dead will one day awaken from the "sleep" they are now receiving in the dust of the ground. The classic Biblical passage about death and resurrection is found in Daniel 12:2:

"Many of those who are sleeping in the dust of the ground will awake, some to everlasting life . . ."

This verse tells us what the dead are now doing—sleeping, and where they are doing it—in the ground!

The Bible further declares that in death there is no knowledge of anything:

"The dead do not know anything at all" (Eccl. 9:5). Is that what parents teach their children about relatives







who die? Have the clergy conveyed this truth to their congregations?

Very little has changed since the brave Pope John XXII ventured to announce the truth of the Bible in opposition to established dogma. His efforts were greeted with a storm of protest. So it was also in our time when a celebrated Protestant theologian, Oscar Cullmann, wrote a telling and instructive book to show that the dead are in the grave awaiting a future resurrection.

Professor Cullmann was surprised at the reaction caused by his plain Biblical talk about death:

"No other publication of mine has provoked such enthusiasm or such violent hostility. The editors of the periodicals concerned [in which his work first appeared] have been good enough to send me some of the letters of protest which they have received from their readers. . . [One] writer takes me for a kind of monster who delights in causing spiritual distress. 'Has Monsieur Cullman,' he writes, 'a stone instead of a heart?' For another, my study has been 'the cause of astonishment, sorrow, and deep distress'" (*Immortality of the Soul or Resurrection of the Dead*, p. 5).

Professor Cullmann was amazed that none of his critics attempted to refute from the Scriptures his contention that the Bible says the dead are dead. His opponents, Cullmann observes, "united in a common inability to listen with complete objectivity to what the texts (of the Bible) teach us about the faith and hope of primitive Christianity without mixing their own opinions and the views that are so dear to them. . . . I am attacked with very general considerations of a philosophical, psychological, and above all, sentimental kind. It has been said against me, 'I cannot believe that our

loved ones merely sleep for an indeterminate period, and that I myself, when I die, shall merely sleep, while awaiting the resurrection'" (*Ibid.*, pp. 6, 7, emphasis mine).

It is remarkable that critics who take this line cannot hear what they are saying. They "cannot believe" that the dead are dead. But have they considered that the Bible says they are, and that this was the belief of the prophets, of Jesus, and of Paul? Has the self-evident fact been grasped that to be a Christian one must follow the beliefs, teachings, and practices of Jesus and the apostles? "I cannot believe" may perhaps really mean "I am not prepared to believe what Scripture teaches. Don't disturb me with the facts!"

Professor Cullmann laments the fact that 1 Corinthians 15, which announces that the resurrection at the return of Christ will call back to life the Christian dead, has been renounced in favor of Greek philosophy.

In rejecting the simple Biblical scheme, churchgoers have sacrificed 1 Corinthians 15 for the Platonic idea that immortal souls survive death, and go to heaven.

We appeal to churchgoers to abandon a pagan speculation for the truth of Scripture. As John A. T. Robinson wrote:

"It is still an almost universally cherished belief that the immortality of the soul is a tenet of the Christian faith, despite the fact that it rests on theological assumptions which are fundamentally at variance with the Biblical doctrine of God and man (In the End God, p. 91, emphasis mine).

In other words, the survival of souls after death is not part of Christianity, however much the belief may be held by churches. Doctor Robinson goes on:

"The reading of 1 Corinthians 15 (about the future resurrection of the dead) at funerals reinforces the impression that this chapter is about the moment of death: In fact it revolves around two points, the third day and the last day." He adds: "Heaven is never in fact used in the Bible for the destination of the dying" (In the End God, p. 105).

Why then do millions of churchgoers and clergy believe it? It is a simple case of information accepted uncritically.

The loss of the Biblical view of death is described by Dr. Robinson as "one of the most remarkable silent revolutions in the history of Christian thought. . . . It began when the pages of the New Testament were hardly dry" (On Being the Church in the World, p. 129). This widely recognized New Testament scholar points out that "the whole of our teaching and hymnology has assumed that you go to heaven—or, of course, hell—when you die." He goes on to say that this notion is "in clear contradiction with what the Bible says. . . . The Bible nowhere says that we go to heaven when we die, nor does it ever describe death in terms of going to heaven" (*Ibid.* p. 130).

How much more logical it would be if Christians accepted Christian teaching from the Bible, that "the dead know nothing" (Eccl. 9:5), that "David has not ascended to heaven" (Acts 2:34)—but Jesus alone has (1 Pet. 3:22; Heb. 4:14)—and that all the faithful heroes "died . . . not having received the promises" (Heb. 11:13).

Do not our children deserve to know what Scripture teaches: that the dead are "sleeping" in death waiting to arise in the resurrection at the last day? And would not this information inspire them and us to look forward with excitement to that supreme event?





# THE INERRANCY AND AUTHORITY OF THE SCRIPTURES



ONE OF THE easiest ways of settling the question of the inerrancy of the Scriptures is to oversimplify the argument. It is tempting to just evaluate the evidence and then make the inerrancy question an either/or argument pushing each side to begin with, "The obvious choice is \_\_\_\_\_." Unfortunately, it is a much deeper question requiring a complex answer.

Francis Schaffer asks, "Is the Bible true and infallible wherever it speaks, including where it touches history and the cosmos, or is it only in some sense revelational where it touches religious subjects?" (49) Schaffer is adamant in his defense of the inerrancy of the Scriptures. He states that to believe in inerrancy is the *only* way to be faithful to what the Bible teaches. The disaster, as Schaffer puts it, is that slowly some evangelicals have left this strong view of the inerrancy of the Scriptures and have begun to view the

Bible as having mistakes where it touches that which is verifiable—namely history and science. Schaffer asks if possibly falling away may come from a theological position in stating that "not all Bible is revelational. Or it may come from the scientific side in saying that the Bible teaches little or nothing when it speaks of the cosmos. Or it may come from the cultural side in saying that the moral teachings of the Bible were merely expressions of the culturally determined and relative situation in which the Bible was written and therefore not authoritative today." (50)

Does inerrancy make a difference? Schaffer would say most definitely yes. One of the problems of today's culture is the lack of a clear definition of right and wrong. Instead of testing our morals against a set and constant value system, our culture gauges its morals on the pretense of immediate gratification. Since happiness is abstract and always chang-

ing, our culture's morals are based on an ever changing scale. Only by viewing the Bible as absolutely correct can we have an absolute and constant value system in our culture.

