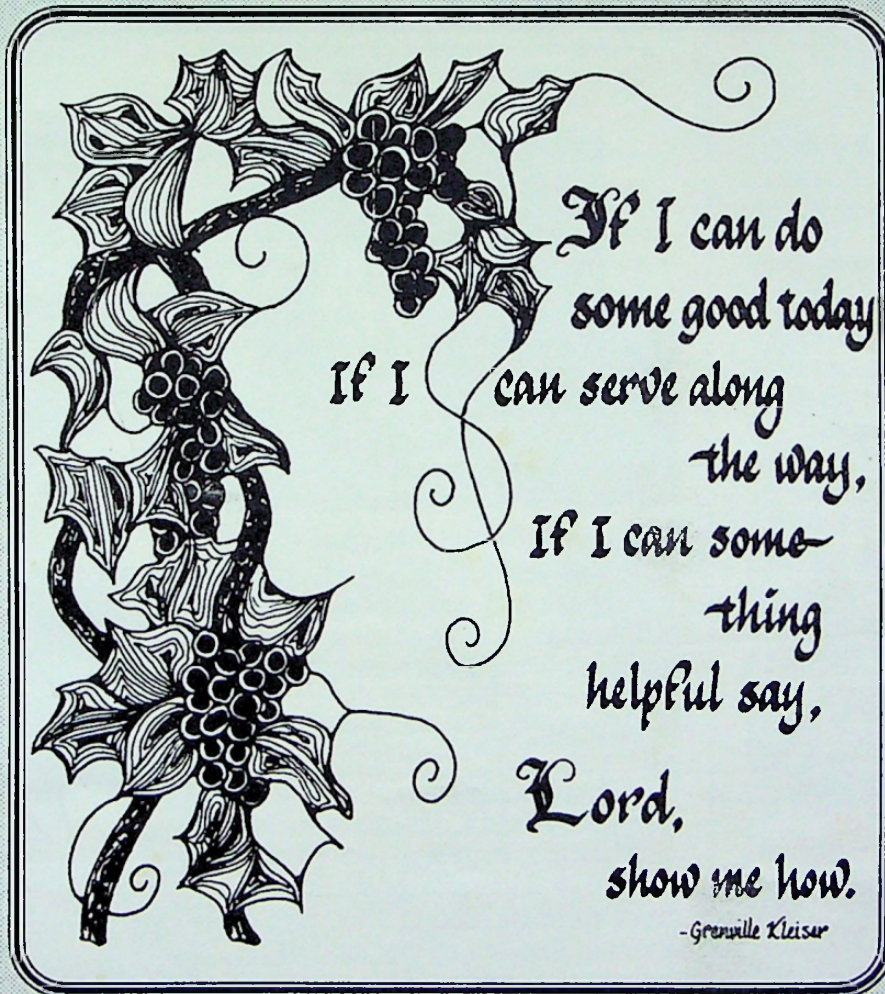


THE

RESTITUTION HERALD

October, 1986



Can You Really Trust God?

Page 4

Share the Gift of Love This Christmas

Page 6

God is Calling Me To Love You

Page 8

Of Seals, Trumpets, Vials

Page 10

Women, Are You Called?

Page 13

Forgiven

Page 14

Will Russia Invade Israel?

Page 16

Editor's Viewpoint

Gift Subscriptions

Now's the time to think about Christmas gifts for your friends and relatives—especially if you are planning to send them a subscription to THE RESTITUTION HERALD.

Coming soon in your mailbox will be a letter describing our offer to you for subscribing for your relatives and friends. You will receive a free copy of Bro. Anthony Buzzard's new booklet, "What Happens When We Die?" for sending in a gift sub to the magazine.

The free booklet is yours even if you are renewing your present subscription.

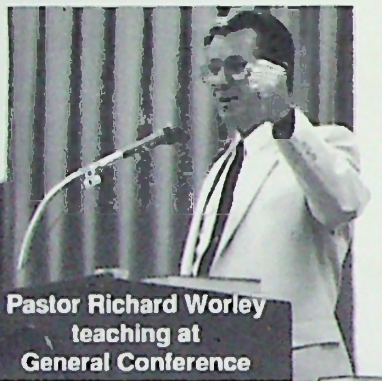
Be looking for our letter explaining this offer. Then respond with gift subscriptions by return mail. We must have your order by November 10 to fill it.

May God bless you in your continued support of THE RESTITUTION HERALD.

75 New Churches by 2000

That's the goal we are committed to for the next 14 years. I believe God has the power to unleash in our lives to see it happen. Already, four new churches have been started in 1986—Bloomington, IN, Urbana, OH, Hilliard, OH, Ogden, Utah.

Want to know what you can do to help in this effort? Write us; address your letter to Warren Sorenson, Box 100, Oregon, IL 61061.



Need Articles for Parents

In this year's July/August issue we appealed to you for copy that will help parents in rearing children. It has been a couple months since that Editor's Viewpoint; here's the report of your responses.

A few people spoke to me at the annual General Conference meeting in Macomb, IL, about providing copy. I've had correspondence from some indicating they were looking forward to that kind of help in our pages.

However, no one has turned in copy. I'm still looking forward to your first article.

We will publish on this critical need—how to teach Biblical truth, morals, and lifestyle to our children—as soon as we hear from you with appropriate copy.

In the Red \$50,000

That's right, the budget of the Church of God General Conference/Oregon Bible College is in the hole by at least that much.

How did that happen?

This year's fiscal needs were built around Oregon Bible College having 40 students; unfortunately, only 23 showed up this fall. By calculating the loss in revenue from falling 17 students short, a huge \$50,000 hole is seen.

How can the deficit be made up?

The staff has met twice to discuss this problem. They've sacrificed about \$20,000 from the budget, which hurts programs in



Linda Merrillat being baptized by Bro. George Kugler

local churches this year and in the future. Our work will also be greatly curtailed.

But we are still short \$30,000 in an emergency situation . . .

Your prayers and help are urgently requested. May God's blessings be on us all through this belt-tightening experience.

LETTERS

The Devil—A Final Kick

I believe that vigorous discussion of areas of disagreement is both helpful and needful in the church. From it we can, if we reflect, learn.

Some of what has been said in your columns so far reflects personal prejudice, not Bible study. It solves very little to say that the fall of celestial beings "seems impossible." The question is what does Genesis 6 say (whether I like it or not)?

The Sons of God were thought to be angels when the Jews rendered the phrase into the Greek in the LXX. Your readers may check this fact, too: wherever this particular phrase "Sons of God" occurs elsewhere in the Hebrew OT it *always* means angels. This is very good evidence for it meaning angels in Genesis 6.

Secondly, Jude refers to angels who committed fornication like Sodom and Gomorrah (Jude 6). The New English Bible renders the original correctly: "Like the angels Sodom and Gomorrah committed fornication . . ."

Thirdly, the Jews long recognized, as did the early Christians, that the awful event of Genesis 6, resulting in giants and wickedness, was not the normal marriage of Sons of God (righteous human beings?) with women, but an unprecedented invasion of the earth by evil angels.

Fourthly, the world of demons is revealed to us "loud and clear" in the gospels. The word "demon" means a supernatural personality, nonhuman. This fact may be verified in any lexicon. These beings are presented to us as part of divine revelation. It is both illogical and unwise to try to pretend that they are not there. Why should we oppose the testimony of God's Word?

Finally, a general statement about angels not marrying ought not to block the evidence of Genesis 6 and Jude 6. When Luke uses the term "angel" he always means good angels. Evil supernatural beings he calls demons and he believed as strongly in their existence as in angels. How can demons speak, recognize Jesus as Christ, and request to enter swine if they do not exist?

—Oregon, IL.

I am writing in response to the criticisms my March article, *The Satanic Empire*, received. I have only two things to say.

First, I did not mean to offend anyone. The article was not of a theological nature and was not about the doctrine of fallen angels. Nor is the doctrine of fallen angels crucial to the study of organizations such as Freemasonry. My repeated references to

the devil and his demons were a result of my emotional prejudice against antichristian programs, bound to result from a fundamental Biblical examination of them, than a theological stance. I am not saying that I'm abandoning the theories expounded in the article, though from the start I've been perfectly willing to admit that some of the conclusions are highly questionable. That risk, however, is always a formidable one when undertaking such a project.

Second, there has been some dissatisfaction about my use of the book of Enoch in the article. I do not consider this book to be inspired, nor do I believe in using statements of the book to prove anything. Often Bible writers quoted extrabiblical material. Paul quoted the philosopher Aratus (Acts 17:28), the playwright Menander (1 Cor. 15:33), and the poet Epimenides (Titus 1:12). Jude quoted from *The Assumption of Moses* (Jude 9) and the book of Enoch (Jude 14, 15). This does not mean that the New Testament authors regarded such material inspired or authoritative. It does mean that the quoted portion of the material happens to be accurate. Otherwise, God would not have allowed them to quote from it. When people today quote such material it is not to appeal to the authority of it, but rather to analyze the ideas, thoughts, and apocalyptic expectations of the ancients. The book of Enoch was well respected in New Testament times and accurately reflects many ideas current in that time. The gnostic flavor of it was particularly appropriate in view of the ancient pagan ideas that underline much of this "empire" today. Whether or not Enoch 6 is an accurate exposition of Genesis 6:4, or the examined organizations have some roots in this event, we may never know. It never hurts, however, to propose theories.

I hope you will enjoy this issue's article about Ezekiel 38 and 39. The editor and my father helped me to rewrite it in a format more appropriate for THE HERALD. Again, I doubt that the article is 100 percent accurate, but if someone's understanding of Bible prophecy is enhanced, then it will have accomplished its purpose. —Mark Mattison.

I Need Short, Inspirational Articles

I often get lost and bogged down in long doctrinal and intensive study articles. I am certainly not against reiterating doctrine and am proud to be part of a group that holds doctrine in high esteem, but oftentimes my reading must be sandwiched in between work, appointments, preparing my music and/or Sunday school lessons, or running my kids here or there—I need something lighter and concise. I like personal testimony articles, but I mean no offense to your work. Thank you for hearing me out.

—Frederick, IL.

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzzard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy Myers, Bill Bumham, Becky Hall, Tim Jones.

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricket Wood, St. Albans, Herts AL2 3LG.

SUBSCRIPTIONS
One Year, \$12 [£10]
Two Years, \$21
Three years, \$30
[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: by the editor.

CAN YOU REALLY

"Shew me thy faith without thy works, and I will shew thee my faith by my works" James 2:18b (KJV). What is faith? Faced with that question, those of us who consider ourselves to be Bible scholars hurry over to Hebrews 11:1 and declare that "faith is the substance of things hoped for, the evidence of things not seen."

After all, isn't that what we've been taught to say since childhood? It is admirable, of course, to be able to repeat this and other Bible verses from memory, but can words alone really tell the world what your faith means to you? Can you really trust God with your faith? Can you say, "God is in complete control of my life and, no matter what happens, he has my undivided loyalty and trust"?

In the last several months I have learned a whole new dimension of faith from a 76-year-old woman that I call Nanny—my grandmother, Velma Cowart. She is a lady that I have been *acquainted* with all my life, but never really *knew* until recently.

Because of my parents' divorce when I was 21 months old, I did not have an opportunity to spend much time with my mother's parents. I enjoyed my visits with them, however infrequent, because they always came bearing lots of gifts and, as a child,

this was mighty important to me.

Over the years Nanny has been a "giver." She took care of her aged and crippled parents in her own home with the help of my grandpa (who is another story in himself). She cooked in excess and sent meals to older widows or widowers or disabled persons on her block and beyond. She

My Grandmother's un-failing faith is seen in her love and works. Her undivided loyalty and trust in God proves that Hebrews 11:1 and James 2:18 are not just ink on a page.

and Papa provided transportation for many friends and delivered groceries or medicines to shut-ins.

Nanny has loved the Lord and served him all her life. She has baked and crocheted for church bazaars, given money and clothes for missionaries, and prayed unceasingly for innumerable people and their needs.

Even though her life has been plagued by many health problems, her faith has remained undaunted. In Feb-

ruary, 1985, she was diagnosed as having lymphoma, a type of cancer that attacks the lymph glands, liver, and bone marrow. In the past 16 months she has suffered all the indignities of two types of chemotherapy and radiation treatments and their side effects. Many would have cursed the Lord for such sufferings, but instead, her light has shone even brighter for the Lord. She has mothered nearly everyone of the medical staff she has come in contact with, taking them copies of little "special" poems she has cut out of her devotional magazines or written for a "special" problem they have shared with her. In the waiting rooms she frequents, she never fails to share her testimony that, "If the Lord hadn't been with me, I'd never have made it this far."

Through her illness when she was practically bedfast and totally house-bound, she continued to send cards of encouragement to those who were sick or friends in nursing homes. She knows what each one especially enjoys and is forever clipping "inserts" to send along with her cards and prayers.

She has had a few days of "in the dumps" thinking, but soon pulls herself up straight and says, "The Lord and I had a long talk about this and

TRUST GOD?

even though I don't like it, I know it will be okay because he's got everything under control."

I wish I could tell you that because of Nanny's faith the Lord has healed her completely. He hasn't. But, you see, because of her faith, she is confident that the Lord will make her whole again in his time. I wish I could tell you that because of this great faith

is on the throne, then Christ is on the cross—but if Christ is on the throne, the 'self' is on the cross." Think about it.

It is my prayer for you and me that we live our lives for Jesus Christ, our faith will be manifest not only in words, but in our daily lives.

What is faith? SHOW ME!



Author Brenda Wessel, fourth from the left on the front row, follows the steps of her grandmother. Here she participates in the General Conference choir.

I've experienced, my faith will never falter. I can't. But I can tell you that the light of this lady has been shining so brightly for so many years that many people—including myself have been strengthened and encouraged by her example. We shall overcome!

I'm reminded of a favorite thought that she and I share. "In every heart there is a throne and a cross. If 'self

By Brenda Wessel

NO
GREATER
JOY
THAN
LOVE



By Pastor
William Wachtel



THERE'S AN OLD SAYING that "Love makes the World go Around." The problem is that there are many definitions of love. Sometimes the word is used to mean nothing more than lust for sexual satisfaction. On the other end of the spectrum is God's love for mankind, his compassion and longing for each individual to achieve the highest destiny possible—becoming "partaker of the divine nature" (2 Peter 1:4). To that end God gave his only begotten Son, Jesus, that those who believe in him and follow him might gain everlasting life (John 3:16). To discover what *real* love is, then, we may ponder 1 John 4:10, 11: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."



Genuine spiritual love shown Linda Merillat at her baptism.

Share the GIFT OF LOVE this Christmas.

North Hills Church of God
2950 Moorefield Road
Springfield, Ohio 45502
399-4222

SHARING THE GIFT OF LOVE

By Pastor Lee Arp and
Dr. Donna Deane

Christmas is the day we celebrate the birth of our Savior, Jesus Christ. That day, above all others, shows the love of God. Our Father knew that Jesus was born in order to die in our place. He knew that the day would come when Jesus would "become sin" on behalf of all mankind. When Jesus was born his course was set; there would be no turning back. God knew this, but because he loves us so much, he set the course.

This love God exemplified is the very essence of the Christmas season—a love that cares only for the receiver and his happiness and well-being. The value of this love is not found in the worth of the gift, but in the joy of giving the gift and the appreciation of receiving genuine love from another.

This is the intent of our thrust of "Share the Gift of Love This Christmas" at NORTH HILLS Church of God. Our purpose has been to encourage one another to focus on the meaning of the Christmas season and to share that love with one another. We found that it was far too easy to be caught up in the commercialized version of Christmas with "Ole St. Nick and his hooped motorcade," and saw the importance of providing examples for our children as well as those outside the church as to ways we can incorporate the true meaning of Christmas in our lives.

This emphasis of the church included a number of planned activities which encouraged the sharing of love with one another. We printed 3" x 5" cards with the inscription "Share the Gift of Love This Christmas" and as we sang Christmas carols to patients of our local hospitals and our own shut-ins we left these cards and small gifts. These cards were used as message transmitters to convey the intent of the giver in other instances as well. One of the men in the church who has limited culinary skills but an unlimited appetite was quite enthused to find a card from one of our expert pie bakers with a message on the back; "I'll bake you a pie next week—just name your flavor! Pat L."

A much-enjoyed activity was a progressive dinner for grandparents of

the church. The young people served salad at the church; an entree of ham, potatoes, vegetables, and rolls at someone's home; and fattening desserts at another home. Several classes offered continental breakfasts for a half hour preceding Sunday morning services. The Young Adult Class members provided a full breakfast to share their love with other members of the church. They requested a freewill donation that went to mission work, thus sharing this love with others outside of the congregation.

These planned activities only served as catalysts to our main purpose of encouraging love through spontaneous giving. It was not unusual to find small gifts (such as homebaked goods and crafts) at the church with a "Share the Gift of Love" card addressed to someone and no identification as to the giver. Many Christmas cards included the message and a gift certificate or cash to make someone's Christmas brighter.

The program has not been without a measure of fun and humor. On Sunday our Sunday School Superintendent, Russ Dickerson, *substituted* indicated that if anyone wished to share a gift of love with him, he was quite partial to homemade fudge. The following Sunday, the ladies of the church each presented him with samples of their homemade fudge! His freezer was able to accommodate the surplus—he enjoyed his gifts of love all winter.

Sunday School teachers encouraged children and parents to plan family gifts for Christmas that came from the heart, not the pocket-book. Several parents gave the imperative that each person would give gifts to other family members that didn't require spending money—gifts such as: washing dishes for a week without complaining; promising an hour every Tuesday night during December with a child, doing what the child wanted—playing a game, reading, taking a walk in the snow, and/or baking a favorite family treat—became a special way to share love at Christmas.

Yes, God shared his love in the person of his Son Jesus Christ. We here at North Hills attempted to share our love through spontaneous giving and through planned activities that expressed our feelings for each other. It was a wonderful experience that deepened the meaning of the Christmas season for our congregation.

Gift of Love Program, December, 1985

PURPOSES:

To encourage one another to focus on the meaning of the Christmas season—God's gift of LOVE to us, Jesus.

To share the gift of LOVE with one another.

The program will be set up to encourage spontaneous activities and spontaneous sharing. However, a number of organized activities will be planned that reflect a sharing of love both inside and outside the church.

ACTIVITIES:

1. "Share the gift of love this Christmas" cards. Use

for messages to one another, promises, offers; also use to mail to friends, put on bulletin boards at work, or attach to "gifts of love."

2. Media and public relations, publicity.

Public announcements on radio, TV. Happy ad(s) in newspaper.

Religious page—news and Sunday.

Sign in front of church.

Posters, signs in church.

3. Adopt a person/family/organization.

Each Sunday School class adopt someone who needs

the sharing love this Christmas. Possible activities—visit person, send notes, spend a "work day" at his home, provide meal(s), call on phone. (Could extend into or through 1986.)

4. Progressive dinner provided for a special group—grandparents, retirees, etc.
5. Coffee, milk, juice, rolls 9:00-9:30 before Sunday School during December.
6. Christmas caroling—be certain to hand out Share the Gift of Love cards to people where singing.
7. Identify some special ways to share love with children of the church—ask parents in Lee's—Russ' class to write out cards every Sunday—"I'll make cookies with you Tuesday evening." "I'll play games with you for two hours Friday evening" "Saturday morning

is for you and me—how do you want to spend the time?" etc).

8. Related skits, object lessons, choruses in Sunday School opening every Sunday in December. Brainstorm with Sunday School classes—what are ways we can share the gift of love?
9. Individual activities. The cards are used a lot here. Enclose cards with personal Christmas cards; sharing small, sometimes anonymous gifts—especially home-made gifts. Providing time/skills for someone else—baby-sitting, handyman, home-cooked meal, visit shut-ins. Find special ways to share gift of love in family—some parents expected/ helped their children to do this as their Christmas gift(s) to others in family.

North Hills Church of God

2950 Moorefield Rd.

Springfield, Ohio 45502

Phone 399-4222

Classified Ads

Gifts of Love

December, 1985

Open to suggestions for gifts of love we can offer. Call or send note to N. H. congregation or contact Lee Arp 399-4222.

Opportunity for Christian leadership experience. Do, or assist with, SS opening exercises for one Sunday in Jan. Contact Russ at N. H.

Overstock: Need someone willing to sample one loaf of home-baked bread and/or a jar of homemade apple butter. Call Donna D. 999-5564

Holy hugs available for anyone in need. Get in touch with Lee at North Hills.

Enjoy talking about deer-hunting feats. Desire to talk with individuals who can listen attentively for extended periods of time. Call Stan, Larry, or Don N.

Make offer! Will do "almost anything" for a homemade pie. Contact Don Black 399-1334.

Will explain telephone services available in continental USA. Takes 2 minutes. Prefer to do over phone. Call Stan 399-2223.

 SHARE THE GIFT OF LOVE THIS CHRISTMAS

 Unable to attend Sunday a.m. services? Tapes of every service available for you to use. Call Lee 399-4222.

Willing to baby-sit while you do "Christmas errands." Date and time negotiable. Call Cheryl Berner 699-5855.

 Attention Rick and Mitzi!! Interested in trading my cream puffs for a tape of your singing. Your friend Pat.

 Home-cooked meal will be provided to shut-in. Date and time negotiable. Call and request Nancy W. at 690-0001.

 Interested in having a Home Bible Study sometime in January or February? Elders would be willing to work with you on this. Call Don 399-7738, Larry 994-6472, or John 999-8013.

 Would like to trade! Will "baby-sit" anyone from 6-85 yrs. old while you do errand in exchange for some home cooking. Call Laurel Macy 888-3337.

 SHARE THE GIFT OF LOVE THIS CHRISTMAS

 Interested in trading my window washing ability (first floor only) for some sample of home-baked goods and coffee. Call Don Black 299-1998. (P.S. cannot do this anywhere on Midland, Sylvia.)

 Contemporary Christian music concert. Will be presented by Cheryl Dickerson and Rick Williams on Sunday evening, December 1. Invite your friends and relatives to this night of praise. Refreshments and fellowship to follow concert.

God Is Calling Me



When I became convinced of the great teachings of the Church of God, my life took on new meaning. There is nothing that could sway me from the truths of Scripture.

By Al Merillat

as told to the Editor

On the day of my conversion, the Bible made sense to me for the first time in my life. I became totally interested in its message, and I always find something challenging every time I study.

My conversion happened one day in a very personal encounter with the Lord. I could not resist his call. He compelled me to respond—but I needed someone to lead me to Christ.

So I turned to the McKinney family—my friends in Lawrence, Kansas—pleading with them to take me to church with them on Sunday so I could accept the Lord.

They did as I requested. I finally found Christ and was baptized into his body. On that day began my constant thirst for Bible truth.

David McKinney taught me a lot of Bible facts. He shared his faith on a day-by-day basis, then answered my questions as honestly as he could.

From there I've been able to write pages of thoughts on a Bible text.

It's not uncommon for me to become so engrossed in what a Bible passage says that I cannot contain its inspiration in my mind. I must record my impressions on paper. For me, the Christian life is a continual returning to what the Bible says and how it hits me where I live.

I have come to believe Bible truths as taught by the

Church of God through the testing of many ideas. I can fully agree with the basic statement of beliefs of the Church of God.

The process of testing doctrinal ideas has been a long and drawn-out experience for me. I've visited many churches before and after my conversion, hearing what they have to say, asking questions, and culling out the truth. Through it all I've always come back to the principles learned from Church of God people. Thus I've rejected trinitarian concepts and kept coming back to the truth.

I followed the McKinney children to Oregon Bible College during those formative times. I myself didn't attend the college, but I kept in contact through fellowship times, get-togethers, etc. While in Oregon I went into the electronics business.

Since that time I've worked at various jobs in several places. Between the OBC setting and now in the St. Louis church, I had my own personal Dark Ages. I went back to my previous friends who were into drugs. I also got involved on the fringe in several churches.

But I didn't find from my old friends what God was calling me



I've come to appreciate how important it is to know that the Bible can be taken at face value. In it we read all we need to know regarding how to conduct the work of the church. Without its instruction, we would be cut loose in a sea of conflicting ideas on the church's mission.

to do. And in the other churches I could not be satisfied because I missed the basic doctrines.

Yet those times taught me many benefits. From the time in other churches I learned three basic experiences which I'm trying to incorporate in my life and the life of the church:

- There's an enriching fellowship when people are praying for one another. I find this a great help in my life.
- Many miracles of needs being filled are found through

To Love YOU

praying prayers of faith. I saw my prayers answered in astounding ways.

• There's great closeness experienced in the family atmosphere of the church. I learned that the church can bare one another's burdens.

Because of what I learned through that dark time of my life, I feel God calling me to love my brothers and sisters in the Church of God. God has shown me some things I must share with you in love.

One thing I learned is that the Bible can be taken at face value. It tells us how to conduct the work of the church. We can be assured of its direction.

I believe that part of our problems result in our insistence on making sure new people get our doctrine right on the very first time we contact them. In doing so we close the door on them when they come to us with great needs which must be met first. When they then go away, we get discouraged, withdraw to ourselves, and end up becoming dry and shriveled. What we need to face is the willingness to put our self-respect on the line by being open in love to people.

I also feel that we grow spiritually and numerically by meeting the needs of both the congregation and the needs of others. How do we do that? By bareing our souls and hearts, admitting our problems and pains to each other. That will free us to share also in our joys and victories.

Perhaps it's also time for us to change our organization so we can use methods which meet needs. We live in an information



The only problem that I see in the church is the way we use our doctrinal position. It's almost like we feel threatened when new folks come in the door; then we insist on a doctrinal battle at the outset. But that makes us dry and results in closing the door on people in need.



I see that God is calling me to a ministry of loving others—and you in particular. I've gone through many difficult times which spoke to me of the need to love and be loved.

Of all places, love happens in the church family. One thing we need to do as a church is to lay our self-respect on the line by opening up our lives to love people. That's the secret of a church fulfilling its mission.

age where life is fast-paced. We must move quickly to reach those who are now searching for peace and satisfaction. We can't wait until tomorrow—they may be gone by then.

One key symptom which contributes to our slowness to meet needs is we have a case of the DWT's—Doing the Wrong Things. It's like we major in force-feeding babes meat rather than the milk they first need. We're so protective of our gold brick of doctrine that we're afraid it might become tainted. But such exclusiveness tends to make us clannish and running scared from the "opposition." That's got to change. Folks in need are not the opposition.

Another change we must make is leadership which says: "Come with me; this is how it's done to go door-to-door to reach people." Such leadership shows us how to help meet people's needs.

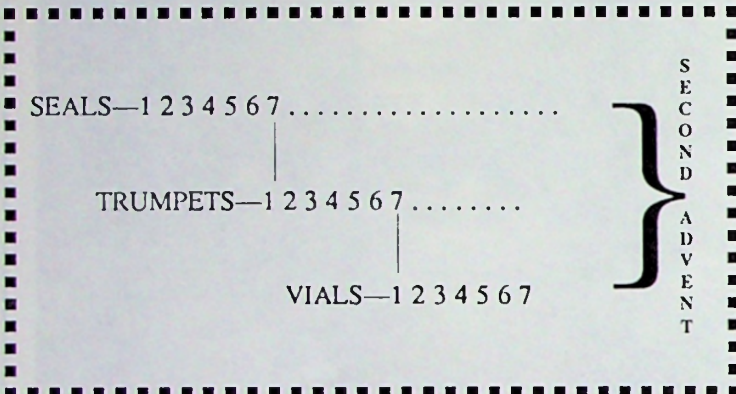
Finally, I give you one last thought. We must realize that we are not in business to make people fit our mold. Our work is to allow God to make people fit his mold.

Prophecy Page

Key Four to Better Understand Prophecy

THE SEVEN-SEALED BOOK—THE VERY HEART OF THE REVELATION OF CHRIST

We might write it this way:



To repeat the third question at the end of last month's article: DID CHRIST EVER TELL THIS REVELATION STORY BEFORE? This is a most important question. For if Christ ever told this story before it would naturally furnish us with a key to begin to understand this later and much more complicated BOOK in Revelation.

The answer to the question, is, YES, Christ did tell this story before—the very story of the end of this age and his coming again. And he told it to his same servant John. For on the Mt. of Olives many years before Christ sat and told John and several others the same story in great simplicity and brevity that he now tells John in all its detail and vividness when he is alone on Patmos.

Here, then, is our KEY! Our Lord Jesus has given it to us himself! Praise God! The key to the story which Christ tells to John in Revelation is this story Christ told his disciples on Olivet years before. The twenty-fourth chapter of Matthew is the bud of New Testament prophecy, of which Revelation is the full-blooming flower. Let us turn therefore to

Matthew 24

You remember the story. Jesus' disciples had been showing him the greatness of the temple. To this Jesus quietly replied:

"There shall not be left here one stone standing upon another, that shall not be thrown down" (24:2).

They must have been amazed and perplexed. I imagine they said to one another, "Tomorrow when we go up to the Mt. of Olives we will ask him what he means by this strange remark." So when they had climbed the Mount and the Master was seated, they asked him,

"Tell us, when shall these things be?
And what shall be the sign of thy coming and of the end of the world?" (24:3.)

Note that they asked him a double question. First, "When shall these things be?" They meant the downfall of Jerusalem and the destruction of the temple. This disaster occurred within 50 years.

Second, they asked him, "What shall be the sign of thy coming, and of the end of the age?"—a dual event which has not yet taken place, separated from the first catastrophe by almost 2000 years.

Thus Jesus' answer covers events occupying many centuries, from the events surrounding Jerusalem's fall to his second coming.

In his answer to their second question, he tells them of *General Signs* to come that have occurred throughout these centuries, and of *Specific Signs* very near the end (as we have noticed before in Keys to Prophecy 1, 2, and 3).

Revelation also encompasses the same period of time, from the seven churches in existence 2000 years ago to the church at the end of the age. The Seals of the BOOK in Revelation also refer to General Conditions and Specific Conditions. The first obvious similarity we see between the Seals of Revelation and Matthew 24 is the darkening of the sun. The darkening of the sun under the sixth seal corresponds to the darkening of the sun immediately after the Great Tribulation in Matthew 24.

Now let's go back to what Jesus said first in Matthew 24 and review very briefly these *General Conditions* that have occurred throughout the last 20 centuries. (See our former Keys for more detail.)

General Conditions (Matt. 24)

1. Gospel preached throughout world. Deceivers also. (4, 5, 14.)
2. Wars. (6, 7.)

Part Two

3. Famines. (7.)
4. Pestilences and earthquakes. (7.)

Then Jesus said

"But the end is not yet. (6.)

"All these are the beginning of sorrows." (8.)

These general conditions pointing out the NEED for a more perfect day have been occurring throughout these past hundreds of years.

Now let's briefly review the Specific Events that Jesus said would occur very near the end of this age.

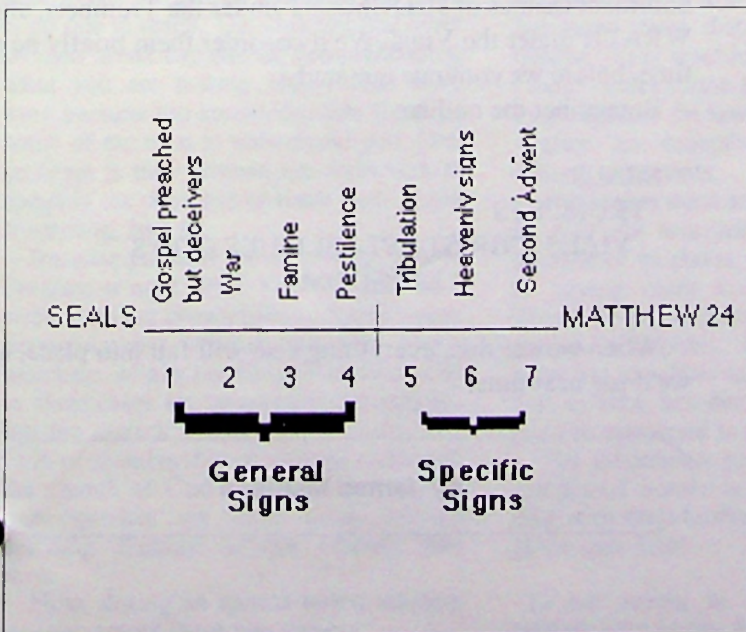
Specific Events

1. Abomination of desolation and great tribulation. (15, 21.)
2. Darkening of the sun. (29.)
3. Sign of Christ; Christ descends in glory; gathers his people. (30, 31.)

Notice now how Matthew 24 and the seven Seals say the same thing.

<p>MATTHEW (General Signs)</p> <p>The Gospel, deceivers War Famine Pestilence (Death)</p> <p>(Specific Signs)</p> <p>Tribulation Signs in sun Advent of Christ</p>	<p>THE SEALS (General Signs)</p> <p>1 The gospel, deceivers 2 War 3 Famine 4 Death (Pestilence)</p> <p>(Specific Signs)</p> <p>5 Tribulation 6 Signs in sun 7 Advent of Christ</p>
---	---

Or, we might picture it another way:

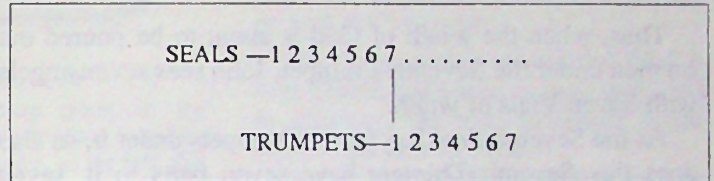


But you say, "Where in Revelation is Christ's coming after the sixth seal? Isn't it far away in Revelation 11 and 19 from our present study in chapter 6?"

The answer is in noticing how the SEVENTH SEAL IS MADE UP, how it is substructured.

The Seventh Seal - 7 Trumpets

A simple diagram would look as follows:



Right here let us say again: THE ENTIRE CONSTRUCTION OF THE BOOK OF REVELATION IS BUILT UPON THE FRAMEWORK OF THESE SEVEN SEALS.

The first six seals pass by our view with each presenting a distinct picture, ending with the Great Tribulation under the Fifth Seal and the Heavenly Signs under the Sixth.

But when we reach the Seventh Seal the picture suddenly becomes far more detailed. Note the text concerning the Seventh Seal (chap. 8:1, 2).

1. "And when he had opened the *seventh* seal, there was silence in heaven about the space of half an hour.
2. "And I saw the seven angels which stood before God; and to them were given *seven trumpets*."

When this Seventh Seal is opened, instead of presenting a single picture, it presents seven pictures. One seal expands into seven trumpets, under which God pours forth a series of JUDGMENTS upon earth.

Notice carefully the place and order these trumpets have in regard to the Seventh Seal. It is not that the seventh seal ends and the trumpets begin. The seventh seal *opens up* into seven trumpet scenes. That is, there are seven sub-heads, or seven divisions of the seventh seal. They are details of that seal. They come *under* it; they compose it. The Seventh Seal is composed of seven parts.

Thus in the diagram the *dotted lines* signify that the Seventh Seal is operational until the last trumpet is blown. The Seventh Seal includes all the trumpets. Chapters 8 and 9 record six of these trumpets of judgment.

Running hastily by these six trumpets for now, let us turn immediately to Revelation 11:15 and note *the sounding of the Seventh Trumpet*. When it is blown, the elders (rulers among the angels) cry aloud to God:

"Thy wrath is come" (11:18).

(Please turn to page 12)

Prophecy Page

(Continued from page 11)

This means that under the Seventh Trumpet there will be poured out on this world the WRATH OF GOD!

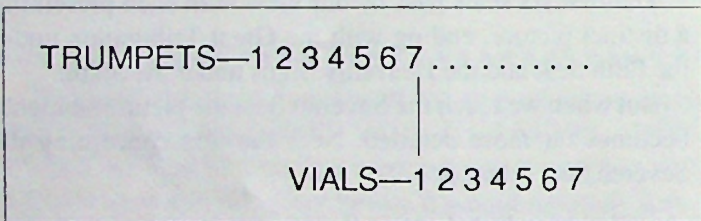
Turning then to chapter 15:1, where this wrath is about to be poured forth, we read that IT ALSO IS SEVEN PORTIONS.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God . . . and one of the four beasts [v. 7] gave unto the seven angels seven golden vials full of the wrath of God."

Thus, when the wrath of God is about to be poured out on men under the Seventh Trumpet, John sees seven angels with Seven Vials of wrath.

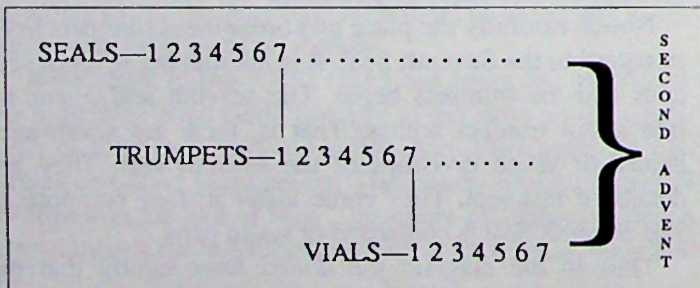
As the Seventh Seal has Seven Trumpets under it, so also does this Seventh Trumpet have seven parts to it, seven divisions.

The following diagram shows as before that these Seven Vials do not follow after the Seventh Trumpet, but are included under it, as parts or divisions of it.



Again, the dotted line indicates that the Trumpets also do not end until the final vial of wrath is poured out upon sinful men.

Now, combining these two diagrams we see the full outline of THE BOOK OF SEVEN SEALS, which is the very Heart of the Book of Revelation.



The Seventh Seal extends over all the Seven Trumpets. But the Seven Trumpets also extend over the Seven Vials. So it is obvious that the Seals include ALL the trumpets and ALL the vials.

The Seals, Trumpets, and Vials come to a climax at the same time, which is the glorious Advent of our Lord Jesus

Christ when he comes to establish the KINGDOM OF GOD!

This drawing shows how the Seven-Sealed BOOK in the Book of Revelation forms the outline, the framework for the entire book.

WHEN WE UNDERSTAND THIS, ALL ELSE WILL FALL INTO PLACE.

At first glance this diagram might seem complicated, but let's remember again Jesus' Specific Signs of his Coming (Seals 5, 6, 7).

1. Tribulation
2. Heavenly Signs
3. Second Advent

The Trumpets and the vials add two great revealings, or facts of information: under the Seventh Seal God will pour forth JUDGMENT upon the earth (the Trumpets) and WRATH (the Vials).

Let's add these two ideas to what we already know.

- A. (Fifth Seal) —Tribulation
- B. (Sixth Seal) —Heavenly Signs
- C. (Seventh Seal) —Judgment (trumpets)
—Wrath (Vials)
—Second Advent

Seventh Seal—The Climax

The outline or framework of the BOOK in Revelation climaxes, as we have seen in the SEVENTH SEAL.

The Seventh Seal adds to our outline the two predominant themes of JUDGMENT under the Trumpets, and WRATH under the Vials. We'll consider them briefly next time, before we continue our study.

Remember the outline:

SEALS
TRUMPETS
VIALS: CHRIST ESTABLISHES GOD'S KINGDOM

When we see this, everything else will fall into place, as we'll see next time.

By James Mattison

WOMEN, ARE YOU CALLED?

BY CRIS LUCAS

1 Corinthians 14:34

"Let your women keep silent in the churches; for they are not permitted to speak; but they are to be submissive, as the law also says" (NKJ).

2 Timothy 2:12

"I do not permit a woman to teach or to have authority over a man, but to be in silence."

The election for the new Adult Sunday School teacher has come up. A man and a woman have both been nominated and the nominations are now closed. The Adult Sunday School class consists mainly of men because most of the women are teaching Sunday School classes themselves. The woman nominated was reared in the Church of God and is an OBC graduate with a two-year degree from LSU majoring in adult education.

Study these two verses again. What do you do?

This is not a major issue among our churches nor is it a salvation issue; but Scripture states that women were prohibited from teaching. I use the word "were" with caution because I don't want to go against the law, but in my opinion—after an indepth study—these are cultural statements.

The reason these statements were made in A.D. 49 was because women were thought of as slaves and weren't capable of having more knowledge than men. Therefore any display of knowledge in a church or in public was thought to have been "as an effort to gain independence and to take her out of the subordinate position appointed to her by God."¹

The subordinate position in which God has placed women is only in the relationship with their husbands, which is stated in Genesis 3:16:

To the women he said, "I will greatly multiply your sorrow and your conception; in

pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."

It does not state here that the woman is in subjection to any other man, but to her husband only. Therefore speaking in a church or teaching men does not take her out of the subordinate position God has placed her in.

First Corinthians 11:3 states:

"I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God."

This verse proves to me that God is over Christ, and Christ is over man. And in marriage, the man (husband) is the head of the woman (wife).

It may seem that the opinion coming across is that all Scripture can be cultural. God spoke through Paul to the Corinthians in a cultural way, so that they could understand what was being conveyed about the beginnings of the church. We need to take into consideration the problems the Corinthian Church was facing and understand why God said these things for them.

Going back to the issue I want to address, women speaking in churches and teaching men: these are cultural statements and do not apply for today. Our ability to educate and learn has grown greatly. Also, women today aren't treated as they were then; times have changed. Many women have felt called of God to do his work. I am one of them. We have two women instructors here at OBC, and both have taught men for several years. An OBC graduate is pursuing a ministry in music and leading the worship service. The talents she has are God-given talents and are being used to do his work. But leading a worship service puts her in authority over men. So all three of these women would be going against Scripture if the statements apply to today. But these women are doing the work of God and living his will in their lives. Are we to deny God's will, or are we to view these as cultural and allow God's will to be done?

Let us view the texts in mind as cultural and let God's will be done. God would not be calling women into the ministry if he didn't want them there.

If God is so gracious as to give us knowledge, talent, and ability, men should be gracious enough to allow us to use God's gifts.

¹Lange's Commentary



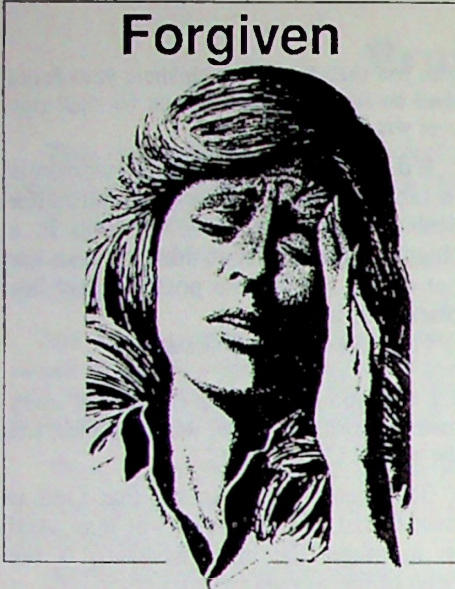
FIRST Corinthians 14:34 and 2 Timothy 2:12 have generated controversy regarding women in ministry. I feel I am called of God to speak his word and fulfill his will, yet the statements in these verses trouble me. Let me present my findings and explain why I feel strongly that these verses are cultural. Note these findings and consider them before making your judgments.

Imagine yourself living in Corinth in A.D. 49. You're a woman with much knowledge about the second coming of Christ and facts concerning the early prophets and their prophecies. You have been given the gift of teaching, but there is no one to teach. The children and other women aren't capable of comprehending what you are talking about. You have even become too knowledgeable for even some of the men to understand you. One problem is this: women are forbidden to speak in the churches or teach men. Quite frustrating, isn't it?

Imagine yourself the same way, except the time is now 1986. The "church" on a wide scale has grown to over 300 different denominations. Women are very active members within the Church of God, and in some cases are responsible for upholding the church during rough times. The ratio of membership of women to men in the church of God is 60/40. In many of our churches we have more women teaching Sunday School classes than men.

Now, during an annual board meeting you run across these two verses:

Forgiven



What meaning to this word, "Forgiven"!

By whom?

By the one who has the power. By the one who has been wronged, even grievously wronged.

To whom? To the one who is powerless; who is wholly at the mercy of another. To the one who has injured; who has put self under obligation.

Forgiveness is a necessary provision of God. Without it the world must forever grope in wretchedness. Without it there can never, throughout any time, be "peace on earth." Forgiveness is an essential to the achievements of God's purposes as is resurrection.

Sin is the necessitating cause. As "all have sinned," all stand in need of the revivification that result from forgiveness. Also, all need the benefits that accrue from the exercise of the power to forgive another.

Forgiveness is the key that unlocks the great door that opens the age of restitution. God, through Jeremiah (31:31-34), announced "a new covenant with the house of Israel, and with the house of Judah." Under that new covenant, "they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Why so? Because his "law is in their hearts?"

No. Hear him: "For I will forgive their iniquity, and I will remember their sin no more."

Read again of this largeness of God's mercy: "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity . . . whereby they have sinned, and whereby they have transgressed against me" (Jer. 33:7, 8). Surely these sins and

iniquities which they have sinned are not some which they will have committed after the new law is "in their heart." No, Jehovah will first cure them. "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth" (v. 6). "Cure them"? Cause captivity to return? Build them? Cleanse them? Pardon iniquities? Surely by such time all, from the least to the greatest, should "know the Lord," and should receive his "law in their heart."

See the great work accomplished in the breadth of its results, once forgiveness becomes effective upon Judah and Israel. In no other way can Christ ever hope to "reign over the house of Jacob." It is unthinkable that he will reign forever over an unrighteous nation. They are powerless to right their own wrongs. But God avouches, "I will cleanse"; "I will cure"; "I will pardon"; "I will forgive"; "I will remember their sin no more." "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jer. 50:20).

Why?

"For I will pardon them whom I reserve" (v. 20).

Not only will the great good of this fruitful forgiveness bring joy to the once rebellious, iniquitous race of Israel; its brilliancy will radiate around the earth. And God's name will be greatly praised. "It shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Jer. 33:9; see also vv. 10-18.) Little wonder that the voice of gladness shall proclaim, "Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever!"

But without Jehovah's word "forgiven," no such fruitage could possibly result—to Israel or to nations or to individuals.

And Jesus, the coming recipient of David's throne over Israel, proved himself in fullest accord with this, the Father's purpose, when he, in his own stead, breathed forth that wonder prayer of the ages: "Father, forgive them, for they know not what they do."

Forgive whom?

The few who executed the will of many of Judah and the many who were represented by the few who wrought the rejection and crucifixion of Judah's promised Messiah.

This, too, was a necessity to the coming establishment of God's kingdom. For how could God forgive and rule a nation in mercy through a king who in his own person might refuse, or even refrain to forgive said people? Surely, Christ's power and service and forgiveness were essential!

Was his prayer answered? Were they forgiven? Yes. From him the forgiveness was immediate, though for the moment, like a parent's love enveloping a wayward heedless child, it fell upon hardened, impenetrable, and unreceiving hearts. Forgiven by him, but not received by them! Fifty days later, however, on the Day of Pentecost, about three thousand of them "were pricked in their hearts" and, first repenting, received the proffered, awaiting gift.

Now God reveals a "plan to include others with his Son as the forgiveness, restitution, and reign of his kingdom objects of the Coming Age. Those thus included to reign "with him" are now being made ready to be presented to him "a glorious church without spot or wrinkle, or any such thing." Surely, for such perfect cleansing the word "forgiven" must abide indelibly upon the memory of each one. By no other possible means could one of them be spotless, "for all have sinned."

"Forgiveness," then, is a key also that opens the door to all who have "boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us." None can enter there with sin, and none can be freed from sin without "forgiveness." Nor is that "new way" for any who refuse from the heart to forgive every one his brother their trespasses."

The power to forgive is needed by everyone who would unite with the King of Kings to forgive, restore, and reign.

Provision for all this has been completed by our Savior.

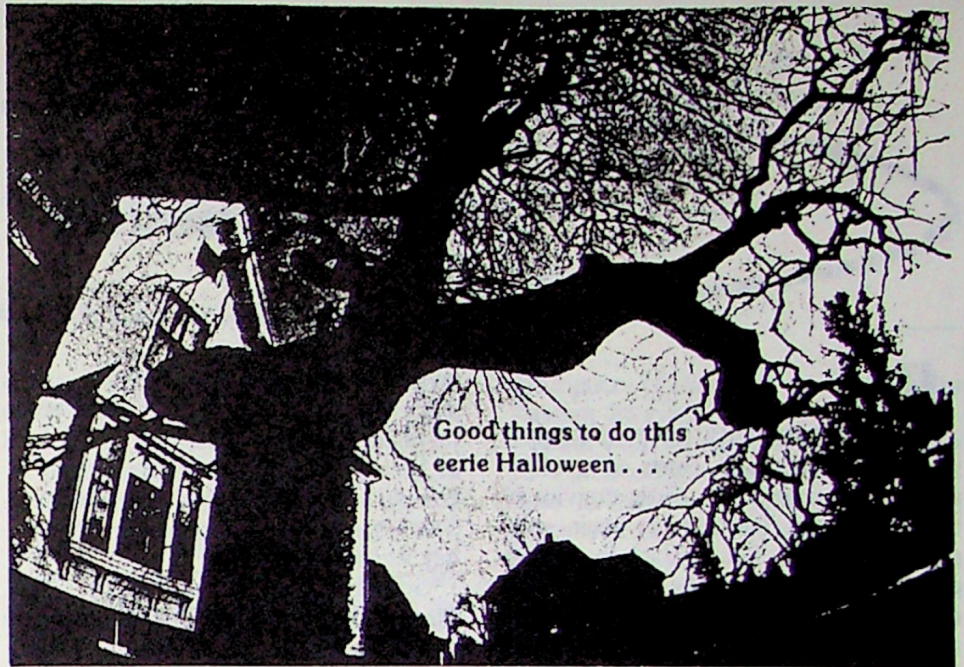
Across the archway of heaven, awaiting reception by whomever will accept, stands recorded one of the sweetest words for mortal lips, one of those dearest to mortal life:

"Forgiven"

It is as essential as life itself. In fact, resurrection holds no assurance to you, or to me, unless one word—"forgiven"—has been accepted from the giver of every good gift.

Editorial by F. L. Austin in
THE RESTITUTION HERALD, 1922

A Neat Trick



By Ruth Overholser

The second-grade children were discussing Halloween. They talked about the costumes they would wear, where they would go, and what fun they would have.

Suddenly Bryan jumped up and said, "Let's play a trick on old Mr. and Mrs. Ashbourne."

Amy jumped up, too, and said, "Shame on you, Bryan; you know they are old, and poor, and sick."

"Just listen to me," said Bryan. "We all know that they could not make a garden this year because of their arthritis. But we all had good school gardens. Let's give them some vegetables from our gardens. Mrs. Ashbourne always used to give us cookies and Mr. Ashbourne made us whistles. Now they can hardly

get along on their little pension. That's what Mother says."

So on Halloween just before dark, the children quietly put potatoes, carrots, onions, squash, beets, and cabbage on the front porch of Mr. and Mrs. Ashbourne's home. They tiptoed around to each window and door and at a signal everyone lightly tapped on them. They couldn't run too far away for they wanted to see what would happen.

When the old folks opened the door they just stared and then started to laugh. The children heard them say, "My, my, we didn't have treats for the children this year, and here is a treat for us."

Just then they saw children slipping away and Mr. and Mrs. Ashbourne called out, "Happy Halloween, everybody."



© 1980 VOLK

Editor's Note:

Instead of going "trick-or-treating" this Halloween, think about something else you could do with your friends. Here are a few ideas to get you started. Talk with your Sunday School teacher about them. Perhaps your class could choose one of them to do together.

1. Do what the children in the story did—help an older couple or a needy family by providing food. Use canned goods if you don't have fresh garden vegetables.

2. Have a costume party where everyone

dresses as a Bible person. Try to wear something or carry something that will give a clue to who you are. Have a time for guessing who is who.

3. Gather at a home for a party (with a fall theme). Have a supply of tracts and treats. When "trick-or-treaters" ring the bell, take turns answering the door and give each one a tract with the treat. Also invite the boys and girls to Sunday School. It is best to use tracts written especially for children. Be sure the church name and address are printed on the back.

Will Russia

A

CCORDING TO THE BIBLE, this present age will come to a close when the people of the earth, convinced that they hold the key to their own destiny, advance upon Israel in a final rebellion against God. The Bible gives us a number of specific details concerning these events. As Christians, we are intensely concerned with how these events may touch our lives. What should we expect? How should we react? Day by day we struggle with these issues and strive to gain a better understanding of these catastrophic events of the future.

Israel, the center of the earth, is a small land which is the hinge of Europe, Asia, and Africa. She is the land that saw the birth of a nation and will see the death of the world as we now know it. What are the events leading up to this final moment? What nations are going to be involved? Where do these events fit in God's plan for the world? These questions are the focus of this study. The passage: Ezekiel 38 and 39.

The "Who's Who" of Ezekiel 38

To begin with, let's identify those who will be involved in the invasion. The names are spelled out for us in this very chapter.

Those who accompany the countries that will invade are listed in verses 5 and 6. None of the countries named exist today, but the land which they occupied is certainly in existence. Thus, we only need to identify the exact location of the ancient land and acknowledge what country is there now. Listed are Persia (today, most of Iran), Ethiopia (Northern Sudan), Put (Libya), Gomer (Eastern Turkey and the Ukraine), and Beth-togarmah (the part of Turkey that borders Syria). Without question, these countries will advance upon Israel.

A major problem, however, lies in identifying the countries that will lead

them onward into battle. Verses 2 and 3 deal with these names. The first name mentioned is Gog, who is from the land of Magog. Magog is identified for us by Josephus as the land of the Scythians. This is territory now occupied by modern-day Russia.

God is also the prince of Rosh, Mesech, and Tubal. These three terms are crucial to this discussion.

Moscow and Tobolski?

Ralph H. Alexander writes that "Tubal and Mesech lay in the mountainous area between, and south of, the Caspian and Black seas."¹ This includes part of mod-

Opinion

ern Turkey and south-central Russia. Many people believe that these are crude names indicative of Moscow and Tobolski. But this is not a good way of identifying places. Alexander writes: "Those adhering to such a view normally appeal to etymology based on similar sounds to the hearing between the two terms, but such etymological footwork is not linguistically sound at all."² In other words, just because a name sounds similar to another doesn't mean that they are identical.

Modern Russia

Now that we have identified all the other terms, our attention is drawn to the most interesting one of all: "Rosh." Many people identify "Rosh" as Russia. This is where the idea of a Russian invasion comes from. Of course, the evidence needs to be examined. Unlike the two names discussed earlier, more than phonetic similarities are involved when identifying "Rosh" as Russia. There are historical records that make this identification.

"Rosh was the ancient name of Russia. The historian Gibbon wrote: 'Among the Greeks, Russia was known as Ros.' George Sava, in *Russia Triumphant*,

states that Russia was first known by the name of Rus, and the people were called Russi. Bochart, Stanley, Schoffield, and other Bible commentators, claim that the word Rosh as used by Ezekiel denotes 'the most ancient form in Hebrew for Russia.'"³

"Rosh' was the name of the tribe dwelling in the area of the Volga. And 'Rosh' is the word for 'Russia' today in some languages of the world."⁴

There seems to be a distinct credibility to these claims. But the *Zondervan Pictorial Encyclopedia of the Bible* uses the same evidence and comes to the opposite conclusion: "Russians are mentioned for the first time in the 10th century AD by Byzantine writers under the name of *Ros*, and by Ibn Fossilan under the name of *Rus*, a people dwelling on the river Volga. It is therefore unlikely that the prophet [Ezekiel] could be referring to them."⁵ In other words, modern Russia may have been *Ros* a millennium after Christ, but half a millennium before Christ is another story. Once this time factor is taken into consideration, it seems much less likely that when Ezekiel wrote *Rosh* he had in mind a country situated where modern Russia is now.

We need to keep in mind the key to Ezekiel's identifications here; he named only those countries which were in existence at his time. Ezekiel did not write that Libya would invade Israel. He did not offer a contorted name that sounded similar to Libya and write that it would invade Israel. He wrote that Put would invade Israel. Put was an existing country at that time. Likewise, Persia, Ethiopia, Gomer, and Beth-togarmah existed in his time. Mesech and Tubal were in existence also. By the same token, Rosh must needs be a nation in existence at the time of Ezekiel.

This leaves us with an inescapable task: that of identifying Rosh. Who is Rosh? Where was Rosh situated? Price writes: "Rosh has not been recognized among the place names of antiquity because scholars have failed to take into account the well-known phonetic shifts that occur within the Semitic languages. When differences in pronunciation are taken into account, I found the name

By Mark M. Mattison

Invasade Israel?

Rosh (or its phonetic equivalents) twenty times in five different ancient sources without an exhaustive search."⁶ After analyzing each of these references, he goes on to conclude that "these references to Rosh (Rishu/Reshu) demonstrate that it was a well-known land in antiquity on the banks of the Tigris river, bordering on Elam and Ellipi."⁷ It is clear that the Assyrians were well aware of the Rashi tribe of Arameans from the time of Sargon onward.⁸ The modern designation of this land is the far western part of Iran.

What Does the Context Say?

Now that we have identified the nations involved in the conflict described here, we may turn our attention to the next part of the article. This is the element of chronology: Where does Ezekiel 38 and 39 fit in Bible prophecy? It is usually considered to be a description of Armageddon. But is it?

The first thing to realize about this passage is that it fits a particular context. The message is the sixth in a series of progressive messages, all given in one night. Alexander sheds a great deal of light on the issue in his article as he describes this progressive revelation.

The series occurs the night before the fall of Israel (or a night six months after—the point is debatable). The first message begins at 33:23 with the phrase, "Then the word of the LORD came unto me, saying." Each of the messages begin with this phrase. The first message, 33:23-33, explains why Israel fell when the land had been promised to Abraham; it had sinned (v. 25). The second message, 34, describes the removal of Israel's false shepherds and the regathering to God, the true shepherd. The third message, 35:1 - 36:15, describes God's judgment upon Edom in preparation for Israel's restoration. The fourth message, 36:16 - 37:14, describes the restoration of the people to the land. The fifth message, 37:15-28, describes the reuniting of the nation of Israel as a whole. The last message, 38:1 - 39:29, describes the invasion by Gog and Magog.

The question we need to ask is, "Have these prophecies (2-5) yet been exhausted?" Chapter 37 describes the reuniting of

Israel. Is this the 1948 incident? A quick glance at the text will show us. 37:24, 27, 28:

And My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances, and keep My statutes, and observe them. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.

Since 1948, has Israel returned to a religious communion with God? Do the nations know that God is the Lord who sanctifies Israel? If not, we should be wary to propose that this prophecy was fulfilled in 1948.

The condition of life in Israel is another thing to question. Ezekiel 38:8, 14 and 39:26 describe a peculiar situation, that of, as 38:11 puts it, Israel's being "those who are at rest, that live securely, all of them living without walls, and having no bars or gates." Israel has already been restored from the sword (38:8). She is dwelling in the land without walls! Is that the condition of Israel today?

One booklet says yes. "Ezekiel declared that the Israelites would dwell 'safely' or 'confidently' in the land. Confidence is a feature of modern Israel. On three occasions she has decisively defeated the combined Arab nations, and is confident of doing so again."⁹

But is this a realistic evaluation of Israel's state today? One must only watch the six o'clock news to see that the Israeli military force, drunk with the victory of the six-day war, has declined to the point where military analysts rate it "okay" and "average." "She is no longer the goliath of the Middle East she used to be," one news report revealed.

Is that enough? Do I need to quote statistics about the dangers threatening Israel today? I doubt it. We should plainly see there isn't safety in Israel. The simple fact that she needs an army in the first place is a witness to that!

Percy Bilton concedes this point. "It must be said here that the prophecy of Ezekiel, chapter 38, has always been difficult to place as to time because of the

description of Israel at the time of the Russian invasion—'at rest'—'peaceful'—'without walls or gates' etc., etc. Students have tried to ignore these definite descriptions in order to fit their conception of the time of this Russian invasion."¹⁰

There are those who say that this safety will be achieved by a peace treaty signed between Israel and the Antichrist. But again, the test of context must be applied. The invasion will not occur until after the tribulation, as will be seen.

Spoil of Oil?

Before we place this battle into any specific chronology, it is necessary to dispel one other misconception about this passage.

In 38:12, the reasons are given for Gog's attack on Israel. Among the many listed, "to capture spoil" is one. Bilton writes: "What is the GREAT SPOIL of the prophecy? The answer is very clear, needing no comment, if the word is written spoIL!"¹¹ Impe writes: "And the spoil is oil."¹² *Israel, Russia, Christ's Coming, and Armageddon* also reflects this approach.

But what if that spoil isn't oil? Nothing in the text would seem to indicate that oil is the treasure in view. What if this "Russian invasion" were to occur a hundred years from now, when oil is unimportant and energy is derived from futuristic fuels? Hopefully this illustration dispels the illusion that our understanding of this passage should be molded by 20th century financial and political situations. The idea that oil is the spoil is intriguing, but it seems to distract our attention from the full purpose of the attack as a full-scale rebellion of man against God.

Revelation: The Key

The point of these investigations is that the battle described in Ezekiel 38 (chapter 39 simply repeats the situation, dwelling on the details of the destruction of Gog) does not fit the description of Armageddon. The very context alone demands a post-second advent setting. Under

(Please turn the page)

Will Russia Invade Israel?

(Continued from page 17)

what other conditions could Israel be completely restored and reconciled to God, all the nations recognize that God is Lord, and an entire nation be living *without walls*?

The key to determining the exact placement of this battle is the Book of Revelation. Revelation expands on Old Testament passages with the exception that the events are placed in chronological order. The task before us, then, is to determine to what point in the outline Ezekiel 38 and 39 corresponds.

The first allusion we find is Revelation 19. Consider these similarities:

Ezekiel 39:17-20

Speak to every kind of bird and to every beast of the field, "Assemble and come, gather from every side . . . that you may eat flesh and drink blood. You shall eat the flesh of mighty men, and drink the blood of the princes of the earth.

. . . So you will eat fat until you are glutted, and drink blood until you are drunk.

. . . And you will be glutted at My table with horses and chariots, with mighty men and all the men of war."

Revelation 19:17-21

And he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God; in order that you may eat . . . the flesh of mighty men and the flesh of horses. . . ." And all the birds were filled with their flesh.

But there seems to be a slight difficulty here. Isn't Revelation 19 a description of Armageddon?

As Alexander claims, no, it isn't. Armageddon, which is a gathering and not a battle,¹³ has been described in chapter 16. It may be argued that since Christ's advent is described in verses 11-16, the battle of 17-21 must be Armageddon. But if we pay close attention to the chronology, we will notice that the battle happens *after* the second coming, not during it.

It is evident that the beast and false prophet are destroyed in this battle. It may be asked how they managed to escape Armageddon, but it may be an-

swered that Armageddon is not a battle. Even if it were a battle, the description does not require that antichrist and the false prophet go into hiding, only to return shortly in an attempt to thwart the Messianic plan. The result is that Christ defeats antichrist.

The last argument that can be stated in favor of this position is that if this passage does not refer to Ezekiel 38 and 39, it has no Old Testament counterpart, a very unlikely prospect.

However, there is a second allusion to the Ezekiel event; Revelation 20:7-10 makes a very direct connection by the use of the terms "Gog and Magog." We read in verse 8 that Satan gathers "Gog and Magog . . . for the war; the number of them is like the sand of the seashore." Since the land has been restored, and the context fits, this also seems to be a likely place to put the event of Ezekiel. This event occurs just after the millennium (v. 6) and just before the great white throne judgment (v. 11). At the end of this episode, Satan is cast into the lake of fire where the beast and false prophet have been since the rebellion of chapter 19.

Which of these rebellions does Ezekiel describe then? Here is where we must answer a question with a question. Who says it has to be either/or?

There is a certain possibility within some prophecies: that of dual fulfillment. This means that though a prophecy is fulfilled once, it can be fulfilled a second time. Prophecies of this sort are not uncommon. As Alexander writes: "The multiple fulfillment is concentrated in two similar events with the last and greatest enemies of Israel. Both 'the beast' and Satan seek to defeat Israel and acquire the land. Both attempts are thwarted by the Lord. The former, in one sense, prefigures the latter."¹⁴

Conclusion

In conclusion allow me to re-state the principle points:

- 1) Ezekiel 38 and 39 do not necessarily describe an invasion of Israel that will happen soon, nor to be led by the current government of Russia, though

at least part of what we now know to be Russia will be involved in this invasion.

- 2) This passage is not descriptive of Armageddon.
- 3) This passage has two fulfillments: one in Revelation 19:17-21, just before or just in the beginning of the millennium, and one in Revelation 20:7-20, after the millennium. Both fit the context.

When considering the points, I find myself inclined to ask that we start reading the prophecy in the light of its own Biblical context rather than in the light of 20th century political situations.

FOOTNOTES

¹Ralph H. Alexander, "A Fresh Look at Ezekiel 38 and 39," *Journal of Evangelical Theological Studies* 17 (1974), p. 162.

²*Ibid.*, p. 161.

³*Israel, Russia, Christ's Coming, and Armageddon* (West Beach, South Australia: Christadelphian Press) 1985, p. 9.

⁴Dr. Jack Van Impe, *Israel's Final Holocaust* (Nashville: Thomas Nelson Publishers), 1979. p. 133.

⁵S. Bamabas, *The Zondervan Pictorial Encyclopedia of the Bible*, the Zondervan Corporation (Grand Rapids, Michigan), 1975, vol. 5, p. 174.

⁶James D. Price, "Rosh: An Ancient Land Known to Ezekiel," *Grace Theological Journal* 6. 1 (1985), p. 69.

⁷*Ibid.*, p. 73.

⁸Georgia C. Cameron, *History of Early Iran* (Chicago: University of Chicago, 1936), p. 116.

⁹*Israel, Russia, Christ's Coming, and Armageddon*, p. 11.

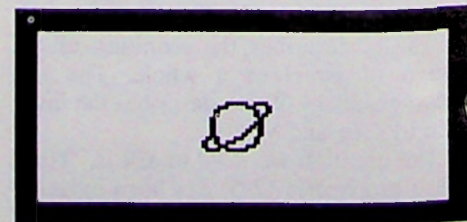
¹⁰Percy Bilton, *Russia, Israel, Christ, and You!* (London and Chelmsford: Tindal Press Ltd.), 1970, p. 35.

¹¹*Ibid.*, p. 3.

¹²Impe, p. 135.

¹³Anthony Buzzard, correspondence.

¹⁴Alexander, p. 169.



Putting the Kingdom Back into the Gospel

Part 2, Continued from the September Issue

By Anthony Buzzard



theologian from Australia has described the New Testament gospel message as follows:

"What is involved is a return of Israel to the full enjoyment of the blessings of the promised land, the kingship of God exercised over Israel and *the introduction in this way of the era of the New Creation.*" He complains that "the term 'gospel' has in times past been too narrowly construed, too personalized, and too subjectively applied. . . . In the ministry of Jesus the future has entered the present, but the fact remains that the New Testament expectation of God's visible reign over all creation lies *still in the future.* . . . The gospel must be construed in the widest possible terms as God's intention to bring in a new world order through Christ. . . . To say that the gospel is Christ crucified or Christ dying for our sins is correct but needs some elaboration. For the further question must be asked, namely Christ dying as what and for what? . . . The gospel settles for no less than the restitution of all things . . . the gospel has as its purpose the ushering in of the age which is to come."³

Summary

A gospel which lacks a clear statement about the future of the earth is an inadequate gospel by New Testament standards. A longstanding confusion over "last things" has meant a parallel confusion over the gospel of the kingdom. "The centrality of the Kingdom in Jesus' ministry, both His teaching and His works, is a matter some overlook and others find confusing. Many think of the church as being in some way a substitute for the Kingdom in the New Testament. . . . Others think of a magnificent but rather vague condition of heaven The Kingdom of God is inscrutable unless we view it from the perspective of the Old Testament."⁴

It must be obvious that a vagueness about the kingdom means a vagueness about the gospel—and a vagueness about Christianity itself! There is no need for anyone to remain in the dark about the most central Christian subject. The experience of John R. Rice, D.D. and his quest for Truth is impressive:

"I was taught as a child in Sunday School that at the second coming of Christ . . . the redeemed spirits of the saved would bob around and sing and twang their harps in a golden city hanging in space in the 'Beautiful Isle of Somewhere!' How far away from the plain Bible teaching that is! I was taught in the Sunday School (and the Theological seminary only

strengthened the teaching) that if the meek were ever to inherit the earth, they would have to do it in this life. I was taught that all the promises to Israel really meant the church, and the promises to Jerusalem and Mount Zion really meant heaven! I was taught that the golden age when 'they shall beat their swords into ploughshares and their spears into pruning hooks' (Isa. 2:4) and when 'the earth shall be full of the knowledge of the LORD as the water covers the sea' (Isa. 11:9) would be brought about by preaching the gospel, aided by schools, hospitals, good laws, peace treaties, inventions, and the developments of modern science! I believed that despite the evidence of my senses and the testimony of history and current events, until I began to study the teachings of the Bible. Then I learned that God had promised to bring the Israelites back to their land to possess it for ever: that Heaven, then, must be *on the earth.*"⁵

In the gospel message the potential convert is challenged by the announcement of God's purpose in history—his intention to restore peace on earth by sending Jesus, the Messiah, to govern the earth (Acts 3:20, 21). God has already brought Jesus into the world through a miraculous conception in the womb of Mary (Luke 1:35). Through faith in his death we may receive forgiveness of our sins and find an all-consuming purpose for living—the hope of sharing his kingdom when he returns in power and glory. Blessed indeed are the meek for they shall inherit the earth (Matt. 5:5) and administer it with Jesus (Rev. 2:26; 3:21). "The kingdom under the whole heaven shall be given to the saints of the Most High; their kingdom shall be an everlasting kingdom and all nations shall serve and obey them" (Dan. 7:14).

This does not appear to be the language of contemporary evangelism. But it *is* the language of the New Testament gospel of the kingdom. Since Jesus proclaimed it, and the apostles proclaimed it, so must their followers.

Footnotes

¹Robert H. Gundry.

²Tom Sine, *The Mustard Seed Controversy*, pp. 102, 103 (emphasis added).

³W. J. Dumbrell, in *Reformed Theological Review*, May-August, 1981 (emphasis added).

⁴Calvin D. Linton, *Jesus Christ the Redeemer*, in *Fundamentals of the Faith*, p. 124.

⁵John D. Rice, *The Coming Kingdom of Christ*, p. 28.

Will Somebody Please Wash the Dishes?

AT OUR HOUSE the call "Supper's ready!" is quickly followed by three pairs of feet rapidly descending the stairs to get to the kitchen table. Hunger insures that no time is wasted in making one's appearance for the evening meal. The table is set with clean plates, flatware, and beverage glasses, and in the air is the aroma of that glorious substance—food!

After supper the picture has changed a little. The serving bowls are empty (but not the stomachs), the place settings are no longer clean, and the crisp energy that was expended to arrive at the table is replaced by subtle attempts to quietly disappear.

Nobody wants to help with dirty dishes—they're messy, unpleasant, and decidedly lacking in fun. However, if they're not washed and put back in the cupboard they won't be ready for use the next time they're needed.

SIMPLE PRINCIPLE

The simple principle enacted in every home, that dirty dishes have no usage value until cleansed, can also be applied to human lives.



Lives that are soiled and stained by arrogance, selfishness, and dishonesty need to be cleansed for maximum value to others. In Matthew 23 we find these words of Jesus: "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also." Jesus' crisp rebuke was intended to show them the sad state of their lives. How could they be fully utilized by God when their lives were like dirty dishes?

The Apostle Paul used a similar comparison in his second letter to Timothy: "In a wealthy home there are dishes made of gold and silver as well as some made from wood and clay. The expensive dishes are used for guests, and the cheap ones are used in the kitchen or to put garbage in. If you stay away from sin you will be like one of these dishes made of purest gold—the very best in the house—so that Christ Himself can use you for His highest purposes."

READY FOR USE

Just as clean dishes are always ready to be used so clean lives are the most usable. We are encouraged by Paul to purge from our lives egocentric attitudes, self-indulgent behavior, sinful habits, godless values, etc. Then we'll be ready for use. Notice the potential scope of usage our lives may meet if we'll genuinely "clean up our act"—"Christ Himself can use you for His highest purposes." The prospect is almost breath-catching in its wonder. Our lives, when truly clean, can be used by the Master to work his will in our world. We can become utensils (dishes) in his hand to accomplish divinely appointed tasks.

When it's time to do the dishes don't try to disappear from the responsibility—get busy scrubbing. Your usage possibilities can be unlimited!

By Pastor Stephen Bolhaus

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 87.0, it expires January, 1987. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

H3025 018
M/M David Krogh
710 Washington St.

Oregon IL 61061

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.

In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG



RESTITUTION HERALD

November, 1986



Missouri State Conference at Jordan meeting makes momentous decision. More on page 13.

Oregon Bible College students in photo are ready for gospel team travel. In this issue they express their views on our theme: Commitment. See pages 4, 5, 10, 15, 16, 19.

Thanksgiving

Page 4

Dealing with AIDS

Page 6

Guest on Theology

Page 8

The Holy Spirit

Page 12

Lesson in Theology

Page 14

My Stand on Abortion

Page 17

70 X 7

Page 18



Editor's

Time to Renew Your Sub

Your subscription to this magazine will end with the December/86, January/87 issue (next month) if the three-digit number in the lower right-hand corner of your address label on page 20 is 87.0.

If this is your discovery at this moment, take heart. We don't want to lose you.

That's why we've enclosed a self-addressed, postage-paid, do-everything envelope in this issue—to help you renew your subscription to THE RESTITUTION HERALD. All you have to do is remove the envelope, fill in the appropriate information, drop in your check, seal it, and deliver it to the post office.

God bless you as you continue reading THE RESTITUTION HERALD on into 1987.

Happy Thanksgiving

If you're like me these days, you preface every prayer with the phrase, "Thank you, Lord . . ."

It seems like every time I turn around, there's another one of God's gifts staring me in the face. Of course, all material and physical blessings come from his hand—I could spend countless hours numbering them.

But the more evident yet less visible gifts far outshine the literal ones. What are they?

For starters, the merciful and caring grace of God; he's freed us from sin's dominion. As Paul noted: "Let us praise God for his glorious grace, for the free gift he gave us in his dear Son! For by the sacrificial death of Christ we are set free, that is, our sins are forgiven. How great is the grace of God, which he gave to us in such large measure!" (Eph. 1:6-8, GNB).

Then there's God's plan for the universe which causes more thanksgiving: "This plan, which God will complete when the time is right, is to bring all creation together, everything in

heaven and on earth, with Christ as head" (Eph. 1:10, GNB).

Someday all of creation will be glorified under the leadership of Christ; what a wondrous thought for thanksgiving.

Perhaps the most self-esteeming hope for which to be thankful is that Christians will share in God's plan. We have a part to play on history's panorama—forever. As Paul adds: "God chose us to be his own people in union with Christ because of his own purpose, based on what he had decided from the very beginning" (v. 11, GNB).

As a note of assurance, the apostle explains that the Holy Spirit, given to us today of God, "is the guarantee that we shall receive what God has promised his people, and this assures us that God will give complete freedom to those who are his. Let us praise his glory!" (v. 14, GNB).

So I, as Paul concluded, "have not stopped giving thanks to God for you.

. . . How rich are the wonderful blessings he promises his people, and how very great is his power at work in us who believe" (vv. 16, 18, 19, GNB).

God bless you with remembrance of his great blessings at this Thanksgiving.

"My Friends Need to Know God's Oneness"

That's a statement put to me by a student at Oregon Bible College.

But the problem: "What do I tell them?"

One of the current needs in publishing is material on the oneness of God which is both attractive and up-to-date. Writing done 50 to 75 years ago reveals its age through cliches and reasoning popular at that time. A fresh approach to Bible doctrine which incorporates the style and freshness of the 80's will help our communication process with modern man. Will you help? If so, please correspond with me today. Thank you.

Challenge Your Thinking

This issue of THE RESTITUTION HERALD was designed for one purpose: to challenge your thinking by using some unconventional articles.

The article on AIDS by J. Grant Swank approaches the subject from a slant which might be different for you, but you will be enriched by reading it.

The piece, 70 X 7, contains some mythological and guttural material which should not stand in your way of the point it makes on forgiveness.

From time to time we will publish similar articles of a challenging nature. May God work in your thinking to cause you an enlarging of your understanding through such copy.

Television Losing Its Appeal?

You've probably had your fill of the new television shows by now. While watching for the National Federation for Decency recently, I was alarmed by how dull and ordinary network programming had become. Even the nighttime soaps didn't hold my attention.

Probably the most telling change in either the medium or me happened while watching a night football game. Sports lover that I am, I fell asleep.

The NFD keeps telling me that violence and misuse of sex are still overloading the tube, but apparently I missed most of it.

Of course, some family shows get an "A" in my book. A few of them are at least more realistic. Some still have the old slapstick comedy attached, but hopefully in time that will slip away.

Perhaps at long last I've found other activities of more interest than whiling an evening away in front of the tube. Maybe there is something socially redeeming about my life after all. . . .

Where Have the Headlines Gone?

Something else is happening to disturb my life: I no longer take the daily paper.

Gone are the screaming headlines of events which when seen in the long line of history mean little. Absent from our

Viewpoint

trash bags on Wednesday mornings are the countless advertising tabloids and special features which we never read.

But what about all the hard news? Who keeps me abreast of important happenings, especially since I no longer watch TV news either?

Well, I do receive a weekly newsmagazine with its editorial slant, and our staff does receive a weekly business newsletter. Additionally, several of you supply me regularly with news clippings on the important stuff—for which I'm grateful.

It sure is much less cluttered around our home, which gives me peace of mind.

Good News

Newsworthy information worth passing on records happenings of love, compassion, caring, faith, hope, truth, trust, etc. That's the stuff of which life must be lived. Give me such news—similar to the happenings in the life of Christ.

Erratum

Please forgive my glaring error in Mark Mattison's article, "Will Russia Invade Israel," on page 16 of last month's issue. In the first full paragraph of the middle column, the first proper name of the opening sentence should read "Gog," not "God."

LETTERS

About September's Issue . . .

It was a very good one. Mike Mattison's article and the one by Stephen Bolhous go hand in hand, and I appreciate them. The article by Theresa Deane, "Is Love All We Need?" is very well said, and needed saying. Gary Burnham's article was excellent, as was Scott Millard's. Scott writes so that everyone can understand what he is saying, and he really made me think long thoughts about my own baptism. Anthony Buzzard and James Mattison are almost always very interesting. So you can see that I got a lot out of the last issue. Of course the "Letters to the Editor" column is also very interesting, and gives the people who read a means of expressing themselves. I think because of it there will be more people subscribing to THE HERALD.

—Greenbrier, AR.

I certainly praise all of the authors in the September issue. Bro. Buzzard's and Jim Mattison's articles are always good each issue. Also I felt Scott Millard's article on baptism was well written and informative for those who don't understand why we accept adult baptism by immersion. May God continue to bless all of you in your various needs.

—Eden Valley, MN.

Anthony Buzzard's "Putting the Kingdom Back into the Gospel" was the best sermon that I have read since our old ministers preached in our old country "Church of God." I have been waiting and longing for one of our fine ministers to come out with it. I loved it and will, God willing, be waiting for No. 2.

Another article I really enjoyed was "Are You a Murderer?" by Pastor Gary Burnham. All the articles in the September issue were good, but these two were outstanding.

—Piedmont, SC.

Weinbaum in July/August

I applaud your boldness in sharing Beth Weinbaum's exciting testimony of grace. It is exciting and encouraging to see God's love, forgiveness, and restoration at work. I also thank Beth for her frankness. She is a beautiful statement of what the Body of Christ is all about.

—Paradise Valley, AZ.

Other Plaudits

I appreciated Ron Macy's "Train Up a Church Member" in the June issue. I like articles like this that give examples which show us—not just tell us.

Thanks also to Hollis Partlowe for his well-balanced article, "The Birth of the Spirit," in the July/August issue. I felt his treatment of what it means to be "born again" was excellent.

—Phoenix, AZ.

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzzard, Rachel Carr, James Mattison.

Mailing and Subscriptions:
 Judy Myers, Bill Burnham, Becky Hall, Tim Jones.

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricket Wood, St. Albans, Herts AL2 3LG.

SUBSCRIPTIONS
 One Year, \$12 [£10]
 Two Years, \$21
 Three years, \$30
 [English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: by the editor.

Thanksgiving



By Jeff Bull

Oregon
Bible
College
Sophomore

IT'S NOVEMBER—time for the annual question: "What do you have to be thankful for?"

Harassed endlessly by well-intentioned writers and group leaders, we couldn't care less about Thanksgiving, let alone find something for which to be thankful.

Such a stale question deserves obvious answers. Pastor, don't be surprised if all we can say in response to your question the Sunday before Thanksgiving sounds selfish: "I thank God for the outrageous meal I'll have with all my friends and relatives."

Then when the Big Day arrives, the roasted turkey provides the centerpiece on the dining table, amid the oohs and aahs of assembled family members. Before the feast Dad presides over the same question: "What are you thankful for?" Appropriate and proper looks of humility and gratitude preface our usual platitudes.

Usually there is no appreciation of the Pilgrims, Indians, or even God in our responses. Dad then plunges ahead with the prayer, barely able to pronounce the "Amen" before the gorging begins. Another American holiday topped off with television sports commences.

Sound familiar? When your family members gather for Thanksgiving, do they fall into a set pattern and put their responses on automatic?

Thanksgiving holds similar scenes for me as well, but this year things will be a little different—because I'm still so close to my conversion.

I first died for Christ a year ago. I was baptized in his name in April, but later began to feel the hurt and anger at what he had done to my life.

Becoming a Christian is supposed to be the greatest and happiest event of a person's life, but I have felt hate toward him for what he's called me to do.

I relive that hate every Thanksgiving and Christmas when my family meets at my parents' house. My three brothers arrive with bright smiles on their faces and attractive wives at their sides. They bring their children with them. They've raised their kids with sound morals and good manners. My mother sings and chatters excitedly with my sisters-in-law as she cooks the meal. The men lie on the living room carpet watching television and playing with the kids. The house is alive with love.

I sit on the floor and soak it all in. My niece Beth, a blonde three-year old, climbs up in my lap, gives me a hug and a kiss and tells me, quite seriously, that she loves me.

A tear rolls down my cheek as I look into her face. My family is not a Christian one. Growing up I never heard of God and only learned of him because he revealed himself to me. When I turned my life over to him, my family shrugged its shoulders and accepted it. They know I'm different, but they still love me. It would be so much easier if they didn't.

Christ is a wedge God has driven between them and me. They don't feel it, but I do. I can no longer laugh at my brother's crude jokes, argue about the politics of the world, or brag about how much money I make. They live on a different planet than I.

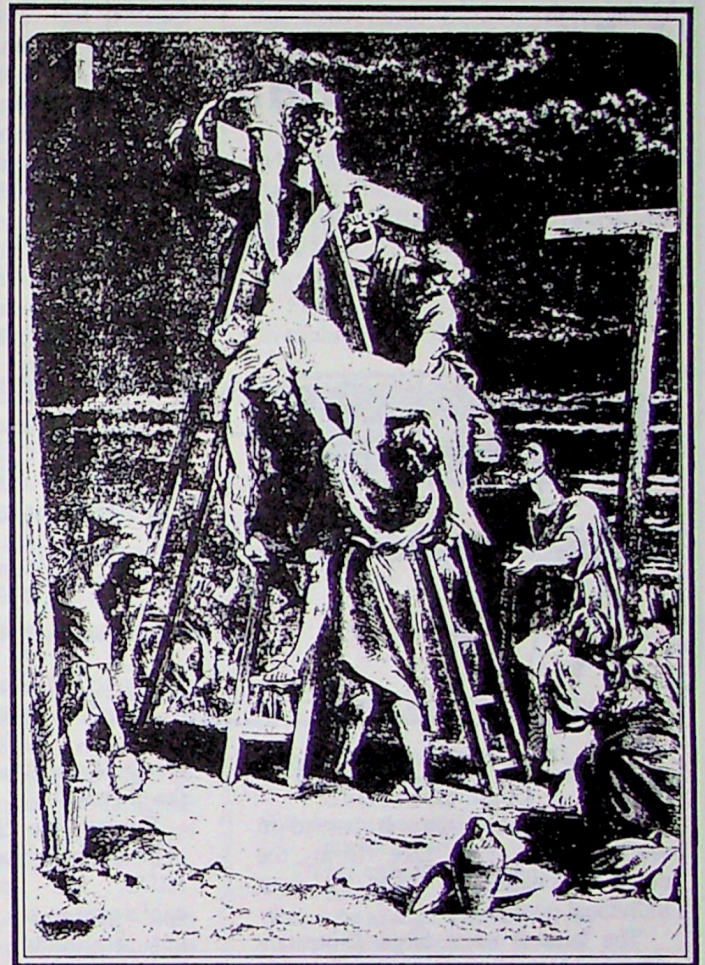
If I try to talk like them or act like them, I displease God and lose their respect. They know how I should behave, even though they don't want it for their own lives. Any laxness on my part shows my weaknesses to them and demeans Christ. I am a foreigner in my own family—an enemy in the opponent's camp.

They don't hate me, but they see me as their own conscience. I am the personification of what they know they should be. As such, I am a threat to them. In their eyes I am somebody to be wary of.

God has done this to me and my relationship to them. It was this change that led me to feel anger and hate at God. How could he drive me away from my family, the people I love most? Why couldn't I live like them, be ignorant of God and still be content? Why did he force me to make a choice between them and him? How could God be so selfish?

Through all the questions and emotions, I began to see things clearer. I saw my father for the first time. He was a man who had worked all his life, married at an early age, was robbed of the chances to do the things only a single per-

What Did Jesus' Death on the Cross Accomplish?



JESUS CHRIST is the lamb of God. He was crucified on the cross as a lamb is sacrificed on the altar. He died so that we can be forgiven our sins when we ask it of God. We no longer have to sacrifice a lamb on the altar or keep the rituals which God commanded the Israelites to keep. Praise God!

Jesus, today, carries our burdens for us because of what he did. We can pray and ask God for help through Jesus. Christ became our mediator between God and man. The wages of sin is death. Jesus paid that price for us. Therefore we should glorify his name. Amen.
—Wendy Williamson

JESUS' death on the cross gave us the opportunity to have eternal life. Without his death, we would have to die in the second death to pay the price for the penalty of sins. He is our final sacrifice. During Old Testament times, a pure lamb had to be offered as a sacrifice to cover each sin. I feel Jesus' death accomplished a great deal. Through Jesus, our lamb, we need not die or sacrifice animals to cover our sins. Jesus' death was our death also. He died for you and me.
—Tracy Savage

Why it's a painful

holiday for me . . .

son free of obligations could do, and was stuck in a job he couldn't leave even though he hated it. What hope does he have?

I saw each person in my family through Christ's eyes. My mother, who lives to garden and provide for her husband. My oldest brother, an atheist, who makes a healthy income but is trying to support a wife, two children, and pay off a new house and new furniture. The next oldest, also struggling to pay bills as he carpenters wherever he can while trying to be a father to his wife's son from a previous marriage. And there is the other brother, four years older than I, a new father working at a job he hates, following in my father's footsteps. Their wives are my sisters and I love them and share in their needs also.

But I keep remembering what happened the week before I accepted Jeff Fletcher's invitation to be baptized. My grandfather died of cancer. He was a wonderful man and I miss him deeply, but he died without Christ. When Jesus returns, my grandfather won't be in the book of life. I will not spend eternity with him.

That is what I see in each of my relative's eyes. They, too, will die without knowing Christ. They will live their lives without ever feeling the comfort or peace of mind that comes from being right with God.

I look at them and find it hard to understand Thanksgiving. With their lives in such obvious rejection of God, how can I be thankful?

It took a long time for me to listen to God, but I finally came to know him. I shouldn't wish that away because my family is lost. Instead, I'm thankful and happy, because God saved me so they and others might be saved. If I had never heard God's call, they would have no hope. But I have listened and now they have a chance. I thank God that he has chosen me and will use me to bring them to know him.

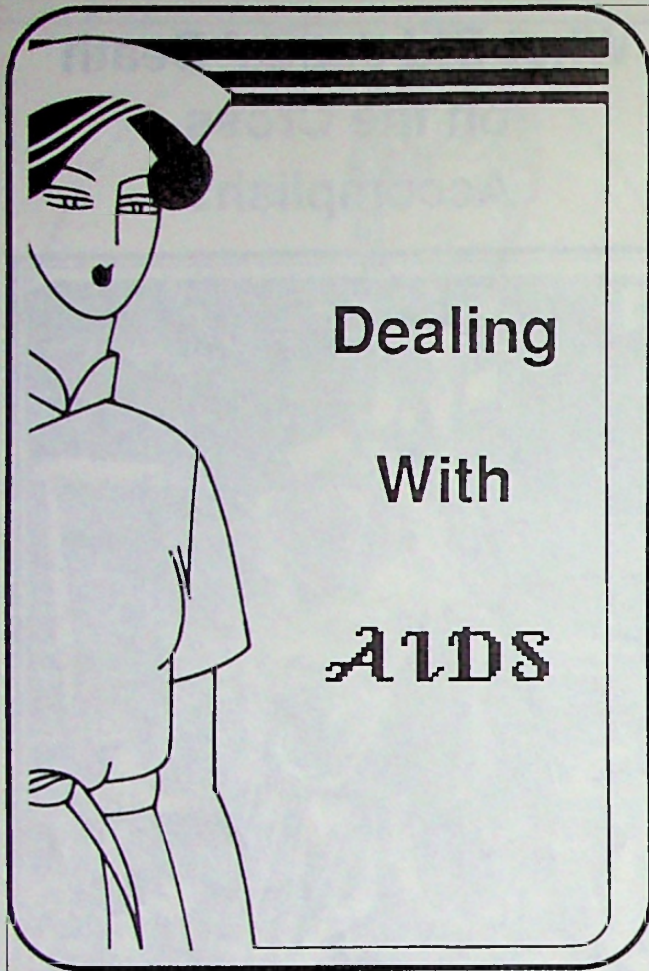
Why stop with my family? Every person who comes in contact with me has the possibility to meet Christ and know the life! How exciting!

It's all up to me. I have to let them see him. I have to let Jesus live his life through and in me. Because I have answered God, I must call others. They have hope through what God has done for me.

What more do I need to be thankful? God has given me the gift of life and has given it to me to share with others.

Life. Life now and life in the age to come. A life to be shared, in urgency and compassion.

What am I thankful for? I am thankful not for the things I have, but for the things I have to give.



Dealing With AIDS

Communion

The communion cup is passed in worship. Do you take from the common chalice or pick up your individual container?

The bishop of a large Protestant denomination has cautioned worshipers concerning the common cup. The reason? It is feared that someone with AIDS might transfer the virus by means of drinking from that cup. Consequently, the more liturgical churches that are accustomed to the common cup are having second thoughts.

AIDS is spreading. Each day the news media accents this threat by one means or another. Some say that the public is becoming too alarmed; others contend that with the illness guaranteeing death to those afflicted, there cannot be too conservative a position regarding it.

It is projected that in three years there will be 200,000 persons with AIDS in the United States alone. And because the virus lies dormant for such long periods of time, no one can

really know the tally for years to come.

Those working on a cure are honest enough to state that it is a long way off.

When the church confronts the problem of AIDS, it is multidimensional. There is the practical problem of the communion cup when taking into account that the virus has been found in body fluids.

Social Interrelations

There is also the matter of social interrelations. For instance, a relative of mine attends a church where there is an admitted homosexual who has AIDS. There are then these questions being asked by the parishioners: Do we dare shake his hand? When he wants to express his friendship with a sincere hug, do we dare reciprocate? What do the men

conclude about using the rest room at the church?

Further, the clergy are faced with counseling situations centering on AIDS. For instance, a woman exclaimed to me, "My daughter wants her boyfriend to visit us from California. But he has told Louise that his brother has AIDS. My husband and I do not think he should come into our house. What if we should get AIDS? And our daughter, furthermore, is kissing him. She could get this sickness through kissing."

The mother prohibited the daughter from having her boyfriend fly to the east coast for a visit. The daughter went into a rage. Nevertheless, her parents held their ground for fear of transmission of the deadly disease.

In another counseling scene, a mother and father with their daughter met with me. The parents were concerned that they had discovered the daughter's husband was homosexual. This was leading to a divorce. However, complications arose because of a son born to the pair.

"I don't want him having visiting

rights with our grandson," the grandmother told me earnestly. The grandfather wholeheartedly agreed with his wife's sentiments. The daughter herself was unsure, for she was terribly confused by the whole situation.

"What if he should kiss our little grandson and the boy gets AIDS? What if the man has AIDS and we don't know it? We simply cannot take these kinds of chances when the disease is fatal in every case," was the reasoning of these desperate grandparents.

The common cup in communion, AIDS patients worshiping within our neighborhood congregations, counseling persons close to the problem: all of these circumstances are facing us right now. And they will increase in number and complexity.

The Theological/Biblical Dimension

Yet there is still another dimension. It is the theological/Biblical one. What is the stance of the church of God concerning this disease as God views it?

The answer swings from left to right, from liberal to conservative, as is the case with most ethical issues. The liberal position emphasizes the need for compassion and riddance of any discrimination toward homosex-

**In three years 200,000
persons will have
AIDS in the U.S.**

uals. Clergy groups are locking arms in some locales in order to help homosexuals coming to them for counseling and practical assistance.

One AIDS victim was dying across the street from a Protestant church. As a youth, he had been a member of that denomination, though he had strayed from it as an adult. However, facing death, the man phoned the church office and asked the minister to baptize him in order that he might find some spiritual comfort.

The pastor followed through with counseling, baptism in the company of a few church members, and ongoing fellowship with the patient, particularly seeing that he had groceries.

Other clergy are attempting to per-

Can there be love for a person with AIDS? What should be done if he shows affection for a relative?

suade cautious laity concerning AIDS patients' needs. There is resistance in some instances. In other congregations, people are more open.

The Christian's Understanding of Homosexuality

Yet, with all of this, what is to be the Christian's Biblical understanding of homosexuality?

To one faithful to the Scriptures and their clear teachings, homosexuality as a practicing lifestyle is not of God. It is not what God intended for male or female. There are prohibitions concerning it in both the Old and New Testaments.

There are homosexuals who do not act on their desires. They are considered latent. Many of them wish they were otherwise; however, they find it difficult to rid themselves completely of the homosexual drive. Nevertheless, the praying church must intercede on behalf of these persons in order that they may find full release through the power of the Holy Spirit.

There are others who testify that they have been healed of homosexual urges through being born again. They witness that they are now heterosexual, though previously having had homosexual tendencies. Nevertheless, with these testimonies, it has turned out that some have "backslidden" to the homosexual lifestyle after their testimonies have been made public. Consequently, there are others in theological studies and Biblical research who doubt such testimonies.

What is to be made of all this?

First, back to home base with the Bible. The Word of God tells us to have nothing to do with homosexual practices. It also tells us that any sin can find forgiveness with God; therefore, if one has entered into homosexual practice, he can find mercy and deliverance with the Lord regarding such.

Consequently, persons desiring to live for Jesus while having had homosexual backgrounds must commit themselves totally to the holiness of God. To gain Divine power they will

have to give themselves to a lifetime of prayer, Bible study, and worship and fellowship with earnest believers. This means a conscious daily abhorrence of sin, shunning even the appearance of evil in the power of the indwelling Spirit. Old alliances which would pull one back into the satanic grip must be cut.

Second, such individuals would do well to find a *believing friend* with whom they can share their spiritual

If AIDS victims have sinned, why should they be treated with a difference uncommon to other sinners?

battles. This may be difficult in that there is such suspicion relating to homosexuality. However, it is hoped that a trustworthy Christian can be found through the leading of the Lord; that is, one who has the wisdom with which to compassionately help.

Third, the one wrestling with homosexual desire must never give up the fight. The devil will persevere, being exceptionally clever and manipulative. Therefore, one must be ready for fierce warfare from time to time.

Yet others who fight off different kinds of temptations are in battles too. These may involve heterosexual lustings, materialistic cravings, an unruly tongue, a malicious spirit, or a tendency to cause contention among believers. We are all confronting Satan because of one lure or another; nevertheless, the Bible has promised us *overcoming power* in this life. This is true for those persons fighting against homosexual urges as well as others warring against other baits from evil.