The question on the inerrancy of the Bible will never be agreed upon by all Christians. There will continue to be debate on this issue. Francis Schaffer closes this portion of his book not by giving a battle cry and screaming for repentance by those who do not subscribe to the school of inerrancy, but rather he concludes with a charge for those who do support the inerrant view. Schaffer says: "It makes little difference in the end if Scripture is compromised by theological infiltration or by infiltration from the surrounding culture. It is the obeying of Scripture which is the watershed—obeying the Bible equally in doctrine and in the way we live in the full spectrum." (91) Schaffer concludes that even if we believe in all of the correct doctrines,



if there is no life application, then they are useless.

I found that there were many points in Schaffer's book that were pertinent to our situation. There is no question in my mind that the words God gave the writers of the Bible were inspired. In the original manuscripts the Bible was correct in all areas; in its meaning, its recording of history, and in its view of the sciences. Those original words were "God-breathed"; therefore, inerrant. I also find myself siding with Schaffer in his opinion that often scholars devalue the Bible with their "higher criticism." Claiming that portions of Scripture are only valid in specific cultural settings oftentimes destroys God's message. Schaffer had an excellent insight into the lack of absolutes in our culture. I concur that by not acknowledging any absolute standard, our society will recognize no standards. I too believe that we are not Christians simply because of our view on the inerrancy of the Scripture. Without our constant and continuing application, God's words are wasted. The power does not come from the doctrine, but rather from applying God's words to our lives.

Although I often found myself agreeing with much of what Francis Schaffer said, one question continued to surface: Would Schaffer view us as falling under the category of the "pure evangelical church," or would he see us as part of the disaster? Schaffer answers my question near the end of this portion of the book. In writing about men who are godly, yet remain in liberal denominations which allow heretics to go unchecked, he says, "Take for instance the case of Professor John Hick, the author (sic) of *The Myth of God Incarnate*. How can a man

who holds that the incarnation is a myth call himself a Christian?" (79) I am sure that you would agree that Schaffer is far from being pleased with John Hick's theology. Allow me to quote from the preface of the book *The Myth of God Incarnate*: "The need arises from growing knowledge of Christian origins, and involves a recognition that Jesus was (as he is presented in Acts 2:22) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us." I disagree with Schaffer's point that simply because a man does not believe in the incarnation of God

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*Parenthetical numbers throughout this article refer to the page number of quoted material in Francis Schaffer's book, "The Great Evangelical Disaster," paperback, Crossway Books, Westchester, IL, 1984.*

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through Christ that he is not a Christian. Only Christ can set the standards of Christianity and he did not choose to let a man's salvation be based totally on man's doctrine, but rather on acceptance of him.

I agree with Schaffer that the Scriptures God gave to the writers were inerrant. But I differ from Schaffer in that I believe the Bible of today is not a perfect replica of those words God spoke. One could say that today's Bible does have "errors." However, to confuse "error" in the sense of technical accuracy with the Biblical idea of error as willful deception distracts us from the intent of the Bible. The purpose of the Scriptures is not to be a substitute for human science. The in-

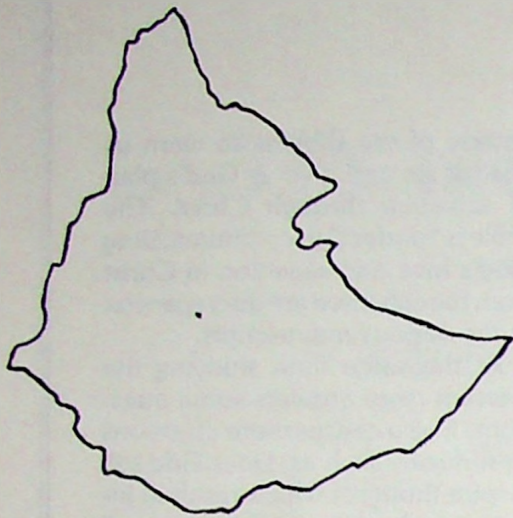
tervention of the Bible is to warn us against sin and give us God's plan of salvation through Christ. The Bible is "perfect" in communicating God's love and salvation in Christ even though there are discrepancies in the various manuscripts.

At the same time studying the inerrant issue answers some questions, it also causes more questions to surface—such as: Does God still inspire thoughts which result in inspirational writings and sermons? On the surface it may seem like a simple answer, but if the answer is yes, why do so many of these inspirational sermons and writings contradict each other? If we admit that there are small technical errors in the Bible, where do we draw the line on where these mistakes end? Do we accept what God says on marriage in First Corinthians 7 and reject Paul's comments as not inspired? Are we part of the great evangelical disaster and subject to God's wrath because of doctrinal differences? Even though these are valid questions regarding inerrancy, the issue of inerrancy is not worth creating division in our body. Historically this has not been a problem in the Church of God, and that is the way it should remain. My intent is to cause personal evaluation, not to create division. In the long run our ministry will be weighed by our impact on those whose lives we touch. It is possible for a person to be doctrinally correct and still have a negative impact because of pride, rigidity, or Spiritual shallowness. And it is also possible for a person to be struggling over precise doctrinal wording and still make a wholesome impact on those whom he serves through his devotion to the Word of God and his firm Christian faith.

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By Pastor Alan Demmitt





taken against these right-wing reactionary elements who are the paid agents of the CIA” (*The Christian Science Monitor*, June 3, 1985, page 1).