Fourth, the church must pray for those battling the powers of Satan. It is up to the believing community to

give forth the Gospel to those hungry for deliverance from homosexuality. After all, we are all needy people.

By grace we are saved.

Fifth, set before that one wrestling with homosexuality the hope he can have in Christ. Nothing is impossible with God. His Spirit is all-sufficient when our free wills are abandoned to his purity of heart and life.

Proclaim then the redeeming might available from God in heaven.

By J. Grant Swank



The Least of These

Everywhere you turn in this world today;
The urgent needs of humanity are crying
out to be met.

You may not recognize Jesus in those who
are unclothed.

Thirsty, sick, and starving—slowly, day-
by-day.

What of the stranger who slips silently
In and out of church on Sunday?

Have you gone out of your way to be his
friend?

Have you considered the darkness of the
lives

Of those who live behind prison bars?

Remember you were once the prisoner of
sin

But by the power of Christ you were set
free.

Are you compassionate and understanding
of those individuals

Who seem to be unloveable, sarcastic, and
demanding?

Can you give help to someone whose
problems are overwhelming

When you know you will receive nothing
in return?

For Jesus Christ, our King, says in final
judgment,

"Truly I say to you, to the extent that you
did it to one of these brothers of
Mine, even the least of them, you did
it to me."

Everywhere you turn in this world today;
The urgent needs of humanity cry out

—Ione Wells.





When Christ Came into Being

By Charles Hunting

In viewing this subject my main decisions were to keep an open mind toward all ideas, omit conclusions arrived at either by speculation or inference, and hold as closely as possible to the hard verifiable evidence available to the Apostolic Church as recorded in the Bible.

Looking back 1900 years did require some help in research. Interestingly enough much of it came from British scholars, one the head of the department of theology at Oxford, Geoffery Lampe. I shall quote his observations later on; it seems germane to the topic at hand.

The first question to be answered seemed to be—how and when was Jesus first revealed to man as an identifiable entity? Without speculating or resorting to inference, one could conclude it was his birth through the virgin Mary. Paul in recording the shortest history of Jesus given in the Bible, has this to say: "And by common confession, great is the mystery of Godliness, He who was revealed in the flesh . . . [was] taken up in glory" (1 Tim. 3:16). The oldest manuscripts do not use the word God in this text. But Paul does make it very clear that Jesus was "revealed in the flesh." No hint of preexistence, either angelic or God-like, is in this revealing.

Another "beginnings" text says, "God spoke long ago to the fathers in the prophets in many portions and in many ways, [but in contrast] in these days has spoken to us in His Son" (Heb. 1:1, 2). This would seem to confirm that until his human birth Jesus was not a vehicle for God's messages to man. Hebrews 2:2 points out that the Word was "spoken through angels" in Old Testament times.

Distinct prophecies relating to Jesus in the Old Testament always seem to keep him inside the boundaries of the human family. The prophecy in Deuteronomy 18:15 repeated in Acts 3:22 and 7:37 shows the looked-for prophet was Jesus. But the point to be made is that this prophet would be, as Moses said, "a prophet LIKE ME from YOUR BRETHREN." Moses was human and so were his brethren—both were from the tribes of Israel. Could this be a strong indication that Jesus was also human and mortal even as they were?

The Bible seems quite explicit on this point. And note Hebrews 2:14, 17—"Since then the children share in flesh and blood, He Himself likewise also partook of the same . . . Therefore, He HAD to be made LIKE His brethren IN ALL THINGS, that He might become a merciful and faithful high priest." And in 4:15 "We have an high priest, . . . who has been tempted in ALL things as we are." Question: How could he be tempted as we are, share in flesh and blood, and be made like

his brethren in all things unless he was a total mortal human just as we are—as distinct from God encased in human flesh?

In his book *To Know and Follow Jesus*, the Catholic writer Thomas Hart's observation is worth noting. "The Chalcedonian formula (Christ both divine and human) makes genuine humanity impossible. The conciliar definition says that Jesus is true man. But if there are two natures in him, it is clear which will dominate. And Jesus becomes immediately very different from us. He is omniscient, omnipotent, omnipresent. He knows the past, present, and future. . . . He knows exactly what everyone is thinking and going to do. This is far from ordinary human experience. Jesus is tempted but cannot sin because he is God. What kind of temptation is this? It has little in common with the kinds of struggles we are familiar with." It seems noteworthy that the trinitarian concept is under severe questioning from those who would certainly not be considered antitrinitarians.

So in these three instances, as our High Priest, as "that Prophet," and by his birth, Biblically he does not seem to transcend the boundaries of humanity except that his Father was God. Most will agree the first prophecy concerning a coming Savior appears in Genesis 3:15 where God told the serpent, ". . . I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head." This again shows that a Savior was to come from human seed. As Paul points out in 1 Corinthians 15:21, 45, 47, "Since by a man came death, by a man also came the resurrection of the dead. . . . The first Adam became a living soul. The last Adam became a life-giving spirit. . . . The first man is from the earth, earthy; the second man is from heaven."

One must ask the question, always keeping in mind that the Creator God was his Father, why would Paul equate the Messiah with Adam, call him a MAN even after his resurrection, if in fact he wasn't a man? And why not give him a different title than the one which shows such a clear distinction between him and his Father in 1 Timothy 2:5, where Paul says, "For there is one God and one mediator also between God and man, the MAN Christ Jesus"?

And why does Luke record Peter saying, "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God," and Paul saying, "He has fixed a day in which He will judge the world in righteousness through a man" if he were something other than a man? (Acts 2:22; 17:31.)

Keep in mind that Paul was talking about the glorified returning Messiah. What I have done is to take plain statements from those with first-hand on-the-spot knowledge to form the basis of

Biblical evidence places Jesus inside the family of mortals.

my beliefs; not the speculations of second- and third-century theologians. Have I misquoted, misunderstood, or taken out of context any of these scriptures?

The more I looked at the information supplied by the early apostles and how they viewed the person of Christ, the more I felt robbed by my previous teachers. For instance, Hebrews 7:14 clearly states the Messiah's lineage. "For it is evident that our Lord was descended from Judah . . ." I take it their evidence was valid and accept it just as I do the geneological tables furnished by Luke and Matthew which clearly keep our Lord inside the family of man. And I have not forgotten all arguments to the contrary. But those who disagree never seem to come to grips with the scriptures I quote or will continue to point out as part of the Biblical evidence.

When Jesus asked Peter, "Who do you say that I am?" Peter answered and said, "Thou art the Messiah, the Son of the living God." The interesting part about this to me is that Jesus told him, "Blessed are you Simon, because flesh and blood did not reveal this to you, but my Father who is in heaven." Nothing is said about preexistence or of a being in some other state. Just the plain revelation of a very simple understandable concept. And as of this date with only the Bible as a point of reference this is all that God has revealed to me. John also asks me to believe two things when he says, "These things have been written that you may believe that [1] Jesus is the Messiah, [2] the Son of God; and that BELIEVING you may have life in His name." Some have thought that John wrote to reveal a pre-existent, God-in-the-flesh being. This is not what John says. Shouldn't we take John at his word? I do.

And isn't it possible that the John 2:19 text—referring to Jesus as the one who would resurrect himself—could be understood from the point of view that as the Son of God, vested with complete authority from his Father here on earth, he was speaking in an allegorical fashion to those misunderstanding Jews? Certainly by the life he chose to live and with the promise from his Father God, it was inside his power to be responsible for his own resurrection—just as we can by choice effect our own resurrection.

Peter did understand that it was really "God who raised him from the dead" (1 Pet. 1:21), and Paul emphasizes this when he states we are "to wait for His Son from heaven whom HE RAISED from the dead" (1 Thes. 1:10). Don't you think it complicates matters to have a dead man raise himself when it specifically says that he died for our sins and was buried? It just doesn't seem to fit considering other very explicit scriptures on this point.

But what about Melchizedec? If we are to allow that Melchizedec was Jesus (which I seriously question), we would still be forced to the conclusion that Jesus was still bound inside the family of mortals because the Bible calls him a man. Note Hebrews 7:4. "Now observe how great this MAN was." One must grant that he had no geneological background from the priestly tribe of Levi—but then neither did the Messiah, as is pointed out.

But the whole point is this; it seems apparent to me from the

overwhelming weight of Biblical evidence, whether we look at Jesus as Savior, Mediator, High Priest, King (to take over the throne of his father David), Prophet, or his birth and death, we find him to be encompassed inside the family of mortals—just like us. Nowhere do I find substantial Biblical evidence supporting (and I don't mean this unkindly) the concept that God appears as three "things" simultaneously.

Not that he couldn't, but the story seems quite clear that in the flesh-and-blood person of Jesus, God begat a Son and by that very begettall brought into being a predestined Son with his own identity. Either that or words seem to lose all sense of rational, stable meaning. Luke 1:35 seems to make such a simple case for the power of God (his Holy Spirit) bringing into being a holy offspring to be "called the Son of God."

All this is very uncomplicated and understandable to the human family. As far as God coming down to earth to be reincarnated in the person of Jesus as a fleshly being, this smacks a bit of Hindu philosophy, and doesn't the concept of a

God becoming man have its real roots in pagan Greek mythology?

One of the great controversies dividing the 2nd and 3rd century church was the docetic idea of Jesus just being God in another form. If we take this position, might we not be inadvertently denying, as John warned, that Jesus really "came in the flesh"? As Geoffery Lampe of Oxford University points out: "The

Christological concept of the preexistent Son reduces the socially and culturally conditioned personality of Jesus to the metaphysical abstraction 'human nature.' According to this Christology, the eternal Son assumes a timeless human nature which owes nothing to geographical circumstances; it corresponds to nothing in the actual concrete world; Jesus Christ has not after all come in the flesh." And I repeat, isn't this exactly what John warned against, and didn't Paul say they will preach "another Jesus"? A Baptist theologian and trinitarian scholar stated that "our tradition dances best to a docetic tune." That's quite an admission, don't you agree?

The summation of all this, aside from speculation, based on the hard evidence furnished by the Apostolic Church is that Jesus during his lifetime was like us, with two exceptions: without sin and having God as his actual Father. He was tempted as we are; learned obedience by what he suffered as we do; died a mortal as we will; became our Savior. And through a resurrection he conquered death just as we can. He sits at the right hand of the one and only true God and has qualified to rule this world.

To me he is in fact the only true hero that ever lived or that the world has ever known—totally a man, but what a man! No doubt we share a mutual desire to rule with him. This will be the biggest miracle of all but even this must come, as Paul says, "by the grace of the one Man, Jesus Christ" (Rom. 5:15).

And if the Father as Jesus said, "is the only true God" (John 17:3), shouldn't we ask ourselves the question, how could Jesus be God if there is only ONE? If someone will show me solid Biblical evidence to the contrary, I will consider it most carefully. After all, what do I have to fear from the truth but to free myself from error?

Take the plain statements of those with first-hand, on-the-spot knowledge to form the basis of faith—not the speculations of second- and third-century theologians.

Discipleship demands more than just following Jesus. Cross-bearing and cost-counting are crucial ingredients of a true follower.

emotional response they could make. So Jesus challenged them: "Are you prepared to forsake all your family ties and personal ambitions to follow me? That's what it takes to be my disciple."

Discipleship is like marching to your own death.

Following Christ is conditioned on your desire to put him first in your life. Jesus rephrased this challenge by saying: "No one who does not carry his cross and come with me can be a disciple of mine" (v. 27, NEB). This probably caused a small stir among the crowd, for they all knew what was meant by the command, "Go pick up your cross and follow me!" Crucifixion was Rome's favorite method of executing those condemned to capital punishment. Generally, the presiding centurion added insult to injury by forcing the victim to carry his own cross. That command had a let's-get-with-it meaning.

To carry your cross to your death is like being a disciple of Jesus. Discipleship involves carrying your own self-life to its death, and allowing the life of faith in Christ to flow through



Cost-counting homebuilder draws a crowd.

you from them on. Paul testified that he considered himself "crucified with Christ" on the cross, so that Christ's life might be lived in his, for the



Discipleship involves concerned planning.

glory of God and the sake of gospel. (See Gal. 2:20; 6:14.)

Cost-Counting, Luke 14:28-33

Obviously, it's going to cost you something to forsake all, bear your cross, and be Christ's disciple. Jesus stopped the crowds in his day with two stories of cost-counting. Now

A disciple carefully calculates his commitment.

Jesus *isn't* saying that once you count the cost of being a Christian—and you find it to be too much—that you shouldn't get involved at all. What he *is* saying is that a builder carefully plans to finish his project, and a king with a military goal keenly considers all the conditions of its accomplish-

ment. In the same manner, Christians must consider all the conditions of their calling and be prepared to meet all of its demands. Discipleship is not to be entered into lightly. Once you get involved, it's understood that you have given up sin, and self. You've met the conditions and you are not about to excuse yourself from Christian responsibility. Attendance at the Great Supper is more important to you than all the real estate deals, the new car ads, and the marriage ceremonies that might be part of your life. (See Luke 14:16-24.)

Salt-Covenanting, Luke 14:34, 35

After counting the cost and forsaking all to follow Christ, the new disciple enters into Christ and a covenant relationship with God. In ancient times, salt was used as a symbol of a covenant between two parties. Israel used salt in their sacrifices as symbolic of their covenant relationship with God (Lev. 2:13; Num. 18:19). Salt symbolized hospitality, durability, and purity. To seal a covenant with salt represented an unbreakable pact, binding forever. God made such a covenant with David (2 Chron. 13:5).

But what happens if the salt has lost its savor? Jesus warned the crowds of this danger (Mark 9:49, 50). Savorless salt is worthless. Savorless disciples are not wholehearted cost-counters. They refuse to forsake all for the sake of the covenant relationship, and so excuse themselves from coming to the supper.

But you are not one of those tasteless covenant-breakers. You are a salty Christian, seasoned with the spiritual values of love, joy, and peace, and determined to keep your part of the covenant.

By the Editor

My Views Concerning the Holy Spirit

By Pastor David Cheatwood

One night a little girl closing her prayer said: "And Dear Lord, please send the beautiful snow to keep the little flowers warm through the winter."

Climbing into bed, she confided: "That time I fooled him. I want the snow so I can go sledding with my new sled."

That little girl is not the only one who lies to God in prayer. May we do some real soul-searching to be sure that we have not done the same thing when we pray:

1. That the sick be comforted and strengthened. But we really meant that we do not have time to do it ourselves, so God should find some way to help those unfortunate people.

2. That the church may grow numerically, but we really meant that there must be some way the church can grow without all this visitation and personal work.

3. That the church may grow spiritually, but we really meant that God should find a way to strengthen it spiritually without a personal investment on my part in attending a Bible class.

Let us be honest about these prayer requests, and ask God to deliver us from all efforts to lie to him in prayer.

During his ministry Jesus said: "As bad as you are, you



Pastor Cheatwood delivering this message to the delegates of the 1986 Church of God General Conference.

know how to give good things to your children. How much more, then, will the Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:13, GNB).

When you ask God for the Holy Spirit, do you really want his power to go to work in your life? Will his Spirit challenge you to participate in God's work?

Are you willing to visit the sick, visit the lost, and study the Word?

Are you willing to do what he instructs you to do with his still, small voice?

Are you willing to put sin out of your life and develop the discipline you need to become effective for him?

According to Acts 13:4, the Holy Spirit is a sending agency. The first missionary journey was under the leadership of God's Spirit. Remember that it was also the Spirit that led Jesus into the wilderness following his baptism. If we are going to ask for the Holy Spirit, we had better be ready for use.

When John came baptizing all who accepted his message, he warned of a different baptism Jesus would bring: "I baptize you with water to show that you have repented, but the one who will come after me will baptize you with the Holy Spirit and fire" (Matt. 3:11, GNB).

If you have been baptized into Christ you have the Spirit of God within you. I also believe that when you yield yourself to the leadership of this same Holy Spirit you will be on fire for the Lord. When you resist this same Holy Spirit your spiritual life is a shambles.

Howard Snyder said: "God works in our minds as well as our hearts. . . . God wants the eyes of our understanding to be enlightened, so that we may comprehend the breadth of what he is doing in and through the church."

The church is often not moving forward because we are trying to do everything in our own power and might. We are facing the powers of satan and the world without consulting the God of the universe. It is his power and might that will make the difference in our witness. Without his direction our ministries are destined to fail.

Paul tells us that God has a work for each of us as he accomplishes his plan through Christ (Eph. 1:10). In that same Ephesian letter the apostle shows us that it is by the Spirit of God in our lives that we grow to take our place in his plan (see Eph. 1:17-22).

Our growth is directly connected to the Spirit of God. Without his Spirit at work in our lives we cannot be part of the family. It is God's Spirit that has drawn us to himself. It is God's Spirit that leads us forward in the work of the church. When we get this picture in view we can allow that Spirit to bud within us and produce worthwhile fruit for the Lord.

The Holy Spirit is God's personal power that he gives to those who commit themselves to him and show that commitment by being available to his leadership.

Peter taught us of our need to repent of our sins, and be baptized in the name of Jesus Christ. Thus we would not only be forgiven our sins, but we would receive the gift of the Holy Spirit (see Acts 2:38-40).

Without the Holy Spirit in our lives we will never become overcomers. It is in God's power and might that we will put away the evil deeds of the flesh.

If you are trying to overcome sin in your life by your own cleverness, forget it. Real victory is found in allowing God's Holy Spirit to take over in your life.

Jesus revealed that he would send the Spirit to us as a convicting agent (John 16:7-15). What kind of conviction are you experiencing from the Holy Spirit? How is God using his personal power to touch your life? It should be noticed that the Holy Spirit directs us to righteousness. We also become aware of sin in our lives by the same Spirit. Another area the Holy Spirit will reveal to us is judgment. Notice also that Jesus said the ruler of this world (satan) has been judged.

Without God's Spirit We Cannot Function as a Church.

God has offered us victory in Christ. Christ has received the Spirit of God and gives that same Spirit to us, as believers. We can no longer pray childish prayers we don't mean. We must put action into our prayer lives. The lost are not falling over themselves rushing to our doors because they don't see any difference in our lives. When they see and hear what God is doing in our lives, then they will desire to come to the Christ.

If you desire your fellowship of believers to come alive and grow, you will have to start dealing with the sin of neglect and empty your life of those things that hinder your efforts for him. You will have to gain his heart for the lost and start following the leadership of his Spirit so that you can touch their lives for him.



Prayer group of conferees at 1986 General Conference.

God's power is already within you if you are a child of God. The need is to listen carefully to what God desires you to do with your life. Spend some quiet time alone with the Father to learn what he would have you do. He can't get through to you if your life is too busy with things and there is no time for him.

I believe the Church of God is beginning to face up to the fact that in God's power we can conquer the world. We have for too many years been trying to do it in our own strength and wisdom. Maybe that is why we haven't had such great results.

Are you committed to personal renewal? Will you bring that renewal into the work of the local church? Will you see how God wants this to change the way of thinking that has repressed his Spirit all these years? Will we go out with the message he has revealed to us?

Unless we are willing to obey the whole message of God's Word, we should not bother to ask for the filling and leadership of his Spirit. Without commitment and fire on our part, God has no reason to send us out into his work.

Historic Missouri Conference Meeting

Enthusiasm and cooperation were key words at the October 12, 1986, meeting of the Church of God Missouri State Conference in the Jordan church.

Enthusiasm was evident because the building was full with folks driving in from all over the state, including the St. Louis and Kansas City areas. Believers from all ages and all walks of life participated in the weekend session.

Cooperation also reigned because the Conference voted without dissent to hire a church-planter pastor to start new churches in the rapidly growing areas of the state.



Guest Speaker Pastor Don Ward chatting with conferee.

"We hope to hire our planter-pastor by the fall of 1987," declared Conference president Loyd Cooper of Farmington. "Our goal is to make a decision by this winter or early next spring," Cooper added. The Conference board will meet at Columbia in January

to pray over the matter and discuss possible candidates.

Special speaker Pastor Don Ward of Raymore challenged the Conference to be led of God's Spirit as they progress toward their goal.

Other highlights of the meeting included special music from all the churches, plus a beautiful children's choir from Raymore.

The Conference requests your prayers as they seek to do God's will in planting new churches. Funds are being secured and pledges received for the support of the planter-pastor. For more information, contact Cooper at Box 123, Farmington, 63640.



Raymore Children's Choir singing to God's glory.

A Simple Lesson in English—and Theology

FOR MANY centuries Bible readers have been in need of a simple lesson on the meaning of words:

The word in question is "only." "Only" is a word which limits and excludes. Whatever is described as "only" is in a class of its own—unique. All other things are excluded. If something is "the only . . .," automatically there can be no one or nothing besides it.

Now for the application of our lesson to the text of the Bible: To the Philippians Paul wrote: "No church shared with me in the matter of giving and receiving, but you *only*" (Phil. 4:15). All other churches are excluded from Paul's reference.

Now Matthew 24:36: Speaking of the Second Coming Jesus said: "Of that day and hour no one knows, not the angels of heaven, nor the Son, but the Father *only*."

We do not require an army of experts to help us understand these statements. We have all been using similar language involving "only" since we learned to speak. We all know what is meant by "only."

There is an important text in John's Gospel which also employs the word "only." Jesus was defining salvation. In a crucially important statement he summed up what we must believe to be saved. Addressing the Father, he said, "This is eternal life—that they may know you, the *only* True God, and Jesus Christ whom you sent" (John 17:3).

Jesus described the Father as the True God. With this no one will disagree. But note carefully: not only is the Father the "True God," he is the "*only* True God." He, the Father, is the *only* True God.

Let us rehearse our lesson about the word "only." It limits and excludes. If the Father is "the *only* True God," no one else is the True God; there is no True God except the Father; there is no True God besides the Father. He, and he alone, is "the *only* True God."

Only the Father is the True God. The Father, *only*, is the True God.

When the theological history of our world is one day completed, one fact will emerge as the most astonishing phenomenon in the history of religious thought: that for at least 1800 years the religion bearing the name of Christ did not accept the definition of God given by Jesus in John 17:3! It refused to admit that the Father is the *only* True God.

The realization that this is so has changed the course of the spiritual journey of many. It will revolutionize your perception of the Bible and of churches. Jesus believed and taught

A Challenge to Belief in One God

that the *Father* is the *only* True God. Paul agreed. He taught that "there is no God but *one*. . . . There is *one* God, the *Father*" (1 Cor. 6:4, 8). One God—the *Father*.

No spiritual fact could be simpler—and more revolutionary—than this. An understanding of the Christian faith begins with an appreciation of *who God is*. The *only* True God is the Father (John 17:3; cp. Mal. 2:10).

Traditional creeds claim that not only the Father, but also the Son and Holy Spirit are the True God. They are in conflict with the belief system of Jesus. It is reasonable to ask, How did the simple truth that the Father is the *only* True God disappear from Christianity?

The process was gradual and it began shortly after the death of the apostles. Under the influence of Gentile (i.e., non-Jewish) leaders in the church, Jesus was added to the Godhead—producing a mathematical impossi-

bility that both the Father and Son (two distinct persons) are the one and "only True God." Finally in the Athanasian Creed (5th century A.D.) it was declared that "the Father is God, the Son is God, the Holy Spirit is God; but these are not three Gods but One God." Jesus would have disagreed vehemently. He is on record as saying that the *Father* is the *only* True God.

The massive influence of Augustine is well known to all students of church history. In his commentary on John 17:3 he added Jesus to the Godhead. You will remember that the text says that the Father is the *only* true God. Augustine simply *rearranged* the words of Jesus in John 17:3 and produced a drastic alteration of their meaning!

Augustine claimed that John 17:3 should read:

This is eternal life: that they might know *you and Jesus Christ*, the *only* True God.

Compare this with the actual words of Jesus:

This is eternal life: that they may know *you* [the Father], *the only True God*, and Jesus Christ whom you sent.

The church replaced Jesus' creed with a new creed of their own invention. And so it has remained until this day. Those who want to follow Jesus will return to his creed, which is simple and clear. There is only one true Christian creed: that the Father is "the *only* True God" and that Jesus is his Son, the Messiah (Christ). For confirmation of this see John 5:44; 1 Timothy 2:5; Ephesians 4:6; 1 Corinthians 8:4-6. Never confuse the Father, who is the *only* True God, with Jesus, who is "the Lord Messiah."

By Anthony Buzzard

Some Thoughts on the 1986 Church of God General Conference

By Brenda Wessel

Another conference has come and gone. How can so many months of intensive preparation be crammed into four short days? As I look back over my notes from sermons, business meetings, workshops, and other sessions, some interesting thoughts come to my mind.

I haven't attended General Conference since the days that Illinois State Conference and General Conference ran back-to-back at the Oregon Church, for reasons of distance, vacation scheduling with my job, and, admittedly, sometimes due to lack



Registration line at General Conference.

of desire. Maybe I thought it couldn't get any better than those days in the old dorm feeling like family and fellowshiping in that special way—or maybe I have just not allowed the Lord to have first place in my thoughts and my life. Whatever the reason, this year, 1986, found me headed for General Conference as a

first-time delegate—wondering what on earth a delegate does and hoping I wouldn't look like a tourist among my fellow delegates. Imagine my relief when a show of hands indicated that there were many other "rookies" present.

I found the business sessions to be most interesting and enlightening, but more than this, I found that everyday laypersons like myself do not realize the intense dedication of those in leadership positions in the General Conference offices or the OBC directors and staff. Their problems and concerns seem very far away from those of us on the local church level who are concerned with meeting our own day-to-day expenses and dealing with our own "major" crises. After all, isn't it their job to keep things running smoothly for us?

We are asked to catch a vision of planting five churches per year in each of the next 15 years. That is a difficult request to respond to for many who are far away from the inside planning of this planting venture, but to secure the future of our denomination, it is imperative that the vision become "big screen" in our minds and hearts, as well as our giving.

Budget adoption for one as nonfinancial as I am seemed like a frightening thing to get into, but even I can understand such things as this: for every student expected to enroll at OBC who does not materialize, the anticipated yearly income is off by \$3,000, thus making the OBC Booster and Development Funds important matters for concerned giving. Being an employee myself, I can also understand that when money for additional staff is not available, those faithful few must pick up the slack.

After a while, that slack becomes mighty heavy and the risk of burnout increases.

It is essential that we make use of Church of God publications. No matter how much outside reading we do, there is a certain amount of "culling" of untruths that must be done. How confusing for a new Christian or a Christian who has been "on the trail" for many years but whose foundation is not yet firm. We should be proud of those of our number who have taken time to set down basic truths that we hold so dear. Good news is for sharing. Start today!

The work of our Outreach and Development staff is overwhelming. What faith is shown by those who are willing to pull up stakes, leaving secure positions, and moving to a location where studies show a church can be planted and, hopefully, flourish. What a responsibility lies on the shoulders of those doing the studies for church-planting possibilities. God will surely bless these faithful ones! Our support by means of prayers, money, physical presence, or just a note of encouragement can mean so much to those involved.



Pastor Cecil Rademachir

The need for renewal, both personal and in our churches, is very great TODAY. We do not know how long the Lord will tarry. I pray that when he comes we will not be found lacking in our service, our stewardship, or our concern for one another and the salvation of the lost.

It is possible that in years to come, distance or vacation scheduling may keep me from General Conference, but lack of desire will no longer be a factor.

START TODAY to make plans to attend next year's General Conference to be held 8/3-8/7/87 at Calvin College in Grand Rapids, Michigan.



Workshop examining Church of God curriculum at the 1986 Church of God General Conference.

100 Percent. All or Nothing.

By Cris Lucas

THROUGHOUT THE DAY the role of responsibility is cast upon us. With some jobs we do well enough just to get by. Others we do our very best, or we do very little to complete the job.

I have to admit that I'm writing this article out of conviction. After talking to a friend about one of the



Raymore Church of God's Joyful Noise illustrates best what 100 percent commitment means. Here two of the choir members show you a single-mindedness that is necessary if following Christ is your top priority in life. Are you giving 100 percent?

responsibilities that I have and how I am not living up to my expectations, I took an inventory of this responsibility.

I found that I was not doing a 100 percent job. I was not living up to the expectations that were set before me. Thus, I was letting down the people who depended on me.

After that I began looking at my other responsibilities. I have found that with most of them, I am not doing a 100 percent job. I was just doing enough to get by and not worrying about the quality of the work. Realizing this, I made a vow

to start doing 100 percent better and making my work the best it can be.

A parallel can be made from this. Do we as Christians do our 100 percent best to be Christians? Or do we do just enough to get by? It's not easy giving 100 percent as a Christian, but it has got to be done. Other people are counting on



Will you give 100 percent of yourself to God's work?

us and, most important, God is counting on us.

My number-one priority as a student at Oregon Bible College is to give 100 percent to study. God has called me here for a purpose: to be trained to do his work. By not doing the best I can at my homework, I am "robbing God," which the prophet Malachi con-

demned (Mal. 3:8-10).

A church is not going to want a worker who is only half qualified for the job. Sure, the person may have all the enthusiasm in the world, but without the proper training and knowledge, the job doesn't get done.

It's like my being fired up to play soccer, but once I get the ball, I don't know how to kick it to the goal.

As Dietrich Bonhoeffer states in

his book, *The Cost of Discipleship*, "When Christ calls a man, he bids him come and die." That is what giving 100 percent means—being willing to give our all to the job; casting in every ounce of energy we have to get the job done. That is what we are being called to do.

Maybe to you that sounds a little strained, but that's exactly what we have to do. We can't let any outside interference stand in the way of getting done the job we are called to do.



One hundred percent involvement is evident in this prayer group at the 1986 General Conference.

God doesn't want half-trained people and he doesn't want a job half done. He gave his Son 100 percent for us. We in turn need to give him 100 percent of ourselves.

It's up to you; 100 percent—all or nothing.

Why I'm Taking a Stand Against Abortion

THE WAR IN VIETNAM spread outrage among many Americans. It was apparent that we did not fight to win, and there were many who questioned the appropriateness of our being there.

As we look back, it was a senseless war that resulted in the deaths of 58,655 Americans. When the soldiers returned, they were treated as outcasts with little of the fanfare that greeted past returning veterans.

But since the Vietnam War, a greater war has been waged against our people—those who are unborn. I saw a chart which compared the War dead to those aborted. It woke me to the massive scale with which we have slaughtered the innocents—18 million of them since the 1973 legalization of abortion.

I realize that abortion is a "sensitive subject." There may be some within our readership who have had an abortion or who know of someone who has. I do not desire to heap guilt upon guilt. I want to uphold the forgiveness of our Lord to those who are burdened with a sense of guilt.

I too have questions about abortion in the case of 1) The life of the mother, 2) Rape or incest. But from the staggering statistics, it is apparent that many are aborting their babies for reasons I find impossible to justify.

I came across an article this week that put things into focus. R. Phil-

lips, a Presbyterian minister made this statement in his article *Why I Changed My Mind On Abortion*: "I cannot get over the fact that society believes that the reasons justifying abortion today would have killed my Christ before he was born:

- 1) Conceived out of wedlock
- 2) Conceived to an impoverished mother with no visible means of support



THERE IS NO WAY GOD WOULD ALLOW ABORTION, ESPECIALLY FOR THE FLIMSY EXCUSES GIVEN TODAY.

3) At first her pregnancy was not understood and unwanted

4) It was prone to disgrace those involved."

The Lord said this to Jeremiah: "Before you were formed in the womb I knew you, and before you were born I consecrated you . . ." (Jer. 1:5).

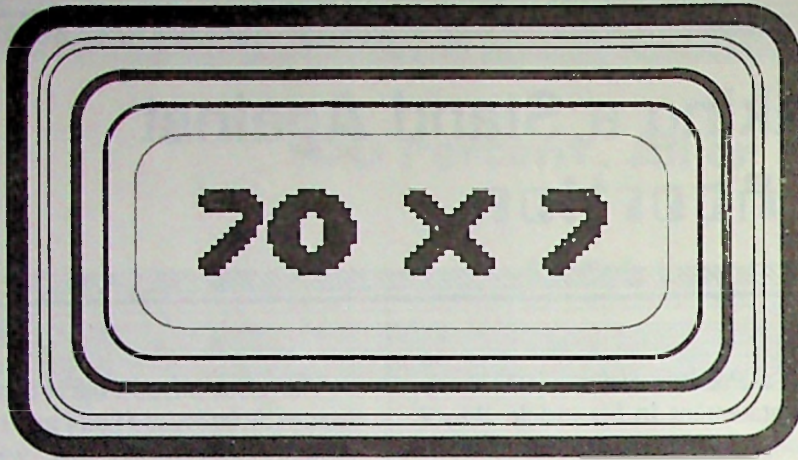
Abortion is not just a political issue nor a personal issue; it is a moral issue which I have remained silent about for too long.

This issue impacts me at this time in my life because Shelly and I have recently discovered that we are expecting another child. The other day we had an ultra-sound test performed and we saw *our child* in great detail—heart beating, feet, hands, wrist, spine, ribs, brain, facial details—and he/she was jumping around waving his/her arms and legs, doing summersaults inside the womb. I realized that God knows that child and has consecrated him/her. All of this is at just 14 weeks—at a time when many abortions are performed.

I have always been somewhat against abortion, but only in recent times have I concluded that it is a national tragedy of immense proportions. Regardless of the time when others feel human life begins, my own view is that that little fetus I saw on the screen is a real human being and my child.

I have made moderate changes on my views of abortion and I offer this to you as a way of exploring the issue. Support and criticism are welcomed. Dialogue is encouraged.

By Pastor
Scott Millard



One spring I visited a house that was full of people: the six that lived there, three or four semi-permanent boarders in need of a place to stay, and three or four people like me who came and went. Since I was the newest arrival, someone exited a coveted single room and I received it. Inevitably, there were noises, altercations, and misunderstandings. The house only seemed to settle into a fitful peace at 2 a.m. and it would reawaken, with a barrage of people rubbing against each other, by 5 a.m.

The first day I awoke early, hoping to get a head start on the bathroom facilities, and snuck across the wooden floors avoiding areas I knew made noise. I turned on the light and scrawled in very bright lipstick letters on the bathroom mirror—across my surprised expression—were the words "70 X 7 damn it."

I never knew who wrote it or what in particular it referred to. It didn't matter—it stuck with me all day. "70 X 7 damn it." It was an acknowledgment, a demand, a reminder, an expletive of frustration, a prayer for strength.

The reality of Christianity, of belief in Jesus, is forgiveness. If we accept his forgiveness, his unconditional, incessant love, then we *must* extend that forgiveness to all and everyone. It is absurdly simple and incredibly hard—because it is all-encompassing. This is the first character of forgiveness and it is relentless.

There is a true story from Nicaragua about Tomas Borges, one of the generals in the Sandinista army. During the struggle to overthrow Somoza, he and his wife were captured by a notorious general. They were tortured and his wife was raped and killed before his eyes. He was scarred physically, and he lived with the memory of what had happened to his wife. He limped badly, had trouble seeing, and carried the memory of those moments with him always.

After the revolution, he was walking on the street one day and saw the man who had tortured his wife and, even though the man was disguised, Borges recognized him by the look in his eyes.

The man knew he was found out and fell on his knees, pleading to be killed mercifully and not subjected to the kind of treatment he had put so many others through. He crawled on the ground crying and screaming for mercy and release. A large crowd gathered around and watched to see what Borges would do.

There was a tortured moment of quiet and then Borges bent over and pulled the man up to his feet. He looked him in the eye and said calmly, "This is my revenge: I forgive you." And he walked away.

Most of us will not have to forgive like this, but some of us do—the parents of a child killed by a drunk driver, the victims of rape and violence, and the members of our families, religious communities, and churches that often lock us into our failures and their needs or aspirations.

It seems there is something in us that resists others' good fortune. Franco Zeffirelli, in his movie *Jesus of Nazareth*, depicts Jesus going to Matthew the tax collector's house for a party to celebrate his becoming a disciple of Jesus. He invites his friends—the prostitutes, the street people, the riff-raff, along with Jesus and his followers.

But Peter and James and John are intent on obeying the Law and not associating with such people, and they refuse to go in. They remain outside while Jesus goes in. They stand at the windows, watching and listening to see what Jesus will do.

He tells a story—the story of the Prodigal Son. At the end of the story, Peter comes to the doorway and asks forgiveness. He is guided towards his brother and fellow disciple Matthew—

reconciliation. There are so many stories about Peter we might be tempted to associate Peter with the graciousness of God's mercy, but maybe he's not the best example.

Judas betrays faith in the community and betrays friendship, but Jesus forgave Judas, even embraced and kissed him. Would the disciples have forgiven Judas, kissed and embraced him if he hadn't killed himself in horror and despair and brokenness?

A Welsh legend that is sung often during Lent startles us with its truthfulness and the smallness of our understanding of God's mercy. It says that when Judas died all of creation was appalled at what he had done and the earth would not receive him—not even Gehenna would take him in. Instead, he was condemned to roam the far reaches of the northlands in darkness and cold forever, in the guise of a hunted wolf. And so he did, moaning and howling at the moon and every shadow in despair and loneliness for what he had done, living with the terrible memory.

One night, he comes upon a lighted house, candles in the window and a huge feast set within. A man stands in the doorway and wonders what the howling is—it is so pathetic and inhuman. He is told it is Judas Iscariot weeping to and fro in the moonlight, condemned forever to live with what he did.

The man remains in the doorway and the wolf slinks up and lies dejectedly at his feet. The man leans down to the wolf and softly says: "The feast is set, the candles burn bright and I have waited long for you before I start."

Judas, then, is the symbol and sign of forgiveness. Can it be believed? Can it be relied on? Can we take it to heart? This is our belief and our hope as Christians—I am forgiven. We are forgiven so all of us may forgive one another. Ah . . . Good News, worth repeating, chanting and reminding ourselves of over and over and over again—at least 70 X 7 times a day, even if there are moments when an expletive confounds the formula.

By Megan McKenna

Reprinted with permission from
Modern Liturgy/Volume 13/Number 6

Be Ye Separate

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:16, 17).

The purpose of our spiritual battles in this life is to separate us from sin. And what a struggle we have! As Paul says, "So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?" (Rom. 7:21-24, NIV.)

There are two times in the history of man when he has been separated from sin. The first time was in the Garden of Eden. Sin is pictured as being separate, since Adam was created perfect and without sin. But he embraced sin. When he fell, he brought sin and death upon the whole human race.

The second time man was separated from sin was in the desert, in the temptation of Christ. Here sin is also pictured as separate, since Jesus was sinless from his conception, therefore not "born in sin." He resisted his temptations, thus keeping separate from sin. Jesus is the answer to Paul's question. (Who will rescue me from this body of death?) Paul says, "Thanks be to God—through Jesus Christ our Lord!"

The Bible gives us many examples of this separation. Joseph, a type of Christ, was separate from his brethren (Gen. 49:26). The Israelites were told how to separate themselves from their uncleanness (Lev. 15:31). The Nazarite vow was a separation unto the Lord (Num. 6:2). The Levites were separated unto God from the children of Israel (Num. 8:14). The Lord told Moses and Aaron to separate themselves from Korah and his assembly, so that God might destroy Korah, Dathan, and Abiram because of their wickedness (Num. 16:21). Later Solomon reminded God that he had separated Israel from all

the people of the earth to be his inheritance (1 Kings 8:53).

After the return from exile the Israelites were told to separate themselves from the heathen of the land (Ezra 10:11). In all of these examples, people are separating themselves from people. It hasn't worked. The sin is in each of us, and God intends for us to learn that we cannot rid ourselves of it by our own power. With all of the laws that have been made to prevent sin we are helpless to do so. But in his great mercy, God provided us with the means, in his only Son Jesus, who took our sins upon him at Calvary. Jesus was able to make that separation for us. He is called "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). All who accept Jesus' sacrifice have an advocate with the Father for forgiveness of sin.

In God's glorious kingdom age, sin will again be separated from all who will be living there. Revelation 20 tells of a time when sin will be bound during the millennium; and, after the "little season," will be forever destroyed in the lake of fire. We will again be a sinless people, dwelling with our God, living in a renewed earth. What a wonderful day that will be!

A Comparison

Adam

Created by God
Without sin
Given power (Gen. 1:28)
Wanted to be as God
Asserted himself
Embraced sin
Blamed Eve for his sin
Fell

Christ

Miraculous conception
Without sin
Given power (Matt. 28:18)
Gave all glory to God
Humbled himself
Separated himself from sin
Took on sins of the world
Rose

BY MARY BARNES

Oregon Bible College and YOU



Scott Emerick

I'm more perceptive of the world and its needs because of my time at Oregon Bible College. You will find it helpful as well.

I've had many of my Bible questions answered at Oregon Bible College. Both students and staff are very good at finding answers.



Wendy Williamson

Serious study is a strong point at Oregon Bible College. I've been impressed by the demands on my time made by several of my classes.



Jon Cheatwood

I came to Oregon Bible College to discover my heritage, and I haven't been disappointed. I'd recommend it to you; take the time to find Bible truth here.

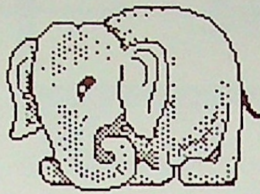


Tracy Savage

Oregon Bible College
Box 100 • Oregon, IL 61061
Phone: 815-732-7991

A Story from Africa

By Rachel Carr



"Tomasi, Tomasi. Please come here."

"Yes, Father, here I am." Ten-year-old Tomasi came running.

"Tomasi, I have a special job for you. You are growing up. You are getting to be a big boy. I want you to take a message to the next village for me."

"Of course, Father. I will go," said Tomasi.

His father gave him a piece of paper. He told him just where to take it. Tomasi's mother gave him a lunch in case he got hungry on the way.

Tomasi started on his journey. This was exciting! He had not done anything like this before. As he walked through the forest, he sang songs he had learned in Sunday School. His favorite was "Jesus Loves Me." He sang that one three times.

Pretty soon Tomasi reached the next village. He went straight to the house his father had told him about. A man was working in the garden by his house.

"Hello," called Tomasi.

"Welcome," replied the man. "Say, I know you. You are the son of Renfu from the next village."

"That's right, sir. I am Tomasi. I have a message for you from my father." Tomasi handed the man the paper he had carried so carefully.

"This is good news," exclaimed the man when he had read the paper. "My family and I will be glad to come to the special meetings at the mission church. I will bring others from my village, too. Thank you, Tomasi."

Tomasi was glad he had done what his father asked him to do. Now he was ready to go back home. He started back the way he had come.

But after walking awhile, Tomasi thought, "This does not look right. Did I come this way?" He walked on some more. Then he decided he was hungry. He sat down and leaned up against a big tree. My, that lunch looked good! He peeled the big banana and ate the little cakes his mother had made. They were good! After eating, Tomasi decided he was a little sleepy. "I'll just take a little rest and then be on my way again."

Gr-r-r! What was that? Tomasi woke up suddenly. It was dark. He didn't know he had slept so long. Gr-r-r! What was that noise? Tomasi didn't want to wait to find out. He jumped up and started running.

He ran till he was out of breath. He had to stop. He listened. But he didn't hear the noise again. He did want to get home fast though. So he started walking very quickly. He walked and walked and walked.

It seemed that he should be getting home soon. But still there was forest all around. Tomasi stopped. "I'm lost! This isn't the right way. I don't know where I am."

He sat down and again leaned up against an old tree. Two big tears overflowed out of his eyes and trickled down his cheeks. What was he going to do?

Then he remembered! Last Sunday in Sunday School they had learned a verse from the Bible. It was, "Fear not, for I am with you." Tomasi said that verse over and over. He said a little prayer and asked God to help him get home safely. He believed that God was with him. He knew God would help him.

Tomasi got up and started walking again. "Fear not, I am with you; fear not, I am with you," he kept saying.

Then he noticed a small speck of light up ahead. What could that be? And then, "Tomasi, Tomasi." It was his father!

"Here I am, here I am," shouted Tomasi.

"We are coming," his father shouted back.

Soon Tomasi was in his father's arms. How glad he was!

When he got home, Tomasi told his family about what had happened out there in the forest. He told how he remembered the verse from the Bible and how he asked God to help him. Everyone was happy that Tomasi was home safe. Everyone thanked God for helping Tomasi by sending his father out to find him.

The verse that Tomasi had learned in Sunday School is Isaiah 41:10. Ask your mother or father to help you find it in the Bible. Then you can learn it, too.

Another verse that will help you whenever you are afraid is Psalm 56:3: "When I am afraid, I will trust in you."

What a wonderful heavenly Father we have! He is always near to help us whenever we ask him.

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 87.0, it expires January, 1987. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061. In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.



RESTITUTION HERALD

December/1986/January/1987

Holiday Stories

Pages 4-7,
10-13, 20



Prophecy

Page 8

Frustration Over the Lost

Page 14

African Persecution

Page 15

Sanctity of Human Life Sunday

Page 15

God Doesn't Need More Believers

Page 16

Was Jesus Christ Creator?

Page 18

Present-Day Theological Trends, Page 19

Editor's

Time to Renew Your Sub

Your subscription to this magazine will end with this issue if the three-digit number in the lower right-hand corner of your address label on page 20 is 87.0.

If this is your discovery at this moment, take heart. We don't want to lose you.

That's why we've enclosed a self-addressed, postage-paid, do-everything envelope in this issue—to help you renew your subscription to THE RESTITUTION HERALD. All you have to do is remove the envelope, fill in the appropriate information, drop in your check, seal it, and deliver it to the post office.

God bless you as you continue reading THE RESTITUTION HERALD and studying your Bible on into 1987.

Merry Christmas and Happy New Year

By now the crowds in shopping malls have disappeared, gifts pile thickly under Christmas trees, luscious aromas waft through the house from the kitchen, and thoughts turn to the genuine meaning of the holidays.

That's where you can turn to our pages to find enrichment and happiness for the season. This issue focuses on your need to find fulfillment and spiritual satisfaction as 1986 merges into 1987.

No less than seven of our stories help you through the holidays.

First up, on page 4 Alane Schmidlapp takes you into the heart of a Belize child who needs to experience a special touch at Christmas.

Another Oregon Bible College student, Mark Cheatwood, gives you a true-to-life shopping scene in which important concepts were taught and learned; see page 5.

Sandwiched between these accounts you'll find truth about the star of the season from the pen of now-deceased Pastor Gerald Cooper. His words, found on page 5, will bring back memories to those who knew and loved Jerry. OBC student Cris Lucas provides aftermath thoughts on page 20.

Usually Christmas brings with it the baggage of its origins. Aren't there pagan connotations to the holiday? Isn't the Christmas tree condemned in Scripture? Should we even celebrate Christ's birth on December 25 if nothing in sacred history points to that date?

Pastor Tom New takes a summary look at these questions in his article, "In defense of Christmas," page 6. You will be enlightened by his thoughts.

Our centerspread, "Special Gifts," by J. Grant Swank, gives you several practical suggestions about how to make the season especially enjoyable for those who have special needs. Don't overlook his ideas; see page 10.

Then we have our monthly children's page, this time featuring a unique Christmas story. It's found on page 12.

For the New Year, Pastor John Hearp supplies valuable reflections regarding predictions. Page 13 should force you to think over the usual fare put forth as 1986 gives way to 1987.

As you and your family journey through the holidays, may the ideas expressed in this issue help direct your heart toward God.

Protecting Yourself from AIDS

The easiest way, of course, is to avoid a life of drug injection and promiscuous sexual behavior.

According to U.S. Surgeon General C. Everett Koop, the above two sources are the only way one can be affected by AIDS.

Koop's conclusions came by way of a report on the disease to the American public released late in October. TIME magazine called his study educational, comprehensive, accurate, "and its warnings were expressed in sexually explicit language that readers could not fail to understand."

The Surgeon General recommends a greater use of the only weapons currently at hand for controlling AIDS: education about the disease beginning as early as the third grade, and prevention. Some of the particulars of the Koop report:

- Sex education in schools to include information on heterosexual and homosexual relationships.
- A person acquires the virus during

sexual contact with an infected person's blood or semen and possibly vaginal secretions, but without visual evidence (tear in the tissue or the presence of blood).

- While AIDS was discovered in homosexuals and intravenous drug abusers, the disease is found in heterosexual people as well.

- If you or your partner have not had a faithful monogamous sexual relationship for at least five years, or if one has used illegal intravenous drugs, you must use protective behavior in your sexual experience.

- Do not have sex with male or female prostitutes, since they are frequently intravenous drug abusers. Female prostitutes also can infect their unborn babies.

- The risk of AIDS infection increases according to the number of sexual partners one has, male or female.

- No one should shoot up drugs. Dirty implements of injection are prime sources for entrance of the virus into the blood stream.

- Almost all babies with AIDS were born to women who were intravenous drug users or who had sexual partners who were, and one or both had the virus. More such babies are expected.

- One cannot get AIDS by donating blood.

- AIDS cannot be transmitted through shaking hands, hugging, social kissing, crying, coughing, or sneezing. AIDS cannot be contracted from swimming pools, hot tubs, eating in restaurants, bed linens, towels, cups, straws, dishes, toilets, doorknobs, telephones, office machinery, furniture.

- No case of AIDS in the U.S. was transmitted by children in a school, day care, or foster care setting.

- Quarantine has no role in the management of AIDS because the virus is not spread by casual contact.

Tempe Church of God is in need of a pastor to assume duties in September, 1987. The pastoral search committee requests that interested persons reply to Warren Sorenson of the Outreach Department of the General Conference for further information.

Viewpoint

Obviously, the best advice is found in the words of the inspired apostle: "You must put to death, then, the earthly desires at work in you, such as sexual immorality, indecency, lust, evil passions, and greed" (Col. 3:5, GNB).

With this warning ringing in our ears, remember also: "You are the people of God; he loved you and chose you for his own" (Col. 3:12, GNB). Let's live like we belong to the Almighty.

Recent Mid-South Tour

For a week in November your editor toured in Missouri and Arkansas for the Outreach and Church Development Department with the purpose of discovering the feasibility of planting a church in Springfield, MO, and to get acquainted with brethren in Clarks Chapel Church near Paris, AR.

A core group of seven families is holding services each Sunday at the electricians' union building on Division St. in the northeast part of Springfield. Rick Cooper of Lebanon is lay leader. They hope to secure a pastor to help them reach a city of 133,000 persons which

will grow to over 160,000 by the turn of the century.

The Clarks Chapel brethren of rural north central Arkansas enjoy God's beauty near Mt. Magazine, the highest point between the Appalachians and the Rockies.



A view from the top of Mount Magazine

Several dozen families make up a congregation that enjoys a monthly "singing" every second Saturday night. God is at work in their midst as they share gospel truth with their neighbors and friends.

Clarks Chapel Students of Scripture during Sunday School



Members of Springfield Core Group



Children: Gifts of God



Husband and wife team from the singing Cox family



A few Clarks Chapel Cooks

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzzard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy Myers, Bill Burnham, Becky Hall, Tim Jones.

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricket Wood, St Albans, Herts AL2 3LG.

SUBSCRIPTIONS
One Year, \$12 [£10]
Two Years, \$21
Three years, \$30
[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: By the Editor.

Merry Christmas

God Loves You, Baldomero



Baldomero, God loves you. I love you. I wonder if you can even begin to grasp the meaning of the word.

I want to hold you in my arms again. I want to color with you and see your eyes light up when I praise you. I want to go with you to the river. I want to wish you a Merry Christmas.

But I doubt if that wish has any significance for you. While I'm feasting at my family reunion will you be eating anything special? The last I knew you and your little brothers were cooking dog for supper.

Do you still wear the raggedy black shorts with the seat ripped out? Do you have your own hammock yet? Did your daddy ever put the walls on your thatch house?

Baldomero, I love you. God loves you. I pray for you often. Do you even remember the "gringa" that

used to teach you Jesus songs?

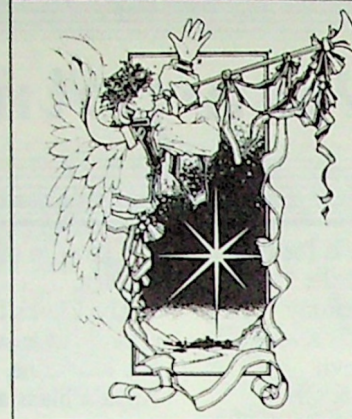
Christmas is coming. I don't suppose you'll have a very merry one. At least not according to most people's standards. Maybe you won't even recognize a difference in days, except that the market will be closed, as it always is on holidays.

But it doesn't matter. The real meaning of Christmas isn't found in material goods. Neither is it found in the physical comforts of life.

The meaning of Christmas is that from the beginning "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Christmas is Christ, the gift of a loving Father. It is the promise of new life, eternal life.

I wish you eternal life, Baldomero. God loves you. I love you.



Our Star

By
Gerald
L.
Cooper

About two thousand years ago there came riding into Jerusalem wise men from the east, saying: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." These wise men had traveled perhaps five hundred miles with only that bright star to guide them. They had probably come from different parts of the empire and joined together in a common purpose, that of seeking the Lord. What great trust they put in the star that led them over desert wastes and mountains to Jerusalem and went before them to Bethlehem to where he lay! There they presented to him gifts of gold, frankincense, and myrrh.

We, too, have a star that is guiding us every day to a reward equally as great as that of the wise men, that of reigning with Christ forever. Jesus Christ, our Lord and Savior, is our Star. The great example that he set when he was on this earth is one that we could very profitably follow.

You will remember that Christ as early as the age of twelve was in the temple, listening to the doctors and teachers there. After he was baptized he went into the wilderness where he was tempted 40 days and nights. After this, feeling sure that he was now ready for his duties, he began to preach.

The rest of his life was filled with miracles and teachings. Then because he was doing his Father's will and teaching the King of the Jews, he was persecuted greatly, finally being condemned falsely and crucified. After three days and three nights had passed, he arose and later ascended to heaven where he is interceding for us.

Emerson, the great essayist, said: "Hitch your wagon to a star." If you set your goal very high you will attain greater heights even if you don't reach your goal. We, as Christians, can get a deeper meaning from this. Let us take Christ as our Star and try to live as he did. And although it is impossible to be as perfect as Christ was, we shall be better Christians for the effort.

Let us ever plod onward as the wise men did, following Christ, our Star, to that time when we shall reign with him in his eternal kingdom.

Christmas Crime

By Mark Cheatwood

"Merry Christmas," the Santa Claus said to me when I put my change in his Salvation Army kettle. I began walking towards the store while good old Santa stood there clanging his bell back and forth. I heard the sounds of more coins plunking in behind mine, the thanks of Santa, and more bell ringing.

When I walked into the store I saw several dozen people lined up at the cash registers and felt my smile slowly leave my face. Every year I had begun my Christmas shopping a week earlier, but I had never beat the crowds.

"Oh well," and I went on.

While I was in the toy section looking for something for my younger brother I heard some kids hollering from the next aisle over. Thinking their parents were not over there I walked around the corner hoping to intimidate the boys with my height. When I turned the corner I saw the two boys fighting over a toy while their poor mother stood there looking at another toy on the shelf.

I left the toy section hoping to find less noise in the games section. Upon my arrival I heard a little boy screaming, "Gimme! Mom, I want that!" The boy began to cry.

"Well, guess I'll try shopping for Mom and Dad in the less-juvenile areas of the store," I told myself with a chuckle.

I walked towards the men's clothing section hoping to find not only my father's gift, but also a more gentle atmosphere. As I looked through all of the ties there was a young man who came into the same aisle, took a tie off the rack, and put it in his pocket.

"Hey," I said, "do you work here?"

"Uh," the boy seemed shaken that I had said something to him, "No."

"Well, then, if you put that tie back I won't call anyone in on you."

The boy took the tie out of his pocket and put it back on the shelf. As he left my aisle I kept my eye on him for a few minutes—you know, to make sure that he wouldn't try anything else.

After he was out of sight I looked at the tie which he had put in his pocket and I began thinking. The tie had a small price on it, but that didn't justify the boy's crime. But if Jesus had been here, what might he have done?

I got into the express lane with nothing but that tie, paid for it, and began searching for the boy so that I could personally deliver the first Christmas gift of the season. I found him outside. When he saw me he looked pretty nervous—like he thought I would be coming to get him. I held out the tie and then he really looked confused.

"Hey," I called him.

"Yeah?"

"What you did back there was wrong, but God forgives those who ask forgiveness. I want you to have this," I held the tie out to him, but he stood there looking at it. "C'mon, take the tie."

The boy reached out his hand and took the tie. "Thanks."

"You're welcome, but do me one small favor."

"What?" The boy spoke and looked as if he had known there had to be a catch to my gift.

"I want you to never steal again."

He stood there blank for a moment and then nodded, "Okay," and he smiled.

I walked away from the boy and headed back to my Christmas shopping with the Sermon on the Mount in my mind. Maybe the true spirit of Christmas is in that sermon where Jesus said that if someone takes our "tunic" we should give them our cloak as well. Why not? The true spirit of Christmas is the giving which the Messiah himself does—the giving not only to those who give to you, but also giving to those that take from you.

In Defense of . . .

Christmas Takes Hard Knocks

Christmas has taken some hard knocks down through the years. And a lot of those hard knocks have been rightfully given.

Notice what's wrong with Christmas:

1. Commercialism—big companies getting rich.

2. Drunkenness and immorality take place in the name of Christmas.

3. People get themselves into financial binds that take all year and sometimes years to get out of.

4. Then there is the gift giving—feeling obligated to spend as much money on a person as he spends on you.

5. Guilt, hurt, and hypocrisy fill people's hearts at this time of the year.

6. Statistics tell us that the holiday season has the highest suicide rate of all the rest of the year.

7. Loneliness and heartache strike those who have lost loved ones. Christmas often is the most painful time of the year.

8. The Christmas spirit falls by the wayside when customers fight over the last Cabbage Patch Doll or Transformer toy.

9. To most people, the only religious aspect is the worship of Santa Claus and self.

Even those things that we regard as being sacred can be faulted.

1. Christ was not born on December 25th.

2. The wise men didn't come until several months after Christ's birth.

3. In the Book of Jeremiah we are told, "Thus saith the LORD, Learn not the way of the heathen. . . . For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not" (10:2-4). So we can find something wrong even with the Christmas tree.

4. The *yule log*, the *mistletoe*, and the *holly wreath* each represents paganism and originated from paganism.

Yes, this is the plain truth about Christmas.

What Is Right About Christmas

Why do we celebrate Christmas? Just out of tradition?

When I first entered the ministry, I knew very little about these truths of Christmas. Certainly I didn't believe that Jesus was born

on December 25th. And, yes, I knew by then the truth of the man of the year who gave gifts.

In fact, I learned that tidbit before I ever went to grade school. In fact, I took great pleasure in *making a kid's day* by telling him the truth. It was especially fun telling those kids I didn't care for.

The news about the man of the year who gave gifts was certainly the talk of Lincoln Elementary School. Who was this man? Was he real or fake? Nearly all the songs that we sang at Christmas had something to do with him. He was certainly the "man of the year"—the greatest man on earth!

But those of us who knew the truth had a feather of knowledge in our caps. We took great pleasure in *making some other kid's day*.

Later in life I entered the ministry and began to *analyze these newly found truths* about all that is wrong with Christmas. In fact I even preached a sermon on *The Plain Truth About Christmas*. Anyone who has done much reading knows that that was not too original a title.

I remember the thoughts I had the day I preached that message. I would *rock the hills* around here with the truth. I would give you, the congregation, no mercy. I was going to hit you high and hit you low with the truth about the *evils of Christmas*.

I certainly was shocked and overwhelmed that a love offering was given me that Sunday—a love offering that came as decorations on a Christmas tree. I remember it like it was yesterday. I didn't know what to do! I was overwhelmed with the gift of love at Christmas-time.

Since those days I have changed my thinking quite a bit about this time of the year. But that incident at church had nothing to do with it. Believe me!

I still believe that there is a lot wrong with *Christmas and the way many people celebrate it*. But I also think there is much that is right with it!

Yes, paganism is mixed in with this "religious holiday." But whenever I celebrate Christmas . . .

1. I don't go to drinking parties and come home drunk.

2. I realize that at this season big companies have their best sales of the year, but I'm still a believer in the *supply-and-demand phi-*

losophy. The suppliers are just trying to make a buck like anyone else. They know people are going to demand more and therefore they have to produce more.

3. I don't think that people should spend beyond their own means. Everyone should have enough self-control to realize what he can afford and what he cannot afford.

4. Don't spend money because you feel obligated to buy. Buy because you love and appreciate someone.

5. I haven't yet tried to commit suicide because of the holiday season. Christ is the reason I celebrate.

6. We should feel obligated to bring joy to those who have experienced a loss.

The Religious Aspects of Christmas

I know that Christ was not born on December 25th. But I'm glad there is at least one time of the year set aside to celebrate. It wouldn't matter if it was in April, or July, or September, or October. What, not in winter? No snow? Do you realize that half of the world celebrates it that way? It wouldn't matter if we celebrated all year long. The specific day is not what is important.

What about the wise men—the misleadings of the nativity scene showing the wise men bringing their gifts on the night that Christ was born? They did bring gifts—gold, frankincense, and myrrh. *When* they came is not really important. It is important that they *did* come, to show that truly this was the Messiah, the king of the Jews, and that he should be treated as a king.

The mystery of the wise men is still fascinating to me. It shows me that God directed in every aspect of his Son's birth; thus, all the world should marvel at this miraculous birth.

Christmas Customs

What about the paganism that is represented in the Christmas tree, the yule log, the mistletoe, and the holly wreath?

I didn't know that anything was ever wrong with them before. I never used them in any pagan practice or for any paganistic worship! These were not gods or symbolic of any spirits.

To me the Christmas tree was nothing more than a tree that was fun to decorate at Christmastime—something that helped decorate the house during the holiday season. It is not a god. "There is for us only one God, the



Christmas



Father, who is the creator of all things, and for whom we live" (1 Cor. 8:6, GNB).

To me the Christmas tree is just another form of art, something to look at and enjoy. It is a tradition of good memories of the past. I don't worship it; I don't claim it as a god. I just look at it and enjoy the aroma; that is, if it isn't artificial. Otherwise I like the aerosol spray of pine. I enjoy the Christmas tree like I might enjoy a beautiful painting, a nice piece of furniture, or a decoration on the wall. To me it is nothing more and nothing less.

As far as the yule log is concerned, when I see it I don't know all that it represents, and I don't care. It is nothing more than a stick of wood as far as I'm concerned. But yes, I'm reminded of something when I see it.

You see I made it while I was in Michigan. I remember the beauty of the winter there: the snow so high you could drive a snowmobile without worrying about fences or roads; deer—maybe 100 or 200—trying to eat corn in the fields; the friends I had; the warmth of hot chocolate; and all the good times.

To me the yule log is a piece of beautiful birch wood, with two holes for two candles, decorated with holly. The log reminds me of the stories my folks told me about their early years of marriage during World War II when they were staying in an apartment before Dad went overseas. I think about their hard times—how they celebrated their first Christmas together with only a yule log for a decoration.

The Christmas wreath is nothing more than another decoration. When I see it I remember the Christmas wreath that was given to me from a friend and the good memories of that friend. Again, I don't think about evil spirits, paganism, or where the wreath originated.

These things are only evil and harmful when we use them in a harmful way and they have pagan meanings for us.

YOU CAN TAKE ANYTHING GOOD AND FIND SOMETHING WRONG WITH IT!

There is a difference in a principle and a practice. *Practices* change with the time period and the culture of that day. *Principles* are lifetime truths that never change. Though some of these things were used in evil practices down through the ages, we do not have that intent. If they don't mean that to us, then there is nothing wrong with them. *The principle remains the same.* We are not to have any other gods before us. We are not to worship anything pagan.

Meat that had been offered to idols (1 Cor. 8) was not to be eaten if someone was offended by it. That doesn't mean we are never to eat meat again.

Read Romans 14:5-8 and Colossians 2:16-19 from the Good News Bible. Even though Paul was writing in regard to Jewish dietary laws and special Jewish holidays, there is a principle here as to whether we should cele-

brate Christmas or not. The principle is: **WHATEVER YOU DO, DO IT TO THE LORD!** Make sure that you put Christ first in your celebrations, and not the pagan practices of the world.

When I was growing up, Christmas was a very special time. It was a time of laughter, joy, and love. It was a time of worship of Christ.

Yes, we gave gifts to each other; you see, there was no man with a red suit in our house. But there was a lot of God's love, and love for one another. It was an opportunity to learn to give and to receive gifts. As a small boy, I learned the responsibility of giving to others in my family, not just getting from them.

We didn't leave Christ out! In fact he was at the very center of our celebration. We always read the Christmas story from the Bible, before we ever opened gifts. We sang a few Christmas hymns celebrating the Lord's birth, and Dad offered a Christmas prayer. Then we shared in the joy of opening gifts, seeing what we had received and watching the joy expressed by others as they opened our gifts to them.

Christmas was always a spiritual high for me, and it's hard for me to find something wrong with that. Christmas celebrates the birth of Christ. It is the most joyous of all Christian holidays. It celebrates the dawning of new hope for the world, the morning star of a new day. The birth of Christ needs to be celebrated not just one day, or one month of the year, but all year long. I am thankful that at least one time of the year has been set aside for that purpose.

Whatever you do, do it to the Lord! Yes, there is a lot that is wrong with Christmas, but there is also a lot that is right about it! We need to still eat the cherries and spit out the pits!

Certainly Christmas has taken some hard knocks down through the years. Some are so overwhelmed with a little truth that they make it dangerous. I had a Greek teacher who said that the only thing worse than not knowing Greek was to know just a little Greek. A little Greek is a dangerous thing. I've seen a little truth become warped truth. And I have seen warped truth do a job on people's minds time and time again. The scribes and Pharisees used a little truth and distorted it to its fullest extent.

I can't help but be a little extra joyous this

time of the year when I think of the virgin birth; the mystery of the wise men and their long journey (regardless of when they came); the glory and shock of the shepherds when they heard the announcement by the angels; the humble means of Joseph and Mary; the urgency of the hour at the inn with no more room; and the story of a King born in a barn.

I am still truly amazed. Just think how important these events must be to God for him to have had them recorded in his Word in detail. He wanted the world to marvel over these events for all generations. This was his Son born to the world. It was fulfillment of his prophecy. Don't you think it pleases him when we as Christians remember these things?

I am sure he is not pleased with the way some celebrate Christmas, but I am sure he does want the birth of his Son to be remembered. And it wouldn't matter if it was in April, or September, or October. The important thing is to remember. The important thing is the principle, not the practice of some today or in ages past.

Yes, I know the plain truth about Christmas. But I know all the truth, not in its warped form.

There is more to truth than what is distorted and warped. It is the whole truth in its proper perspective. Yes, a little truth is a very dangerous thing. Many people are manipulated and held in bondage by it. They are guilt ridden and robbed of many of the joys that can be experienced.

Some have even gotten rich off this distorted truth, attracting millions because of their enlightening words, which in reality is only partial enlightenment. Partial enlightenment is sometimes called tunnel vision. And tunnel vision has its roots deep in legalism. That is the very thing Paul the apostle fought so hard against in the years of the early church.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

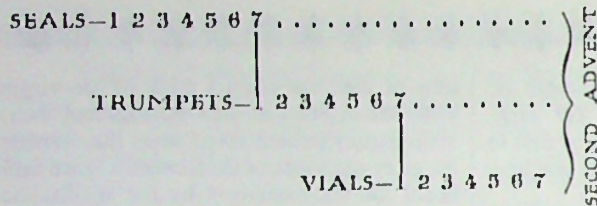
Yes, I will rejoice and enjoy Christmas all the days of my life—Christmas without guilt, but with great joy because I am reminded that a Savior is born. It is through him we have salvation.

BY PASTOR TOM NEW

CONTINUING THE FOURTH KEY TO UNDERSTANDING REVELATION

P
A
R
O
P
H
E
C
Y

Let's notice again the main outline of Revelation:



The Seven Seals

The BOOK in God's right hand, sealed with seven seals and taken and opened by Christ, is the KEY to Revelation. The seals describe events that will happen before Christ comes to establish the Kingdom of God on earth. We know the fifth seal is included in the Great Tribulation because it is immediately before the sixth, which is the darkening of the sun. We remember Jesus said:

Immediately after the tribulation of those days shall the sun be darkened (Matt. 24:29).

Let's review again the relationship of the fifth and sixth seals to the seventh and last one:

- A. (Fifth Seal)—*Tribulation*
- B. (Sixth Seal)—*Heavenly Signs*
- C. (Seventh Seal)—*Judgment (trumpets)*
Wrath (vials)
Second Advent

The Seventh Seal

The seventh seal is what we might call a LONG seal, or, it is composed of many details. It is not only composed of seven trumpets of judgment, but it also includes an additional seven separate vials of God's wrath on sinners; 14 scenes in all. Whereas each of the first six seals contains only one picture, the seventh seal contains 14 pictures.

After the signs from God in heaven (in the sun, moon, and stars) marking the beginning of the end of man's rule on earth, God's judgments follow. Let's consider them in brief detail before we continue.

The JUDGMENTS (Trumpets) Chapters 8, 9, and 11:15-19

We'll list them first. Remember again, these JUDGMENTS will come AFTER the Great Tribulation is ended, and AFTER the darkening of the sun.

1. Hail, fire, and blood.
One third of trees and all green grass burned up.
2. Burning mountain falls into the sea.
One third of sea creatures die.
One third of ships destroyed.
3. Burning star falls on third of rivers and fountains.
Many men die of the poisoned waters.
4. One third of sun, moon, and stars dark.

5. Locusts with terrible stingers torment men five months.

6. A 200,000,000 army kills one third of men by fire, smoke, and brimstone.

7. The seven vials of wrath begin.

Notice Four Things About the Trumpets of Judgment:

1. *The Trumpets are periods of time*, probably of short duration. For instance, the locust horde under the fifth trumpet plague torments unbelieving men for five months. How long it will take the 200-million-thing army to kill a third of men is not revealed. But we must recognize that these judgments occupy periods of time. The seventh seal is not over instantly.

2. *The Trumpets increase in intensity*. The first three judgments fall upon the physical earth: that is, upon the trees, grass, seas, and rivers. The fourth falls upon the physical heavens: that is, upon the sun, moon, and stars. But the last three fall upon unbelieving men. This increase in intensity of the last three judgments is shown by the angel's cry:

Woe, woe, woe, to the inhabitants of the earth when the trumpets sound which the three last angels must now blow (8:13, NEB).

Thus men have named these last three Trumpets the WOE Trumpets. The first Woe is the fifth trumpet. The second Woe is the sixth trumpet. The third Woe is the seventh trumpet. Then we remember that the Woe under the seventh trumpet is composed of seven vials of God's wrath. It is the *worst of all*.

3. *These symbols stand for realities*. Some think that because there is a symbol it is unreal. Nothing could be farther from the truth. A symbol is a picture of a truth, a reality. We understand clearly in Revelation 5:6 that the picture of the "Lamb as it had been slain" refers to our literal Lord. The flames of the lake of fire will be real and will literally cause the second death for the unworthy. The burning stars and the locusts represent something real. John simply uses the figure which most nearly describes what he sees. We may not fully understand at this moment of time what all the trumpets mean. Yet they *do* stand for seven terrible calamities which will really, literally occur.

4. Also, let us note: *these Trumpet judgments will be perfectly understood when they occur*. This BOOK in Revelation will be God's last great message revealed to men living in the very last generation before Christ returns. Before their astonished and agonized gaze these word pictures will become reality. Men will then clearly understand what these pictures stand for and represent. Let us not be perplexed as to the exact interpretation as to what the locusts stand for, or what the burning stars really are. They do stand for something real and they will be understood when the time comes.

In similar end-time pictures given to the Old Testament

An Overview of Revelation 9-19

By Pastor James Mattison

prophets God says,

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and *they shall know* that I am the LORD (Ezek. 38:23).

The WRATH (Vials) Chapters 14-18

Chapter 14: The Prelude

Revelation 14 is the *prelude* for the final tremendous burst of Almighty God's terrible wrath on degenerate men. It is similar to the period of silence in heaven before the Trumpets of Judgment blow. We wait with bated breath, and pause in terrible expectation, knowing that NOW the time has come to JUDGE THE MEN OF THIS AGE. The punishment of the living wicked is about to take place!

This chapter gives a series of five pictures of happenings before the Wrath:

1. 144,000 stand with Christ on Mt. Zion. They are called firstfruits.
2. An angel flies through heaven proclaiming the everlasting gospel one last time. He calls on men to fear God, for his final judgment is at hand.
3. Another angel predicts the fate of Babylon and the fate of those who worship the Beast.
4. A heavenly voice speaks of saints who are yet to die.
5. One like the Son of man reaps the harvest of the earth.

Immediately another angel gathers earth's ripe grapes and casts them into *God's winepress of wrath*. These are the wicked.

And out of the winepress flowed blood for two hundred miles in a stream as high as the horses' bridles (14:20, Phillips).

This sixth scene, so brief, is the overall picture of what happens when God's wrath descends on men: there is a river of blood 200 miles long!

Chapters 15 and 16 give the details of the seven last plagues—the seven final vials of God's wrath upon men. Chapter 15 begins by saying, "In them [the seven last plagues] is filled up with the wrath of God." The wrath begins when the seventh trumpet sounds, for when that is sounded the angel cries, "THY WRATH IS COME!" (11:15-18.) And then in chapter 16, under this Trumpet the seven vials fall in swift intense wrath upon the Beast and his cohorts.

What Forms Will God's Wrath Take?

Chapter 16

1. Foul and malignant sores will appear on those men that wear the mark of the Beast.
2. The sea will turn to blood like the blood of a corpse, and every living soul in the sea will die.
3. Rivers and springs will turn into blood. An angel said,

Just art thou in these thy judgments, thou Holy One . . . for they have shed the blood of thy people and of thy prophets, and thou hast given them blood to drink.

4. The sun will be allowed to fearfully burn men with its fierce heat. They will curse God, but refuse to repent or give God glory.

5. The kingdom of the Beast will be covered with darkness. Men will gnaw their tongues in agony and curse

God for their awful sores, but will still refuse to repent.

6. The Euphrates River will be dried up to prepare for the coming of the Kings of the East to gather at Armageddon.

Notice here the interlude statement between vials 6 and 7. Jesus interrupts here and says,

That is the day when I come like a thief! Happy the man who stays awake and keeps on his clothes, so that he will not have to go naked and ashamed for all to see (Rev. 16:15, NEB).

I believe Jesus is saying that when the armies gather at Armageddon he will come on them unexpectedly and defeat them. This is the picture in Revelation 19.

7. The seventh angel will pour out his vial into the air. A voice from God's throne will say, "The end has come." Then will follow flashes of lightning, peals of thunder, and a violent worldwide earthquake such as has never happened before. Every island and mountain will disappear while huge hailstones weighing one hundred pounds will fall on men, who continue to curse God.

Wrath Against Babylon Chapters 17, 18

In chapters 17 and 18 we behold God's wrath in detail against "BABYLON." Babylon is evidently both a system and a city. We would think the system represents false religion at the end of the age. The city is obviously its capital. Seafaring men see its destruction afar off (18:17).

This renegade system likely includes all false religion, especially false Christianity. It is typified by a woman who sits on seven mountains (17:9), drunk with the blood of the saints (17:6). Some of God's children dwell within her borders, for a heavenly voice says, "Come out of her, *my people* (18:4). She has dominion over nations and people (17:15). Hers is quite apparently an ecclesiastical power and dominion, as she is riding the Beast, whose power is civil and political.

She meets her doom at the hands of the Beast and his 10 kings, who "eat her flesh, and burn her with fire" (17:16), they being the instruments God uses in this destruction.

Thus the Woman Babylon is destroyed by the Beast and the Beast in turn is destroyed by King Jesus at his coming (19:20).

In the nineteenth chapter is the picture of the joy and gladness of Christ's people at the Marriage of the Lamb, followed by the last stage of Wrath which comes in

The Wrath at the Advent Chapter 19:11-21

We must remember that the second advent of Christ is a coming for judgment as well as for salvation. The extraordinary picture in Revelation 19 of his coming from the heavens in majesty and glory with the heavenly army is a picture of judgment, for we are plainly told,

In righteousness he doth judge and make war (v. 11).

Paul painted the same picture in 2 Thessalonians 1:7-10:

The Lord Jesus shall be revealed from heaven with his mighty angels.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

(Continued on page 15)



Special Gifts

Grant Swank, Jr.

Give these very meaningful presents to some very special people this season and set your own heart aglow with the love of Christmas:

Make a batch of fudge. Place it in a gift-wrapped box. Tie a huge bow on the top. Then take it to the apartment of one of the church bachelors. He will be delighted to know that this Christmas he has his very own candy without having to dream of all the other houses having their share while he goes craving.

Decorate a handmade wreath for the front door. A groups of teens can do this at a fellowship gathering or one of the artistic youth may craft it as a gift from the group. In either case, travel to the home of one of the church's elderly. (Phone ahead of time just as an added courtesy.) Present the wreath, stay for a moment or two to sing some Christmas songs, and then depart with a short prayer.

Provide free baby-sitting for a young couple in the congregation (it may end up to be your youth leaders) or for your parsonage family if they have small children. This can take the form of baby-sitting certificates presented to these fortunate parents at some seasonal fellowship gathering. The free sitting may be for one, two, or three occasions within a certain time period.

Arrange for a holiday lunch for some new teens in the church. This should be not only for new girls but also new boys. Have these new teens as your invited,



Still looking for something different from Old Spice for your grandfather?

special non-paying guests. The lunch need not be terribly expensive. The gist is not to spend a lot of money but to welcome these new teen-agers into a caring fellowship. The lunch may even be held in one of the homes. The food may then be prepared by other teens or by adults who may volunteer for the job.

Plan a carol sing at the local hospital. Arrange for this through the hospital administrator's office or the hospital chaplaincy. Caroling up and down the hospital corridors used to be a welcomed diversion for the patients at Christmas. However, with busier days taking over, this custom has faded. Nevertheless, in your community it can be revived for the good pleasure and meaningful witness of your own youth group.

Distribute large oranges to residents of a neighborhood convalescent home. This, too, can be arranged through the social activities director's office at the home. A Sunday afternoon may be an opportune time for this greeting to the elderly, for they will have had their noon meal and so be free to visit in the lounge with the teens. In conjunction with the fruit, the youth may sing a few carols and read the Christmas story from the Gospels, then close with a brief prayer.

Plan a holiday breakfast for all church college-aged young people who are home for the Christmas break. They should be told of the date and time in adequate time for them to include this treat in their busy December schedule. The teens may eat in the church fellowship hall or gather at a

neighborhood restaurant where the cost will not be too great. The college youth should, of course, not have to pay for their breakfasts.

Offer the shoveling of snow for one winter to an elderly couple or an invalid. Teens can take turns shoveling so that no one person has the job for the whole season. This presentation could even be made via certificate during a worship service in order to heighten the ministry aspect of this gift.

Write Christmas letters to at least one missionary family. Two or three families would even be better. The names and addresses may be secured from your missionary society officers. Note: these letters should be composed and mailed far in advance of Christmas Day in order for mail delivery to reach these persons in other countries. Include snapshots of the teens and youth leaders. Be certain to be specific in relating details concerning church activities and news of individuals within the congregation, particularly if the missionary family is at all familiar with the church family.

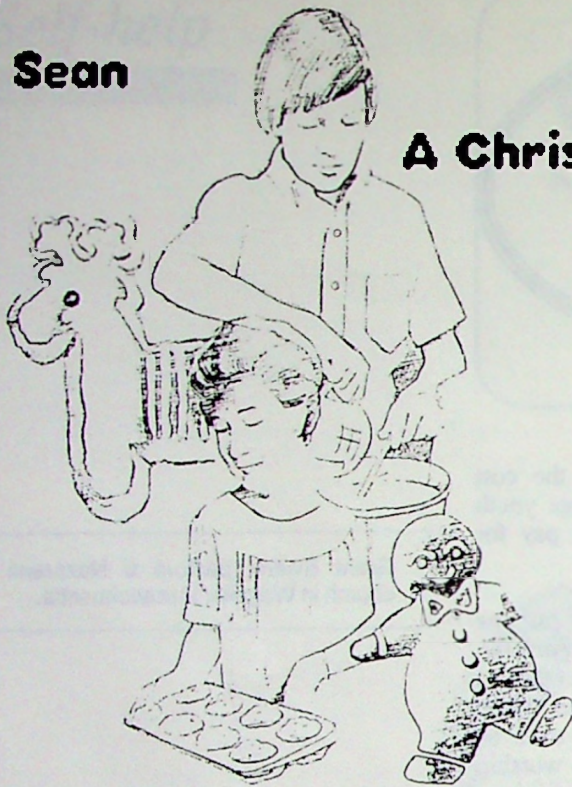
Send a Christian greeting telegram to a serviceman or servicewoman. Take an offering to cover the cost. If enough money is collected, then perhaps more than one telegram can be sent. Be certain to assure the service personnel that they are remembered not only at Christmas but throughout the whole year, especially in the prayers of the youth group.

Merry Christmas and a Happy New Year!

Grant Swank pastors a Nazarene church in Walpole, Massachusetts.

Sean

A Christmas Story



"I tell you, Mom, that Sean . . . he's impossible!" I let the words spill out as I threw myself into a kitchen chair.

"Imagine, not even knowing to be quiet when Brother Bane was praying." We'd just gotten home from church and Dad was tucking my little sister into bed.

Mom turned and stared at me while fixing some hot spiced tea, so I continued.

"How long is this creepy kid going to come to Wednesday night Bible class? He never sits still during children's time," I griped, my voice getting louder and louder.

"Mrs. Hansen, our teacher, almost yelled at him. She's an old lady, and that's not good for her heart." I tried to sound genuinely concerned about her health.

Oh, I knew as a churchgoer I was supposed to care about even the little kids. But a 6-year-old who yakked nonstop and knew nothin' about God or church . . . give me a break! I had better things . . . with Christmas coming . . .

"Now, Josh." Mom firmly interrupted me as I headed for the refrigerator. "You of all people should be able to understand Sean. You're 11 years old, and you've gone to church since you were a baby." Mom slipped on her most patient voice and explained again about Sean's bad home life. His babysitter and her children came to our small church, so she started bringing him along—a real chance to show him God's love.

"Josh, promise me you'll try to get along with Sean," Mom pleaded.

"Well, I guess . . . I'll try, Mom," I slowly replied between bites of a Twinkie and slurps of milk.

"Joshua! You'd better do more than try!" Mom snatched my Twinkie and took a big bite.

"Mom!" I grabbed it back and ran for my room.

I guess we kids were stuck with Sean for now. What if he messed up our special Christmas project for the prisoners? Our song leader, Bob Hansen, a prison guard, suggested that our Bible class do Christmas packages for some prisoners he knows. All the

kids were so excited! It gave us chills up and down our spines to actually know the names of 43 criminals.

Next week we would stuff bakery sacks with Christmas cards, candy, and homemade cookies. We would slip in some tracts, too—gotta get in the gospel message. I couldn't wait to divide the candy. That Sean would probably want a bag for his old greedy self.

"Get going, Josh." Dad opened my bedroom door. "Time for bed . . . and brush your teeth."

"Yeah, Dad, I'm getting ready," I mumbled. I hate brushing my teeth.

"Josh, God gave you those teeth, so let's take care of them, okay?"

Dad knew me too well, so I sighed and headed for the bathroom.

I couldn't get my mind off those prisoners. It was exciting to think of forgotten men having something awesome for Christmas. Why, some sinful guy might read about Jesus as he munched on one of Mom's chocolate chip cookies! Maybe after we helped those poor lonesome men, God would give me a new Huffy bike on Christmas morning.

I climbed into bed as Dad came in to listen to my prayer. "Dad, do you think God likes bikes?" I asked hopefully.

"I'm sure he does, Son, but why don't you ask him to help you and Sean?"

I prayed for Sean and the prisoners, secretly telling God the color of the new bike I wanted. After Mom's hug, I was too tired to think anymore. My brain shut down.

The next week after Bible class, Dad and Bob Hansen loaded our van with overflowing bags of bright Christmas cards, freshly baked cookies, gospel tracts, and, best of all, candy. In the morning they would be in the hands of the prisoners.

As we piled in and crowded together to take Sean and his babysitter home, Sean snooped into one bag and loudly asked, "Hey, what's all this stuff for?"

Mom gently replied, "It's for prisoners; we made special holiday packages for them."

For once Sean didn't say anything, so I added, "You know, prisoners?"

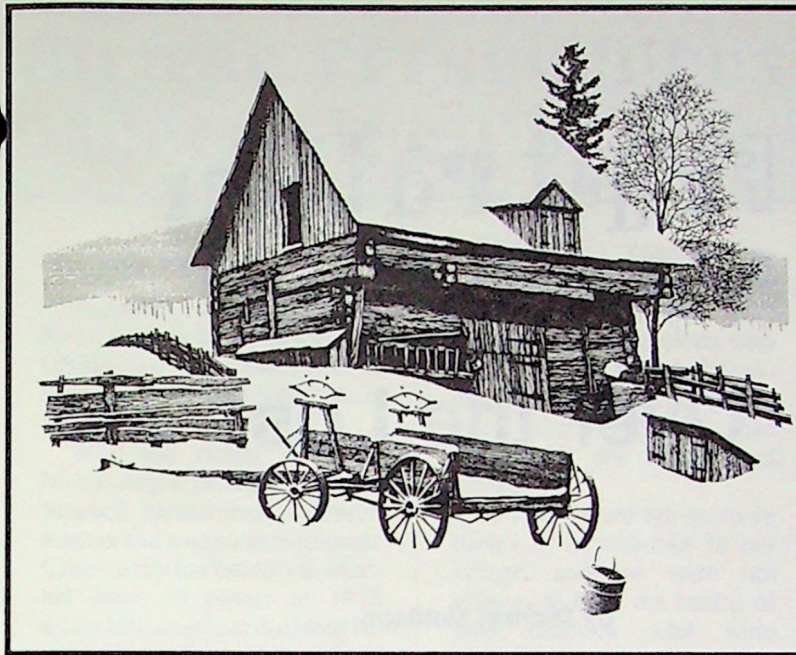
"Yeah, I know. Those are guys in jail!" he said angrily. "You shouldn't do that. They're really bad!"

It got very quiet in the truck. Good ol' Mom began to share about the love of Jesus for bad people, and how he died to change sinful hearts. Christmas is his birthday, and we celebrate for him, not for Santa Claus. Jesus can make bad people good.

I, big important Josh, had nothin' to say. Sean seemed awestruck—like he couldn't believe there was a love in this world that included bad people.

As I lay in bed that night, I kept thinking about one thing Sean had said. "Jesus loves 'em even though they're bad?" What a kid! I couldn't believe him. Wow, man, Christmas was going to be super special this year! Jesus and Sean, the prisoners and me . . . we sure go good together. And who knows? Maybe the bike will be there too!

By Betty Arthurs



New Year

Predictions

By Pastor John Hearp

Each January a land office business is done by the "predictors." At the super market check-outs and on the newsstands bold-faced headlines on the tabloids tell of "things to come" during the new year. They cover the whole spectrum from famous personalities to places and nations.

An illuminating series dealing with this topic was done by a local television station some time ago. As the end of the year drew near, predictions made at the start of it by the various seers were brought out of the mothballs and held up for scrutiny. The collective batting average was well under 10 percent. And this was being very generous concerning the fulfillments. Even bench warmers do better than that.

At the start of the year they seem as confident as a Gretsky going in on an empty net. They end up with about as many goals as the goalie.

Predictions made by men are viewed in many different ways. To some, they are considered almost infallible. For others, they make entertaining reading, but are soon forgotten.

Some predictions made by men have a good probability

of coming true . . . as long as they aren't too specific. A natural disaster occurring someplace in the world would fall into this category. Further troubles in the Middle East would seem to be a good one. So too would be one foretelling of a new breakthrough in the field of medical science.

Do these comments mean I take a dim view of thinking about or planning for the future? Definitely not!

The Bible gives some good guidance in this regard. It tells us that before we undertake something, we should see what will be required to complete it. (Luke 14:28-30.)

As I see it one of the most natural things for people to wonder about is the future. Instead of the seers, I prefer to put my faith in a source which over the centuries has been proven accurate. If you guessed I am going to say the Bible, then you have made a correct prediction. The record of the Author cannot be beat. Every forecast he has made has so far come to pass. The Bible was written to inform, not entertain.

For the Christian the future is as bright as the promises of God.





Frustration

Over the Lost

By Michael Mattison

Paul knew this frustration deeply. After a sublime description of victory in Christ, he blurted out his grief that his kinsmen were rejecting it. What was doubly painful was the fact that these were the very people who were selected for this special blessing and who had been carefully prepared by God to receive it.

The apostle recognized that "God causes all things to work together for good to those who love God. . . . If God is for us, who is against us? . . . He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give

Christ for the sake of my brethren, my kinsmen according to the flesh. . . . Brethren, my heart's desire and my prayer to God for them is for their salvation" (Rom. 9:2, 3; 10:1, NASB).

Such wrenching heartache for his disobedient people carries Paul through three chapters. He analyzes every possible reason for their unbelief and every conceivable way they could be won over. He even marvels that God still has not rejected them, even though they have rejected him.

What can you do after you have gone through a similar agitation about someone you love?

Paul continued to pray and just left it in the hands of a wise and loving God. "Oh, the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33, NASB.) Then he turned his attention back to his fellow Christians with similar interests and with whom he could communicate openly. What poured forth next was Romans 12, a warm description of the abundant life that comes through dedicated service to others.

In conclusion, frustration over the lost should turn into a patient abiding concern for them while we continue on in a rewarding relationship with fellow Christians. We must not let our burden for the lost diminish, but we must not let their persistence destroy our own peace.

DO YOU HAVE SOMEONE you're deeply concerned about and are desperately searching for a way to bring to Christ?

Frustration is a word that could have been invented especially for this situation. The more problems this person develops, the more plainly you can see that Christ is the answer for him.

But often that is just when he redoubles his efforts to find solutions or happiness his own way. He thus creates more problems and goes farther away from Christ and the Christian pattern of life.

As he becomes more entrenched and determined, your explanations of Christian solutions sound more and more unrealistic to him. Spiritual reality seems irrelevant to his immediate need.

The Spiritual Dimension

us all things? . . . [Nothing] shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (excerpts from Rom. 8:28-39, NASB).

But Paul expressed his great frustration with these words: "I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from

African Persecutions Worry the Church

Mozambique

According to *Open Doors News Service* based in Orange, California, the persecution of church leaders and members is heating up in Africa.

With the recent death of Mozambique president Samora Machel, harassment of church leaders and antagonism towards Christianity has escalated. Machel came to power in 1975 when Mozambique declared independence from Portugal. In February, 1977, Machel transformed his Frelimo Congress into a Marxist Leninist Party—FRELIMO—making it Moscow's soundest ally in Africa.

Machel's death is shrouded in mystery; many in his movement are striking out at any enemy, which means Christians suffer most.

According to *Open Doors* newsletter, as recent as July, 1986, Christians in the Zambezia Province, Milanji District, felt the sting of persecution when members of the Mozambican Army arrested 134 members of a church congregation while a service was in progress.

The pastor and six eyewitnesses who survived reported in the incident of soldiers asking, "Why are you praying? We never liberated Mozambique by prayer but by guns."

Moments later the soldiers subdued the choir leader, a Mr. Robinson, and slit his throat. The soldiers also attacked the church secretary, a Mr. Manuel, and chopped him up with a machete. The same eyewitnesses also reported that the soldiers were angered because there were children in church.

"You know that children may not be in church," they said. "We want all the children

for FRELIMO. Your old people can be Christians but the young must be Marxists." One of the eyewitnesses who returned to the village following his release from prison found that FRELIMO had burned all the Bibles and hymnbooks.

"So now there are no more Bibles or hymnbooks in our village, and we were not allowed to bury the bodies of your brethren who were killed."

Uganda

Open Doors also reported that Libyan leader Muammar Gaddafi is urging Muslims in Uganda to convert non-Muslims to Islam because he said the Christian church was trying "to subjugate the African continent" and propagate colonialism.

Libyan radio quoted Gaddafi as telling Muslim leaders in Uganda, where he arrived after attending the Non-aligned Summit Conference meeting in Harare, "Christianity is not an African faith."

The radio, monitored by the British Broadcasting Corporation (BBC) said Gaddafi told members of the Supreme Council for Islamic Affairs and other Muslim leaders that it was their duty to defend the Ugandan revolution led by President Yoweri Museveni. Muslims in Uganda have now gained equal rights after they were subjected to oppression by previous governments with "support from the Christian church outside Africa and from neighboring countries," he said.

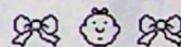
Gaddafi called on Muslims to join the Libyan-style people's congresses and committees which he said were now being set up in Uganda.

Sanctity of Human Life Sunday, January 18, 1987

Last year one million seven hundred thousand unborn children were aborted in this country. Over one in four pregnancies now ends in abortion.

Not only does abortion destroy a developing child, but it also ravages the woman who undergoes one. A woman who counsels those scarred by their abortions reports, "One psychological effect we see almost all the time is guilt. Others are suicidal impulses, a sense of loss, of unfulfillment . . . withdrawal, loss of confidence in decision-making capabilities. They feel that maybe they've made a wrong decision, maybe they can't make another decision right in their life. Lowering of self-esteem. Preoccupation with death."

To help inform on the problems, the Christian Action Council is sponsoring *Sanctity of Human Life Sunday* on January 18, 1987. If you and your congregation would like to get involved, send for information to The Christian Action Council, 422 C St., NE, Washington, D.C. 20002; phone 202-544-1720.



Understanding Revelation

(Continued from page 9)

Who shall be punished with everlasting destruction . . .
When he shall come.

The person who eliminates justice and judgment from Christ's second coming cannot have a very good understanding of the Revelation description of the second advent.

Notice what happens to the Beast and False Prophet, earth's last two wicked rulers:

I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [Christ], and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE BURNING WITH BRIMSTONE (19:19, 20).

The Revelation Story by Chapters

In reaching the 19th chapter, we reach the climax of the story of this Book in Revelation. Let's note what we have seen in this BOOK that Christ has now opened.

Introductory—chapters 1 through 5.

Six of the seals—chapter 6.

Seventh seal—the judgments—chapters 8 through 11.

—the Wrath—chapters 14-18.

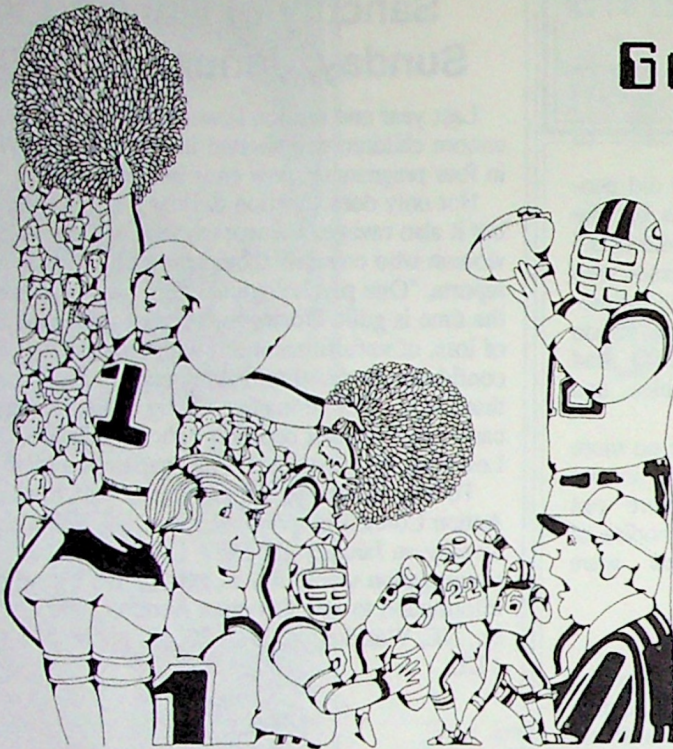
The advent of Christ—chapter 19.

Fifteen chapters out of the nineteen have been touched upon in the story of the BOOK.

But four chapters have been omitted (7, 11, 12, 13). Where do they fit in? What place do they have in our story? We will answer these questions in February.