#### Scripture

God’s prophet Ezekiel, when describing the mighty northern juggernaut which will invade Israel and the Middle East in the last days, states clearly that *Ethiopia shall be at her side*. Almost certainly this force to dominate Ethiopia in the last days is Russia.

“Persia [Iran], Ethiopia, and Libya with them” (Ezek. 38:5).

It is significant that for 11 years Ethiopia has been dominated by Russian ideology.

God’s prophet Daniel also foretold,

Chron. 14:9). In those days, Ethiopia was a force to be reckoned with (Nahum 3:9).

Later, God gave Ethiopia for Israel’s ransom (Isa. 43:3), possibly referring to Babylon’s wages for doing God’s will in subduing Israel (comp. Ezek. 29:18-20).

God’s judgments await Ethiopia because of her sins, for in the day of the Lord, Ethiopia, Libya, and Lydia will fall by the sword (Ezek. 30:5).

Yet there have been good Ethiopians. Ebed-melech, Jeremiah’s friend, was one. The converted Ethiopian eunuch of Acts 8 was another. He was Queen Candace’s treasurer. Probably because of his influence, and the work of later missionaries, Ethiopia became the Coptic Christian monarchy she was for

## ETHIOPIA STARVES

**I**N Revolution Square in Ethiopia’s capital of Addis Ababa stands a huge statue of Lenin. Across the way, an immense picture of Marx, Engels, and Lenin dominates the view, lit at night with floodlights. *Ethiopia is now permanently, we believe, in the Soviet camp, a fact full of meaning to prophetic students.*

Besides this, a top secret Ethiopian government document, recently smuggled to Britain, is proof that *the 11-year-old Ethiopian Marxist revolution is being guided by Moscow.*

“The document consists of two reports submitted by the Soviet Communist Party. One offers a draft for the Ethiopian Constitution, which, with no significant changes, is under consideration by the regime of Mengistu Haile Mariam.

“The other report describes how the revolution should be pursued. It asserts that the ‘Soviet contribution, moral and material assistance to the revolution will, henceforth, be determined by the revolutionary steps that may be

“The Libyans and the Ethiopians shall be at *his* steps” (11:43). Here, the king of the north is very probably Syria-Iraq (chapters 8 and 11), backed by Russia. Don’t we see Russia behind Syria today?

The pieces are falling into place. Libya is dominated by a madman who receives his armament from Russia. Ethiopia is now dominated by communism. Only Iran is left to fall as a ripe plum into the hands of the Russians. Then the stage will be set for the bloody invasion of the Middle East, a certain last-day sign.

#### Ethiopia’s History

In the beginning, the river flowing through the Garden of Eden parted into four heads (Gen. 2:10). The second stream compassed “the whole land of Ethiopia.”

Moses married an Ethiopian (black) woman (Num. 12:1). In Job’s day, Ethiopia was noted for her topaz (Job 28:19). When Asa, king of Judah, ruled, General Zerah of Ethiopia came against him with *one million* troops (2

almost two millenniums—until 1974.

#### How She Came Under Russian Influence

Like all the sub-Saharan nations, Ethiopia has many times suffered droughts. She was struggling through a three-year drought when, in 1974, her 2000-year monarchy collapsed. Out of the bloody struggle for power, Colonel Mengistu Haile Mariam emerged. He is now the Soviet-backed dictator of Ethiopia.

Consolidating his power with machine guns Mengistu has contaminated Ethiopia with communistic doctrines. Many other African countries have suffered from a similar plague.

#### Famine Under Communism

In 1962 Africa fed herself. But over the next 20 years, as communistic regimes imposed their “scientific” principles on agriculture, the continent became the only large land mass on earth where food production has declined. “Although it holds only 15



percent of the underdeveloped world's population. Africa receives 60 percent of the world food aid" (Ralph Bennett, *Reader's Digest*, May, 1985, "Why Ethiopia is Starving").

Gale Johnson, agriculture expert from the University of Chicago, describes the African decline in food production as "shocking." "The decline is due not to a lack of resources, but primarily to political factors resulting in exploitation of farmers," he said. Ethiopia is the prime example of these agricultural failures.

It is true the drought has affected most of east Africa these past three years. But this drought has brought famine only because it is combined with an incompetent agricultural philosophy produced by communism.

pots in which grain is stored to use as seed for the next crop. Each farmer shares the resources of his neighbors. Alone, each is doomed. Together, they can survive.

"But under the forced collectivization of the present regime, Farmer A no longer owns his donkey, or Farmer B his ox. Both animals now belong to everyone, meaning to no one. A farmer looks after his own animals as if they were family, for the human members would not survive without them. But animals without masters are poorly cared for; they often die. Farmer C, who stores grain seed for himself and his neighbors, is now accused of hoarding, and the seed is confiscated.

"All stored food reserves—the traditional insurance policy of every farmer—

food with the surplus sold to Sudan.

Last year, while thousands were dying of starvation, "Mengistu spent more than \$100 million—for such things as monuments, bands, and parade floats—to celebrate the tenth anniversary of the Ethiopian revolution. While babies died at the breasts of starving mothers, an Ethiopian ship carrying more than a million dollars worth of British Scotch and cream sherry was unloaded and its cargo rushed to Addis Ababa" (Bennett, *ibid.*).

Mengistu coolly thanks the United States for its help, but says that will not affect his alliance with Moscow (Russia has already given him \$3 billion in weapons). Plainly, economic woes are second in importance to him, for he states, "The sole basis for our revo-

## UNDER COMMUNISM

The last and benevolent emperor, Haile Selassie, in his 40-year reign, brought Ethiopia from its primitive methods and poor marketing to self-sufficiency. By the end of his reign, Ethiopia produced enough food to feed herself. This was a superb accomplishment.