God Doesn't Need More Believers

By Pastor James Graham



I'm sure the town meant well. After all, prayer had been held before every high school football game since who knows when. Every Friday night the town folks would gather around the green field, striped with lime by the coach in the afternoon and lighted with lights put up with money raised by parents from the PTA. There would be the pre-game activities, taunts from the students at the opposing team, and the fight song played by the band in the white spats. Then the teams would come out to the cheers of family and friends. Breaking through the paper barrier built for the occasion by the cheerleaders, they would yell and shout with voices still capable of cracking in adolescent enthusiasm. Then the National Anthem. *Everyone* stands here. This is a *solid* community! With hand over heart they would look at the flag waving at the end of the field—the flag given by the local VFW Post. They would sing: players and fans in loyalty to their country. And then the big moment. It's time for the prayer.

Usually one of the local pastors would lead in this pre-game plea for safety and perhaps a victory. Who could be offended by this tradition? This ritual was steeped in the conservative, Bible-believing heritage of the town's inhabitants. I guess it was this that shocked everyone the

most when a band member and his parents filed suit with the help of the ACLU to stop prayer before the game. Why? We've always done this. We're a Bible-believing, Christian community. But, file suit he did and win he did. No more prayer before games. An outrage! So the good ole boys from deep in the Bible belt took matters into their own hands. A taunt here, a ridicule there! Angry words directed at the pagan family over the phone and to their face. Christians have to stand up for their rights; we are the salt of the earth. So when it culminated in threats on the lives of these reprobates, it was viewed as just desserts. God would indeed be proud as the town would be free to pray before the weekly game. May Jesus Christ be praised.

There is only one thing wrong—terribly wrong. It's not how Christ would have us to live. Zealous, yes—obedient to Scripture, no! Romans 12 admonishes a peaceful lifestyle that would have us repay evil with good, cursing with blessing. This account of prayer and football is sadly a true story that recently was covered by the news media. Christians behaving in such a contradictory manner! The father of the band pagan told a reporter: "They don't know anything about Christianity, let alone the Constitution."

And you know something? He's absolutely right. This unbelieving, lost, agnostic is right.

Christians who behave in a non-Christian manner know absolutely nothing about the Christ of the Bible. They are believers—not disciples. Believers are many today. Believers have accepted as real or true the teachings of Jesus. They know there is a God—they know Jesus. But God doesn't need or want believers. After all, devils even populate the ranks of believers (Jas. 1:14-20). Adolph Hitler even claimed to believe. Believers have even been the perpetrators of some of the greatest sins. John Calvin (a believer) condemned another believer to death over a doctrinal point of difference. God has too many believers. Northern Ireland has believers! The football town has its fill of believers. And so has the church. We need disciples: believers who not only know, but who subscribe their lives to the teachings of Christ. We need those who would be active adherents to the teachings of Christ.

The Church needs to be less consumed in its belief in Christ and more consumed with being a disciple of Christ.

Maybe it's time to take a hard look at the church. The moral decadence of our time and the encroachment of the secular spirit has had its effect on the church. Matthew 24:12 says the effect will be that the love of the church will wax cold. Let's consider the impact of this. If our love waxes cold—if it diminishes—we *are not in Christ*. First John 4:7, 8 says that "everyone who loves has been born of God and knows God." If we love, we know. But if our love erodes, note this, "Whoever does not love does not know God, because God is love." We do not know God. And then, what is love? This is love: that we *walk in obedience to his commands*" (2 John 6).

It cannot be any clearer than that. A believer knows . . . a disciple loves, and thus obeys his Lord's commands. He is an active adherent. And that is what the church needs today. Active adherents. *Let the believer join the ranks of the demons. The church is the home of the disciple.*

When the writer of the Book of Hebrews admonishes us in 6:1-3 to leave the elementary teachings of belief and to go on to maturity he is talking about discipleship. Grow to being obedient! Rise to living lifestyles that reflect our faith. Learn to forgive, love, obey, search, etc., to be consumed by Christ. Seek to have the Holy Spirit impregnate us with the nature of our living Lord!

Radical talk? Unreasonable concept? Extreme and fanatical? I think not. What we need is revival and revival begins with repentance and grows through obedience. We have a devastating problem facing us in the church. It is a problem of belief void of obedience by Christians who

know and then violate that faith with lifestyles condemned by Christ. When I read that the morals of teens in the church are almost exactly the same as the world, I know I'm right. When Christians chuck their marriage vows at a rate nearly equal to the world's divorce rate while knowing that God hates divorce, I believe I'm speaking the truth. When the church is plagued by hypocrisy, resentment, legalism, and an unloving spirit, we are believers, not disciples.

What is there to do? How can we change it? I mean, if we are going to grow, mature, and expand, we have to discover something more than a new church-growth concept. We have to do more than set a goal for growth; to talk about it alone is not enough. The start is to:

"Love the Lord" with all our heart,
With all our soul and with all our mind
and then "Love our neighbor."

"All the law and the prophets hang on these two commandments." (Matt. 22:34-40.)

A believer knows Matthew 6:14, 15, "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins." ***A disciple forgives!***

A believer knows James 1:26, "If anyone considers himself religious and yet does not keep a tight reign on his tongue, he deceives himself and his religion is worthless." ***A disciple carefully evaluates the impact of his words.***

A believer knows James 1:27, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows." ***A disciple sees to it*** that every widow (and widower), every parentless child in his church is cared for, visited, and loved.

A believer knows Matthew 5:39-42. ***But a disciple turns the other cheek, gives the tunic and cloak, walks the extra mile, and gives to those who seek to borrow.***

A believer knows Matthew 5:23-25. ***But a disciple will be reconciled with his fellow church member quickly so his worship will not be voided.***

A believer knows Matthew 25:34-46. ***A disciple feeds the hungry, gives water to the thirsty, clothing to the needy, support and help to the sick, and visits those in prison.***

We must be obedient disciples—living sacrifices. (Rom. 12:1, 2.) Then we will be capable of going into all the world to "make *disciples*" of all nations, "teaching them to obey" (Matt. 28:18-20) "not merely listening to the Word . . . but doing what it says" (Jas. 1:22). "And God permitting, we will do so" (Heb. 6:3).



WAS JESUS CHRIST CREATOR?

A passage of Scripture often used to teach the preexistence of Jesus is Colossians 1:16, 17. It is asserted that since it says "he is before all things" and "by him were all things created," Jesus not only had a literal existence prior to his human birth, he was the Creator of all things, too.

Supposing this interpretation to be true, we are faced with some very difficult questions, such as; What becomes of God? How does one explain Isaiah 45:18 where it says, "Thus saith the LORD that created the heavens; God *himself* that formed the earth and made it . . . I am the LORD; and there is none else."

If Jesus is the LORD speaking in Isaiah 45:18, what happens to God? If Jesus is the LORD speaking "and there is none else," evidently God cannot be LORD if we go by this line of thought.

What about other verses which explicitly state that God, not Jesus, created all things? For example, examine the following:

Genesis 1:1—"God created the heavens and the earth."

Genesis 2:4—"The LORD God made the earth and heavens."

Psalms 19:1—"The heavens declare the glory of God."

Isaiah 44:24—"I am the LORD that maketh all things."

Acts 17:24—"God made the world and all things therein."

Mark 13:19—"The beginning of the creation which God created."

Since God is the true Creator of heaven and earth, what does Colossians 1:16, 17 mean? No doubt, Jesus is "before" and "all things were created by [or "in," as some translations say] him," but this is not teaching Jesus' preexistence.

It's actually teaching Jesus' preeminence. Verse 18 explains: "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the *preeminence*."

Jesus is "before" all things because God made him preeminent over "thrones," "dominions," "prin-

cipalities," and "powers" (v. 16). He made Jesus the head of the church, too, so that every person in Christ is a "new creature" (2 Cor. 5:17). Compare this with what Ephesians 1:19-23 says.

When God created all things they were created with the plan that Jesus Christ, God's Son, would become the "head" and the "beginning" of all his creation by the position he would hold. (See Phil. 2:9; Heb. 1:1-9.) This includes the plan of salvation offered in this present age to each individual, as well as the future age when he returns as King of kings. (Eph. 1:5-7, 21; 2:7; Phil. 2:10, 11.)

Praise God, we have a chance to participate in that marvelous plan if we have totally accepted Jesus as our personal Savior! It is up to us to allow Jesus' preeminence to change our lives.



BY MICHAEL BROWN

Present-Day Theological Trends

By the Editor

Who in Hell Cares?

Nobody's there to care.

That's the image focused on the conventional hell by most theologians and ordinary people today, according to various surveys, the Gallup poll, gleanings by The Associated Press, and Lutheran scholar Martin Marty of the University of Chicago Divinity School.

Perhaps the problem lies not with hell's existence so much as with the conscience of living moderns.

No one cares much about hell anymore.

Fundamentalist preachers on television would rather smile a lot than to consign their live audience to the flames.

Mainline denominations have official doctrines on the books, but like the fundies, make little use of them.

And as Marty pointed out in an article entitled, *Whatever Happened to Hell?*, "Catholics joined other Christians not in repealing doctrines of eternal damnation but by ceasing to make much of them."

As has been borne out through the use of polls, what the theological world experiences reflects the views of the common man.

In 1980 a Gallup poll discovered that while 71 percent of Americans believe in an afterlife, only 53 percent believe in hell, even of an unspecified nature. When in 1983 the monthly magazine, *US Catholic*, surveyed its readers concerning the existence of hell, only one percent saw it as a personal threat.

What does all this tell us about the conventional theological idea of hell?

Probably most people feel they need something lifting instead of defeating, and theologians are obliging.

But what about the truth about hell? Is this a prime time to tell all, revealing that *hades* refers to the grave and *gehenna* points to the judgment fire?

Unfortunately, most people don't care to discuss shades of differences, even if the truth sheds light on past dreads.

What the new climate does tell us is the hunger of the heart to hear of God's love and grace. The great news is that God so loved the world that he gave his only Son for the saving of those who place complete faith in him.

Admittedly, there are dire consequences for those outside of faith, but most folks don't want to talk about the pain. What's needed is a healthy dose of God's redeeming love combined with an honest appraisal of a hopeless future for those who do not respond to his grace.

Who in hell cares? Nobody in *hades* can, but God cares, and that's enough for anybody.



On the

Resurrection Train



Traditional views of the soul and man's hope are now challenged by some theologians.

Three years ago a mainline Protestant professor and a Catholic scholar shared similar views on the resurrection in a syndicated story which hit the news media during the Easter season. In essence, the pair declared the teaching of an immortal soul as unbiblical and confirmed the resurrection as man's true hope.

Collaborating in these views were Gene Wehrli, New Testament professor at Eden Seminary at Webster Groves, Missouri, and Francis Cleary, professor of Scripture

at St. Louis University.

Wehrli maintained in the article that Christians view their hope in being resurrected, not in possessing an immortal soul. He added that the immortal soul concept came by mistake into Christianity from Hellenism, effectively clouding the truth of the resurrection.

The Eden Seminary professor defined the difference between immortal soulism and Biblical truth: "The Hellenistic understanding is that persons are immortal by nature—that they have a soul that is trapped in flesh and returns to God, or the all-soul after death. The resurrection of the Bible stresses that in one sense death is death, but that God raises the person in his uniqueness back to life."

Wehrli's view of Biblical truth about man's hope confirms the high value God puts on personhood and relationships. This high view of man by God puts to shame the error of immortal souls. "The resurrection means that God values relationships with persons and wants to restore that relationship after it has been broken by death. The afterlife is not intrinsic to human persons, but is a free gift of God," he said.

Cleary's contribution to the view declared Catholic practice during Holy Week as focusing on Christ's resurrection instead of on his death.

Since this published report, others have been riding the resurrection train.

Anthony Buzzard, New Testament instructor at Oregon Bible College, has heard similar views expressed during his postgraduate work at Northern Baptist Theological Seminary at Naperville, Illinois.

"One teacher is very emphatic about the nature of man from the viewpoint of Genesis 2:7 as opposed to the Greek idea of the immortal soul," Buzzard said. "Naturally, I supported him in the class discussion," he added.

While the response to the truth in the theological world is heartening, great headway into the church's grassroots will take time. We will continue to do our part in urging folks to get on board.

Effort to Clean Up Network TV

By David Krogh

During the month of September, members of the Oregon Church of God were involved in a TV monitoring project for CLeaR-TV (Christian Leaders for Responsible Television). The results of the Oregon monitoring teams were combined with monitoring done by other groups throughout the country.

Below is a comparison between the amounts of sex, violence, and profanity during the first four weeks of monitoring this fall (Sept. 7—Oct. 9) compared with results from the similar period in 1985 (Sept. 8—Oct. 10).

	1985	1986		1985	1986
	SEX	SEX		VIOLENCE	VIOLENCE
ABC	259	218 - 19%		359	229 - 36%
CBS	249	241 - 3%		326	304 - 7%
NBC	300	396 + 32%		381	279 - 27%
				PROFANITY	PROFANITY
	ABC			248	379 + 53%
	CBS			417	620 + 49%
	NBC			312	437 + 40%

Taking all three networks together by category, during the first month of monitoring, sex increased 6%, violence decreased 24%, and profanity increased 47%. When sex, violence, and profanity are added together for all three networks, there is an overall increase of 9%.

As the first step to improving network television, CLeaR-TV had called upon the networks and advertisers to reduce the amount of immoral sex, violence, and profanity by 35% during the fall 1986 season and to immediately end their anti-Christian stereotyping. It is obvious from the monitoring results that the networks have not taken seriously the requests to improve programming.

The next step which will be considered by the leaders of CLeaR-TV will be to call for selective purchasing to demonstrate the concern of the Christian community. Such an effort will only be successful if millions of people agree to participate. Additional information will be made available later regarding participating in selective purchasing.

We also continue to encourage the signing of the petition in support of decency in television programming that was distributed to our entire membership. Thus far hundreds and perhaps thousands of people have signed these petitions. There is still a need for more petitions to be sent to Mr. Roger Rice, President, Television Bureau of Advertising, 477 Madison Ave., New York, NY 10022.

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 87.0, it expires January, 1987. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

M/M David Krogh
710 Washington St.

Oregon IL 61061

88.0

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061. In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.

Christmas Aftermath

December 26.

Christmas is over and gone, just 364 days left until it comes again. The wrappings are all thrown away and gifts not so well liked are exchanged. Christmas is once again packed away in a box, to be stored and forgotten.

Is this the way you treat Christmas?

I'm not talking about the Ho-Ho-Ho-mistletoe-and-presents Christmas, but the baby boy Savior who was born into a wicked world. This is the true meaning of Christmas—the one we pack away in the box every year.

We remember the meaning of Christmas, but only at the church's annual program, or when we hear carolers singing the Christmas music. But our focus of the real meaning of Christmas is lost.

What would happen if God would only forgive our sins for one day?

Worse yet, what would be your condition if God hadn't sent his Son into a world lost and dying?

It is scary to think of the "what if's."

But, "What if?"

The only way to not worry about the "what if" is to not allow your thoughts of the real meaning of Christmas to stray. Don't put Christmas back in a box on December 26; keep it out all year round.

You will find a greater blessing each day of the year by not limiting yourself to a blessing for one day of the year. Keep Christ in the Christmas aftermath. Allow him to be your main focus each day of 1987.

—Cris Lucas



The

Restitution

February, 1987

Herald

Life after death?

Page 4

Unity and preeminence?

Page 5

The answer man

Page 6

New world coming?

Page 7

NT love this month

Page 8

Dance

Page 9

The perfect family

Page 10

Chernobyl: wormwood?

Page 12

The church without women?

Page 14

Papa's valentine

Page 16

Network hypocrisy

Page 18

Secondary contact

Page 19

Another oil crisis?

Page 20



Photo Notes

[Top row] Pennellwood Church of God teens in Sunday school class, preparing for the future work of God in their lives. Also, Youth Advisory Committee members Alan Demmitt, Kent Ross, and Robert Alcumbrack prepare for Youth Congress this summer.

[Bottom row] Associate teacher of the Pennellwood Ladies' Class prepares for her duties. Craig Pippel reviews construction work inside the new home of North Kent Bible Church, Rockford, Michigan.

Help for Parents, Page 10

Editor's Viewpoint

Good News from the Churches

Troy View Church of God averaged 112 for morning worship during the month of November. This figure is an increase of 35 over the 77 average the year before. For the first half of 1986 the church averaged 85; during the last six months the average reached 103.

"Lots of folks are enjoying the services, and we have some new people coming," explained Pastor Craig Waggoner of the attendance increase.

"The people are excited and expecting the Lord to work in their lives," Waggoner continued. "I just happened to come into a good situation here; I'm thankful for that."

Average attendance at the Raymore Church of God for November was 75, an increase of at least 25 above a year ago.

"Lots of Church of God people who have relocated to the Kansas City area have begun to attend, and we've had several transfers from area churches," explained George Sheeley. "We've also had interest stirred up in our youth group and youth choir," he added.

Thanks for Your Response

As you may remember, we asked you to send in articles which will help parents and a new approach to writing the doctrinal article.

In this issue we have your first two submissions in these areas.

On page 7 you will read Mark Mattison's attempt at writing the doctrinal piece. He's chosen the difficult text of Hebrews 1:10 for his subject.

On page 10 you'll find Brenda Wessel's 12-point child-rearing list which will assist parents.

Thanks, folks. Are you next?

Rape and Murder

Often these twin crimes happen together, and our point is to help find solutions rather than appealing to the grisly in our thoughts in this column.

A new program designed to challenge attitudes and help silent victims of rape was released December 1. Available from World Research, 11722 Sorrento Valley Road, San Diego, CA 92121, CANT YOU SEE ME? is a video for use in church youth groups where discussion and direct help can be offered concerning victims of rape.

Celebrities appearing in the video include Lauri Hendler of *Gimme a Break*, Margaret Avery of *The Color Purple*, Gordon Jump of *WKRP*, and Vic Tayback of *Alice*.

A discussion guide listing facts and resources comes with the video for the \$96 sale price.



Scene from the video **CANT YOU SEE ME?** challenging attitudes and helping rape victims.

There's a story in the December 1, 1986, *People* magazine that will raise the hair on the nape of your neck, make you angry, cause you consternation, then finally spell relief.

The account is about a boy's love of Satan and how he committed three murders in the process down towards satanism. Sean Sellers now lives out what few days he has left on death row at Oklahoma State Penitentiary with grisly memories and guilt. Converted to Christianity recently, Sellers now confesses his guilt and wants to die for his sins.

As his story is unraveled by Michelle Green and reported by Civia Tamarkin, the reader sees clearly the great tragedy played out in a boy's life as it bends toward Satan. Since his conversion, Sellers now wants to warn the world of Satan's trap. As he is quoted in a closing statement in the article: "The Lord has given me a burden to reach out and help other people so no one else will follow in my footsteps."

Get a copy of this article, read it for your education, and allow it to help you in the contacts you have with youth.

Porn Publishers on the Offensive

Ever since the Meese Commission came out with its condemning evidence of pornography, porn operators have been busy to counter the report.

Recently *Penthouse* magazine came out with a new book titled: *The United States of America Against Sex: How the Meese Commission Lied About Pornography*.

Gray & Co., a public relations firm, has been hired to discredit the Meese Commission's work. But the firm's proposal to lead porn's fight

contains a glaring admission: "Any long-term effort [to oppose and discredit the decency movement] with . . . strategic positioning will fail because publishers, distributors, and sellers will be thought to have no motive or justification other than economic self-interest, for their stance. Forced into a position of defending 'pornography,' they are certain to find themselves in a 'no win' situation."

Penthouse has also put together a trade association so as to appear legitimate in its efforts to discredit the decency movement. The Periodical

& Book Association of America (PBAA) has circulated a packet of information for retailers of porn material on how to respond to public protest against their product.

Gray & Co. plans to use the emotional appeal of such words as "censorship," "hatemongers," and "bookburners" in their promotions as describing those in the decency movement.

Awareness of these developments drives us to our knees as we trust in the power greater than that which is in the world (1 John 4:4).

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buz-
zard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy
Myers, Bill Burnham, Becky Hall

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricklet Wood, St Albans, Herts AL2 3LG.

SUBSCRIPTIONS
One Year, \$12 [£10]
Two Years, \$21 [18]
Three years, \$30 [27]
[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: Page 2, World Research; others by the editor.

Letters

Liked December/January Issue

I always enjoy THE HERALD, but I want to tell you that I especially appreciated the December issue! I thought Jim Graham's article about being disciples instead of just believers was especially good. Keep up the good work.
—*Omaha, NE.*

Prophetic Likes and Dislikes

I suggest that you stop publishing the futurist view of prophecy in THE RESTITUTION HERALD. Not only is the futurist view wrong and worthless, it points to an enemy that never will exist while you overlook the enemy, the papacy, who has been an enemy of the gospel for over 1200 years. I hate reading articles that when I am finished I do not know any more than when I started. I am sorry, but I feel you have let down all those martyrs who died at the hands of the papacy in defense of truth.
—*Royersford, PA.*

Double Meaning in Clip Art?

Wasn't that just a little demeaning to have an article in the October, 1986, issue [page 13] about women being called of God—and have the picture illustration show a woman on

the phone being called by (possibly) the local gossip-monger?

—*Baton Rouge, LA.*

Whoops, that wasn't intended.

—*Editor.*

Loves Herald, Dislikes Reminder Letters

I enjoy THE HERALD. I read it from cover to cover as soon as it arrives. I especially enjoy doctrinal articles. The farm economy is bad in our area. My suggestion for your office would be to send less letters—we have received four the past month; and discontinue the enclosed postage-paid envelopes.

—*Eden Valley, MN.*

New Author

My enclosed article is a follow-up to the one by Cris Lucas, "Women, Are You Called?" printed in the October, 1986, issue.

Thank you and God's continued blessing on the General Conference work.

—*Vivian Mills, Paynesville, MN.*

Thanks, Sr. Mills, for your article. It appears on page 14.—Editor.

* * *

Is There Life After Death?

IF CONTEMPORARY SECULAR society has retained a flicker of interest in any department of religion, it is surely in the question of life after death—if only to provide answers for enquiring youngsters.

Faith in the reality of life beyond the grave seems to be faltering, since an article in the *NOW* Magazine of December, 1979, quoted the astonishing statistic that 50 percent of those who claim to be Christians and church-going members of the Church of England do not believe in an afterlife!

And yet, in New Testament terms, Christianity without a belief in the after-life represents an absurd contradiction. Indeed, the tendency to doubt the future resurrection of the faithful called forth some of Paul's most forceful words. To the church at Corinth he wrote:

First and foremost, I handed on to you the facts which had been imparted to me: that Christ died for our sins, in accordance with the scriptures; that he was buried; that he was raised to life on the third day, according to the scriptures; and that he appeared to Cephas [Peter] and afterwards to the Twelve. Then he appeared to James, and afterwards to all the apostles.

In the end he appeared even to me. . . . This is what we all proclaim, and this is what you believed.

Now if this is what we proclaim, that Christ was raised from the dead, how can some of you say there is no resurrection of the dead? If there be no resurrection, then Christ was not raised;

and if Christ was not raised, then our gospel is null and void, and so is your faith; and we turn out to be lying witnesses for God, because we bore witness that he raised Christ to life, whereas, if the dead are not raised, he did not raise him. For if the dead are not raised, it follows that Christ was not raised; and if Christ was not raised, your faith has nothing in it and you are still in your old state of sin. It follows also that those who have died within Christ's fellowship are utterly lost. If it is for this life only that Christ has given us hope, we of all men are most to be pitied (1 Cor. 15:3-8, 11-19, NEB).

It is undeniable that this passage contains a ring of authority and a weight of conviction sadly lacking in much of contemporary theological writing. For the early Christians, it was the absolute validity of the fact of Christ's having ap-

By Anthony Buzzard

*Reprinted from his booklet:
What Happens When We Die?
pages 3 and 4.*

peared alive after his death to reliable witnesses that formed the very basis of their faith. To suggest that Christ had not been resurrected would have been to render the entire Christian venture pointless.

Equally serious was the implied accusation that the apostles were propagating a dangerous falsehood. For the resurrection of Christ, as an unimpeachable historical fact witnessed by those who "ate and drank with him after he rose from the dead" (Acts 10:41), provided the guarantee that Christ's followers would also live again after death, or indeed escape death entirely, should they survive until Christ returned.

Thus for Paul, the idea of Christianity without the past fact of Christ's resurrection and the future fact of the resurrection of the faithful would have been the ultimate absurdity. All the New Testament writers share this unshakable conviction.

 You

Can Again Appreciate the Comfort and Truth of the Scriptures . . .



By Ordering for Your Reading . . .

What Happens When We Die?

By Anthony Buzzard

Please send _____ copies of "What Happens When We Die?" @ \$1.95 ea. plus \$1.60 postage per order; enclosed find \$ _____ total payment.

Name _____

Address _____

City _____

State _____ Zip _____



Resurrection guarantees a time of reunion for all believers beyond the grave.

Brief Bible Studies

OF GOD AND CHRIST

By Pastor Sidney A. Hatch

Is God's Unity a Compound Unity?

"The LORD our God is one."
Deuteronomy 6:4.

The Scriptures say that "God is one" (Gal. 3:20). Yet we are often confronted by the argument that this oneness or unity is compound, a unity composed of several parts or personalities.

The key passage in any such discussion is Deuteronomy 6:4: "Hear, O Israel: The LORD our God is one LORD."

The Hebrew word for "one" is *'echad*. *'Echad* means "one" in the sense of "only" or "a single one." There is no intimation of plurality in *'echad*.

Another word for "one" in the Old Testament, which apparently is sometimes confused with *'echad*, is *yachid* or *yachied*. *Yachid* is formed from the verb *yachad* which means "to unite" or "become united." It occurs 12 times in the Old Testament. However, the important thing about *yachid* is that it is never used of Jehovah God, the Father of our Lord Jesus Christ!

Who, then, is Jesus, if he is not a member of a plural Godhead? The Scripture says he is "the Messiah, the Son of God" (John 20:31), created in the womb of Mary (Luke 1:35). This is quite different from being "second person" in a three-part deity.

The truth of God's oneness has been almost overwhelmed by aggressive trinitarian theology formulated in the fourth century of the Christian era. But current study is bringing it to light again. The poet, William Cullen Bryant, said, "Truth, crushed to earth, shall rise again." It is our privilege to help it rise.

Is God a compound unity? No, he is "one," a oneness uncomplicated by any idea of parts or plurality. Deuteronomy 6:4, which is quoted by Jesus (Mark 12:29), precludes any kind of polytheism, syncretism, or philosophical abstractions regarding the nature of God.



Christ Above All!

"And he is before all things."
Colossians 1:17.

It is a common assumption among Christians that Christ, as a person, existed before his birth in Bethlehem. This is called the doctrine of pre-existence. A passage often referred to is Colossians 1:17, "And he is before all things."

"Before" is our translation of the little Greek word *pro*. *Pro* meant "before, in front of, earlier than, above," or "in preference to." It appears as a prefix in many English words to express priority—priority in position or priority in time.

In the New Testament, *pro* is used mainly in the temporal sense: One thing is before another in time. This is the way it is usually understood in Colossians 1:17.

But *pro* is also used in the New Testament in the sense of preference or priority in position. James uses it this way when he says, "But above all things . . . swear not" (Jas. 5:12). And Peter uses it the same way when he writes: "And above all things have fervent charity among yourselves" (1 Pet. 4:8).

This is the sense of *pro* in Colossians 1:17. Christ is "before" or "above" all things. He is to be "preferred to" all things. He is preferable to that "philosophy and vain deceit . . . the tradition of men" which was destroying the Colossian church!

As to pre-existence, our Lord was "loved" of his heavenly Father "before the foundation of the world" (John 17:24). He was "foreordained before the foundation of the world" (1 Pet. 1:20). That is, he was planned of God from all eternity. Such verses, however, indicate an "ideal pre-existence," something quite different from actual pre-existence. (Christians, too, we may point out, were "chosen . . . before the foundation of the world," Eph. 1:4.)

Colossians 1:17, therefore, need not be forced into a theological doctrine of pre-existence. It is, rather, a practical verse for the Christian: Christ is preferred above all things!

Both studies on this page reprinted with permission from *Brief Bible Studies*, August-September, 1986, Sidney A. Hatch, editor.





The Answer Man

By Mark Cheatwood

HOW CAN ONE MAN KNOW THE ANSWERS TO

Life's Greatest Questions?

I SAW HOW the Sadducees were stunned by the answer of the man Jesus. He left them completely humiliated. He showed them their error in the company of the multitude.

I longed for an audience with the man Jesus. I had heard so many things about him and I believed that he could answer the questions which had been burning in my heart for so long. However, we were in a large group so I would have to limit my questioning to impersonal requests.

But I wanted so much to understand the law and prophets enough to go forward and teach as I had heard this man was teaching. I wanted to serve the God of my fathers with all my strength and love him with all of my heart.

What could I possibly ask this man, Jesus? What could I ask him that would answer the questions I had in one breath?

My heart beat quickly as I searched my mind for the most important question I could ask this man who called himself the Son of David.

"I've got it!" I whispered in excitement.

With the question burning in my heart I moved forward in the crowd to seek my Lord's attention.

"Teacher!" I shouted. He turned towards me and my heart beat even quicker with his eyes focused on me. I could almost feel the complete presence of the Spirit of God which seemed to embrace this man.

"Ask me what you will."

The Teacher spoke to me! I am nothing but a teacher of the law, but this man spoke to me. I felt humbled in his presence. Was this indeed the Son of God spoken of in the prophets?

I must ask him this question!

"Of all the commandments, which is the most important?" Surely he would have to take a few moments to answer, but when he would answer that would be the commandment which I would follow with every breath until the day I die. What would it be? The sabbath, the . . .

"The most important commandment is this: Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your

mind and with all your strength."

To love God? To love? To love is the most important? Well, surely he means to believe that the Lord our God is one is most important. Wait . . .

"The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."

But I just don't understand. All those years of keeping the sabbath so fervently—so many times it seemed like the most important commandment there ever was. But this Jesus wants me to see the two commandments on love as the most important? How can that possibly be?

The oneness of my God is surely part of this, is it not?—the fact that my God is one and that I should obey him and love him with all my heart and all my soul and all my mind and all my strength, and that I must have love for my neighbor. Yes, love is the theme of these two commands, but I must also be loving that one God of the universe.

"Thank you, my Teacher," I said to Jesus, "Well said. You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices."

The Son of Man speaks to me again; "You are not far from the kingdom of God."

Praise God for understanding!

(The above is based on Mark 12:28-34.)

There's a New World Coming

A meticulous probe of Hebrews 1:10 reveals a wonderful promise about Christ's second coming.

The Bible describes a world creation—a creation by Jesus Christ.

That may surprise you. What business does Jesus have in creating a world?

If that's your question, then, like me, you will be interested in an expression found in the Bible Book of Hebrews.

The Book of Hebrews presents a highly developed Christology that leaves little to the imagination. A brief look at the letter helps to clarify something it says about Jesus and his nature.

The first chapter points out that Christ was appointed heir of all things (1:2); the ages were made through ($\delta\iota\alpha$) him (1:2); he is the radiance of God's glory and the exact representation of God's nature (1:3); he was exalted to a position above angels (1:4); he is God's Son (1:5); he is better than the angels (1:6, 7).

Those expressions take us to statements attributed to God about his Son ("of the Son He says," v. 8); then comes the declaration which is hard to understand:

Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands.

Did Christ create a world? Obviously, according to the above words from Hebrews.

But *which* world? The one we now live in, or another one of his special interest?

Hebrews 1:6 speaks about the time "when He *again* brings the first-born [Jesus] into the world."¹ This is clearly speaking of the second coming of Jesus. Verse 8 talks about Jesus ruling forever, and speaks of a throne and sceptre and the

kingdom of God. And over in the next chapter, verse 5, we find that we are reading about "the age to come."

From all the indications in the context, then, we are looking at a future creation.

We must also see the scripture which the author to the Hebrews quoted. The quote is from Psalm 102:25-27. What is Psalm 102 talking about?

In verse 13 we read about "the appointed time" and compassion for Zion. Verse 15 indicates that all kings and nations will worship God, and verse 16 says that God will build up Zion. Verses 21 and 22 talk about the praise of God in Jerusalem and the gathering together of all kingdoms. Two verses later (v. 25) we see a creation. In light of the Messianic tone of Psalm 102, we must assume that this is the millennial creation. It is not the first prophecy to be written in what is called "past prophetic tense."

Our present creation will perish (v. 26); so will the millennial world (Rev. 21:1). What we are seeing is not the Genesis creation, but rather the creation of the millennial world. This is in harmony with the rest of Scripture.

Another apparent difficulty may be that Psalm 102 is addressed to God, but Hebrews 1:10-12 is addressed to Jesus. Does this indicate that they are the same? Literally, no. Functionally, yes. God has given his power and authority to Jesus (Psa. 72:1) so that Jesus as mediator can function in God's capacity. For example, Old Testament titles of God are given to Jesus (Isa. 44:6; Rev. 1:17) and prophecies concerning God are fulfilled by

Jesus the Messiah (Zech. 12:10; Rev. 1:7).

However, we do not need the foregoing explanation here. The author to the Hebrews, like all the New Testament writers, took most of his quotes from the Septuagint, a Greek translation of the Hebrew Old Testament. The Septuagint is about as accurate to the original Hebrew as, say, our New International Version is to the original Greek New Testament.

In the Hebrew version of Psalm 102, there is one speaker throughout: the psalmist, and he is talking to God. In the Greek Septuagint, however, there are two speakers (not one). The psalmist speaks through verse 22 and then stops. God speaks in verse 23, answering the psalmist by speaking to someone else (apparently the Messiah). Verses 23 and 24 appear in slightly different form and verse 25 describes the Messianic creation.

It is no wonder that the author to the Hebrews could easily quote Psalm 102:25-27 in reference to Jesus and the Messianic creation of the future. The Greek Septuagint, from which he quoted, presented God as speaking to the Messiah about the millennial creation.

How can we contain the joy? How can we keep the news to ourselves? Christ is coming again!

¹NASB, Meyer, Westcott, and Alford support this translation.

By Mark Mattison

A Message of LOVE

JOYOUSLY he traveled a small section of the earth with a rather motley band of followers, speaking of love and forgiveness and power and life. He claimed to have authority and power to do whatever he had seen his Father do.

Unlike so many others who claimed power but whose works proved them evil, this man gave sight to the blind, gave hearing to the deaf and dumb, made lame men walk, raised children from the dead, and cast out demons. Not only did he repair broken bodies but also broken hearts, broken lives, and broken spirits. This man had the power to forgive sins. This man had the authority to grant eternal life. LIFE—"everlasting life," "abundant life," "bread of life," "springs of eternal life"—"life in the age to come" was a major topic with him.

He spoke a lot about death, too—especially his own.

He claimed that he would have to die, but that three days later he would be raised. He said that to truly be a follower of his, we'd even have to follow him into death.

"He who loses his life for my sake shall find it," he said. It all sounded like the ravings of a lunatic. His own family tried to put him away. His closest friends couldn't, wouldn't, understand and denied knowing him when the predicted crisis came.

It was inevitable. All that talk about "love your enemy" and forgiving sins and God being his Father was pretty radical. Then he stepped on a lot of well-shod toes, calling the religious leaders "white-washed tombs" and "sons of their father the devil." He was begging for trouble. He had to be gotten rid of.

So he was crucified—and that was it.

Or so they thought.

You see, the amazing thing about this man is that everything he said he'd do he did.

When he proclaimed healing, people were healed. When he proclaimed forgiveness, people were renewed. After he proclaimed resurrection life, he

arose from the grave, appeared to many, commissioned his small band of followers to do greater works, and ascended to sit at the right hand of his Father in heaven.

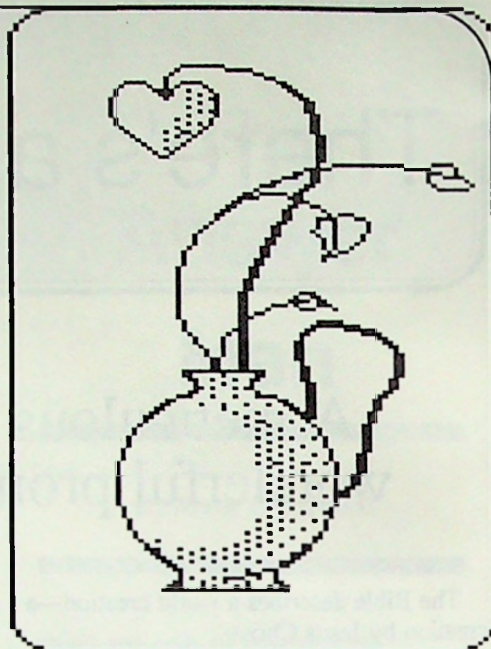
Now comes the best part of all.

That same man is coming back to earth again. When he does, he will come in clouds with great power and glory, surrounded by his angels. This time he will come to mete out judgment and to deal fiercely with evil. There will be a resurrection. People will be brought back to life. Some will receive eternal life, abundant life, life in that new age, that life he had spoken of so much before.

He is coming to establish his kingdom here on earth. And those who receive eternal life will rule with him forever. Those who are of his fold will inherit the earth along with him, the Son of God. It's a select group, though, for "many are called, but few are chosen." Few, I say, because, there's a "catch." There's only one way to receive that everlasting life. You have to believe that "in this is eternal life: knowing the one true God and Jesus Christ whom he sent." You must believe that there is only one way to the Father—Jesus Christ; there is only one truth—represented by Jesus Christ; there is only one source of life—the lifegiver, Jesus Christ.

You must understand that no one can enter the kingdom of God unless he is "born again" of water and of the Spirit. You must see that we are training to rule with him. And all of this must be important enough to you that you repent of your sins. You have to weigh the value for yourself. Christ requires your all. You can't get in with excess baggage. Jesus said it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. It's impossible, therefore, for men. But all things are possible with God.

There's a war going on. Jesus Christ has a claim on your life, for he has bought you with a price. He gave



his own life on the cross in your place and redeemed you with his own blood. But Satan also desires your life. He would "sift you like wheat"; he would enslave you. We face a deadly enemy.

We are choosing up sides. Only you can choose for yourself. You can live for yourself. You can choose to follow your own desires and plans. You can take the wide, smooth road, follow Satan's enticements, accept his offerings of fringe benefits. But it all leads to certain and final destruction.

Or you can choose the narrow way, the road of trials and refining fires. It isn't an easy road. But at the end lies the sure promise of eternal life—living and serving and ruling with the King of kings and Lord of lords forever.

It's your choice.

Scripture references:

John 5:19; Mark 10:46-52; 7:31-37; John 5:1-9; Luke 7:11-15; Matthew 9:18, 19; Luke 4:41; 3:18, 19; 5:20; 7:47; John 10:10; 6:48-58; 4:14; Mark 10:30; Luke 4:43; Mark 8:31; 9:31; Matthew 16:21; Mark 8:35; Luke 6:35; John 8:38-58; Matthew 23:27; John 8:44; Luke 7:22, 23; John 11:25, 26; Luke 24:6-8, 21; Mark 16; John 14:12; Matthew 28:18-20; Mark 14:62; 16:19; John 14:3; Matthew 24:30, 31; John 5:28, 29; Mark 10:30; Matthew 19:28; John 17:3; 14:6; 3:16, 5; Mark 10:25-27; Luke 22:31; Matthew 7:13, 14.

By Alane Schmidlapp

D

a

n

c

e

By Cris Lucas



The Israelites were dancing and singing (2 Sam. 6:5, GNB).

Dance.

Why do we feel that dancing is a sin and should not be done?

This question has a very logical answer. Just like everything else that was once used for a good purpose, dance has been twisted around to be used for the pleasure and satisfaction of men. A series of movements that was once used to glorify and praise God has only brought sin and dissatisfaction to him.

Because of the decrease in morality, we strive to protect ourselves and our children by putting the "X" on things that can be detrimental to our minds. We do this so we do not become "pinned" as being "of the world." Since society's morals are low, we assume that our morals as Christians must be the same. But Christ said that we are not of this world. Can we also say that Christians' morals are not of this world, but are based solely on God and his Word? The Apostle Paul tells us in Romans 12:2 that we are not to be conformed to this world, but are to be transformed by the renewing of our mind so that we can prove what is that good and acceptable and perfect will of God.

Not being "conformed to the world" means that we don't have to agree with its set of morals, however high or low they may be. And if we cleanse our mind of all evil things, is it possible to have a dance that is done solely for praise to God? Can a dance be an expression of gratitude, thanks, praise, and love? In Psalms 149:3 and 150:4, the dance is used for praising God. Ecclesiastes 3:4 tells us that there is a time

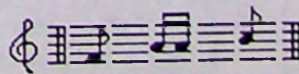
to dance. Second Samuel 6:14 tells of David dancing before the Lord for praise because of the Ark of the Covenant. As you can see, there are several Biblical references to point out the good of dancing. However, there are also Biblical references to show the negative side of dancing.

In Lamentations 5:15, 16, their dancing has turned to mourning because of their sin; notice, *because of their SIN*. A decline in morals happened, thus their dancing became vain. In Matthew 14:6, the daughter of Herodias danced before Herod to please him. The dancing here shows the decline in morals again, because it is used for the satisfaction of men. John the Baptist was beheaded as a result of that dance.

Dancing can be used two different ways. Just because society chooses to use it for pleasure doesn't mean that we as Christians do the same. If our minds are pure, we can have a dance that is pure. But only as long as we keep society's thoughts away from it.

Dancing can also be used for wholesome entertainment and exercise. The dance used here is not wrong at all. It is only made wrong by the people who use it improperly. Just like anything good, man has used his evil mind to twist it around for evil purposes.

I feel that we as Christians should not be condemned if we feel like dancing, whether we use it for the praise of God or entertainment. We should try not to allow society to cast a burden on our morals and our way of thinking. We should feel free to praise God with the dance.



Dear Lord,



Please Send Me a Perfect Family

I RECALL AS A YOUNG MOTHER, watching with something very close to envy a family who attended our church. Theirs seemed to be a family perfect in every way. I really wanted that for my family.

Of course, in my naivete, I didn't have the foggiest notion of how you cultivated a perfect family. As a matter of fact, I kept remembering what my grandmother who raised me used to tell me when she was upset with me. She'd look at me with a stern face and say, "I don't wish you any harm but that you have one just like you," and I knew if that happened, it *could* throw a monkey wrench into my perfect family.

I have since come to realize that there are very few, if any, perfect families. However, through the years my husband and I have practiced a few simple principles in the raising of our children that seem to be working for us. If any of them sound good to you, you have our permission to borrow them.

1. Don't forget to say "I love you" to them often.

Children need to grow up knowing that they are loved. This doesn't mean you don't get upset with them. I have told my sons on different occasions, "Because you are my son, I love you, but I don't like you much right now."

2. Don't expect more respect than you give.

Help them to feel that they have worth and that their opinions are important. Listen, REALLY listen, to their plans, dreams, or suggestions. Encourage them to share their feelings and be sure you try their suggestions at least occasionally.

3. Be honest with them.

If you discipline, tell them exactly why they are being punished. If there are financial problems, share that with them. If they can help figure out a way to save a few pennies, they feel like they are helping to make *their* family function.

4. Never challenge the other parent's discipline in front of the children.

Long before our children were born, my husband and I agreed on this rule. So far, I can say that we have not broken it. We may "chew the fat" about it later on, but never in the presence of the kids.

5. Start early with "please" and "thank you" training.

There is nothing more pleasing to me than to be around children who are polite and friendly and respect the feelings of others around them.

6. TAKE them to church.

Have a part in their Christian edu-

cation both in church and in your home. Live your life so that they see a likeness between what you teach them is right and what you actually do. After awhile, they will be gone from the roost and those early years may well make a difference in what happens in their later life.

7. Be available when they need to talk.

They may want to share what happened at school, something they would like to do in the future, boyfriend/girlfriend problems, how they would like their room rearranged, or why they think your line of discipline might be unfair. Let them be honest with you and then give an honest response. At least give consideration to what they have to say.

8. Pray for them and with them.

Let them know that you pray for them. This helps them to learn that God does work in their life. Share with them the things that God does in your life.

9. Give them responsibility.

Each child needs to be a spoke in a well-oiled family wheel. He should know that when everyone does his job, things run more smoothly.

10. Remember that they really do want to be corrected.

(I checked this one out with the

boys before adding it.) It is important to share with them the reasons why they are being corrected. They need to know the family rules and the consequences if these rules aren't followed.

11. Laugh with them—even if it's at yourself.

Try to remember how you felt about things at their age. I must admit, however, that the older I get, the harder it is to remember.

12. Don't argue in front of them.

We have always made this a practice at our house which, I suppose, is the reason for a near calamity at our house when our youngest son was eight or nine. I kiddingly told my husband in a rather rough voice that he had to finish my bowl of ice cream which promptly sent our son into a flood of tears—



inconsolable tears, I might add. He reminded me of this incident for several days, even though both my husband and I tried to convince him I was just teasing. Children have enough problems as they grow up without dealing with the confusion of fighting parents.

Please understand that our family is still not perfect, but we do love each other very much and we have a lot of fun together. We not only love each other, but we like each other which I think is equally important. Families should also be friends.

"Dear Lord, thank you for sending me a NEAR perfect family."

By Brenda Wessel

Family Time

WINTER drives people in two directions for warmth; either inside the family home, or outside to seek companionship from whomever is unattached.

It depends on where a person views his standing in the family as to which direction he will follow.

What can be done to insure family togetherness during the bleak, cold days before spring bursts forth in glory?

Here are some ideas to try. Admittedly, a few are time-worn, yet others are as fresh as spring flowers.

1. Table Games.

The old standbys—complete with game board, cards, dice, etc. But don't overlook the tried and true. Once in our family a board game got us through a two-week siege of scarlet fever, helping to stave off cabin fever the whole time.

2. Sing-alongs.

Pop some corn. Make hot chocolate. Build a crackling fire in the fireplace. Pull out the guitar or sit at the piano and tune up the vocal chords. Get all family members and house guests involved. So what if Uncle Joe never gets on key and Aunt Harriet screeches? Everybody's in the act—the more the merrier.

3. Instructional Projects.

It's a great time for interior paint-up, fix-up jobs which double as instructional projects for children, youth—and even parents. So a room needs repainting? Yield not to the temptation of hiring it out. Make it a family project instead. How about all those woodworking tools someone in the

family received for Christmas? Now's an ideal time to put them to use constructing furniture, toy boxes, toys, etc. If mechanical tools came as gifts, then with your family charge into plumbing and heating repair, electrical work, auto repair.

4. Kitchen Projects.

Nothing beats a cold, wintry day like a warm kitchen with delicious aromas wafting from the oven or oozing from the slow cooker. Everything from soups to shortbreads and all fattening foods in between creates family togetherness like nothing else can.

5. Dramatic Readings.

Go over to the family bookshelf, pull down one of the reading classics, review a few chapters, then call a conference. Present a dramatic reading of a favorite passage, or suggest that one of the family do the reading. Make a social gathering, complete with snacks and hot drinks. Several narratives in the Old Testament history books lend themselves to this treatment.

6. Helping Hand Projects.

Know somebody who needs help around the house? Got a neighbor who's confined temporarily and needs assistance your family can supply? You know the way to answer those needs! Round up the team, roll up your sleeves and plunge ahead—for the good of your friends and your family.

You can add many other projects which build family togetherness. If the foregoing list creates in you a spark that carries you and your family through the winter of 1987, may God be praised and your loved ones strengthened.

—the Editor.

CHERNOBYL'S STAR IS

"The name of the star is called
Wormwood [Chernobyl]"

The effects of the terrible disaster at the Chernobyl atomic power plant in Russia's Ukraine last spring may well be similar to the effects of God's forthcoming plagues upon the earth because of man's great wickedness.

Among the effects of the Chernobyl disaster are poisoned water, poisoned earth and produce, dangerous radioactive fallout over a thousand square miles, and death to scores of people, with many others doomed to die.

Out thanks to Sr. Betty Ackels, of Peculiar, Missouri, for sending us a news item from the *Kansas City Times* entitled "Apocalypse Now—Chernobyl Disaster Preoccupies Soviet Life," written by Serge Schmemmann. We'd like to mention several things he wrote.