But since Mengistu has nationalized all land and turned farms into state farms, production has fallen and Ethiopia is no longer producing enough food to feed herself. The state sets prices; store food prices are kept low to keep city people happy and the huge army fed. Farmers can't afford fertilizer or even seed at government prices. Thus some farmers wander to the cities looking for nonexistent jobs.

### An Example

Here is an example of Ethiopia under communism, by one of its own journalists, Dereje Deressa: "Farmer A owns a donkey and uses it to carry grain to market. Farmer B has an ox that pulls a plow. Farmer C has some large clay

are also taken in the name of collectivization. When the inevitable dry period arrives, it now brings immediate death, because the reserves are in the hands of the government, which distributes the food as a political reward.

"The result is the destruction of farming. In Chutta today, there are no donkeys, no oxen, no seeds. Without food, the farmers have two choices: starvation at home or the desperate and often fatal effort to reach a food distribution center.

"Unless something is done, the survivors of the drought will become permanently dependent, for their very lives, on a continuing flow of food from the United States and other countries" (*Reader's Digest*, May, 1985, pp. 153, 154).

### Leaders "Live It Up"

Mengistu shows little remorse for bringing his country low. In fact, he has withheld relief food from areas controlled by those rebelling against his new policies. Towns housing government troops receive huge amounts of

lutionary struggle is the ideology and politics we follow."

It is evident that Ethiopia's drought is compounded by poor government policies, and thousands are dying because of it.

### Hope for Ethiopia When Christ Comes

Prophetically, David wrote, "Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth. . . . Because of thy temple at Jerusalem shall kings bring presents unto thee" (Psa. 68:31, 32, 29).

As Egypt "shall know the LORD in that day" (Isa. 19:21), so Ethiopia will be one of the nations asked to come up to Jerusalem to worship the Lord when Christ returns (Isa. 2:2; Zech. 14:16).

As Ethiopian individuals stretch out their hands to God for help, they shall be saved.

As any person stretches out his hands to God, he shall be saved. "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Are you calling on the name of the Lord?

By Pastor James Mattison





# Part I

## I. THREE VIEWS OF FINAL PUNISHMENT

CHRISTIANS since the third century have held three major opinions concerning the final destiny of the wicked. As to what earlier Christians believed on this subject, that is part of the controversy, so we had better not try to state that as yet. The three views since the third century, however, may be styled the traditionalist, the conditionalist, and the universalist.

### *What the views have in common*

The three views have an amazing lot in common. In the first place, many advocates of all three opinions look to Scripture to support their respective conclusions. In their best forms, all three views say that the wicked will be raised, will face God in judgment, then be banished into a painful hell. Only then do the scenarios these three views propose begin to differ.

### *The difference between the three views*

Traditionalists say that those who enter hell will there suffer unending conscious torment forever and ever. This, they claim, is the only proper interpretation of the phrase "eternal punishment," which we have from the very mouth of Jesus (Matt. 25:46). Morey is a traditionalist, by this definition. His book defends this point of view.

Conditionalists agree that those who go to hell may suffer conscious pain—of whatever degree and duration may individually and justly determine. But in the end, they say, the wicked all will finally be consumed entirely and be no

*Note:* This review article was written in response to the book, *Death and the Afterlife*, by Robert A. Morey. (Bethany House Publishers, 1984, cloth, 315 pp)



# ATH and the AFTERLIFE

more. This is punishment, they say, since it is neither accidental nor self-imposed but is the penal sentence handed down at God's great Judgment Day. It is eternal, they insist, both because it occurs in the Age to Come, but also because its outcome will never be reversed or undone. I am a conditionalist by this definition. This is the view with which I conclude my study in *The Fire That Consumes*.

Universalists of the sort we are describing believe that hell's fire is remedial and purgative, so that its victims, once thoroughly cleansed, will graduate, so to speak, to heaven. Yet they also say they believe in eternal punishment, since they teach that the wicked must face God on the other side of Time, where they will surely answer for their sins.

## *Taking each view in its best form*

Any viewpoint can attract its share of crazies, of course, who discredit the position and embarrass others who stand by their side. It is a mark of maturity, however, to distinguish between what is essential to a view and what is merely superfluous, and to judge a position by its strongest evidence and not by its abuses or extremes.

Some traditionalists, for example, have taken great pleasure in the thought of their theological adversaries writhing forever in unspeakable torment. Yet it would be a mistake to assume that all traditionalists share such a psychological warp.

Some conditionalists believe that earthly death is the final end of the wicked and that they will never be seen again. Yet that is an extreme viewpoint

which most conditionalists have rejected soundly through the years.

Some universalists wish to dispose of hell altogether—or even of divine judgment. But it would be unfair to impute their inclination to all who argue that the entire human family will somehow ultimately come to salvation through Christ.

Since Morey and I both reject the universalist position, as—I suspect—do most of our readers, we will leave that opinion at this point and focus attention on the other two choices of traditionalism and conditionalism.

## II. TRADITIONALISM'S STRONGEST ARGUMENTS

Traditionalists offer two chief reasons for their belief that the wicked will suffer conscious pain forever. One reason is theological; the other is historical.

### *Theological: Sinners are indestructible*

The first traditionalist argument involves man as they perceive him. It has had two primary forms, one ancient and one modern. The first concerned man's soul, and creation. The second concerns his body, and the resurrection.

*The ancient argument: immortal souls.* In the third and fourth centuries after Christ, traditionalists argued that the wicked were indestructible because that is simply the nature of the soul. But they disagreed with the pagan Platonic Greek philosophy, which they had held even before they became Christians, in one important way. Where many pagans held that the soul existed from eternity past and was inherently immortal, these Christian philosophers

insisted that God created even the immortal soul, and they added that God could also destroy it if he ever so decided. But when they discussed the final fate of the wicked, men like Tertullian seemed to have forgotten that they had made this important point. Hell's fire could not consume the soul. Tertullian and others reasoned, because, as everyone knows, souls are immortal and cannot be destroyed.