The article brought out that a prominent Russian writer had likened the catastrophe at Chernobyl to the incredible prophecy of Revelation 8:10 and 11. We quote:

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountain of waters;

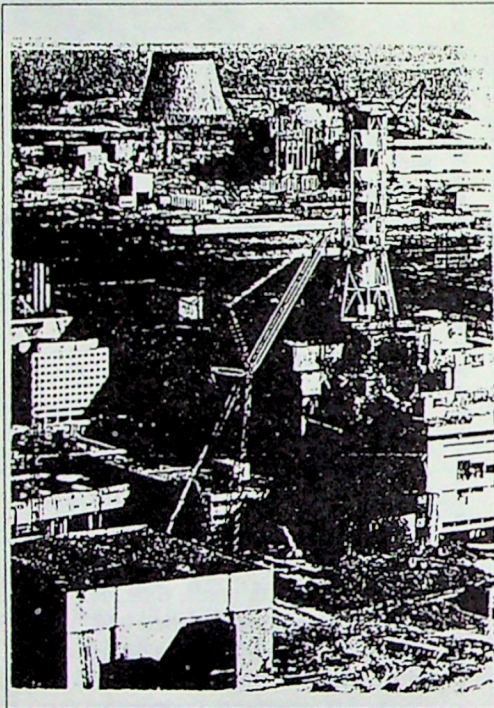
And the name of the star is called *Wormwood*: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

From a Russian dictionary this atheistic writer showed the Ukrainian word for wormwood: *chernobyl*. Isn't this amazing?

The word "wormwood" is found nine times in the Bible. Wormwood is a bitter wild herb that once was used as a tonic. In the Bible, God's judgment is likened to wormwood—bitter.

Chernobyl has become an indelible part of Russian life: in kitchen conversations, as a daily subject in the Russian press, and as a direct influence on daily life.

We know how the government-controlled Soviet press almost always plays



Chernobyl's Burnt-out Reactor

down any Russian calamity if it is mentioned at all. But now the dangers of radiation have finally become a topic of open discussion. Last July 27 the Russian newspaper PRAVDA published a long detailed article on radiation and its threat to life.

In high-level public meetings such as the Congress of the Union of Writers it is now common to hear references to "the grief of Chernobyl that has beset our land."

Writers have published poems and a novel about the horror of atoms out of control.

The 28 who died battling the inferno in the early hours of April 28 are buried in a special heroes' cemetery at Mitino, a village outside of Moscow.

Vacation plans of thousands have been abandoned by their fear of swimming

in possibly contaminated waters. Also, those displaced by Chernobyl have priority at the resorts.

Produce at farmers' markets is viewed with suspicion and sellers of produce with Ukrainian accents are avoided.

Newspapers in the Ukraine write about farmers who try to dodge the mandatory radiation checks on produce, and warn against eating currants and gooseberries from a large area around Chernobyl.

Though the press denies any danger from radioactive rain, many people fear the rain. It is discussed whether vodka or cabaret wine really has the power to flush radiation out of the body's system. It has been reported that some women have even had abortions because of Chernobyl.

The scope of the horrible tragedy is driven home almost daily by accounts in the newspapers of huge projects underway to contain the ever-present radioactive threat at Chernobyl.

Direct damage, according to a Politburo report, was "about 2 billion rubles" (\$2.7 billion US). But the indirect damage is incalculable: the enormous struggle to seal up the exploded reactor, making safe water supplies, building whole new cities for displaced persons, and trying to decontaminate the thousand square miles of villages and farmland.

It is apparent that the city of Prip'yats adjacent to the power plant has been abandoned, though the Soviet press has not admitted this. But PRAVDA reports work being done on an entirely new city called Zelenyi Mys, to be occupied by 10,000 Chernobyl residents. Altogether, about 112,000 people have been moved out of the contaminated area.

The loss of electricity produced at Chernobyl has caused serious power shortages for the Ukraine. *Tass* reports factories forced to conserve power, staggering shifts, with days off.

The first and second reactors at Chernobyl were to be back in operation by October 1, 1986. But the third, which

PROPHETIC: MILLIONS DIE

"The third part of the waters became wormwood; and many men died of the waters" (Rev. 8:11).

shared a common generating facility with the fourth, has been shut down indefinitely.

Newspapers continually report round-the-clock efforts to entomb the shattered reactor in a cloak of concrete. The first stage, tunneling under the reactor and laying a concrete pad, has now been completed.

But Soviet TV said that pouring of the concrete shell over the reactor has to wait till a protective concrete wall can be built to shield workers from the highly radioactive reactor. Special remote-controlled bulldozers and cranes have been moved in to move dirt and pour concrete in areas too dangerous for humans.

The newspapers also describe great efforts to prevent the spread of contaminated ground water to rivers. One present project is to drill 73 wells 120 feet deep to intercept ground water before it reaches the radioactive site and dumps it in the Pripyats River.

Tass reported aircraft sprinkling clouds over the 18-mile danger zone to prevent rainfall on the area.

Huge efforts are being made to try to decontaminate the ground. Large areas

**Chernobyl's
Ultimate
Devastation
Pictures the
Wormwood
of Revelation**

around the power plant are to be covered with concrete. Layers of soil in some contaminated villages have been removed to special dumps and replaced with trucked-in dirt. In the area cow dung has to be buried because it absorbs high levels of radioactivity. It cannot be used for fertilizer.

Such is the continuing apprehension

over Chernobyl—wormwood. How can people live around such a radioactive disaster area? Most of us in America and in other parts of the world are not really seriously concerned about the horror of Chernobyl because we don't have to live with it and deal with it.

But we will be far more seriously concerned when the water supply of a *third* of the earth is poisoned, when a third of the trees die, and all green grass is burned up, and when the "burning mountain" boils the sea and causes the death of one third of the sea creatures and ships (with men on them). Read in

**Revelation's Wormwood
devastates one-third
of earth's resources**

Revelation eight of these approaching plagues from God on earth at the time of the end.

Then, dealing with God will become very serious indeed. No family will be untouched.

Let's notice again this star called Wormwood (Chernobyl, in the Ukranian language). This WORMWOOD is to fall on (fallout?) a third of earth's water supply and poison the water, causing the death of many, many people.

This will be the *third* curse of *six* from God at this world's end to WARN MEN to turn from their murders, adulteries, thefts, etc.

But apparently these judgments of God will only harden men's hearts further. For after the six, men still will not repent.

The rest of the men which were not killed by these *plagues* yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone,

and of wood: which neither can see, nor hear, nor walk:

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts (Rev. 9:20, 21).

And this is *after* HALF the inhabitants of earth have been killed! (See Rev. 6:8 and 9:18.) How can men be so lifted up with pride that they would rather DIE than BOW BEFORE GOD?

If something like Chernobyl does happen to a third of earth, and it will, think of the terrible calamities men will face!

What judgment God has in store for depraved men! But what promise of PEACE, STRENGTH, and ETERNAL LIFE God promises to all who love and appreciate him and his blessings!

How great is our God! How great is his name! May all he has declared come to pass and his Kingdom over earth be established!

Before that New Age: Judgment! Are we ready to face Christ and give an accounting? May HE never be ashamed of us. Are YOU ashamed of him? He died for us.

"Let the redeemed of the Lord say so."

**Prophecy
Page**

By Pastor James Mattison

Where would the church be without its women?



I AM WRITING this in regard to the article by Cris Lucas in the October RESTITUTION HERALD, entitled "Women, Are You Called?" I would like to add some of my thoughts to the material she presented. I am assuming that most of you have read her article, but if not, it would be helpful before reading this one.

Genesis 3:16 says in part, speaking to women, "Your desire shall be for your husband, and he shall rule over you." We know from Bible history that there were rulers appointed over many tribes of people. Some ruled as God-fearing men and others as tyrants and bullies, and the ratio hasn't changed too much since then. God blessed the former and punished the latter. This should give us some clues as to acceptable conduct for God's appointed men as rulers or leaders.

First Corinthians 11:13 states: "I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God." It was assumed that men would be the best rulers or leaders, because they have been given the best example. Luke 12:48 says in part, "For

unto whomsoever much is given, of him shall be much required."

However, we all know that there are a great many married men who do not fulfill the responsibility God gave to them. If it hadn't been for their mothers, many children would never have attended any church. I know, because I am one of them, and my mother was also an adult Sunday School teacher. She was a school teacher before her marriage, so she adapted easily, but she put many hours of study into each lesson. Many people have told me how much they appreciated being in her classes. I don't know if she really taught the class, or if they discussed and learned together. She often said that a good teacher learns as much as she teaches. None of the men ever seemed to feel their positions in the church were jeopardized or overruled by her.

The Lord gives everyone specific talents and gifts and expects each one to use them for his glory. I think the rules are not only cultural, as Cris says, but conditional as well. A merciful and righteous God would not want a whole family to be sacrificed

for lack of leadership.

Ephesians 5:33 reads: "Nevertheless, let every one of you in particular so love his wife, even as himself, and the wife see that she reverence her husband." This would most certainly be the ideal, the epitome of perfection. If a husband acknowledges Christ as HIS head, and loves his wife as his own body, he would have a happy wife and she would be proud to reverence him. I know as a mother responsible for my children, that I was fearful of losing them if I neglected them in any way. So I was actually more enslaved to them than they were to me.

The following is what's happening in our country today according to recent FBI files.

Every 18 seconds a woman in the US is beaten.

Forty-one percent of US wives are physically abused by their husbands at least once during their marriage.

Forty percent of women who are murdered die at the hands of husbands or lovers.

Seventy-five percent of abusers ex-

Women receive much more abuse than the credit they should receive for the tremendous contributions they've given to the church over the decades.

perienced or witnessed physical abuse while they were growing up.

Forty percent of men who batter their wives also abuse their children.

These men need a lot of teaching; it's very evident that they're not listening to any woman.

Many ministers and church leaders deplore the sexism constantly flaunted in our society today. However, they still continue to subjugate women regardless of talents or capabilities the women have. We know that the Ruler of us all is a just and loving God, and he is more concerned with our human worth than with our physical characteristics. Galatians 3:26-29 reads as follows: "For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. 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. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We recognize and appreciate the many wonderful and dedicated ministers and church founders, past and present, to whom we are greatly indebted for our Christian heritage. We thank God for them and their faithfulness, but we need a lot more. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out

against injustice, he is truly blessed of God.

We all know that God and his Son Jesus were two separate entities, but they were one in plan and purpose for mankind, and the marriage relationship is supposed to be likewise. Every individual is unique and made the way God wanted us to be, and he doesn't make mistakes, so why don't we all work together in unison to please him instead of ourselves? I would advise all women of any age not to be intimidated into hiding your talents under a bushel because of undue criticism. "There's a place for every worker in the vineyard of the Lord."

In answer to the question, "Women, Are You Called?" I think we are, and most especially when the men don't answer!! THINK ABOUT IT . . .

By
Vivian
Mills

Presidents' Day, 1987



Courage, determination, and willingness to sacrifice are key ingredients of George Washington, first president of the United States. His example in these areas spur us on in our work as Christians.



Faced with difficult and unpopular choices, Abraham Lincoln suffered the loss of life through his dedication to his convictions. While not all Americans share a fond memory of this 16th president of the U.S., his example stands as a portrait of what it means to live and die by his resolve.

Papa's Valentine

By Betty Arthurs



"Mommy, can I make Papa a valentine?" Megan hopped into the kitchen, dropped her box of crayons and red paper on the table, and scooted into a chair. "I want to make him a big red heart . . . to show I love him."

"Yes, Meggie." Mother turned and smiled as she scrubbed potatoes to microwave for supper. "Papa would love a valentine from you. He's been in the hospital for two weeks, and I know a valentine would cheer him up."

Megan reached down to touch the bandaid on her sore knee. Even though she was now eight years old, that morning Megan had bounced off her bike and scraped her knee.

"How did Papa hurt his heart?" Megan missed her grandfather and the long walks they took to the park.

Mother stopped her work and slipped into a chair by Megan.

"We don't know how Papa got sick. He woke up one morning with a terrible pain in his chest and couldn't breathe." Mother sighed and reached out to touch Megan's dark hair.

"Grandma called the firemen for help and they rushed him to the big hospital in Rochester. With the Lord's guidance and our prayers, the doctors are working hard at getting Papa well so he can come home." She reached into her pocket for a

Kleenex and blew her nose.

"Does Papa need an operation to fix his heart?" Megan remembered when her own daddy hurt his knee and had to have surgery.

"No, the doctors think that medicine will help Papa get better." Mother patted her eyes with her Kleenex.

Megan wiggled out of her chair and hugged her mother. "Don't be sad, Mommy. I love you a bushel and a peck with a hug around the neck!" Megan squeezed hard.

"Let's pray for Papa again, Meggie." Mother pulled Megan onto her lap.

"Dear Lord, you know how much we love Papa. Take care of him and give him new strength every day. In Jesus' name, Amen."

"I'll pray, too." Megan shut her eyes tight. "Dear Lord, touch my Papa's heart and make him all better . . . AMEN!" Megan giggled. She liked to shout "AMEN" after she prayed—just to make sure God heard her.

Mother returned to scrubbing potatoes, and Megan worked on her valentine.

"Look, Mommy. I cut out a big, big heart."

"That's very nice, Honey. You can look in my sewing drawer for some white lace if you like." Megan heard the beeps on the microwave and ran to find the lace.

"White lace can be glued around the edges of my valentine," she thought. "But what can I put on my valentine to show Papa that I want him to get well?"

The white lace was glued and Megan had written "Get well, Papa. Love, Megan" across the top, but she felt something was missing.

"I know just what Papa's valentine needs!" Jumping up, Megan ran to the bathroom.

"Meggie, what are you looking for?" Mother called.

"Just a minute, Mommy. It's a surprise." Megan skipped back to the table. Mother could hear the rattle of paper.

"Mommy," Megan laughed, "look at my valentine."

Papa's valentine glowed red with white lace and Megan's loving note. But stuck across the middle were four Band-Aids!

"Meggie, that's so cute!" Mother reached out to hold the valentine.

"Those are Papa's get-well Band-Aids—I fixed his heart."

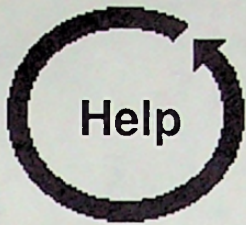
The next day while Megan was in school, Mother took Papa the valentine. Papa wrote Megan a letter saying, "Dear Meg, Thanks for your beautiful, funny valentine. God has helped me, and I'm coming home tomorrow. Thanks for all your prayers. I think I have invisible Band-Aids around my heart. Love, Papa."



Children's Page

Rachel Carr, Editor





for the Troubled

What can you do to help folks in real need?

Actually, such incidents are daily occurrences. They are as near as the office or your back door.

The following situations might help you brainstorm how you may assist. After reading through them, take out a sheet of paper and write answers to the question which ends each.

Catastrophic Ken

Ken has been a friend since high school. He hired on a construction crew during summers and continued after graduation, gradually working up to heavy equipment operator.

His work took him to several job sites around the state, often leaving his family alone at home for weeks at a time. He kept with the guys during off hours on the job, and while at home participated very little in community life, and never attended church.

But a series of kidney operations on his only son caused him to face the issue of life—and death. Ministered to by your pastor and members of the church, Ken and Barbara, with the family of two daughters and son Brad, finally responded to the loving care. Brad underwent healing and life stabilized. Six months ago a tremendous conversion experience turned them all the Lord.

Now Ken is back on the road, the construction season in full swing. He's not in church and rumors imply a back-slidden lifestyle. Brad struggles through a backset and the family regresses spiritually.

What is your responsibility toward your needy brother?

Discordant Melody

Every time Melody shows up just after the kids get on the school bus in the morning, she brings trouble.

Last week the Trapper family in the subdivision north of the school ignited her ire. "You see all those junk cars in their yard? I tell you, the city ought to slap them with a huge fine!" she punctuated her words by slamming the storm

"As often as we have the chance, we should do good to everyone, and especially to those who belong to our family in the faith" (Gal. 6:10, GNB).

door behind her as she came in.

Monday morning Melody spurned my offer of coffee with a wave and a "I hope the Morgans [three houses down] shoot that dog of theirs. He just tore up my glad bulbs in the garden!"

Yesterday she griped about the way Howard left for work "without even saying goodbye, like I wasn't even there."

But nothing prepared me for the scene today.

Rasping sobs and a flushed face crushed my usual cheery greeting.

"Howard didn't come home last night. Bill, his work partner, just called—Howard went out to a bar, got drunk, and left with another woman!"

What is your responsibility toward your troubled neighbor?

Teen Sex

Whatever the movement visible behind steamy car windows, it appeared to belong to a couple of teen-agers copulating on the front seat.

Parked at noontime across from the high school, the pair continued their sex experiment oblivious to bystanders. Naked arms, legs, and torsos flashed by now and again as the car rocked side to side to the thumping and thrusting inside.

"Hey, Mac!" yelled a store owner to a policeman strolling by the parking lot in front of the shopping strip.

"Tell that car to drive on!"


The cop walked over and tapped the frosty glass with his nightstick, then recoiled at the sight when the boy rolled it down to respond.

"Get outahere, and don't come back for that stuff!" blurted the shocked officer.


Up popped the window amid obscenities and laughter, then the car roared out into traffic.

"Whatcha gonna do with kids nowadays?" muttered the shopkeeper, shaking his head.

What will you do with this true story—especially as you think of passing judgment?



The Bible SHOULD NOT BE Changed



An acquaintance recently stated that she didn't think the Bible should be changed. Personally, I'm glad that it has been changed; I can't read Hebrew or Greek. Still, I understood what she meant.

The fact is that language constantly changes, so new versions are needed to keep abreast of those changes. Many older versions would be very difficult for most people to understand today. Let's look at some obsolete renderings of Matthew 11:12:

And fro the daies of Joon Baptist til now the kyngdom of heunes suffrith violence, and violent men rauyschen it.

—Wycliffe-Purvey, 1388.


From the tyme of Jhon Baptist hitherto the kyngdom of heven sufrith vyolence and they that make vyolence pull it unto them

—Tyndale, 1526

Now modern versions make that passage, and the entire Bible, much clearer. Also, several ancient manuscripts have more recently been found which help to locate errors. Those errors have generally been eliminated from modern versions. For example, most Bible scholars agree that the passage found at 1 John 5:7 of the older Bible versions is spurious. Ancient manuscripts do not contain that passage; therefore neither do modern versions. Also, several words used in older versions have taken on very different meanings from their original definitions. Examples would be "shambles," "conversation," and "hell."

Modern versions help to make God's Word clearer; let's not be obstinate.

—John Bullerdick.





Network HYPOCRISY over Values Education

By Donald E. Wildmon

RECENTLY, WHILE SCANNING the November 5, 1986, issue of *Daily Variety*, a two-page ad caught my eye. It was an appeal by Grant Tinker, former Chairman of NBC, to his colleagues in the television business asking their help in fighting the drug abuse problem in our country.

What stunned me were two statements made by Mr. Tinker in the advertisement. "If we start changing attitudes in this country," Mr. Tinker said to those responsible for our television programming, "we can start changing behavior." Two paragraphs later Mr. Tinker made another stunning statement in speaking to those in the television industry: "Through our conduct, and through the content of the product we turn out, we must sell the message that drug abuse isn't smart, or sexy, or funny, or acceptable behavior. . . . What I have in mind is using some of our muscle . . . to help our country overcome drugs and to help a lot of desperate kids overcome them, too."

Now, no one in his right mind would disagree with Mr. Tinker in his premise—that is, that television can be used to change attitudes and thus change behavior. And I applaud Mr. Tinker in his appeal to the industry to sell the message that drug use is a one-way trip.

What stunned me was not the appeal Mr. Tinker made, but his plea to his fellow-workers to use television to sell the anti-drug message.

Why was it stunning? On June 27, 1986, Mr. Tinker was interviewed by Bryant Gumble on an NBC special, *AMERICA TALKS BACK*, aired at 8:00 p.m. EST. One topic of discussion was the detrimental effect the network's portrayal of sex and violence has on our society, especially our youth. Bryant Gumble asked Mr. Tinker this question: "Should television make more of an effort to impart positive values?"

Mr. Tinker responded: "But whose values? Yours? Mine? Somebody else's? I think that is where we get into trouble, if we begin to try to influence and shape. Better that we stick with entertaining and informing."

Could this be the same Grant Tinker saying first that we should not use television to impart values, and then, less than five months later, saying television must use the muscle of their programming to impart values?

Of course this is the same Grant Tinker. What, then, is different? The *medium*. On network television, addressing the

general public, Mr. Tinker says that television should not be used to impart values. But in a trade journal, addressing a relatively small handful of people involved in the production and airing of television programs, Mr. Tinker says television must be used to impart values.

When talking to the masses, Mr. Tinker has one message. When talking to the industry elite, he has another. But it was the same Grant Tinker.

Mr. Tinker wants the American public to believe that television does not—indeed should not—be used to impart values. But he knows that his colleagues in the business know different. So he appealed to them from a basis of truth and fact—an approach he refused to take when dealing with the public.

This is the kind of hypocrisy with which the networks have been treating the American public for years: publicly saying that they don't, and should not, impart values; privately saying they must impart values.

That says something about the attitude of those responsible for the programs toward those in the general public. Their attitude is that the viewing public is composed of people of low intelligence who can continually be lied to without knowing they are being lied to.

And it says something about the attitude of those responsible for the programs toward themselves. They think of themselves as being intelligent and bright, perched on a higher intellectual and moral level than their viewers.

I commend Mr. Tinker for his appeal to his fellow workers, for saying that "through the content of the product we turn out, we must sell the message that drug abuse isn't smart, or sexy, or funny, or acceptable behavior."

But the deceit practiced by Mr. Tinker and others in the television industry in dealing with those outside the industry is an abomination and an insult to the American public.

Remember this incident the next time you hear a television representative say that their sex and violence programs don't affect our society. They know they do.

But they don't care.

Mr. Wildmon, a United Methodist minister, is executive director of the National Federation for Decency.



Everyone needs to feel the warmth of a caring touch.

A COMMON MISTAKE we make in trying to maintain a relationship with another person — friend, spouse, or God—is to avoid genuine direct contact and instead try to make them happy with activities or things. This can be called "buying them off." We know when we do this with people, but it's a shock to realize we sometimes try it with God.

The main difference is that people are sometimes satisfied for a while with this type of relationship. A person can keep lots of friends if he has lots of material things or food or skills to share. Many "friends" prefer this type of shallow contact. There's little risk, and it does beat loneliness.

Children and spouses are less tolerant. They may accept the gifts for a while and suppress their disappointment about anticipated time together being canceled. But eventually they will return the favor—create a distance and indifference that builds walls between peo-

ple. They may come to prefer the "gifts" of a clean house, regular meals served, a living provided, college tuition, or a meal out rather than a real husband/father or wife/mother.

God, however, won't accept this kind of treatment for even a minute. Many people feel they have done their duty to appease God by tithing, attending church, and saying grace before meals. God accepts a person only when he reaches out with himself, not when he holds out a token gift while his eyes are turned to focus on the world.

Secondary contact will not do. It is unsatisfying to both parties. It is hollow and empty. It is a way to stay isolated.

Give of yourself—to the Master, your family, and your friends. This means time, genuine concern for them, listening, and focused support and assistance. It is more blessed to give of yourself than to just give.

By Michael Mattison

**How to Get on
 with the Good
 Life (Heb. 6:1)**

In the list of misused texts Hebrews 6:1 is not usually mentioned.

However, over the past few years it has not only been misused but also abused. It has been said by many that this verse means that after the principles of Christianity have been taught or laid down, we should forget about them and not continue to teach them. This is not the thought of the writer of the Hebrew letter. It is true that after these truths have been learned one is to go on to perfection, but to build upon these truths one must be continually aware of them. It is not possible to go on to perfection in any endeavor unless the first principles are kept in mind and followed. This is true in science, construction, medicine, psychology, religion, etc.

NOT LAYING AGAIN

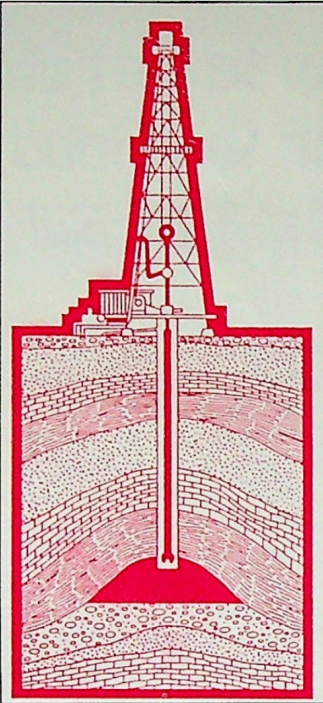
To understand what the writer of Hebrews is saying in this verse, it is necessary to look at the only other place in Scripture where this verb καταβαλλεσθαι is used. If Paul is the author of Hebrews, this argument will carry more weight, because Paul was the only other one to use this word, and that is in 2 Corinthians 4:9 where Paul says he is "cast down, but not destroyed." It seems obvious that Paul is not speaking of establishing something such as the "principles of Christ" as mentioned in Hebrews 6:1, but he is talking of persecutions and afflictions. He has been cast aside, persecuted, and people have tried to do away with him, but he says in spite of what has happened he has not been destroyed.

How consistent this is with Hebrews 6:1! We are to go on to perfection, but not cast down, throw away, or neglect the principles of Christ that are mentioned in Hebrews 6:1, 2.

The noun usage of this word confirms the foregoing thoughts and also lends itself to other interesting possibilities, but that is another study.

—Richard Worley.

Another Oil Crisis?



By the Editor

Remember the scary days of 1973 and 1979 when the OPEC nations sent the United States into an oil crisis?

Brace yourself; they'll be back before you know it.

It may be hard for you to believe that in light of today's economy with gas prices well below a dollar a gallon. But that lower price has created a deceptive atmosphere. We've begun to use more oil again. After all, gasoline prices are cheaper.

But because of increased consumption and a cheaper product, domestic drilling cannot keep up with demand. That's also true of non-OPEC lands, which means America is depending more

on imports—especially the OPEC variety.

So sometime in the 1990's we will be in the midst of another oil crisis. By then OPEC will be back in the driver's seat, controlling prices and supplies.

Today's conditions mirror those of 1973 and 1979; imports were creeping up just before the embargo and shortages. Then after a brief drop, they started rising until the Iran oil crisis.

How are we going to stop the impending oil crisis? Perhaps impose an oil import tax? Continue to cater to non-OPEC nations?

Maybe so, but non-OPEC countries can't help much, given the long haul. Output from Canada and Mexico is near peak. North Sea oil will soon run down. Only OPEC nations have the reserves needed to supply increased demand.

The real answer: more conservation. Sometime in the 2000's the world will run far short of oil supply—unless drastic measures are instituted.

What does that mean for the next three generations? What will their world look like without oil products? Can new energy supplies be found within the next 50 years? Is there any real hope?

Far from painting a picture of doom and despair, the above scenario calls for a renewed and active faith—not in men, but in God. For more information, write for our tract, "The Death of the Dollar and the Coming Oil Crisis" at four cents each. Use the enclosed coupon to order.

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 88.0, it expires January, 1988. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

M/M David Krogh
710 Washington St.

Oregon IL 61061

88.0

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.

In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.

Oil Crisis Coupon

Please send me _____ copies of the tract "The Death of the Dollar and the Coming Oil Crisis" at 4 cents each. Order must exceed \$1.00 and be prepaid.
_____ total tracts, plus \$1.25 postage: \$ _____.

Name _____

Address _____

City _____ State _____ Zip _____

Modern Bible Versions

As we've discussed on other occasions, perhaps a brief review of the subject of modern Bible translations is helpful.

It is interesting and important to realize that when the Bible was first written in the original Hebrew and Greek, the language was in the style currently being spoken and written by the people. It was not "old-fashioned" in its day and time. This has been shown by discovery of other writings of the same period. Such a fact argues for keeping the Bible always translated in up-to-date versions.

While most of us love the King James Version and are familiar with its majestic language, its archaic English often leaves something to be desired in the matter of clarity and accuracy. This is not meant to be a criticism of our still-useful King James, but a plea that we become familiar with and use extensively, the several good modern versions now easily available!

—Pastor William Wachtel.

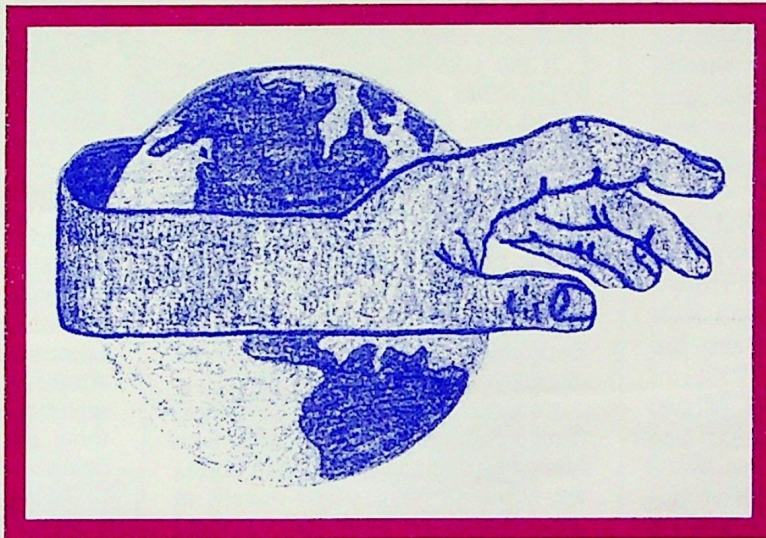
The

Restitution

March, 1987

Herald

Going Global for God



Missions in March

Toward a Church-Planting Ministry

Page 4

Ministering to an Urban Society

Page 6

How the Truth Has Set Me Free

Page 8

So You Want to Be a Missionary ...

Page 9

Reaching the Unchurched

Page 10

The Blue Ribbon

Page 14

Have You Had Your Checkup?

Page 15

News and the Bible

Page 16

Triumphal Entry of a King

Page 18

Mission Poetry

Page 20

Christ calls you to missions. Are you prepared?

EDITOR'S VIEWPOINT

Missions in March

Ever since the father of modern missions, William Carey, acted upon his statement of faith: "Expect great things from God, attempt great things for God," persons from every walk of life have answered the missionary call. As a result countless lives around the globe have been changed.

Perhaps the single most important sociological impact made upon mankind in modern times has been the missions movement. Third-world countries now know what it means to have commitment, vision, courage, and like motivational characteristics. These ingredients originated because somebody cared enough to give them the very best—the gospel (in spite of the motive or doctrinal persuasion of the missionary).

During March Church of God General Conference churches are urged to take a new view of missions. We are challenged to impact our world with the gospel of the kingdom and the truths of Christ.

Correspondingly, the pages of this issue of THE RESTITUTION HERALD feature the missions theme.

What does it take to spread the gospel nearby—within the vicinity of the home church? Perhaps another church needs planting. If so, then the opening article of the issue will help you: "Toward a Church-Planting Ministry," page 4, by Warren Sorenson and your editor.

If you are in a large city, how do you go about ministering there? You will find some answers in Pastor Gary Burnham's article, "Ministering to an Urban Society," pages 6, 7, 12, 13.

Perhaps you've heard Oregon Bible College students anticipating a trip to Peru. Why? The man in Peru who has shown interest in Bible study messages written by Anthony Buzzard explains his enthusiasm for the truth on page 8: "How the Truth Has Set Me Free." As you read his testimony, you'll understand why OBC students want to visit him.

What does it take to be a missionary? If that's your question, you will want to read Alane Schmidlapp's article on page 9 which explains her spiritual journey for a vocation in missions.

How can your church reach the unchurched in your community? Find answers to that query in Pastor Larry Mayberry's article: "Reaching the Unchurched," on page 10.

God bless your search to serve him best in the mission for which he has called you.

Sermons made in heaven?

If the *USA Weekend* of December 19-21, 1986, cover story "We Believe—and We Believe We're Going to Heaven" can be accepted, most United States citizens know their spiritual destiny and practice their faith.

But when author Jean Becker quoted Pastor Debra Lorenz in a sidebar as saying she sees "a lot of people sleeping" during her sermons, perhaps Becker unwittingly wrote her own disclaimer.

Of course, the cover story sprang from just 604 interviews with randomly selected adults from across the USA, so the claimed margin of error of plus or minus four percent may be even greater.

From that small sample the record shows 65 percent of Americans belong to a worship group, and 45 percent of all America worships weekly. Naturally, 80 percent believe in heaven, and 67 percent know about hell.

While I have questions about the heaven-hell theology, my other gripe comes with the membership/attendance stats.

From other studies it has been determined that 350,000 churches/synagogues exist in America; the average attendance on a given Saturday/Sunday is 75. If my math is correct, that means that 26,250,000 persons attend on any Sunday in our land. That's only a little over 11 percent.

But the *USA Weekend* story claims a whopping 45 percent attendance.

Additionally, Becker's sidebar proclaimed that 84 percent of attenders "really listen intently" to the sermon. Yet in the same story Lorenz is quoted as finding most attenders snoozing.

While it's good news to read of all those church attenders hearing the Word, perhaps the sad news is that surveys don't always reveal the truth.

Letters transform lives

One of the members of the Attorney General's Commission on Pornography which met last year was Psychiatrist Elliot Park Dietz, who throughout the work of the commission voted the opposite way of conservative members psychologist James Dobson and Times Square priest Bruce Ritter.

But Dietz, who made it a practice to withhold moral judgment in his treatment of patients, changed his attitude and mind just before the end. Why?

It all started when he decided to read the letters that had been mailed to the commission. "When I read that mail," Dietz said, "I realized that the people are just sick and tired of this pornography and they want us to do something about it, because of what it is doing to their families."

As the moral issues became higher in his own consciousness, Dietz finally turned his position around to the conservative viewpoint. In the commission's Final Report, Dietz wrote: "I came to the commission with personal views on pornography which were based on intellectual and humanitarian concerns and on certain noncontroversial ethical principles; the morality of pornography was the farthest thing from my mind. Thus, I was astonished to find that by the final meeting of the commission, pornography had become a matter of moral concern to me."

The point of all this? Never underestimate the power of the written word: your letters. I urge you to do all in your power to object to the pornographic material thrust on society. Often all that's needed is several letters stating moral scruples to change the situation.

God bless your efforts in the fight against porn.

Travels and Meetings

During the month of January, your editor and Warren Sorenson met with the Board of the Missouri State Conference of the Church of God in Columbia to assist as consultants in their planning for beginning a church-planting ministry during the fall of 1988.

The believers of Missouri are to be commended for their faith and vision regarding the future of their work. They have committed the project to God, and have started a prayer program among their churches to undergird the church planting effort.



At the Missouri State Conference Board meeting (bottom, l. to r.): Linda Merillat, Mr. & Mrs. Arthur Poe, Richard Lee, (middle); James Hill, Don Ward, Warren Sorenson, (top); Mr. & Mrs. Loyd Cooper, Mr. & Mrs. Leroy Elkins, George Kugler.

During mid-February your editor traveled to the Troy View Church of God for messages and visitation. The church has experienced increased attendance in the past six months as God's blessings flow among the congregation.



Mrs. Craig Wagganer (Shirley) teaching a junior Sunday School class at Troy View.

Media Advisory Committee members (left to right): Russ Magaw, Dewaine Demmitt, Elmo Gaspar, Tim Landry.



Two fantastic Troy View youth.

In early January your editor met with the Media Advisory Committee to lay plans for multi-media projects in the near future.



The Restitution Herald

Vol. 76 March, 1987 No. 5

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy Myers, Bill Burnham, Becky Hall

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricket Wood, St. Albans, Herts AL2 3LG.

SUBSCRIPTIONS

One Year, \$12 [£10]

Two Years, \$21 [18]

Three years, \$30 [27]

[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: Cover drawing by Steve Myers; Oregon Bible College, page 9; others by the editor.

Toward a Church-

One of the most important works of a local church is the ability to reproduce itself—start another church.

This activity is seen constantly in nature.

For instance, the fruit of an apple tree is not an apple; rather, another apple tree. For that reason each apple produced by a tree contains seeds—the germ for another tree.

Thus, in the churches of the Church of God General Conference, an awareness is taking shape. Our best product is another church—just like us.

At the Church of God General Conference we are working together on that goal—to produce other churches like the ones we presently have in the United States and in other countries. That's why we have the goal of planting 75 churches by the year 2000—just 13 years away.

But how are we going to get the job done?

That question involves an answer of strategy. And it spurs eight more questions, answers to which will comprise our church-planting strategy until the next century.

1. Where are we now?

Already, many of our churches have an awareness of the need to reproduce themselves—to participate in church planting. They are tired of oiling a maintenance program which ultimately ends in their own demise. They've accepted the challenge of renewal, a revival which might lead to their involvement in church planting—either in their own locality, somewhere else in their state, or in another state.

What new churches have been started and/or relocated in the last several years?

New plantings have happened in Colorado Springs, CO, the Grand Rapids, MI, area (North Kent Bible Church), and in Bloomington, IN (Hillview Bible Church).

Bible study groups have also congregated in two locations in Ohio: Urbana (Chapel on the Hill), and Hilliard (Gospel Church of God).

Church relocations—in essence a new start—have taken place in Simi



An area of countless needs, metropolitan New York could support new churches.

Valley, CA, and in the Fox Valley, IL, area. Others which have been revitalized include churches in Baton Rouge, LA, and the Kansas City and Washington, D.C. areas.

Currently the Missouri State Conference has programmed a church planting for the fall of 1988. Church of God families in the Atlanta area are beginning to strategize a planting. Warren and Irene Sorenson spent 10 days this month doing a feasibility study of the London, England, area with a planting in mind.

Obviously, we are well on our way to the goal of 75 new churches by 2000. Clearly, there is much to be done if we are to achieve it. This takes us to our next question:

2. Where should a new church be started?

In a medium-sized city nearby? At the center of a metropolitan area 35 miles away? Or where your youth and young families are relocating for vocational and educational purposes?

Those are good questions. Only *you* are equipped to answer them best. Our Lord himself does supply some help.

In the Parable of the Soils (Matthew 13), Jesus explained that seeds which were planted in good soil grew plants: "and the plants bore grain: some had one hundred grains, others sixty, and others thirty" (v. 8, GNB). Clearly the point of the story is to sow the Word of God in hearts that are prepared to receive it.

How can the good soil be determined? One way to find that answer is to conduct a feasibility study of a city or region. Such a study looks at the geographic, demographic, ethnic, sociological, and religious patterns and changes of the given area. If the

discovery uncovers a people happy with vocational/educational and lifestyle patterns in a progressive situation, then the opportunity exists for the Church of God to plant its need-filling message of love and truth.

3. How are we going to get the job done?

The strategy of the General Conference is to stimulate local churches and regional conferences to start churches. We want to consult and assist in developing a plan of action. We will help in selecting a growth location by conducting feasibility studies. We work with persons interested in becoming church planters. We will teach church-planting procedures when and wherever possible.

We will be on hand to help launch the new church by sending a planting team. We provide a support system for church planters once they are in the field.

But that's not all. As a General Conference we feel a need to assist isolated groups of interested persons to get started in planting opportunities. That's why the Sorensons are working directly with families in Atlanta and have taken the trip to London.

We also have a keen interest in reaching across ethnic boundaries, especially if God's kingdom is to be populated with "people from every tribe, language, nation, and race" (Rev. 5:9, GNB). We will do all we can to begin churches among other ethnics and nationalities.

Clustering is a church-planting strategy we must practice. That's the beginning of a new church near a strong church for mutual encouragement. It also involves starting two or more churches in the same region for the

Planting Ministry

purpose of fellowship and encouragement.

That's where our existing churches come into the picture. God may be calling you and your church to become involved in a church-planting ministry as a mother church. Or he may call several leaders of your Bible study or fellowship group to begin the same study process in a nearby growth region which will eventually become a new church planting.

4. What are we going to do when we get there?

First, a nucleus must be built. From this group of people, or several groups of people, will spring the core of the new church.

How is a nucleus started? It may come from a Bible study class, or from a fellowship group, or from a caring group.

After several of these groups are started in a region, they are brought together for periodic public worship. When the larger group develops caring/trusting/support systems in a critical mass of about 75 persons, then the group constitutes itself as a church.

But how are new people found to make up study and fellowship groups? Where does the critical mass come from? How can the core group begin to discover and meet the needs of people?

Several methods have been tried with success. Here's a partial listing:

- Prospect-finding teams saturate neighborhoods of the target area to discover needs.
- Natural friendships are followed up with the purpose of meeting needs.
- Each person knows at least 24 other persons he counts as friends or relatives. These "webs" of contacts are worked for the purpose of bringing those persons into fellowship with Christ and the church.
- Special events are planned and publicized, to which friends and relatives are invited. Followup involves the interested in the new church.
- Advertising via direct mail, print, radio, and TV nets results, if proper "benefits" are offered to the audience.

These "leads" are followed up to gain a prospect list.

Several important factors must be heeded in this work. They are:

- Follow up all contacts promptly.
- Find opportunities to talk with all prospects.
- Keep good records of information about prospects.

5. What do we need to do to get ready?

First, we must become spiritually prepared for a church-planting effort. There must be prayer support from the mother church, the regional conference, friends and relatives, prayer groups, etc. If God is not in the effort by his Spirit, it will fail.

Next, leadership must be recruited. Church planters must be trained at Oregon Bible College, in local churches, and by regional conferences.

Third, we must as a people be united in our philosophy of evangelism. As the parables of the Lost Sheep, Lost Coin, and Lost Son (Luke 15) teach, let's celebrate the finding of the lost. As the father told his eldest son, "We had to celebrate and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found" (v. 32, GNB). We must have as much care and concern for the lost. Evangelism must become the top priority in our churches.

Fourth, all must share in the vision. We must take every opportunity to find church-planting locations, then get involved in the work.

6. What is the timetable?

This must be determined by each church and regional conference. Review question five above and its answers. Look at the suggestions of question four and see where your thinking fits. Talk to other people in your church or regional conference to get enthusiasm going. Then develop a strategy of church planting.

7. What are the problems and pitfalls?

First, we need more pastors to lead the church planting-strategy. So pray

for workers, for persons to attend Oregon Bible College for training, and for lay persons in local churches to become involved.

Next, ask for money to get church-planting projects off the ground. Ask God for persons committed to the project to provide finances. Participate yourself by practicing the Biblical view of stewardship. Urge financial support for church planting. Share your burden and vision of a planting strategy.

Third, build an awareness of church planting and help change attitudes toward a church-planting strategy. Study God's purpose for his church in the Bible. Learn all you can about how churches were planted in the New Testament. Rediscover church plantings in Church of God history. Set off on a course of life which contains participation in a church-planting project.

8. How much will it cost?

This is an important question, but not the most important. Once the need is discovered, now the only thing left is to count the cost of church planting, then be willing to pay the price.

Church planting is expensive first of all because it will cost commitment from every one of us. We will have to pay the price of giving of ourselves to the effort.

Then a pastor will need training and empowering to provide leadership in the new field.

After that, prospect-finding teams will be needed, then rental facilities, materials, advertising, equipment, development funds, special events arranged, etc., and etc.

Yes, the cost is high, but the effort is worth every penny. Why? Because people are found and brought to the Lord and the truths of God's Word.

Let's get on with it!

*By Warren Sorenson
and Russ Magaw*

URBANIZATION OF THE CHURCH OF GOD

*An address delivered to the 1986
Church of God General Conference
by Pastor Gary Burnham*

In the Washington, D. C., metropolitan area it has been interesting to meet different kinds of people; to see the diversity of backgrounds they come from and lifestyles they live. Such experiences are very different from the experiences of most Church of God people in rural or small-town settings.

Though I don't have all the answers, I feel our experiences in the Washington, D. C., area have taught us a few things. We have learned a few valuable principles and drawn some helpful conclusions.

There is a need for renewal in our urban churches. However, I have taken the liberty of going beyond that because I feel we need not only renewal in our urban churches, but church-wide urban-renewal thinking. I firmly believe that if the Church of God is to have a future, that future is in the cities and the urban areas of our country and our world.

Perspectives from the book of Jonah

We will begin with some perspectives from Jonah's experience in ministering to a large urban area. Put yourself in Jonah's mind set long enough to observe what may have been going through his mind during his interaction with God and with the city of Nineveh:

The Word of the LORD came to Jonah son of Amittai: "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me." But Jonah ran away from the LORD and headed for Tarshish (Jonah 1:1-3a, NIV).

God said to Jonah, "I have a mission for you in the city of Nineveh." Nineveh was not a small country town, but a city of over 120,000 people. God said "go"; Jonah said "no"; and you know what happened after that.

Along with his anger and disobedience I think Jonah was a bit scared, afraid of the big city. I admit to you that I am a little scared and a little afraid of urban ministry, and I think you are as well.

By the time we get to chapter three, Jonah has learned his lesson about

running away from God:

Then the word of the LORD came to Jonah a second time: "Go to the great city of Nineveh and proclaim to it the message I give you." Jonah obeyed the word of the LORD and went to Nineveh. Now Nineveh was a very large city; it took three days to go all through it. Jonah started into the city, going a day's journey, and he proclaimed: "Forty more days and Nineveh will be destroyed." The Ninevites believed God. They declared a fast, and all of them, from the greatest to the least, put on sackcloth (Jonah 3:1-5).

The second time God said "go," Jonah said "yes." Jonah went to Nineveh, presented the message God gave him, and the whole city turned to God. They listened to the message Jonah had to give. Jonah was successful—very successful. The whole city listened, changed their approach to God, and repented.

You would expect Jonah to have been thrilled with that. God had called him into a ministry, had worked through him, and had brought him success. But notice how Jonah really responded:

When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened. But Jonah was greatly displeased and became angry. He prayed to the LORD, "O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, O LORD, take away my life, for it is better for me to die than to live." But the LORD replied, "Have you any right to be angry?" (Jonah 3:10; 4:1-4.)

It may be a little difficult for us to understand Jonah's reaction. He should have been excited about what happened. It should have motivated him to want to go to other cities and ministries God might choose for him to be involved in. But Jonah was incredibly angry. He was disgusted that God had put him into a

ministry, that God had turned the hearts of the people of Nineveh toward himself that they had repented and now God wasn't going to destroy the city after all. It's almost as though Jonah was sadistic and wanted them to be destroyed. He didn't seem to care about the city.

While Jonah's reaction may be difficult for us to understand, I wonder if it isn't our reaction sometimes. We are afraid of the city. We tend to categorize the city as something evil, something to be avoided. As long as the people of Nineveh refused God, Jonah had a sense of control over them. We too can look at the people of large urban areas and complain about the problems they have and feel a sense of control over them because of their rebellious living.

It takes a change of heart to become genuinely concerned about urban areas, to get involved, and to do something to help. In chapter four, God had to teach Jonah yet another lesson. At the end of this "object lesson," God said,

But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about the great city? (Jonah 4:11.)

God was not ready to write off the city of Nineveh. God is not ready to write off the large cities in our country and in our world. We dare not presume we have the authority to write them off. Let us never be guilty of saying no as Jonah did.

An Historical Perspective

Have you ever considered what Paul's pattern was, the process he took in going from Palestine to Rome? Paul didn't try to find the smallest towns he could and plant churches in those smallest towns. He went to cities that were good-sized, up to one quarter million or more people. Some towns he stopped at were smaller, but if so they were important cities. Large cities, and important smaller cities—that is where Paul planted churches.

We can assume that Paul expected converts in those cities—as they began to reach the population of their city with the gospel—would then move out into the surrounding areas, the rural areas—not the other way around. Paul didn't go to the rural areas and expect them to reach the large cities.

According to one present-day Catholic historian, there was no push for rural

churches in the early centuries of Christianity. Everything was centered around the city and the church in that city. According to this same historian, generally there were no rural churches until sometime in the third century, and then only in northern Italy.

It would appear that we are doing things backwards today as compared to Paul's pattern in the first century of Christianity. If that is how Christianity started out, why is it different today? What happened? Why isn't Christianity consistently based in large cities as the hubs from which the gospel spreads into rural areas? (Such a pattern is conspicuously absent in the Church of God.)

It is interesting to note that, during the five or so centuries of the dark ages, the cities that did exist began to deteriorate. Because of that fact, church adherents generally left the cities and lost their impact upon the cities. They often simply left their building in the city with a dwindling number of people and went into the rural areas.