*The modern argument: immortalized resurrected sinners.* Most traditionalists of recent years have reasoned from another basis. Immortality is not the soul's inherent quality, many now point out. It is rather an attribute to be bestowed at the resurrection of the dead.

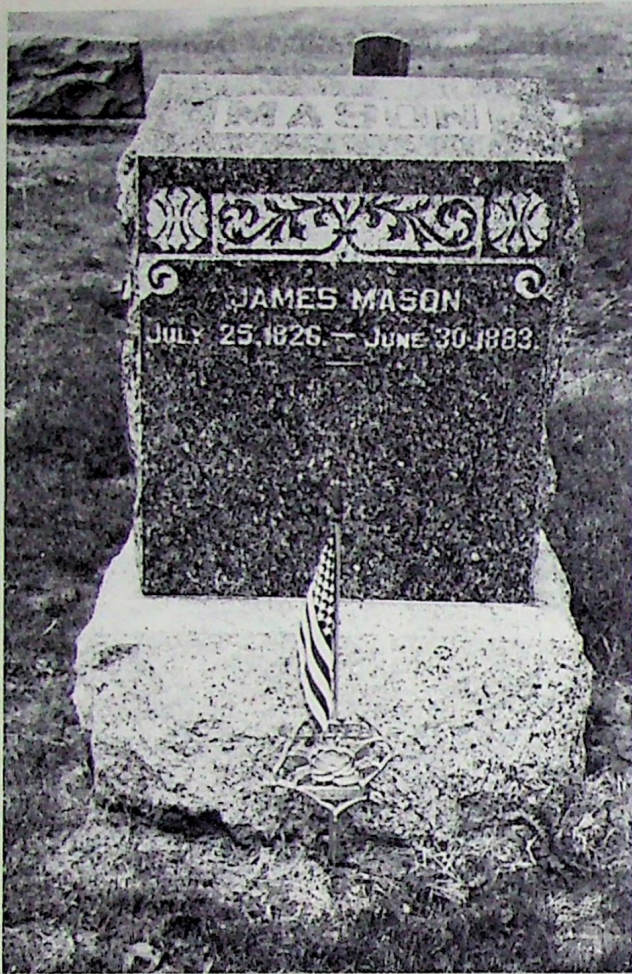
Morey and I agree, therefore, that the soul is God's creation; it does not exist of itself or on its own (p. 94). We also agree that immortality is a gift to be opened at the resurrection. When the New Testament uses the words "immortal" and "incorruptible," Morey points out, "it is obvious" that it is speaking of "attributes of the resurrection body" and not "the condition of man's soul after death" (p. 95). In fact, he notes, the phrase "the immortality of the soul" is "never found in Scripture," because its authors wished to avoid "the pagan connotations" that term so often implies (p. 95). But he says even more.

In the New Testament, Morey continues, the words "immortal" and "incorruptible" describe the resurrection bodies of the righteous, the "resurrected saints" (emphasis added). These words tell us that the *redeemed* not only will

*(Continued on page 12)*

*A Review Article by Edward Fudge*





## DEATH AND THE AFTERLIFE (Continued from page 11)

have eternal existence; they will enjoy life without "degeneration" in a body "incapable of death."

Here conditionalists practically stand to applaud. That is precisely the point, they say. "Immortal" and "incorruptible" describe the resurrection bodies of the *saved*. But where does Scripture ever hint, even one time, that the *wicked* will also be raised immortal or incorruptible? And if it does not, then why should anyone suppose the wicked will forever exist? And unless we must believe that they will, why should we not take at face value Scripture's repeated warnings that those who go to hell will finally perish, die, corrupt, and be destroyed? Is this not the very contrast the Bible intends to draw?

### **Historical: "the Jewish view" at the time of Christ**

The traditionalist's second major argument is historical in nature. During the time between the testaments, he tells

us, the idea of hell as a place of everlasting conscious torment developed out of Old Testament roots. And by the time of Jesus, he says, this understanding was "the accepted Jewish view." Since Jesus did not directly contradict this perception, traditionalists argue, he must have approved of it as well. We should therefore read Jesus' words with this understanding in mind.

There was a time when traditionalists could be excused for holding this opinion. Did not Alfred Edersheim, the great 19th-century Christian scholar of Judaica, say this was the ancient state of affairs? And did not Josephus, the Jewish apologist and contemporary of Paul, report that Pharisees and Essenes alike held to what we have called the traditionalist view? What more needs to be said?

At least this. Our own century has seen a great increase in the number of primary sources which shed light on this subject. The Dead Sea Scrolls, for

example, which began to be discovered only in 1947, make it plain that the Jewish community at Qumran, probably Essene in character, held strictly to the view that the wicked would finally become extinct—no matter what Edersheim thought in the 19th century, or Josephus either, for that matter, in the first.

Jewish writings which the scholars group under the heading of Pseudepigrapha have likewise become popularly available in English only since 1914. These writings, too, demonstrate clearly the great diversity of Jewish opinion at the time Jesus walked the paths of Palestine.

Recent scholarship has changed its opinion on the date of much rabbinic material, as well, including the Mishna and the Babylonian and Jerusalem Talmuds. Scholars today generally believe that these collections of rabbinic doctrines and traditional interpretations of controversial points probably date from after the destruction of Jerusalem in A.D. 70, an event which gave major impetus to the formation of classical rabbinic Judaism. The Mishna, for example, might not have been codified in its present form until the third century after Jesus Christ.

We must not fault men like Edersheim in this regard. He did the best he could with the materials he had, and he was not accountable for anything more. It is a different matter, however, for an author working today to be content to repeat Edersheim's opinions, as if we know no more about first-century Judaism than our ancestors did a century ago. Morey's book, inexcusably, falls into this error (pp. 89, 119, 126, 127).

What is more, even Edersheim's testimony proves a diversity of Jewish belief, though Morey repeatedly says that Edersheim proves eternal torment was the accepted Jewish view at the time of Christ. In the very quotation from Edersheim which Morey includes as an appendix to his book, we learn that both Shammai and Hillel taught that some would go down to *Gehenna* to stay, while others would go down but come up again (p. 268). And Rabbi Jochanan ben Zakkai, we learn, was so uncertain about the wicked's final fate in hell that he didn't know whether God would bind them with eternal fetters, be angry with an eternal wrath, or kill with an eternal death (p. 269). And this is Morey's highest authority for a uniform first-century Jewish view.





## HUGGING Can Improve Your Health

**H**UGGING is a miracle medicine that can relieve many physical and emotional problems facing Americans, experts say.

"The type of hugging I recommend is the bear hug," said Dr. David Bresler, director of the Pain Control Unit at UCLA. "Use both arms, face your partner, and perform a full embrace. I often tell my patients to use hugging as a part of their treatment for pain. To be held is enormously therapeutic."

Researchers have also discovered that hugging can help you live longer, protect against illness, cure depression and stress, strengthen family relationships, and even help you sleep without pills.

"Hugging is an excellent tonic," declared Dr. Harold Voth, senior psychiatrist at the prestigious Menninger Foundation in Topeka, Kansas. "It has been shown scientifically that people who are mentally rundown and depressed are

far more prone to sickness than those who are not. Hugging can lift depression—enabling the body's immune system to become tuned up. Hugging breathes fresh life into a tired body and makes you feel younger and more vibrant. In the home, daily hugging will strengthen relationships and significantly reduce friction. The warm, meaningful embrace can have a very positive effect on people, particularly during times of widespread stress and tension like today."

"I'm convinced that the tender embrace can prevent or cure a host of different problems," said Dr. Robert Rynearson, who is chairman of the psychiatry department at Scott and White Clinic in Temple, Texas. "A hug can have an astonishing therapeutic effect by providing a sense of companionship and happiness."

"Researchers discovered that when a person is touched, the amount of hemoglobin in the

blood increases significantly," said Helen Colton, author of the forthcoming book, *The Joy of Touching*. Hemoglobin is a part of the blood that carries vital supplies of oxygen to all organs of the body—including the heart and brain. An increase in hemoglobin tones up the whole body, helps prevent disease and speeds recovery from illness. My 15 years of research have convinced me that regular hugging can actually prolong life by curing harmful depression and stimulating a stronger will to live."

Pamela McCoy, R.N., who trains nurses at Grant Hospital in Columbus, Ohio, said, "We found that people who are hugged or touched can often stop taking medication to get to sleep."

"Hug your spouse, your children, close friends, or relatives. If you live alone, the warm embrace with a friend whenever you meet is just as beneficial. It's a marvelous way to improve the quality of your life. Sometimes I just take out my prescription pad," Dr. Bresler said, "and then I write out a prescription for four hugs a day—one at breakfast, lunch, dinner, and bedtime."

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From The Greene-Clinton Community Mental Health Board and the Mental Health Association of Greene County, via Lenoir, NC, *Newsletter*, Pastor James Ritch, Ed.

By Lee Harrison



# The Fundamental Doctrine of the Age to Come

By Pastor Sidney Hatch



THE SECOND COMING of Christ will mean great and wonderful changes for the earth—changes of a spiritual, physical, and political nature. But it must not be overlooked that the return of our Lord will also mean changes of a doctrinal nature, not the least of which will be a universal recognition of the unity of God's nature.

Zechariah 14:9 says: "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

"Shall there be" is the King James translation of *hayah*. As the lexicons indicate, this small but important Hebrew word is much more than an equivalent of the English verb "to be." Its sense is that something happens, takes place, or comes to pass.

Zechariah 14:9 is saying that, regarding Jehovah, something will take place when Jesus returns: "In that day Jehovah will be recognized as One, and His name One."

The Isaac Leeser translation of the Old Testament has caught the spirit of the passage with its rendering: "... on that day shall the LORD be (acknowledged) one." Thus, by supplying the word "acknowledged," it accurately brings out the meaning.

The great message, then, of Zechariah 14:9 is that, in the age to come, God will be recognized as One. *The Interpreter's Bible*, in commenting on this passage, says very succinctly that the kingdom of God will be established over all the earth, and the Jewish confession of faith, the Shema of Deuteronomy 6:4, will become the universal creed (VI, 1112). Deuteronomy 6:4 is that great passage which asserts the oneness of God.

Trinitarianism, the idea that God is three-in-one, is a fourth-century invention. It was a part of the apostasy which developed under Constantine.

When Christ returns, the world will return to the primitive doctrine that "God is One." Zechariah 14:9 indicates that it will be the fundamental doctrine of the age to come.

Used with permission from Brief Bible Studies, Jan/March/1985.

## RESOURCES

• **PRESENT SHOCK.** Dr. Anthony Campolo—sociologist, professor, author, speaker—believes Christians cannot afford to ignore the changes sweeping the world today. In this four-part videotape series designed to challenge Christians to a stronger daily walk, Campolo examine critical issues—work, hunger, power, technology—and to respond to them as Christ would.

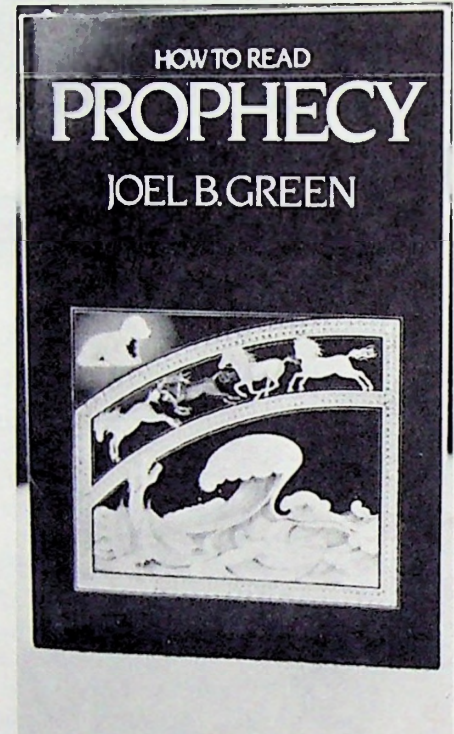
This thought-provoking series is excellent for adult study groups. The four 30-minute videotapes are available on one-half inch VHS for \$245 a set. A leader's guide pak with 12 response sheets is available for \$16.95. The product comes from David C. Cook.