After the crusade period, the churches began to make an attempt to move back into the cities, but it usually was a fragmented approach. There was not a unified church, but many churches (both small and large) going in different directions. Because of this fragmented approach, the church's impact on cities was generally not what it had been 500 to 600 years earlier. There were exceptions, but for the most part churches did not have a great impact upon large urban areas.

At the time of the Enlightenment and the Industrial Revolution, churches were unprepared to take advantage of those movements. They again did not impact their cities in great ways. Urbanization started as people began to flock to the city because of the availability of work. As people entered the cities, they got caught up in the workings of the city and were isolated from the influence of the churches. There were a few exceptions, but cities were generally not impacted by the ministry of the churches in their midst.

All this is not to say good ministry did not happen, but that ministry didn't happen as in the pattern of the early church. For the most part, early Christianity worked in the urban areas, and moved out into the rural areas. Since that time the reverse pattern has usually been the case.

Why Care About Cities?

Just because the early church was

primarily concerned about cities, why should we be today? Both United States and world population statistics show that today more than ever we had better be concerned about large urban areas.

At the signing of the Declaration of Independence in our country there were approximately five urban areas with a population of 20,000 or more. By 1860 only 16 percent of the population of our country was in towns of over 2,500 people. By 1920 approximately one half of our nation lived in cities. And by 1980, depending on what definition you use, anywhere from 75 to 85 percent of the people of our country lived in cities—in urban areas.

When we look at the world population we get an even more interesting picture. In the year 1800 no city in the world had reached a population of 1,000,000. By 1900 there were only 11 cities over 1,000,000 in population. By 1980, 235 cities in our world boasted a population of over 1,000,000. By the year 2000 it is projected there will be about 450 cities with a population of 1,000,000 or more. Mexico City will head that list with 30,000,000 in population. Also by the year 2000, there will be 2,200 cities in our world with a population of 100,000 or more. We can't begin to understand or comprehend all of these figures. Most of us in the Church of God are very sheltered in smaller towns and cities.

After reading through these figures, you no longer have to ask why we must be concerned about the cities of our nation and the world. Cities are where the people are! If we are to be concerned about people, we have to go to the areas where the people live and exist. There is no other reasonable choice.

We Must Begin Thinking Urban

I submit to you that the Church of God has historically been a primarily rural group of people in primarily rural churches. Take a few minutes to look through the list of churches as it appears in the *Progress Journal*. As you see where our churches are located, you will discover that less than half of them are in a city of any real size. If you set a figure of 25,000 in population, it is less than one third, maybe even less than one quarter of our churches.

Because the majority of our present constituency lives in rural areas, there certainly are numerous opportunities for ministry and disciple-making in those areas. What I am suggesting, however, is

a change in our focus from primarily rural to primarily urban. That is where the future of our denomination lies—if there is to be a future.

To suggest this change in emphasis is not to suggest we have been doing things all wrong. It simply is to recognize the fact that most people don't live in the country anymore. Most people live in cities—usually in large cities. If we are to reach them we need to exist in big cities, as scary as that may be. We have no alternative if we are to survive as a denomination.

We have been challenged to plant 75 new churches before the end of this century. Where do you think we'll plant those churches? We are not going to go out into towns that are mostly made up of cornfields. I don't say that to downgrade cornfields, or to downgrade small towns. But that's not where we need to plant 75 new churches if we are to have an impact in our country and our world. We must not abandon our rural churches, but we must plant new churches in urban centers, because that is where the vast majority of our population lives.

Should Our Headquarters Relocate?

Although I am convinced that we must plant these new churches in urban areas, I am not sure we are prepared to do that adequately. We are too sheltered. We are too rural.

I think all of you by now are aware that our Board of Directors and others associated with Oregon Bible College and our General Conference Headquarters are contemplating the possibility of a future relocation of headquarters. Discussion has centered around whether or not such a move is a good idea or a bad idea and what the implications of such a move would be for us.

I am coming to believe more strongly that we cannot bring people from either our rural or urban churches to a town of 4,000 people and prepare them to go into urban areas and do good ministry. I'm not sure that is possible. If we want to reach the New Yorks, the Atlantas, the Chicagos, and the Houstons of our country, we must exist there. We will have to work there and learn there if we desire to be prepared for urban ministry.

What are the real issues concerning a possible relocation? First let me tell you what are not the issues. The issue is not money—what it would cost to move and then run our operations. The issue is not
(Please turn to page 12)

GOD SET ME FREE BY HIS TRUTH

The Lord Jesus Christ pronounced some words of great impact for me and for all those that read the Bible. He said: "You shall know the truth, and the truth shall set you free" (John 8:32). The truth of God sets men free, but I was a slave of a sectarian, authoritarian organization that enslaves its adherents and clouds their minds.

I was baptized into "Jehovah's Witnesses" when I was 14 years old in 1965. The year before, my older brother had been baptized into this same organization which we *believed* to be the one Christ had founded.

The elders of the congregation were always loving towards us until the day that we openly denounced the errors of that society. It was first my brother (Aldo) and then me (by his help) who discovered the exegetical errors. Questioning the teachings of the *Watchtower* calls for immediate expulsion or excommunication, and that is precisely what happened to both of us ten years ago.

It is true that the Witnesses teach about the kingdom, but it is an imprecise and ethereal kingdom, for they completely spiritualize many points—rendering them inconceivable and absurd. Nobody in his right mind could affirm that Christ returned in 1914, when the truth is that "of that day and hour *nobody* knows when it will be" (Matt. 24:36).

Another thing I was taught as a Jehovah's Witness is that only 144,000 JW's form the church and are sole heirs of heaven. This doctrine derives from two notorious fallacies: first, they divide the flock of God into two distinct groups, and then they limit the number of the (true) members of the church to just 144,000. This gave me a great headache, for if I was not one of the 144,000 (the church), what then was I? I was lost and without hope, but Christ will save the church which is his body (Eph. 5:23).

These reasons and a few others were what led to our expulsion, but we were not in any way discouraged because we knew that we were escaping from deception. We understood that the truth is written in the Bible, not in any religious society. Of course, our ethical principles were the same. We rejected the falsehoods of the fiery hell, the immortal soul,

going to heaven at death, the fallacy of the trinity, etc.

By studying the Bible with an open mind, we understood that Christ will come in person—not "spiritually," as the JW's say. This changed our concept of the kingdom of God, for now we understood that Christ will come in person to reign in Israel on the throne of David (Luke 1:32, 33).

We couldn't find a church that would say exactly the same thing, for the majority of the churches only make conjectures and ambiguous hypotheses, not like what was prophesied. In time I made contact with the Worldwide Church of God of H. W. Armstrong, which *seemed* to have the pure and full truth. Nevertheless, I found that they were propagating the fallacy of two gods, the Father and the Son, contradicting various important passages like Deuteronomy 6:4; 1 Corinthians 11:3; John 17:3; Psalm 83:18.

My enquiring spirit never ceased (nor has it yet ceased), and this is why my brother and I got in contact with ex-JW's of the US. One of those shared with us the address of Oregon Bible College and a list of articles written by Bro. Anthony Buzzard. I quickly wrote to Bro. Buzzard and soon received in return his gracious response telling me a packet of Bible articles was on the way. When I received them I felt great excitement and I began to study them with careful attention. I identified anew with the doctrines propounded by the theology teachers of that institution. Now I didn't feel that we were alone: there were other people sharing the same precious and clear truths of the Scriptures.

Our frequent communication increased to such a degree that Bro. Buzzard made arrangements to come to my home in Lima, Peru, accompanied by Charles Hunting. The 3rd of January they arrived in Lima, and from that day we began to immerse ourselves more, taking advantage of the time to study the Bible basically, but also to clear up some vague points. We invested many hours in studying the prophecies of Daniel, Isaiah, etc. Moreover, we analyzed at the bottom the matter of God the Father, and the Messiah Jesus. It was firmly established

that Jesus Christ is not God but his representative and faithful servant (the prophesied Messiah). It is clear that God is only ONE as can be verified in 1 Corinthians 8:4-6.

We shared the beautiful promises of the kingdom of Christ, and our participation as executives in the government of Christ if we stand firm and persevere in his Word. We agreed on the visible return of our Lord to the earth.

We discussed the day of rest and arrived at the same conclusion that God does *not* command the church to keep an obligatory (Sabbath) day, basing ourselves principally on Colossians 2:16, 17, and other passages. The arguments expounded by Bro. Buzzard on Matthew 12:1-7 and Mark 2:23-28 in relation to this theme were convincing and weighty. Equally, in relation to the tithe, Brother Buzzard showed that the Lord is pleased by the cheerful giver, but only according to how one has prospered, not according to the dictates of the hierarchy.

The coming of the future antichrist just before the coming of Christ was carefully studied, basing ourselves on the prophecies of Daniel 8:16; Matthew 24:15 and Daniel 11:31; 12:11; 9:27.

I now feel proud to have the precious promises of God that Abraham and his descendants also received. We are all children of Father Abraham through faith in Jesus Christ and as such we inherit the earth (Matt. 5:5; Rom. 4:13). I hardly heard these precious promises until I had the opportunity to study the Scriptures without any partiality.

It is thus an honor for me to be an ambassador of Jesus Christ in Peru, and to be able to spread the seed of truth through all means, whether tracts, public preaching, letters, or Biblical articles, and in short time, a weekly radio program. I believe that Yahweh will strengthen us so that his good news of salvation reaches more persons every day in all parts. With the help and support of OBC we will succeed on this purpose ordained by Jesus Christ (Matt. 28:19; 24:14). Pray for the work beginning in Peru!

By Mario A. Olcese
Lima, Peru

TAKE ME OR LEAVE ME



By Alane Schmidlapp

It has been said that we are each four persons in one: who I think I am, who others think I am, who I think others think I am, and who I really am as God knows me to be. Whew! That's pretty complex! I guess I will just tell you what I know and let you decide for yourself.

God has done a lot of maneuvering to get me to this point in my life. I have been asked what prompted me into foreign missions. Looking back I see that necessary interests were there long ago. God has cultivated and trained those interests along the way. Languages fascinated me. I collected foreign dolls. I devoured books about people in different countries. I dropped other classes so I could pursue the study of Spanish. After a high school field trip to Mexico I *knew* I'd be going back one day. My friends questioned my certainty. I couldn't explain it to myself either, but I was deeply convinced in my heart it would happen.

Yet I didn't want to be a missionary. In fact, I fled from the idea. Or, at least, I fled from *my* idea of what a missionary is. Who would ever want to be a straitlaced spinster in army boots teaching Sunday School to dirty children in some "back-o'-bush" village for the rest of her life? Not me!

So I grabbed a degree in International Agriculture, said good-bye to family, friends, job, and everything familiar, and joined Peace Corps Belize instead. Suddenly I found myself scabbling for some stability in my life. No one knew where I was coming from. Things were changing fast. I thought at first I could "tough it out" on my own. But my confusion and despair only grew. I could identify with the weeping prophet in Lamentations. I felt "besieged and encompassed with bitterness and hardship . . . a laughingstock to all my people" (3:5, 14, NASB). Then I hit

the middle of chapter three: "The LORD's lovingkindnesses indeed never cease for His compassions never fail. They are new every morning; Great is Thy Faithfulness" (vv. 22, 23, NASB). Relief and new strength flowed over me. I realized that if I was going to keep moving ahead it had to be with God. He had to be my total support system. No more would I rely on others to carry me through.

However, I didn't learn the lesson thoroughly enough. Although I severed dependence on other people and things, I kept back my own self-dependence. I can be very proud of my abilities and accomplishments. I am not a quitter.

God has been working a lot on breaking down this independence. Becoming a missionary has been part of the transformation. I had to give up my right to decide my career direction. Yes, I'd wanted to live and work in foreign lands, but I'd wanted to do it my way. Now he must direct where I go and when. It is important that the timing, too, be in his hands. I am impatient. I want to go everywhere and do everything NOW. And I'm a perfectionist. I expect much of others as well as of myself.

We struggle often over these things, God and I. But he's making progress. As I live and work in the community—ministering to physical and spiritual needs, striving to relate to two cultures at once—he continually, lovingly whittles away at those other images to reveal me for who I really am. Only he knows what I might yet become.

What it takes to be a missionary . . .

Compassion

Obviously, one of the first demands of missionary life is a love for the lost. Without true compassion for a person outside of Christ, there is no motivation and no calling for missionary service.

In his day religious leaders heard Jesus tell stories about the lost. What was his point? In the words of the father who "lost" his son: "We had to celebrate

and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found" (Luke 15:32, GNB).

Commitment

Jesus also demands of his followers that they become disciples. What does that mean? Jesus said, "None of you can be my disciple unless he give up everything he has" (Luke 14:33, GNB). Clearly, a disciple is like

a missionary who puts Christ first in all things—that's commitment.

Communication

A missionary then knocks himself out to learn the language of the people to which God has called him. Without that daily study in a practical setting, there is no communication of the gospel. Is God calling you? Write Judy Myers, Box 100, Oregon, IL 61061 for more help.

"REACHING THE UNCHURCHED"

HOW TO BEGIN? That was the major question staring me in the face as I arrived in Simi Valley, California. How do I reach unchurched people and develop them into a fellowship of believers? The answer was obvious: I can't do it, but Christ can do it through me (Phil. 4:13). So I immediately set out in prayer and research to find the proper direction and tactics for becoming a successful church-planting pastor.

One of the greatest assets to a successful church planting and reaching of the unchurched is a loving, friendly, faithful, dynamic care group of believers—one with which this pastor was obviously God-blessed.

The next thing I had to realize was that the term "unchurched" is not synonymous with agnostic, atheist, or totally immoral. As a matter of fact, I find that a great number of unchurched people, but not all, actually feel the need or importance for church involvement, but lazily fail to act upon that feeling or awareness.

What we then must do in reaching the unchurched, is to creatively and attractively place before them the reasons for responsibly involving themselves in the fellowship of believers. When they take that first step in attending our services, we must be ready to make sure that first step is not a killer (something they will regret).

In our particular situation in southern California we have found that there are things that work, things that work well, and things that don't work well at all. But this is not to say the things that didn't work will not work at a later date or in a different location or church setting.

The following is a list of ministry areas we have tried to develop in our first full year in Simi Valley.

DIRECT MAILING: First we had to purchase a bulk-rate mailing permit. Then we had to ask the question, "To whom will we mail our materials?" This question was not easily answered. We went to city and county government offices, utility companies, Chamber of Commerce, Board of Realtors, City Planning Commission, and various other departments and services, to find the names and addresses of new move-in's.

At each place we heard the same thing, "There is no such information available."

They would further explain, "Simi Valley is growing rapidly. People are buying, selling, and moving in and out of new developments so quickly that any such information would be obsolete by the time it could be printed." But we felt it was more a matter of not wanting to be bothered.

The next step of action was to go house to house, writing down the street names and house addresses in the area we chose for our mailings. We already knew that statistically over 60% of the households in Simi Valley were families with young children, which was our target group.

Next was to put together a series of four mailouts. The cover of these mailouts would have cartoon characters, art work, sayings, and other information that was not typically "church." They were to be eye-catching and thought-provoking. And, of course, it helps to have a professional artist in your group, who is willing to serve (as Tim Landry has been).

The contents of the mailer would be generally written with a conversational approach and would give positive, exciting statements and information only.

It would then be addressed, "to the family at," and mailed. We determined that a positive, active, response of 1/2-1% would be a basic foothold and bring ultimate success in that mailout area.

DOOR-TO-DOOR CALLING. We found that in our city, door-to-door calling was not the best means of finding prospects. People were either not home or didn't want to be bothered. Religion at the door seemed to be a real turnoff to most, as Jehovah's Witnesses and Latter Day Saints are often at their door.

Door-to-door calling did allow us to find some of the areas more concentrated with families with young children.

NEWSPAPER ADVERTISING: The object in newspaper advertising is visibility. Never use an ad that blends in with the others. Use bold borders, cartoons, and other innovative artwork that stands out. This was the attitude we had to adopt for successful advertising.

The first ad we used was placed in the business section of the paper, not on the church page, and was not at all a typical "church-looking" ad. The first week it ran, we gained a new family to our services.

We continue, from time to time, running an ad in the paper along with our church page ad and utilizing any free spots.

PHONE BOOK YELLOW PAGES: We have had numerous calls from people wanting to know about us or needing a pastor. This has been due to being listed in the yellow pages, which is a free listing. We are now looking forward to this spring as we will have a paid ad in the new book's yellow pages, in black and red coloring.

YOUTH CLUBS: We are finding the Whirly Bird and Jet Cadet programs to be two of the most successful means of making contact with new prospective families. Most families already involved in a local fellowship or church generally will not permit their child to be involved in our church. The majority of those contacts through the youth programs have been unchurched families.

There are other means by which you can come in contact with unchurched people, as my wife Karen can attest. She began babysitting part time and soon had more children than she really wanted to take in. Many of these children, as well as friends of our two children—Wesley, age 10, and Jamie, age 8—have become our base group for Whirly Birds and Jet Cadets.

Involvement in community affairs is also a good means of making contact with the unchurched. Boy Scouts, Girl Scouts, and your local P.T.A. are almost always in need of help.

We soon had to ask ourselves, "How much am I willing to do to meet people to whom Christ can minister through me?"

Of course, it is obvious that the best means of reaching the unchurched and bringing them into the fellowship of believers is by building friendships one on one.

But wait, what will we do once someone begins to attend our services? As stated earlier, when they take that first step in attending our services, we must be ready to make sure that first step is not a killer (something they will regret).

The music must be uplifting and the sermons must be practical—revealing practical solutions to life's needs, problems, and relationships. The people

must feel welcome but not singled out as "the visitors."

REGISTRATION RESPONSE CARDS filled out each Sunday morning by all members and guests produce corporate involvement as well as providing vital information from the guests. It also provides information on prayer requests and needs of the membership and guests.

An encouragement table providing information about the church and what we believe, as well as tracts and personally encouraging materials on family, marriage, and other subjects, has been made available.

FOLLOW-UP was our next concern: letting the people know we noticed and enjoyed their presence at our services.

FOLLOWING THE FIRST VISIT a family or an individual receives a welcome letter from the pastor as well as a phone call from a member who met and talked to them when they attended our services.

FOLLOWING THE SECOND VISIT they are placed on our outreach mailing list and invited to join a mid-week fellowship study group. They are also invited to participate in our next monthly fellowship activity. This activity may be a dinner at a local restaurant, open house at the pastor's home, men's or women's meetings, or other activities.

FOLLOWING THE THIRD VISIT they receive a second letter from the pastor, encour-



aging their continued involvement.

AFTER FOUR SUNDAYS ABSENT they receive a "we missed you letter" from the pastor and a phone call from a member.

WHEN RETURNING AFTER FIVE WEEKS' ABSENCE a "welcome back letter" is sent to them from the pastor.

We must remind ourselves: there is no guarantee that any given plan of action will be successful. But faithfully and creatively persisting in our endeavors to minister to the unchurched will undoubtedly bring glory to God and strengthen our relationship with Christ.

Finally, we must be aware that church growth should never be our main objective. Our main objective, aside from worshiping God, must always be ministry (meeting needs) and presenting Christ to those without salvation. Church growth becomes a by-product of this.

As was said earlier, There is no guarantee for success. Nor is there a guarantee that the Simi Valley Bible Church will grow to be a super church. But neither is there reason to believe it will not.

So, until Christ says stop, we will continue to go. Until he says stop, we will continue to preach. Until Jesus comes and

says, "Well done, good and faithful servant" (NIV), we will continue to stretch forth to reach those who are not in his church, "the bride of Christ."

By Pastor Larry Mayberry



San Francisco Nights

MINISTERING TO AN URBAN SOCIETY

(Continued from page 7)

jobs for students. And with great respect to our staff, the issue is not the upheaval that a move would cause within their families. These and other items have been raised as the issues, but none of them is the real issue.

The issue is MINISTRY AND PEOPLE! Do we want to reach people where they are? Do we want to be prepared to make a strong impact in the urban areas of our country? If that is our concern—and it had better be—these other issues are only secondary. The bottom line is ministry and people. How concerned are we about ministering to people in urban areas? Concerned enough to move if that is deemed necessary?

To say that we may make a change as a denomination by moving our headquarters into a city is not saying that we've been doing things all wrong. It means we have to recognize the facts and deal with the facts as they are. People live in urban areas and we need to do whatever it takes to be prepared to minister in urban areas.

Great Challenges In Urban Ministry

Urban ministry means great challenges. I freely admit to you there have been times when both Janice (my wife) and I have been frustrated by trying to minister in an urban area. There have been times when I would have loved to get out in the middle of a cornfield and live there for a couple of months and forget about the city, forget about having to deal with people and their problems. But that is not an option if we are going to really be involved with urban ministry.

Urban ministry offers many challenges—challenges we have not completely dealt with at our church and issues that have not been completely dealt with by our General Conference churches as a whole.

There is poverty in our cities; and a great challenge of offering physical and spiritual help to the very, very poor.

In the midst of abject poverty is the challenge of great materialism; ministering to the Yuppies. "Yuppies" is a term you may not be familiar with. "Yuppies" refers to "young urban professionals," people who are very intelligent and are earning \$40-, \$50-, \$100-, and \$200,000 a year, who can purchase about anything they desire. Almost their whole life revolves around money, possessions, and owning things. It's very difficult to minister to that type of person.

There are very large ethnic populations in many of our cities. We are almost totally unprepared as a denomination to minister to other ethnic groups. The cross-cultural challenge is great in our large cities, not just overseas.

The pace of life when moving from a rural to an urban setting is nearly a cross-cultural experience in itself. Life is so busy, people have little time for the church. It's very difficult to minister to people who are rushing back and forth all the time, people who hardly have time to sit down, people who drive an hour or more to get to work in the morning and spend the same amount of time getting home in the evening. They don't have time to think.

There are tremendous pressures on families in urban areas. Family ministry is vitally important.

When I attended Oregon Bible College, we sometimes joked about the streets and sidewalks of Oregon, Illinois, rolling up at 6:00 at night. As funny as it may sound, there is some validity in saying it. That doesn't happen in urban areas. Washington, D. C., and dozens of other cities around our country, run 24 hours a day. We need to develop 24-hour-a-day ministries if we are to develop urban churches and meet and reach urban people.

There is a challenge of gross immorality in our cities. This challenge scares me because I feel unprepared to deal with it and to handle it. If we are to be a church that has a voice in urban areas, we must deal with the massive corruption existing in most of our urban areas.

There is a challenge for our churches located in urban areas to really be urban churches. I don't think the church I pastor has yet become an urban church. We are really a rural church that happens to be located in a city area. I suspect that many Church of God congregations in urban areas are not really urban churches. They

are, in fact, rural churches in urban settings. This is why I've taken the liberty to suggest not only a renewal in individual churches, but a renewal in our whole thinking pattern as a denomination toward urban ministry.

What We Have Learned

Probably the most enjoyable thing we have learned is that God blesses us as we are faithful to him. As we have moved out into new areas and begun to meet people the last two summers through prospect calling and other avenues, God has blessed us by bringing some of those people to be our guests. Additionally, he has brought more people in as walk-in guests in the last year than in the previous three years combined! I believe God has blessed us because we are beginning to be faithful to him, and he is wanting to encourage us.

We have talked to over 1000 people during the last two summers in the form of prospect calling. We have learned two things people in our area are more concerned about than anything else in terms of looking for a church. As shocked as you may be to hear it, people's primary concern is not doctrinal teaching. That was hardly ever mentioned. What, then, are the two most important concerns?

More than anything else people have said they are looking for friendship, people they can be close to, a group of people they can identify with. As they go to work, most of them are a meal ticket for their boss and company. They don't feel needed or wanted as persons. Some come home to very friendly neighborhoods, but people don't always know their neighbors (though we have found some pleasant exceptions to this). Janice and I are often as guilty of that as anybody else who lives in the city. We don't know too many of our neighbors. We are too busy and they are too busy. People are looking for a church to provide them a sense of community, a sense of belonging, a sense of fellowship. Friendship is the number-one thing we need to provide for city people in our initial contacts with them.

The second thing people have been most interested in is ministry to their children and their family. They mention their children first because they see what the city has done to them and they don't like it. They look to the church to provide ministry for their children. They also look to the church to provide ministry to keep their family strong.

No other concerns were nearly as important overall as these two: friendship and family ministry. This doesn't mean we don't teach doctrine, or that we change our doctrinal stand. This does mean that friendship and family ministry, not doctrine, will usually be an appropriate first point of contact.

What About Church Names?

Now is one of the times when I would like for you to have your one ear open and the other ear closed so that the idea can rattle around in your head awhile before you accept or reject it.

We have learned that our church name has sometimes been a barrier. We have called ourselves the "Eternal Hope Church of God of the Abrahamic Faith" for nearly 20 years.

Eternal Hope. You and I know what eternal hope is. We have an eternal hope. Many people that look at our name do not have the foggiest idea of what it means. It doesn't catch their attention, it just doesn't mean anything to them.

Church of God. People have many different concepts as to what it means to be called the Church of God. Over the past two summers in our calling efforts, we have heard perhaps a dozen or more families say, "We have not come to your church yet because we are a little bit scared about what the name 'Church of God' means." If some have admitted this to us, I'm convinced that: 1) Some others have felt it but not admitted it to us, and 2) Dozens of families see the name as they drive by and do not stop because the name scares them a little.

Of the Abrahamic Faith. Our church letterhead proudly proclaims this phrase. It sounds real nice to us, but it doesn't mean anything to people who don't know our church. In the summer of 1985, one mother called me on a Saturday evening and said the family had appreciated our visiting with them in their home and they wanted to come visit our services the next morning. But she said they had seen the words "of the Abrahamic Faith" on the church letterhead and wanted to make sure we weren't some Jewish group.

If our church name is a stumbling block to people, it's only good stewardship that we change it. After much discussion we officially changed the name of our church to Fair Oaks Community Church. Changing the name of our church is a small step—but an important one—in changing our thinking toward urban ministry and urban people.

What About Church Buildings?

My observation about church buildings may not apply to all church situations. I firmly believe that in some ways our buildings has been a stumbling block. Our church building is a very rural-looking building. City people are not normally attracted to a rural building located in the city.

I'm not suggesting we put up an ornate building, just the probability that our rural building is a barrier for city people. In fact, to be an urban church doesn't mean we necessarily have to have a building at all. Perhaps we and other churches with rural buildings located in the city would be better off meeting in a school or motel—somewhere where the focus can be more on people rather than on a building.

I hope and pray that the future brings a change for us because our present building limits how much we can reach urban people and really be an urban church.

Leaving Our Comfort Zone

I have learned that we sometimes must do things we don't feel comfortable with. That is very hard for us to do as human beings because we like to put everything into a little box. We like to have life all comfortable and enjoyable, with everything under our control. But if we are serious about getting involved in urban ministry, we sometimes have to do things we are not comfortable doing. We may need to move into new areas of ministry we are not comfortable with yet.

All of us need personal renewal. If we don't take this to heart, there is little sense in talking about planting 75 new churches by the year 2000. Nor does it make sense to talk about urbanizing our churches, because if we ourselves do not become spiritually renewed nothing significant will happen. We might as well stop right now and forget the whole thing unless we are serious about being spiritually renewed. Urban renewal without spiritual renewal will fall flat on its face.

There is an essential attitude which is a part of our being spiritually renewed, an attitude Jesus expressed in Luke 19. In Jonah we saw the value God placed upon a large city. In Luke 19, Jesus gets very emotional about a city. It is an essential attitude for us to develop:

As he approached Jerusalem and saw the city, he wept over it and said, "If you, even you, had only known on this day what would bring you peace—but

now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you" (vv. 41-44).

Jesus looked out over a city and he cried. I don't think I've cried enough or hurt enough over the city that I happen to reside in and minister in, and I don't think we as a denomination have cried enough or been hurt enough over the condition of our urban areas. People are hurting in our cities and need the message that we could bring to them. We need to develop the deep feeling Jesus had—to be really concerned about cities; concerned enough to act; concerned enough to become involved.

A Call for Lifestyle Evangelism

There is something else I would like to say. One of the most important things that needs to happen in renewal—whether it is in our urban churches or in our rural churches—is renewal of personal evangelism.

We have had calling teams come and help us meet many new residents during the past two summers. That assistance has been invaluable. It has helped us to contact people and to begin to create relationships with people, to begin to really get to know people.

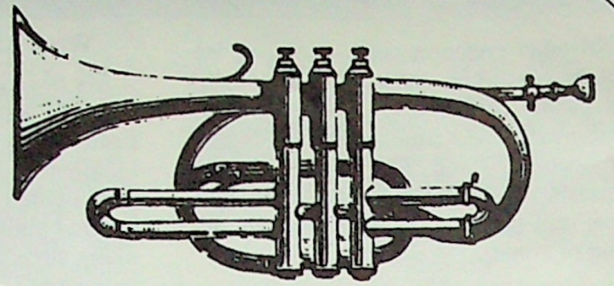
But as individuals we are not building relationships with our non-Christian friends, neighbors, co-workers, etc., with an eye to influencing them toward Christ. One of the most important parts of our personal renewal is becoming lifestyle evangelists.

We in the Church of God are not generally people who impact the lives of non-Christians within our sphere of influence. We live very isolated lives for the most part. This must change as a part of our spiritual renewal. Whether we are in urban or rural churches, we must develop friendships with people; we must really get to know them. We need to become enough of a friend to have an opportunity to introduce them to Christ and the church.

Next month I will conclude my thoughts and call for a response from you to insure that you become involved in urbanizing the Church of God.

The Blue Ribbon

By Rachel Carr



Will Billy's cornet solo help the band win the blue ribbon?

"Hi, Dad. Guess what!" shouted Billy as he climbed into the car.

It was Saturday morning, and Dad was picking up Billy at the school. There had been a special band practice.

"Well, Billy, it must be something exciting the way you sound," said Dad.

"Mr. Montgomery picked me to play a solo at the band contest! I'm the only cornet player that gets to go!" Billy proudly announced.

"Hey, that's great, Billy. Tell me all about it," said Dad.

So all the way home Billy told Dad when the contest was, what song he was going to play, and how hard he was going to work on that solo.

And work he did! Each day after school Billy practiced that solo for 30 minutes. He even practiced on Saturdays.

Sometimes Billy called in his mother and dad to listen. "It sounds good, doesn't it? I almost have it memorized."

Billy's friends at school heard a lot about that solo, too. Billy told them about being the only cornet player chosen for the contest.

Mr. Montgomery was pleased with how well Billy was doing on his solo. "Well, Billy, just three more weeks to go. You are coming along fine. I'm sure you will get a first rating on your piece." Billy was walking on air.

It was the following week that it happened. When all the kids met in the band room for their regular practice, Mr. Montgomery, looking very sad, told them the bad news.

"Kids, I'm really sorry about this. I filled out the form with the list of all of you who were going to contest. I put it in the mailbox down in the principal's

office. Mrs. Bettner, the secretary, always takes the mail when she leaves. But she was out sick for a couple days and no one thought about the mail. So our contest entry form didn't make it by the deadline. We can't go to the contest after all."

Everyone just sat there—stunned at the news. Then the questions came. "Can't you persuade them to let us come anyway?" "Won't they let us come if you explain what happened?" "How can they do that? It wasn't our fault."

"I have already talked to the contest officials, and they said that rules are rules and they can't make exceptions."

A big groan filled the room.

"I'm really sorry this happened. I know you were all looking forward to going to contest. But let me tell you what I'm going to do. Everyone who was going to play a solo at contest can play it at our annual band concert in May."

A disappointed Billy slowly walked home thinking about what had happened. It would be okay to play for the band concert—lots of people from town always came to hear the music. But it wouldn't be the same as going to contest and earning a blue ribbon.

When Dad got home from work that night, Billy told him the news. "Why did that have to happen, Dad? I really practiced hard on that solo. I had it memorized, and I know that I would have gotten a first."

"Billy," replied Dad, "we don't always understand why things happen as they do. I know this is a big disappointment. But you know, we can always learn from what happens to us."

"What can I learn from this?" Billy

asked dejectedly.

"The first thing I think of is that not everything turns out the way we want it to. We can't always expect things to go our way."

"I suppose not."

"Then there is the matter of pride. I could see just a little bit of that in you, Billy. You thought you were really good, and self-confidence is important. But remember how you bragged that you were the only cornet player going to contest and how you were sure you would bring home a blue ribbon?"

"Yeah, I remember."

"The Bible tells us that God doesn't like pride. In fact it says, 'Pride goes before destruction.'"

"I even remember having that verse in Sunday School," responded Billy.

"There's just one more thing—perhaps the most important."

"What's that?"

"It is not so important what happens to you, but how you react to what happens. Since this is such a disappointment, you could be angry and refuse to play in the concert. But I know you are not that kind of boy. I think you will try to forget what happened and do your very best in that band concert. You can be sure your mother and I will be there rooting for you."

"Thanks, Dad. I never thought about those things. I was just feeling sorry for myself and kind of mad, too, about not going to contest."

"If I know you, Son, you'll just keep practicing that horn and getting all ready for next year's contest. There will still be a blue ribbon waiting for you."

Children's Page



HAVE YOU HAD YOUR CHECKUP?

By Brenda Wessel

Do you suffer from Doctrinal Complacency? Doctrinal Complacency is a dread disease that affects both the mind and the heart. It is a disabling disease, one that leaves its victims in a lethargic state. Long-range effects include "wimpy" witnessing, routine worship motions, and often just plain confusion. Prognosis for recovery is excellent for those patients who seek treatment. You won't find this disease listed in

your medical dictionary or your favorite family health book. You are no doubt wondering how I know so much about this disease. I have experienced the subtle onset of Doctrinal Complacency and am just now recovering from its clutches.

Some months ago I became involved with a "nondenominational" Bible study group. I was drawn to the group because the study would encompass the books of Romans through Revelation. Now, you and I both know that when one person writes a group of study lessons, they are slanted toward the particular teachings he feels are truths. The writer of these lessons very obviously supported the teachings of trinity, the preexistence of Christ, and the immediate rewarding of heaven or hell at death. I kept telling myself, "Just keep plugging along. You knew these things would come up." I did keep on, and when asked to become a leader for one of the study groups, I accepted, certain that God had opened this door for me. Even though I was able to share what I believe the Bible teaches on these issues—the oneness of God, the virgin birth of Christ, his first existence; and the sleep of the dead—I felt more and more uncomfortable, more and more an outsider. I wanted to jump up before the entire group and shout, "How can all of you believe these lies?" After much agonizing, I decided to leave the

study. I was immediately filled with an indescribable peace. I believe the Lord allowed me to become involved in this group to impress upon me the importance of the truths that his Word teaches, and to give me a burden for those who have been drawn aside into false teachings. Jesus warned that in the last days many false teachers would come and attempt to deceive even the elect. That won't happen to you and me IF we are firmly grounded in our faith.

We are so safe and sheltered within the Church of God. We do not feel threatened by doctrinal differences so we relax, often to the point of complacency. Only when we become involved with those of different persuasions and our truths are being challenged are we awakened to realize anew just how precious our Bible truths are to us. Only by learning these truths and putting them into action can we effectively serve the Lord in our world.

Maybe you, too, are one of the unfortunates who suffer from Doctrinal Complacency. Maybe you too have come to take for granted the doctrines that we, the Church of God, hold so dear. If so, I challenge you today to stand up and boldly witness for the Lord our God in truth, to feel a burden for the lost of this world. Worship with enthusiasm, not routine. Be healed of the malady of Doctrinal Complacency.



ISRAEL WELL REPORTED

Did you ever wonder why Israel seems to be in the news so often? Did you ever stop to think that God may be behind this?

According to *Present-Day Events* No. 381, Israel has about 360 *resident* correspondents. This really is amazing, considering the fact that Israel is a very small nation, numbering only about four million people. Only in New York and in Moscow are there more *resident* media members. The directors of the media world have concluded that Israel is very important, and it is clear they are making sure Israel gets reported.

God's View Too

This is God's view too. He is making sure that "His plan and purpose—centered in Israel—is paraded before the world. In the day when all the world is called on to accept Jesus and account for themselves, very few will be able to claim that they were never presented with the evidence" (*ibid*).

One of God's purposes for Israel is that it be his witness to the world. Speaking to Israelites through the prophet Isaiah, God says,

Ye are my witnesses . . . and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no god formed, neither shall there be after me (43:10).

The Witnessing Goes On

Israel herself does not comprehend the key role she is playing in bringing the knowledge of God to the world.

In the last-day invasion of Israel (Ezek. 38), her enemies shall be overthrown upon the mountains of Israel. Then God says,

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and THEY SHALL KNOW THAT I AM THE LORD (caps mine, verse 23).

As God brings Israel back to her own land and cleanses her there of her own sins (Zech. 12, 13), and causes David to be resurrected and reign as king over her, then God says,

News

And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore (Ezek. 37:28).

The prophet Zechariah speaks of a day to come when 10 men out of all nations shall take hold of a Jew and say,

We will go with you: for we have heard that God is with you (Zech. 8:23).

These 20th-century Jews, who still do not accept Christ, through a multitude of events in their day-to-day existence, do not realize that it is they, without doubt, who will make God known to the world.

"It is more than interesting that God is being assisted by the third biggest media team in the world, unique in its size for such a small nation" (*ibid*).

OIL FOR ISRAEL

It has puzzled Bible students that Israel, bordered by rich Arab oil fields, seems to have such a dearth of it herself.

There was that valuable oil field in the Sinai that Israel handed back to Egypt as part of a peace pact some years ago.

In 1985, the Isramco Oil Co. drilled wells called Gurim 4 and 5, which produce up to 100 barrels a day—quite a small amount. A well called Kochav 26 at present pumps from 18 to 25 barrels a day. The Negev is viewed as a good prospect for future exploration, but as yet Israel has no significant production of oil.

Yet according to the writings of Moses (Deut. 32:13, 14), Israel is to have the blessing of "oil out of the flinty rock."

A POLL ON GOING TO HEAVEN

The Associated Press recently reported a poll taken by *USA-Weekend* magazine, in which 604 adults were interviewed.

About three quarters of Americans believe they will have a good chance of making it to heaven. But they think about a quarter of their friends will go to hell.

Eighty percent believe heaven exists and 67 percent believe hell exists.

Ninety-six percent believe in a supreme being, according to the survey. About 60 percent think of God

and the Bible

as a man. None think of him as a woman. About 37 percent believe God is neither man nor woman.

Eighty-seven percent say religion is important to them. Seventy-three percent consider themselves religious.

Women are more religious than men. Seventy-two percent say they pray every day, compared to 55% for men. Almost half of homes with children ask the blessing before meals, the poll said.

These 604 adults may not reflect the feeling of the majority, but they do reflect the thought that many feel they aren't too bad and probably ought to be rewarded forever, while feeling that their friends probably won't make it. Thus mankind generally thinks of itself higher than it ought to think (Rom. 12:3), while judging the neighbor as being unworthy.

It is good that Christ will not judge after the sight of his eyes or the hearing of his ears (Isa. 11:3), but will look into the heart.

He said we ought to love God with all our heart, and he will certainly know whether or not we do.

As for the heaven or hell men believe in, we know these are realities; but to go to heaven for our reward is contrary to the Bible teaching of the kingdom of God coming to earth, and burning forever in hell is contrary to the Bible teaching that the wicked shall suffer the second *death*.

PRESENT PEACE LONGINGS

Last year featured Hands Across America and the Great Peace March, which closed with a worldwide prayer for peace. Groups all over our country calling themselves by different names sent forth the call for world peace.

A group in Kansas City called The Future Is Now met in the Municipal Auditorium for songs and a speech by Robert Muller, former assistant secretary-general of the UN (*Kansas City Star*, Dec. 21, 1986).

Another group in Colorado rode a chairlift to a mountaintop service. Leaders in Houston had a service in the Astrodome. In Moscow, Russians lit candles, and people in about fifty countries joined in

peace ceremonies.

This movement evidently began when John Randolph Price first proposed the idea in his 1984 book, *The Planetary Commission*. A spokesman for Price's Foundation in Austin, Texas, said the idea then was "picked up by the people and became a people's movement."

Each city or area had its own name, program, and philosophy. Ms. Weider, a market-development manager for the Faultless Starch-Bon Ami Company of Kansas City, said their mission statement read: "The future of the earth is in our hands."

The various organizers over the earth hoped world leaders would take note of the various events and change their military policies. Most admitted such would probably not be the case, but wanted their participants to realize that their desire for peace was shared worldwide.

Pam Henry, one of the Wichita organizers, had a good idea. "People think peace isn't possible. If we can change their attitudes, maybe we can come up with ways that peace can work."

Ms. Weider remarked, "I believe peace will happen because people want it in their hearts. I really believe that somehow we can learn to live together in peace and harmony, give each other room to be each other."

The foregoing does show that many inhabitants of the earth really desire a peaceful life. What a blessing it would be if they also realized that the Prince of Peace will soon come and free this world of war and strife, and the whole world will be filled with peace. One of Christ's future works as King of earth will be:

He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4).

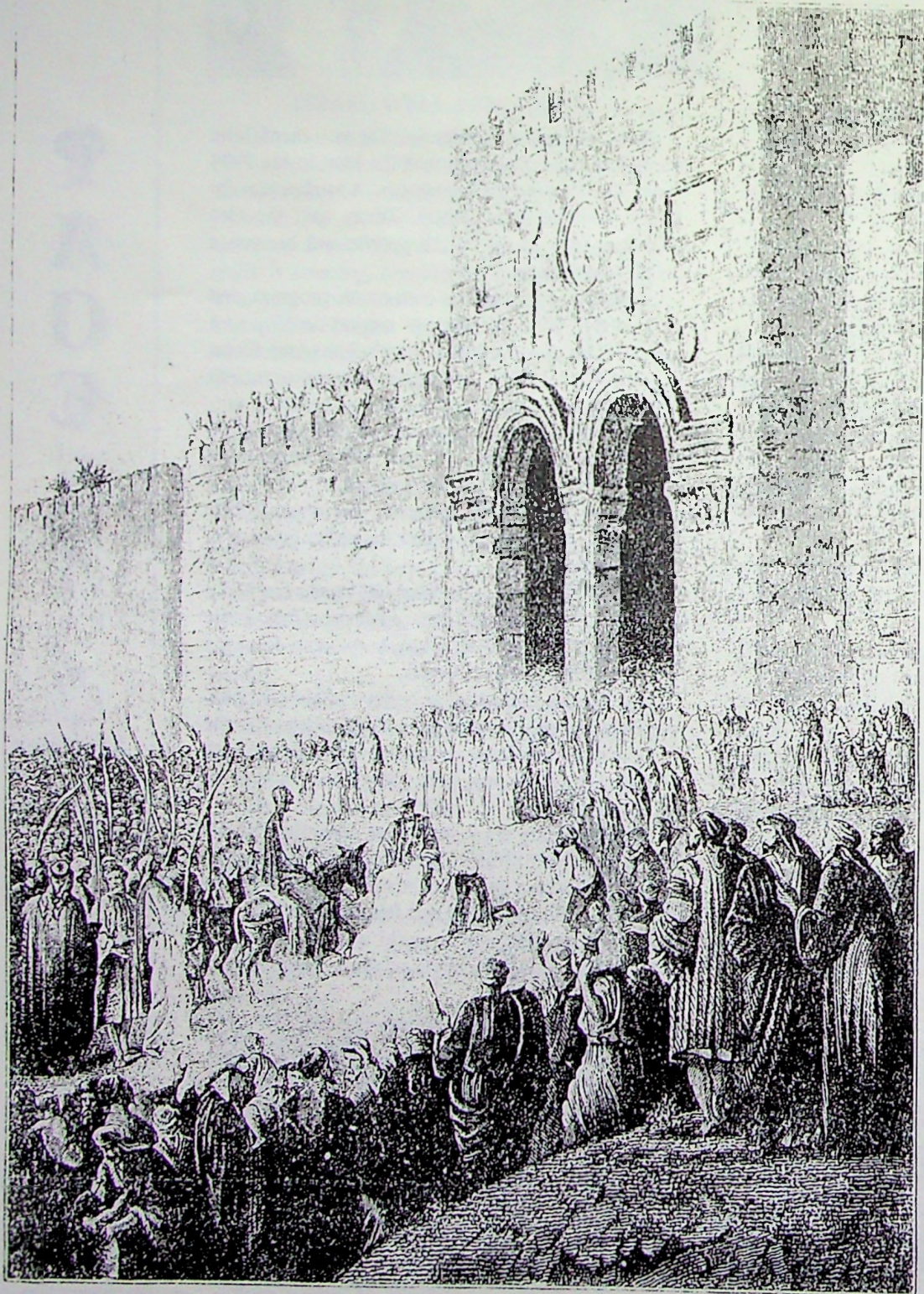
We, too, long for that glorious day of Peace through Christ the King. Then,

They shall sit every man under his vine and under his fig tree; and none shall make them afraid (Micah 4:4).

P
A
G
E
S

By
James
Mattison

The Triumphal •



By

Mike

Montgomery

•Entry of a King

The triumphal entry of Christ, as prophesied in Zechariah 9:9, is recorded faithfully in each of the four Gospels.

As Mark's gospel reads: "They brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, "Hosanna! Blessed is he who comes in the name of the Lord! (Mark 11:7-9, RSV.)

This humble manner of arrival is quite in contrast to a passage of Scripture that I contend to be the real triumphal entry of Christ. First and Second Thessalonians pictures not a gentle and quiet arrival but rather a most visible, majestic, and pompous one. The arrival is complete with a cry of command, an archangel's shout, and the sound of the trumpet of God "When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire" (2 Thes. 1:7, RSV). A look at these second-coming events also shows a direct contrast to the despised, rejected, and suffering servant pictured in Isaiah.

First Thessalonians 4:16 tells us that Christ's triumphal arrival will be most audible. "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God" (RSV). Hiebert in his commentary, *The Thessalonian Epistles, A Call to Readiness*, says, "The noun rendered 'shout' means a 'shout of command' and implies authority and urgency. It was variously used of a general shouting orders to his troops, a driver shouting to excite his hounds to the pursuit of the prey, or a captain of rowers exciting them to more vigorous rowing."¹ Joyful shouting upon the mountains was a familiar theme in many Old Testament passages regarding triumphant victories.

The call of the archangel and the sound of the trumpet of God are also audible characteristics of this majestic event. The Wycliffe Bible Commentary states that the idea behind the call of the archangel is "probably a voice such as an archangel uses."² In the ninth verse of the Book of Jude the name Michael is given to an archangel who contends with the devil. Musical

instruments often were associated with songs of victory and the trumpet was especially used to give alarm or signal, to proclaim the law (as in Ex. 19:13), or to announce a new king (2 Sam. 15:10). The loud call of a trumpet is part of the Matthew picture regarding the coming of the Son of Man, and also the 1 Corinthians event which immediately precedes the resurrection of the dead (Matt. 24:31; 1 Cor. 15:51, 52).

Various passages in both First and Second Thessalonians also reveal that the future triumphal arrival of Christ will be quite visible as well. The picturesque idea that Christ will return from heaven in flaming fire is echoed in Isaiah 66:15. "For behold, the LORD will come in fire, and his chariots like the stormwind, to render his anger in fury, and his rebuke with flames of fire" (RSV). Specific visible earth-shaking events as mentioned in 1 Thessalonians which will occur at his coming are the resurrection of the dead and the taking up of those who are alive to meet the Lord in the air. The prophet Isaiah tells us, "Your eyes will see the king in his beauty" (Isa. 33:17), and the Revelation of Christ to John tells us, "Behold, he is coming with the clouds, and every eye will see him" (1:7).

Although Christ was triumphant as both the gentle Jesus riding on a colt and as the suffering servant obedient to death on a cross, I feel the real triumphal entry is yet to come. A huge artist's canvas has been stretched before us and a base-coat of paint has already been applied. The picture is in the process of being painted and the finished work of art will be awesome and boldly sensational, affecting all the senses of mankind. And when the masterpiece is unveiled, some will view it only as an abstract work and exclaim, "Whatever it is, I don't like it!" Others will see it as realism and recognize it as a long-awaited vision. But certainly no one shall dare say, "My little brother could do better!" For the artist is God himself and both the subject and the medium are his Son, the King of kings and Lord of lords, making his triumphal entry as the long-awaited Messiah.