• **CREATIVE TEACHING METHODS,** another D. C. Cook product, features drama, roleplay, mime, simulation, literature, case studies, music, and art—all for teachers of ages junior through adult. Author Marlene LeFever also explains the creative process, the creative person, and how to use these teaching methods most effectively with each age group. Soft-cover; \$14.95.

• **BAKER ENCYCLOPEDIA OF PSYCHOLOGY** is a 1,247-page evangelical blockbuster created especially for pastors, Christian counselors, and students preparing for these professions. The BEP has 1,500 entries and excels in the areas of personality, psychopathology, and psychotherapy and other treatment approaches. David G. Benner serves as editor of the work. He is professor of psychological studies at Wheaton College and maintains a part-time private practice of psychotherapy. Cloth; \$40.

• **HOW TO READ PROPHECY** cannot be overlooked by serious Bible students. As one of InterVarsity Press's guides to better understand the Bible, the paperback volume does just that for those with questions about prophecy.

But author Joel Green, a Methodist minister and Ph. D. candidate studying with I. Howard Marshall at the University of Aberdeen in Scotland, offers the



reader more than just help. Not only does he provide an overview to the problems in interpreting Biblical prophecy, but he more importantly surveys the various approaches to *Biblical* interpretation. He then writes solid chapters on the following topics: Prophecy as Scripture, Prophecy as Genre, Symbolism: the Prophet's Tool, Prophecy and Jesus, Prophecy Fulfilled, Prophecy and God's Purpose, and The Prophetic Message.

Green will challenge your thinking and force you to fight for your convictions. While his writing style is easy to read and understand, you will come away from his book with firmer convictions of the prophetic Word. Paper; \$5.95.

*NOTE: while we recommend the above products, doctrinal purity cannot be guaranteed in these works. It should be mentioned that, thankfully, Campolo is a conditionalist.*

—Russ Magaw

THE RESTITUTION HERALD





## High Priests Debate African Hunger

By Pitiful Hanun

*The following is a fictitious report of a gathering of the High Priests of the Church of the Divine Right. It is submitted by our "pitiful" reporter HANUN. You might remember Hanun for his warped sense of humor in shaving off half of the beard of every servant King David had sent to honor*

*him, not to mention the alteration of their clothing so proper ventilation would cool their blushing dispositions. Although satirical, this report reflects Hanun at his best. Any similarities to actual fact is totally intentional.*

THE High Priests of the Church of the Divine Right had been meeting in council when a debate of considerable intensity started. Priests are often given to this type of haggling since by nature they can be a cantankerous lot. So this was nothing out of the ordinary. The debate was over what to do about the starving children of Cush.

A radical faction advocated the sale of all properties, including the Golden Home Building! The monies could then be spent to buy grain. One of the priests had a brother-in-law who ran a grain elevator in the country of Indiana, who would give us a special deal on last year's grain. Others reacted to this radical talk and presented proof that the famine was directly linked to the Communists of the Land of Red. It was their contention that the famine was God's punishment on that godless

lot and that any interference on our part would be opposition to God himself! After all, if they were a God-fearing nation like us . . .

A concern was then voiced that far too much time was being spent on "social" issues and that it was time to get back to "the Word." One of this persuasion voiced that an indepth study of Satan (in the D.R.V. of course) would give us the answers to this age's problems. A student from the College of the Right admonished the priests to study the original languages and then see clearly "who" was the culprit.

A newly ordained female priestess pointed out that the leadership of Cush was predominately male. "It is no wonder they have a mess over there; men know nothing of food services."

A priest of vision argued for a nationwide television program to

draw attention to the Church of the Divine Right and our burden for starving children. "After all, if the big churches can do it, why can't we?" This was followed by considerable discussion on whose choir, which priest, etc., would be used. "Perhaps a radio broadcast would be more feasible," stated a more practical brother who even had a name for the broadcast . . . "Is Africa Burning?"

Another priest implored the group to stop trying to re-invent the wheel. There were "Christian Relief Organizations" presently working on the famine problem, why not use them? It was noted that the recording and video produced by the "Stringed Quarter Guild," *WE ARE A PLANET*, had generated large amounts of money that were given to a relief organization to disperse. The reaction to this suggestion was immediate.

*(Please turn to page 16)*



## High Priests Debate African Hunger

(Continued from Page 15)

The organization referred to was humanistic and not of the "Divine Right." Most felt that it would be wrong to give to an organization not of the "Divine Right." After all, "If they were not right, they were wrong and would be left!" Many thought that that would be a good theme for a future gathering and moved that the newly elected "Grand Poobah" take that into consideration. He was not in the meeting at the time, but would be notified.

It was then that the stranger stood to speak. He was rarely listened to during times of Divine Debate but often had a wisdom of simple beauty. No one knew much about him, where he was from or his educational credentials. Some said his doctorate was in Social Services and not Theology. Nevertheless, he had a strange gift of discernment. Since the Church of the Divine Right had few heroes of his stature, he had quickly become a respected source of leadership.

He told a story of a starving child in a street. The child was without food, clothing, shelter, and health services. Along came a priest. The

priest was on his way to an important meeting and carried his ever present briefcase (which contained his Greek New Testament and the Holy Book of Theology). He was dressed in his finest clerical garb. While seeing the child, he was in a hurry. After all, the role of priest is to equip, not to do! If he took the time to help every child, he never would have time to get the newsletter out or make it to any of his planning meetings. So he side-stepped the child and jotted on his post-a-note pad to call his head deacon that night and get him on it right away.

Soon a charter member of the church had to stop his new car with a screech to keep from hitting the child. "Where's the kid's parents?" he muttered. "After all, if parents would do their job the child would not be in harm's way in the first place." He felt that he should do something but he also knew that if we keep bailing out the children, the parents would never learn to do their job. So carefully passing on the side, he vowed to write to Headquarters and let them know that

they should be doing something for the youth.

But then along came a "Samaritan." This fellow was not well liked by members of the Church. You see, he was the product of a marriage between a member of "The Church" and a member of "the church of babylon." That church, which some referred to as "The Old Harlot," was full of lies and half-truths. The Samaritan thus had The Church and the church mixed together. And as everyone knows, half-truth is as bad as a lie. This pagan, however, stopped to feed, shelter, clothe, and care for the child.

It was then that the stranger quietly asked which one of the three had been obedient to the Law of Loving God and Neighbor? After an appropriately polite pause, a committee to study this question was appointed and the meeting was adjourned. For it was Wednesday, the day of the annual Priest/Priest-Trainee Bible Olympics.

Respectfully Submitted,  
Hanun, The Pitiful.







# ALLISON'S FRIEND

By Linda Gordon

Allison was scared. She and her family had just moved into a new house in a different neighborhood. That was all right. She liked their new house and she didn't have to share a room with little Melanie anymore. But tomorrow was the first day of school and she didn't know any of the kids at her new school. That's what had her scared. What would she do? Who would she play with at recess? What if no one liked her?

Allison trudged into the living room where her mother was reading and flopped onto the couch.

"I can't do it Mom. I just can't go," she wailed.

"Can't go where?" Mother asked. "What are you talking about?"

"School!" she replied. "I won't know anyone and nobody will like me. What am I going to do?" Allison ran to her mother. Her tears spilled on Mother's soft blouse.

"The first day will be hard, won't it?" Mother agreed. "But that's when you'll meet new friends. And how could they possibly not like you? God made you very special. You're one of his children. He gave you a beautiful smile and you can use it to make friends with the other children."

"But I'll be all alone," Allison sobbed.

"No you won't," Mother said as she smoothed Allison's silky blonde hair. "God will be at school with you all day. He won't leave your side. He'll be there holding your hand and helping you to smile. Just trust in him and everything will be all right. I bet you'll even have fun! I've heard that third grade is a wonderful grade to be in!"

"I hope so," said Allison, wiping her tears. "I'm glad God's my friend. He can come with me anywhere I go—even when we move!"

"That's right!" said Mother. "And Allison, I'll say a prayer for you tomorrow while you're at school. You're sure to have a great day with God at your side!"

Allison jumped up and gave her mother a quick kiss. "Thanks, Mom," she said. "You always understand." Then she ran outside to play.

## Children's Page

Rachel Carr,  
Editor



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## Letters

### Likes Magazine

Keep up the good work as editor—THE HERALD gets better and better.

—Wenatchee, WA.

### Results from Fudge Letter

It was interesting to read Edward Fudge's letter in the May, 1985, HERALD. Sometime after the review appeared in the *Arizona Republic*, we wrote a letter to the editor commending him for printing it and including some other comments. As a result we had some long phone conversations with a man who had seen our letter, but even though he had done a lot of study on his own, we didn't agree on much. We also received a letter from a couple in east Mesa which resulted in their coming over to discuss the Bible for about three and one-half hours. We agreed on the mortality of man. We were also contacted by the "Arizona Breakfast Club" which is a conservative group that meets each week. My husband attended a meeting to hear the leader of the National Association of Christian Educators speak about the humanistic plans of the National Education Association at work in our public schools. Interesting results from one letter.

—Phoenix, AZ.

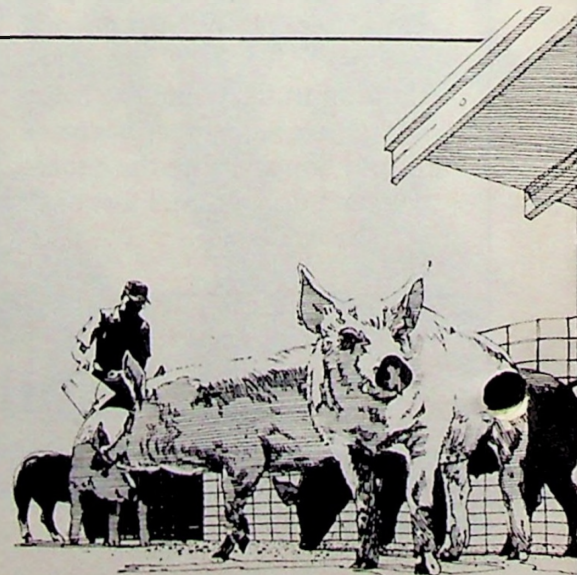
## In Him I Live

In our busy and bustling world, how often have you stopped to write down on a piece of paper what God, through his Son, has done for you? I would challenge you to do this before the day is over.

When I was a boy in Louisiana, we had no stock law. You put up a fence to keep the stock out, not in. We had a lot of acorn trees in our woods. In the fall, the acorns would drop to the ground and our hogs would feed under these

trees to get the acorns. I remember one day watching a little pig feed. He would stop and listen, and when an acorn fell he would run and try to find it. This went on for some time. As I watched him gather his food, a thought came to me—not once did he look up to see where the acorns were coming from. That was me, till I realized "in him I live, move, and have my being."

Thank you, God, for opening my eyes!  
Pastor Billie Kennedy.





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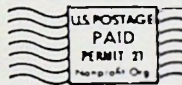
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