¹*The Thessalonian Epistles*, Hiebert, page 198.

²*Wycliffe Bible Commentary*, page 1355.



A Prayer

Father, hear us, we are praying.
Hear the words our hearts are saying.
We are praying for our children.

Keep them from the powers of evil,
From the secret, hidden peril.
Father, hear us for our children.

From the worldling's hollow gladness,
From the sting of faithless sadness,
Father, Father, keep our children.

Through life's troubled waters steer them.
Through life's bitter battles cheer them.
Father, Father, be thou near them.

And wherever they may bide,
Lead them home at eventide.

—Amy Carmichael

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 88.0, it expires January, 1988. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

M/M David Krogh
710 Washington St.

Oregon IL 61061

88.0

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.
In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.

Choose Sides

*Which side do you choose?
Will you stand firm for God?
Have you read in the Scriptures
Of His staff and His rod?*

*Our Father is patient—
He has left us His Book.
Let us use our time wisely—
Let us search, let us look.*

*The pathway is narrow
And we know it is straight.
Let us follow our Leader—
Let us haste, nor be late.*

*Our Saviour is calling.
Oh, listen and see.
He needs many workers
Like you and like me.*

*Don't turn a deaf ear,
Take heed to His call.
His voice has gone out—
The invitation is to all.*

*There are some who are working
In His vineyard today,
So let your light shine
To show others the way.*

—Esther H. Sprinkle.

**The 1987 ACMC North
American Conference
Missions: Who is Responsible?**
Seattle Pacific University, July 8-11, 1987
Marymount University, Arlington, VA, July 29-Aug. 1

Guest speakers include Howard Ball (Churches Alive founder) and Richard C. Halverson (chaplain of the United States Senate).

For more information contact Judy Myers, Box 100, Oregon, IL 61061, 815-732-7991.

The Restitution Herald

May, 1987

HOW TO REACH
A MUSLIM

Page 4



Editor's View- point

In This Issue

How do you approach a Muslim who lives in your community? More and more, followers of Muhammad are showing up in the United States. How can we interact with them, especially when it comes to sharing our faith?

In our lead article (pages 4, 5), author Steve Grant deals with these and other questions quite capably. His suggestions must be followed if you are to find commonality with this religion from the Mideast.

The Iowa State Conference of the Church of God celebrates its centennial conference at Waterloo, August 18-23. In preparation for that historic event, Pastor Francis Burnett has written a brief history of some of its leaders. The fruits of his research appear on page 6.

Ever have trouble reading a map? Then you'll be right at home in Pastor Stephen Bolhous's article, "An Infallible Map," which appears on page 7.

Got any favorite sins you want to keep? Let Pastor Michael Hoffman speak to you about such a tantalizing circumstance. His thoughts are on pages 8, 9.

What good does it do to pray? That's the question Pastor Tom New answers in our centerspread (pages 10, 11).

Liars and cheats,
Liars and cheats;
Persons of such behavior
Are certain to get heat.

Read how our nation is full of such behavior and what is likely to happen in Pastor Jim Mattison's Prophecy page (pages 12, 13).

What does Memaloose Island have to do with the resurrection? Pastor Sidney Hatch answers that question in his brief message on page 13.

Why do we hear sermons and participate in Sunday school class discussion? Is there purpose to our mad-

ness? Pastor Gary Burnham takes up the purpose of Christian education with his article on pages 14, 15.

Students of church history know the problems early believers had with Gnosticism. What does that strange term mean? Did Bible writers John and Paul say anything about it? If so, what?

Oregon Bible College student Mark Mattison deals with these questions on pages 16-18.

Editor Rachel Carr supplied an unusual Children's Page story from the pen of Jean Rencontre that you will enjoy (see page 19).

Pastor Lee Arp's terse message and Esther Sprinkle's poem (page 20) round out this issue.

May God bless you in your walk with him this month.

TV Preacher's Waterloo

The secular press continues to enjoy the demise of Jim Bakker's television evangelism empire and the subsequent plots and subplots of the whole scenario.

The brew continues after two months on the front pages of every significant newspaper in the country. More will yet be uncovered as investigative reporters dig deeper and deeper into the facts.

True and faithful believers express concern about the implications of all this. How will this mess affect the witness of Christians? What reaction is best when the unchurched confront us with snide remarks and doubts about our sincerity and honesty?

Clearly, the TV preachers have succumbed to temptation. Yet, every person daily commits sin of one kind or another. None of us are exempt.

The only assurance we can give is the record we stand on in Christ. Our life is daily dependent upon his grace and power. Only by trusting him can we avoid yielding to temptation. W

shall stand firm in faith in Christ, regardless of the plight of others around us.

Help for our Ministers

That's exactly what happened at Minister's Conference this year, and over 60 clergy benefitted accordingly.

Several of the men and women expressed appreciation for the program, which was formulated by ministers from Arizona and California.

Also, several ministers reported the movement of God's Spirit in their congregations. Members are being revitalized, and solid plans are effecting growth. May God be praised.

Scenes from Christian Workers' Seminar



Special trio: "The Ninety and Nine."



Skit from Hillview Bible Church, Bloomington, Indiana.



Family Life Class with instructor Joe James.

The Restitution Herald

Vol. 76 May, 1987 No. 7

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buz-zard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy Myers, Bill Burnham, Becky Hall

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricklet Wood, St. Albans, Herts AL2 3LG.

SUBSCRIPTIONS
One Year, \$12 [£10]
Two Years, \$21 [£18]
Three years, \$30 [£27]
[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: Cover, Point Lobos State Reserve, Monterey, CA, by Robert Ennis; Russ Magaw, page 3.

Muhammad and the Quran

By Steve Grant

Under the blazing heat of the Syrian sun, a caravan of Arab merchants move slowly toward their Meccan home. An unexpected invitation comes from a Christian hermit. The merchants are invited to a feast. The hermit, a monk, is not satisfied that a young Arab boy is left with the camels; he must come in too. Upon entering, the lad is questioned regarding his family and background. A mark in his back is examined and the monk proclaims: "This young man is to be watched, for he has the seal of prophethood upon him. If the Jews see him, they will certainly do him harm, for he is going to be a very big man." The young boy's name is Muhammad (Watt, 2).

This is just a story, yet it reflects the thinking and legend that have grown up around the seventh-century prophet of Islam.

Who was Muhammad, and what do his followers believe he revealed as the "final prophet of Allah"?

Muhammad

Muhammad lived among the Bedouins of Arabia. Born around 570 A.D. he grew up in a polytheistic land. He married into wealth and became a respected and successful trader (Miller, 17). At the age of 40, Muhammad felt the prophetic call of the one true God "Allah" (meaning "the God"). Legend states that the angel Gabriel came to him and commanded that he "recite." The recitation that came that night was the first of many he would have over the next 20 years of his life. Despite his own initial doubts, as time passed Muhammad became convinced that he was to call his people from serving idols to serve only the one true God (Miller, 19).

In the years that followed, Muhammad was forced from his Meccan home by persecution from his unbelieving community. Showing great skill as a statesman and military leader, his small band of companions grew to a following of thousands. Finally in 629, Muhammad reentered Mecca as both spiritual and political leader of much of the Arabian peninsula.

When Muhammad died in 632, he left a religion that has continued to grow, and today over 900 million men and women repeat the Islamic confession: "There is no God but Allah and Muhammad is His Apostle."

Tradition states that Muhammad was unable to read and there is no record of the Scriptures being translated into Arabic until after his death. Montgomery Watt states: "The form of Biblical material in the Quran makes it certain that Muhammad had never read the Bible; and it is unlikely that he ever read any other books" (Watt, 40). Muhammad's knowledge of the Bible must have been gained orally as he talked with Jewish merchants and the scattered Christian witnesses of seventh-century Arabia.

The Revelation of Muhammad

"Proclaim! In the name of the Lord and Cherisher . . ." (Surah or chapter 96:1). Thus begins the revelation Muhammad states is from Allah. His words were repeated to his companions who after Muhammad's death documented his statements in the book called the Quran. To a Muslim,

the Quran (also spelled Koran) is "the word of God," as recited to Muhammad.

Much of the remainder of this study will be quoting from the Quran. It is important as Christians for us to see God through the eyes of our Muslim brothers. Perhaps the following passages will give you a "bridge" which God's Spirit will use in helping you explain Jesus to our Muslim brethren.

Let's look briefly at some important passages the Quran teaches that relate to us as Christians.

God

God is the supreme Creator, who created man out of a clot of blood (Surah 96:2). Allah created the heavens and earth in six days and then ascended the throne (Surah 6:2).

Is he the same God that the Christian serves? A Muslim would answer yes. "We believe in what has been sent down to you, our God and your God is one" (Surah 29:45, 46). Of the 99 names of God, such as the Merciful, the Compassionate, one name our Muslim brothers do not use for God is "Father." They see God as a loving God—"Al Wadud" or "the objectively Loving One." Yet Allah gives his love conditionally only to those who love him (Surah 3:29, 31, 32).

To the Muslim, salvation is in the hands of a merciful God. If Allah wills, you will be saved; if not, you won't. There can be no assurance of salvation in the hearts of a Muslim.

Jesus

Jesus is mentioned in fifteen different Surahs (chapters) of the Quran. Jesus is given great honor and respect in all 93 verses in which he is mentioned. The Quran reveals Jesus as:

an apostle of God	(Surah 4:171).
Messiah	(" 4:157).
faultless	(" 19:19).
being near to God	(" 3:46).
a sign from God	(" 19:21).
a man created by God's word	(" 3:59).

Jesus is given the highest possible human rank in the Quran. He is a spirit from God, and God's word is placed in the virgin Mary through miraculous conception (Surah 4:171).

Jesus was the last prophet before Muhammad and was given the gospel ("Injil") (Surah 5:49). This "Injil" was sent down to him from God.

The major stumbling blocks for our Muslim brethren stand in regard to Jesus' Sonship and crucifixion. Although called a prophet, Jesus is *not* the Son the God: "For God is One God: Glory be to Him: (for exalted is He) above having a son" (Surah 4:171). "God is independent of all needs and has no need of a son to manage His affairs;" so states the Muslim commentary by A Yusuf Ali (Ali, 234).

To the Muslim, Christians believe in three gods: God, Mary, and Jesus. Thus, any explanation of Jesus as "Son" indicates tritheism and physical relations between God and Mary!



What "brotherhood" can exist between a Christian and a Muslim? How can Christians interact favorably with followers of Muhammad?

Regarding Christ's death and resurrection the Quran is not clear. It seems to indicate that Jesus did not die on the cross. "They (the Jews) said, 'We slew the Messiah Jesus, son of Mary, God's messenger.' They slew him not, nor crucified him, but it appeared so unto them. . . God took him up to Himself" (Surah 4:156, 157, 158). This statement can be interpreted that Jesus did not die or that he did, but not at the hands of the Jews. The later statement can be understood in light of Christ's statement to Pilate: "You would have no power over me except it were given thee" (John 19:11). The final authority over Christ's death was the Father. With either interpretation, our Muslim brother sees no need for atoning sacrifice of Christ.

Man

Man is created from clay (Surah 6:2) and given the position of vice-regent on earth. He is made in perfection (Surah 30:30), but "forgets" God's warning against sin (Surah 20:115). The sin and redemption concept is not stressed in the Quran. Man knows God's will but is misled by Satan. The emphasis on forgetfulness stresses no intent of rebellion on man's part. After Adam's "slip" (Surah 2:36) from the garden, God quickly restores the relationship: (God) turned towards him (Adam), for he is Oft-Returning, Most Merciful (Surah 2:37).

Thus we have man not in rebellion to God. He has no need of atoning sacrifice and, therefore, no need for Jesus as a substitutionary atonement. A good Muslim trusts that his obedience to Allah and his good works will "tip the scales" of God's justice in his favor. It is our Muslim brother's hope that the good in his life will outweigh the bad and that Allah will save him in the coming day of judgment. I say it is his "hope"; he has no assurance of that salvation.

Scriptures

The Quran supports both the New and Old Testament. "He revealed the scriptures to you in truth confirming what was already present . . ." (Surah 3:2, 3). Further, the Quran states: "We believe in God and what has been revealed to Moses, Jesus, and the Prophets from their Lord" (Surah 3:78, 84). Some statements in the Quran suggest that Jews or Christians have concealed the true message of Scripture by misinterpretation (Surah 2:141, 146 and 2:70-75).

Summary

I hope this brief study on Muhammad and the Quran will encourage you to dig deeper. Get a Quran and read it. Start in

the back and read towards the front (this is closer to the chronological order). The Quran is available in many bookstores and at Islamic Study centers in most university towns.

God is working out his plan for the nations in wonderful ways. He is bringing thousands of Muslims to our communities. (There are 300,000 Iranians in the Southern California area!) God is placing a mission field as close as the nearby university.

I want to encourage you to reach out to a Muslim brother (or sister). Pray for Muslims to see "Isa" (Jesus) as Savior and Lord. Check with your local college or university and see if there is an international fellowship on campus. Invite a Muslim student or neighbor into your home for dinner. Let him know you are interested in him. Help a new student with his English. Allow him to treat you to coffee, etc. (It is an Eastern honor to give to others—let them give to you).

Be sensitive to their heritage. Don't serve pork, do dress modestly (especially ladies), and above all don't attack their faith or political views. Feel free to pray with them and their family. Reflect upon some of the "needs" of their faith:

1. Allah is Almighty God, but a Muslim doesn't understand the personal closeness of calling God "Father."

2. Man is seen as basically good and Allah can forgive his "forgetful mistakes." One "bridge" of understanding is to share the honor of God and how his honor is shamed when we sin, and a price must be paid to restore honor.

3. Pray that as you get to know your Muslim friend, you will have the opportunity to share about your walk with Jesus. There can be no theological debate with your personal experience. The Quran calls Jesus Messiah, word of God, perfect, miraculous, and many other honorific titles. May the Holy Spirit direct you as you humbly share what Jesus means to you.

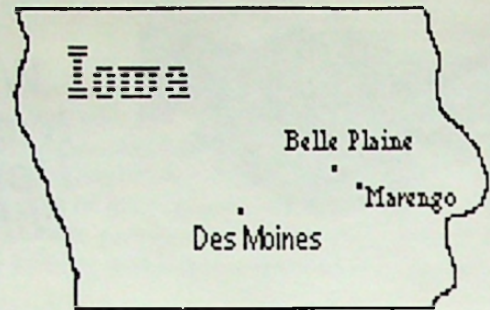
Keep in mind that more Muslims have been won to Christ by our love than by our theology. Remember also Muslims are not "the enemy"; Satan is the enemy! Make a Muslim your friend; love him (or her) stubbornly, consistently, and unconditionally. May God's Spirit be so transparent in your life that our brothers see Jesus through you!

BIBLIOGRAPHY

- Ali, A. Yusuf. *The Holy Quran: a translation and commentary.* Miller, William McElwee. *A Christian Response to Islam.* Phillipsburg, New Jersey, 1979.
Watt, W. Montgomery. *Muhammad: Prophet and Statesman.* New York: Oxford Univ. Press, 1974.
Woodbury, J. Dudley. *Syllabus and Lecture Outlines for MR 550/650.* Fuller Theological Seminary, 1986.

HOLD THE TRADITIONS

By Pastor Francis Burnett



"Stand firm, then, brothers, and keep the traditions that we taught you, whether by word of mouth or by letter." (2 Thesalonians 2:15, The Jerusalem Bible.)

This article is being written in behalf of the brethren of the State of Iowa. However, we do hope that it may be an inspiration to all of you in the Churches of God who hold the "precious promises" in the highest esteem. The Churches of God in Iowa will be celebrating the Iowa Centennial Conference in August, 1987. In tracing the history of those who first brought the gospel of the kingdom and of Jesus Christ into Iowa, it is most significant to find the importance of that gospel having been taught in the states to the east and north of Iowa.

In 1842, pioneers migrated westward as the land was opened up. For instance, there were still many Indians in the vicinity of Belle Plaine, Koszta, Marengo, and other area towns which circled the Oaklawn Church of God near Koszta. This land was opened up to settlers in 1843 after a treaty was made with the Indians.

As pioneers moved westward, they took the gospel with them. It certainly can be compared with the times of the apostles—"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). In following the migration westward, the following states, along with Canada, are outstanding in their contributions of those who cherished the great truths of God's Word: Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, and Michigan. One area that was a stronghold for the truth in the middle 1800's was The Old Union Church in Indiana. Another was in the state of Michigan.

One of the early settlers in the State of Iowa was Levi Marsh, who located five miles northwest of Belle Plaine. The town of Irving was started by Mr. Marsh. It is nearly certain in the minds of us

doing the research of Church of God history in Iowa that Levi Marsh, having previously lived near Plainfield, Illinois, had heard the preaching of H. V. Reed and the Wilsons. This means that he knew the gospel of the kingdom before he moved to Iowa. Another family which moved to the Irving area in 1864 was said to be members of the Restitution Church of God. They had formerly lived near Morrison, Illinois. They very probably had heard H. V. Reed and J. M. Stephenson. Many of these persons were reading the publications of that time, such as *The Gospel Banner*, published by the Wilsons. A question continually arises as to why these families moved where they did. Mr. Marsh (Levi) was a pioneer and was the first to start buildings at Irving. He built the first general store in 1854, the first school and post office in 1855, and the first Church of God in the state in 1874. But why did the next Church of God family move near Irving? We feel it was because of knowing that Mr. Marsh believed and upheld the gospel teachings of the "Age to Come." The first baptisms for Koszta Church of God members were in 1872 and 1874.

In 1855, a Church of God family from Michigan moved to Story County, Iowa, near Colo. Very soon others followed them from other areas and a congregation was organized. In 1865, the R. J. Hill family moved from Michigan to near Colo. Bro. Hill was an evangelist of the Church of God, and subsequently did much work in Iowa.

Another important leader in the Iowa work was A. J. Eychaner. Bro. Eychaner first heard the gospel in Illinois. His family lived five miles East of Oregon, Illinois, across the road from the Ben Carpenter farm. Bro. Eychaner knew H. V. Reed, J. M. Stephenson, and more there. He was baptized in 1861 in a creek near Oregon. Bro. Eychaner preached in

five churches in the Oregon area—among them Silver Creek, Paynes Point, and Antioch. He served as conference president for Illinois in the late 1860's. In May of 1879 he was graduated from Rock River Seminary, Mt. Morris, Illinois. Moving to Iowa in 1882, he began an active work of evangelism. This work continued into the early 1900's. He was a delegate to the General Conference in Philadelphia, 1888.

Another man who did so much in gospel teaching in Iowa was J. W. Williams. He was born at Big Rock, Illinois, in 1884. His parents heard the gospel through the teaching of Reed, the Wilsons, Stephenson, and others. They moved to Attica, Kansas, where others of the Church of God faith were living. Bro. Williams was graduated from the University of Kansas. He began actively preaching and writing circa 1908. It has been said that during his 30-year ministry in Iowa he had influence in nearly every Church of God home. Other families that moved into Iowa for a time were the Fyfes, Baileys, Myers, and other Marshes.

Brethren and friends, the movement of the wonderful teachings of the gospel of the kingdom and of Jesus Christ is ours to cherish because of such faithful persons in the 1800's. Many of the pioneer families were immediate descendants of those coming to this country because of religious persecution in England and Europe. The first outstanding name of the doctrines was "Age to Come." It was especially promoted by Joseph Marsh. Others joined him in the 1840's and 50's, embracing these great truths and studying to see "whether these things be so." Our heritage in the faith has a most wonderful background. Let us, as the persons responsible today for continuing these great teachings, be inspired by the faith and efforts of our forefathers.



AN INFALLIBLE MAP

From the back seat of the car came my son's plaintive voice, "Are we lost, Daddy?" Just because there was a "No Exit" sign and a chain link fence a few meters in front of the car hood, there was not necessarily a need to conclude we were lost; it just looked that way.

"No, we're not lost," I responded, "the map lied! It says MacLeod Road goes all the way through, but it doesn't." My map apparently was older than recent revisions to the city streets. I was correctly following the map, but it had become out of date and inaccurate. It was no longer a perfectly dependable guide.

There's nothing worse than a flawed map; it can't guide you on your journey. The Bible—God's holy inspired Word—is a dependable infallible map for the journey of life. In his second letter Peter says, "We did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty" (2 Pet. 1:16, NASB). Peter wanted his readers to know that the record of Jesus' life was not the repeating of fables and legends but the verified reports of witnesses. So it is with all Scripture—it is not a collection of tales and stories but a presentation of facts. A few sentences later in this second letter Peter says, "No prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

Paul wrote to Timothy, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." This God-inspired "map" has been given for our guidance and benefit. Our lives are enriched and made fuller in righteousness when we follow it.

The Bible, though not meant to be a science book, is scientifically accurate because God is its author. No archeological discovery has ever been able to refute the claims of Scripture.

Some may respond by saying, "I believe the Bible is God's Word, but it's too hard for me to understand." Mark Twain, the great American fiction writer of the nineteenth century, addressed this issue when he said, "It's not the things that I don't understand in the Bible that worry me—it's the things that I *do* understand." The Bible was never meant to be a book for scholars but rather a communication from God to the common man. Though some passages may elude immediate comprehension there's plenty of material that is easily digestible. To aid in your understanding of the Scriptures try reading from one of the newer translations such as the New American Standard Bible or the New International Version. This will help overcome the difficulty of the archaic yet beautiful English of the King James Bible made in 1611.

On May 9, 1986, Lord Blanch of Bis-

hopthorpe, president of the British and Foreign Bible Society, addressed the crowd, which included the Queen Mother, who had come to celebrate the opening of Swindon Bible House, near London. In the course of his remarks he stated: "One of the most devastating things which could be said of anybody in the Old Testament, in the Book of Judges particularly, was that everybody did what was right in their own eyes. In a way that is the ideal which is presented to Western society—doing what is right in our own eyes. In the view of the writer of the book, it was regarded as the way to disaster."

"There is no way in which every man can do what is right in his own eyes and yet preserve a law-abiding and coherent society. The law of God is not an imposition, imposed by the great judge in heaven, it is a loving gift from our heavenly Father for the sake of all humanity and we ignore it to our peril. There is also something to say for individuals as well as for society. Psychologically, we need guidelines, we need a reliable path on which to walk, a reliable compass by which to steer. We need a destination to move towards."

The Bible is a map leading us to God and the future kingdom of God to be established at the return of his Son. Read the Bible to be wise; follow the Bible to be well-adjusted in a warped world; obey the Bible to receive eternal life and avoid getting "lost."

MY FAVORITE SIN

By Pastor Michael Hoffman

WHAT IS your favorite sin? . . . Come on and admit it. I will tell you mine. . . a little later. Having trouble admitting to any sin in your life? Keep reading.

Recently, the teacher of a class on basic communication skills began with this statement: "The greatest problem of communication is the illusion that it has occurred." For us as believers, the greatest problem with sin in our lives may be the illusion that it does not occur. Romans 3:23 declares, "All have sinned and fall short of the glory of God" (NIV). Yes, through Jesus Christ we have the power to overcome sin, but we are not perfect yet. We still sin.

We often fail to consider the gradual, cumulative effect of sin in our lives. In St. Louis in 1984, an unemployed cleaning woman noticed a few bees buzzing around the attic of her home. Since there were only a few, she made no effort to deal with them. Over the summer the bees continued to fly in and out the attic vent while the woman remained unconcerned, unaware of the growing city of bees. The whole attic became a hive and the ceiling of the second-floor bedroom finally caved in under the weight of hundreds of pounds of honey and thousands of angry bees. While the woman escaped serious injury, she was unable to repair the damage of her accumulated neglect.¹

It can be quite damaging, but it is so much fun to accumulate those "little" sins. We all have our favorite sins. You have yours and I have mine, so why not mention a few. Okay, now I will "fess up." I love to eat too much. A taste of Scripture's condemnation of gluttony is found in Proverbs 23:21—"Drunkards and gluttons become poor, and drowsiness clothes them in rags" (NIV). Paul speaks in Philippians 3:19 of those who are enemies of the cross of Christ having their stomach as their god. For a long time my appetite was not under the control of the Spirit of God. That has become an "acceptable" sin in most places, but sin no less. We do not think much about it. I have begun bringing my appetite under the control of God's Spirit.

What are some of your favorite sins? I will mention a few. Just wince if I get close. Anybody like gossip? It is so easy, and so well disguised as genuine concern. Unbelief and doubt are popular, especially in the simplest of matters. Some of you are great with worry, but it is not mentioned as one of the fruits of the Spirit. Prejudice does not have to be overtly hateful; it can be very subtle. Self reliance is taught in so many ways. Mind pollution seems innocent enough. It happens in many highly "acceptable" ways. Maybe we need a general category of "spiritual adultery" against God. Any ceilings collapse yet? Maybe you just noticed a few bees buzzing around.

When comedian John Belushi died of an overdose of cocaine and heroin in the spring of 1983, a variety of articles appeared, including one in *U.S. News & World Report*, on the seductive dangers of cocaine: "It can do you no harm and it can drive you insane; it can give you status in society and it can wreck your career; it can make you the life of the party

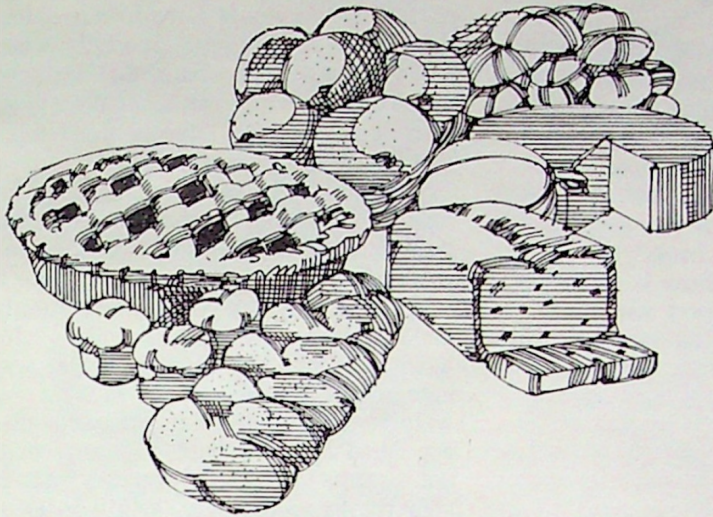
and it can turn you into a loner; it can be an elixir for high living and a potion of death." Like all sin, there is a difference between the appearance and the reality, between the momentary feeling and the lasting effect. (Ibid.) Just as many struggle with the cocaine problem, I believe many Christians struggle with the deceptiveness of sin. It is not a new struggle. Listen to the frank words of the apostle in Romans 7:15—"I do not understand what I do. For what I want to do I do not do, but what I hate I do" (NIV). Paul continues in that passage speaking of a civil war raging within, between his old nature and his Christ-like nature. That battle is tough on its own, and yet at times we fraternize so much with sin we cease the battle and just give in.

Radio personality Paul Harvey tells the story of how an Eskimo kills a wolf. The account is grisly, yet it offers fresh insight into the consuming, self-destructive nature of sin. "First, the Eskimo coats his knife blade with animal blood and allows it to freeze. Then he adds another layer of blood, and another, until the blade is completely concealed by frozen blood. Next, the hunter fixes his knife in the ground with the blade up. When a wolf follows his sensitive nose to the source of the scent and discovers the bait, he licks it, tasting the fresh frozen blood. He begins to lick faster, more and more vigorously, lapping the blade until the keen edge is bare. Feverishly now, harder and harder the wolf licks the blade in the arctic night. So great becomes his craving for blood that the wolf does not notice the razor-sharp sting of the naked blade on his own tongue, nor does he recognize the instant at which his insatiable thirst is being satisfied by his own warm blood. His carnivorous appetite just craves more, until the dawn finds him dead in the snow." (Ibid.) It is a fearful thing that people can be consumed by their own lusts. (Jas. 1:13-15.) Only God's grace keeps us from the wolf's fate.

Definite are the serious consequences of sin in our lives. The Bible does not mix words about the ultimate consequence of sin for those without Christ. That is easy to summarize—eternal death. But what of the consequences of the cumulative "little" sins in the lives of believers? David gives us insight in Psalm 51:10-12, after his affair with Bathsheba. I see at least three serious effects of sin in the lives of believers.

1. *Lack of purity.* Verse 10—"Create in me a pure heart, O God, and renew a steadfast spirit within me." Those "little acceptable" sins rob us of a clean heart and right spirit. They blur those things which make us distinctive for Christ. They dim the light shining from within us until we may appear more like dusk—the blending of night and day. Christ desires that we be the light of the world. For that purpose we need to be pure, with clean hearts and right spirits.

2. *Ineffectiveness.* Verse 11—"Do not cast me from your presence or take your Holy Spirit from me." When we accumulate those "little" sins and do not deal with them, God may not remove his power from our lives, but we can short



What is there about some sins that we find too tempting to resist? Why do they seem so pleasurable?

circuit its flow in our lives by being very poor receivers.

3. *Lack of assurance.* Verse 12—"Restore to me the joy of your salvation and grant me a willing spirit, to sustain me." Because of his sin there was a complete lack of joy in David's life and he even doubted that he had a relationship with God. Because of sin, do you ever doubt God's presence in your life? lack joy? question your salvation? Those are serious consequences. Sin robs us of joy and causes us to question our hope. If we cannot offer those things through Christ to the world around us, we have been rendered rather useless.

So what can we do about those favorite sins that have become so acceptable and so damaging in our lives? Some may choose to ignore them. (The destruction termites cause is not obvious, at least not at first.) Others may desire some practical suggestions. Allow me to offer three.

1. *Go on the offensive.* When I played high school basketball my coach sometimes said, "The best defense is a good offense." What offense do we have as believers? All the spiritual disciplines: Bible reading, memorization (Psa. 119:11—"I have hidden your word in my heart that I might not sin against you"), meditation, daily devotions, prayer, intercession, fasting, worship, and others. Each of those deserves an article of its own. The point is: we build our inner personal relationship with God, and daily he deals with those areas of weakness in our lives. Gordon MacDonald has written a powerful and convicting book that deals with spiritual discipline. It is called *Ordering Your Private World* and I highly recommend it. Here is a sample of what he says about God dealing with sin in our lives.

"Some years ago, when Gail and I bought the old abandoned New Hampshire farm we now call Peace Ledge, we found the site where we wished to build our country home strewn with rocks and boulders. It was going to take a lot of hard work to clear it all out so there could be grass and plants. The whole family went to work on the clearing process. The first phase of the clearing project was easy. The big boulders went fast. And when they were gone, we began to see that there were a lot of smaller rocks that had to go too. And so we cleared the area again. But when we had cleared the site of the boulders and rocks, we noticed all of the stones and pebbles we had not seen before. This was much harder, more tedious work. But we stuck to it, and there came a day when the soil was ready for planting grass.

"Our private lives are much like that field was. When I first began to follow Christ seriously, He pointed out many major behavior and attitude patterns that, like boulders, had to be removed. And as the years went by, many of those great big boulders did indeed get removed. But when they began to disappear, I discovered a whole new layer of action and attitude in my life that I had not previously seen. But Christ saw them and rebuked them one by one. The removal process began again. Then I reached that point in my Christian life where Christ and I were dealing with stones and pebbles. They are too numerous to imagine, and as far as I can see, for the rest of my days on earth I will be working with the many stones and pebbles in my life. Every day at spiritual discipline time, there is likely to be a new stab at the clearing process."² That is insightful writing. Go on the offensive. Buy the book. Read it. APPLY IT.

2. *Be accountable*—Share with someone you trust the area of your life in which you struggle. James 5:16 says, "Therefore confess your sins to each other and pray for each other so that *you may be healed*. The prayer of a righteous man is powerful and effective" (NIV). Sin is spiritual sickness from which we need healing. Tell someone about it so he can help you. It is easy just to confess to God and then play games with him because we think he is so understanding and lenient. We need to be accountable to another human being. I would not recommend that person to be your spouse. You would let each other off the hook too easily. Be accountable. It is Scriptural. It works.

3. *Ask for and accept forgiveness*—God promises over and over that he will forgive. Isaiah 43:25 says, "I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more" (NIV). The Almighty God forgives and forgets. The weak link is that we forget to ask. Ask for, and accept, forgiveness. Allow nothing to hinder your relationship with God.

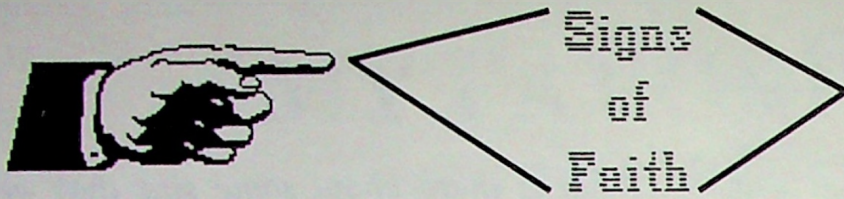
In a book dealing with intimacy in marriage, Kevin Leman makes a powerful statement, "Love is a daily decision."³ That is as true in a relationship with God as it is in marriage. Love and obedience are daily decisions. Eating too much is still one of my favorite sins, but I am guilty of it far less often. I have gone on the offensive, made myself accountable to others, asked for, and received, forgiveness. My appetite has been surrendered to the control of the Holy Spirit. Remember that area of your life you hesitated to admit earlier? What is your decision?

FOOTNOTES

¹Illustrations from the "To Illustrate" pages of *Leadership* magazine.

²Gordon MacDonald, *Ordering Your Private World*, Oliver-Nelson Publishers, 1985, pp. 152, 153.

³Kevin Leman, *Sex Begins in the Kitchen*, Regal Books, 1981, p. 14.



WHAT GOOD DOES IT DO TO PRAY ?



By Pastor Tom New

I'M SURE that if we are honest with ourselves, we would have to admit that there have been times, especially when we were new in the faith, that we have asked ourselves this question. "What good does it do to pray?" Please don't think that I'm being blasphemous.

Honestly, there are times, not only for new Christians but for some older ones as well, that we have consciously wondered if it really was doing any good. Maybe it was a time in which you prayed earnestly and fervently as prescribed by James 5:16. Your faith was strong, your prayer was earnest and fervent, and you *thought* you were in God's will. But you were disappointed by the results. You just could not believe that God wouldn't answer your prayer accordingly. You wondered, "Hey God, are you really up there? Do you really hear us when we pray?" Yes,



I'm sure there have been times in which we may have thought God didn't hear our prayers. But in reality God was hearing us and was working out everything according to his will and his timetable.

The older I get, and the more I grow in the Lord, the more I learn about prayer, God's will, and faith. The answer to all of our questions about them can be found in his Word. You see, when we pray the "prayer of faith" there is no time element! I'm learning that.

A few years ago we had a situation in our church in which we prayed for a little boy born with a heart defect. There was no pulmonary artery to take the oxygen from his heart to his lungs. The doctors gave him no chance for life beyond a few days at the most. Our church prayed. The days turned into weeks, and weeks turned

into months; soon two or three years had gone. The church continued to pray. Joey was a living miracle, a testimony of answered prayer. Finally the time came when the doctors decided to perform surgery to see if the problem could be corrected. They thought there might be a slight chance, but warned that the surgery itself was extremely dangerous for Joey in his condition. But there was that chance



for a normal life for Joey! The parents gave their consent, and a special day of fasting and prayer was held by the church. We prayed for Joey and for the doctors. Our hopes were high! Our prayers were earnest and fervent as prescribed by James 5:16. We waited patiently, faithfully believing another miracle for Joey would take place. Finally the doctors came out with grim faces, and informed the parents and the rest of us that there was just nothing they could do, and that even Joey's recovery from the operation was perilous, especially for the next few hours. We were crushed! I could feel some of the pain Joey's parents were experiencing. I wanted to go home and hug my own little boy and never let go. What could I say to these people? Needless to say, there were many tears in that waiting room; tears for Joey, tears of disappointment and grief. Why, God? How come our prayers were not answered according to our faith? Unconsciously asking, "What good did it do to pray?" It was very hard to understand. But sometimes faith is not understood until later.

Joey did not die at his birth, nor did he die this time in the intensive care unit at the age of three. In fact, by some miracle of God, Joey's body continues to function in spite of the oxygen problem. He started to kindergarten two years ago.

Four years have passed since that "let-down" in that waiting room at the Arkansas Childrens Hospital in Little Rock. Joey is seven years old today! Not healed, but who knows? Hope increases each day for a future surgery that could be a success and extend his life. We are still praying for him. God did not answer our prayer in the way we hoped, but he is answering our prayer!

God was at work from the beginning, answering our prayers in his own way, and by his own timetable. It wasn't what we expected at all, but God was working things out. God has been with Joey, and with his parents. He did not leave us nor forsake us. He was true to his promise. A miracle has been in progress from the day Joey was born. And even though we don't know what the future holds, our faith has been strengthened by Joey's life. We know that we are not given the promise of *our* will being done. We have learned a lot about prayer, faith, and God's will. I



wonder if we would have learned as much if Joey had been healed in that one day.

There is no time element in faith! Just because what we have prayed for is not manifested immediately before our very eyes doesn't mean that our prayer won't be answered. In fact, some things will not be made manifest until Christ comes again, when this mortal, corruptible body will be transformed into immortality and incorruption. Our blessed hope lies in the fact that when Christ comes again, the dead in him will be *energized* to obtain this glorified body. In fact, God's Holy Spirit has been given to us as a deposit of this promise. But there is no time element in faith! The ten lepers of Luke 17 were not healed until they turned around and headed for Jerusalem. They were

healed *on the way*. Not on the instant. Noah didn't wait for the first rain-drops to fall, or for thunder to roll and lightning to flash before he built the ark. Noah was convinced that it was going to rain before even one drop of moisture fell from heaven. The children of Israel didn't receive a savior to rescue them from the hands of Pharaoh the day they began to pray about it. They were held in slavery years before God sent Moses to lead them. The waters of the Red Sea did not part until Moses touched the water with his rod. Even the waters of the Jordan River did not part



until the feet of the priests carrying the ark of the covenant stepped into the water and got their feet wet. The walls of Jericho did not come tumbling down until the children of Israel shouting and blowing trumpets, obeyed the Lord's command. The walls were shouted down in faith. Faith is not just a feeling, faith is works in action!

Why are some of our prayers not answered? There is a saying, "If all else fails, read the instructions." What are our instructions?

1. We are to pray in faith. James 1:6-8; Matthew 17:20.

2. Pray according to God's will. Do we try to manipulate the will of God? There are three answers to prayer. Yes, No, and Wait awhile. 1 John 5:14.

3. We are to pray with a pure heart. Sin can disconnect our prayerline to God. Psalm 66:16-20; Isaiah 59:1-3; James 5:16.

4. We are to pray with a forgiving spirit. Mark 11:22-25.

5. Pray in the Spirit. Ephesians 6:17, 18; Jude 20; Romans 8:26, 27.

Persistent prayer will change you!

"I love the Lord because He hears my prayers and answers them. Because he bends down and listens. I will pray as long as I breathe!" (Psa. 116:1.)

We praise God for answered prayer, for Joey, and for what we have learned through his life.

ARE WE A NATION OF LIARS?

We used to be taught that *good Americans told the truth*. That was the moral behind little George Washington's confession when asked if he chopped down the cherry tree: "I cannot tell a lie. I chopped down the cherry tree with my little hatchet."

We remember "Honest Abe" Lincoln who, through bitter weather, walked 12 miles to return a small coin owed a man. And what child doesn't love the story of Pinocchio, whose nose grew longer every time he told a lie?

But today, even a glance at the headlines makes one wonder if good Americans tell the truth now. With as much publicity as Watergate, the Iran-Contra affair revealed half-truths and concealed truths featuring high government officials deceiving each other and the American public. Even our President had vowed he would never trade arms for US hostages, but apparently he did just that, even though he himself felt no wrong was done—that the end justified the means.

Friends, one's word is supposed to be his bond. It used to be that a handshake sufficed to seal an agreement, even in large business deals, because each party trusted the other to make good. Not so today!

The Bible command is, "LIE NOT," and, "Let your yea be yea, and your nay be nay. But apparently we live in an age that believes lying is all right if it is done for a good reason, and, lying is all right if you don't get caught.

Other Recent Deceptions

The February 23, 1987 *USNews & World Report* devotes *eight* pages to America's "alarming decline in basic honesty" under the title: "A Nation of Liars."

Notice some of the more recent deceptions. "Wall Street is still reeling from the Boesky scandals . . . Corporate America is writing up codes of ethics to help keep employees honest. . . A study published last month accused 47 scientists at the Harvard and Emory University medical schools of producing misleading papers. A House subcommittee estimated last year that one out of every three working Americans is hired with educational or career credentials that have been altered in some way.

"And just last week, a California coroner declared that Liberace's lawyer, manager, publicist, and doctor had all lied about the cause of his death: In fact, the entertainer died of AIDS."

What's going on here? Is America grow-

ing dishonest? "Duplication and deception, in public and private life, are very substantially greater than they have been in the past" (John Gardner, founder of the citizen's lobby Common Cause).

Deception, underhandedness and actual lying go on in every area of life today—in TV ads, through the mail (who hasn't *won* a million dollars IF you send in the right numbers?), in public relations, even in church work.

The average American has become skeptical of most statements made today. And he really needs to take most things—except God's Word—with a grain of salt.

A recent USNews—CNN poll shows that many Americans today think people are less honest than they were 10 years ago. Three out of four say they rarely or never lie to family members, and large numbers of married people say they believe their spouses are almost always honest with them. "But only 30 percent feel that congressional leaders always or almost always tell the truth" (ibid).

Yet that same poll shows most people still prize honesty very highly. Overwhelmingly, they rank honesty as THE MOST IMPORTANT characteristic in a friend, even ahead of common interests or intelligence. Seven out of 10 say the President of the United States should NEVER lie to the American public.

Several Kinds of Lies

At one end of the spectrum are the "little white lies"—little untruths told to spare another's feelings. At the other end are lies told to advance one's cause or to deliberately mislead.

Perhaps the little white ones are in the category of being "a sin not unto death" (1 John. 5:17). For instance, what would happen to family relations if you told your wife what you *really* thought about her new dress, hat, or extra poundage? We do need to be diplomatic and try to see the good in all things.

But on the other hand, the serpent in Eden told Eve a giant falsehood from which the human race is still reeling. And the trait of lying is increasing in these last days. "Evil men and seducers *shall* wax worse and worse, *deceiving*, and being deceived" (2 Tim. 3:13).

The Cause of Today's Dishonesty
The *USNews & World Report* gives this

P
R
O
F
E
S
S
I
O
N
S
A
R
E
L

answer to the above problem. "Students of the phenomenon [such prevalent lying] place considerable blame on the breakdown of the traditional institutional supports for moral teaching—religion and family life—especially those trends, like divorce, that cause children to spend less time with their parents."

"To the extent family life is disintegrating, kids are not being taught values about lying, cheating, and stealing" (Theodore Hesburgh, president of Notre Dame University).

We agree. Children are not being taught what is right and what is wrong, that some things are proper and some things are improper. Recently a New York City student turned in a purse she had found, complete with the \$1,000 cash it contained. Not one school official commended her on her honesty. Her teacher explained, "If I come from a position of right and wrong, then I am not her counselor." Apparently many Americans see things in various shades of gray, but not in rights and wrongs.

What the Bible Says

The Bible says that we are responsible for what we do and say, that each of us will be judged by his deeds. Notice 2 Corinthians 5:10: "We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Notice these admonitions: "Lie not one to another" (Col. 3:9); "Lie not against the truth" (Jas. 3:14).

A Serious Judgment Awaits Liars

Evidently to God, lying is just as bad as murdering or fornicating. Notice Revelation 21:8: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Lying will put us in the lake of fire.

Lying is a serious sin. The old adage is still true: "Honesty is the best policy." Old George and Honest Abe would turn over in their graves if they saw some of the deceptions going on today.

Christ will change all this when he comes. He is the Holy and Just One. "With righteousness shall he judge the poor." Then, only those things which are good and true and pure will be done in that great kingdom of God which he will establish here on earth.

Friends, do not "speak with forked tongue." To be in that marvelous kingdom, we must speak the truth today.

B
y
P
a
s
t
o
r

J
a
m
e
s

M
a
t
t
i
s
o
n

Memaloose Island



By Pastor Sidney Hatch

"Buried with him . . . also ye are risen with him" (Col. 2:12).

Seventy miles east of Portland, up the Columbia River, is Memaloose Island. From a high view point on the Oregon side, the boomerang-shaped remnant of a once-large island is visible in the river below.

The Indians called it "Memaloose," from a Chinook word meaning "to die." It was at one time an important Indian burial ground, four acres in area. But now the waters behind Bonneville Dam have covered all but a half-acre.

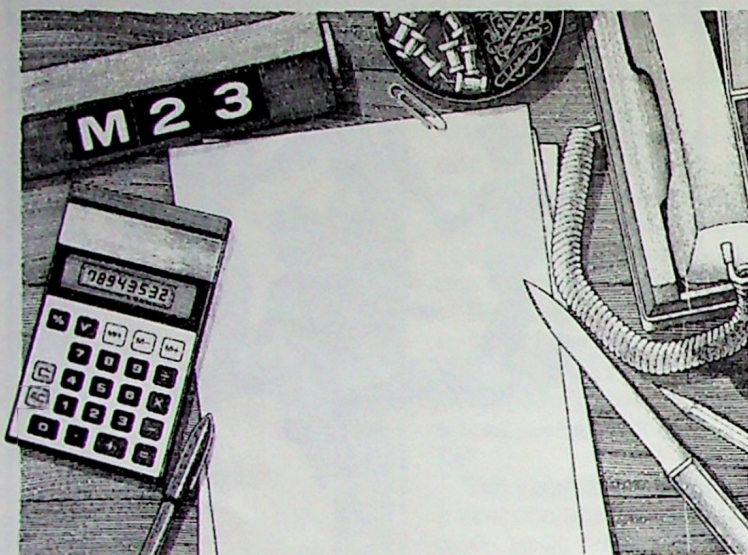
Out of respect for the dead, the Indian remains were removed for reburial elsewhere. One body, however, remains, its resting place marked by a monument several feet high. It is the body of Victor Trevitt.

This Oregon pioneer came to The Dalles, 11 miles upstream, in 1854. After a distinguished career in the Oregon legislature, he was buried in 1883, according to his wish, in the Indian burial ground on Memaloose Island. "In the resurrection," he had said, "I'll take my chances with the Indians."

As I read the historical marker telling of Victor Trevitt's unusual request, I thought of Paul's assurance: If we are "buried" with Christ, we are also "risen" with Christ. Now it is by faith, but literally so in a future day.

In Christ, the "beloved" Son, we have entered into God's favor (Eph. 1:6). In the resurrection, then, we shall be presented "holy and unblameable and unproveable in his sight" (Col. 1:22).

I am sure that if our status in the resurrection depended on the people with whom we are buried, our chances would be as good with the Indians as with anyone else. "All have sinned," Paul says, "and come short of the glory of God" (Rom. 3:23). Fortunately, however, when "buried" with Christ, we shall be "risen" with Christ. All risk is removed.



FROM LITTLE- KNOWN FACT

THE WELL-KNOWN PHILOSOPHER Plato insisted that, if a man knew good, he would do good. He insisted that if a man was only taught what was good and right, that man would make that knowledge a reality in his life.

Unfortunately, in very few cases does that transfer of fact to reality take place through the efforts of the learner alone. Secular education seeks merely to convey information to students. The students are then expected to know how to use those facts.

Too often Christian education simply copies the patterns of teaching found in the secular school setting. Those patterns seem to be continually changing, however, as schools grasp for the answers to teaching.

If you will think about it for a moment, it does not make sense to simply share facts and information with a group of students in a Sunday School class and expect them to know how to make Bible truths a reality in their lives. When you try to teach someone how to play tennis you do not just give them a tennis racket and a tennis ball and tell them what to do. You need to show them what to do and how to do it by being a model for them to observe.

Importance of the Bible

What does the Christian educator turn to as a base? He must turn to the Bible. But what is the Bible? Before using the Bible as a basis for educating Christians, we must understand what the Bible is. The Christian sees the Word of God as inspired. It not only *contains* the Word of God; it *is* the Word of God. The Scriptures do contain the accounts of many of God's revelations to man. These accounts can reveal God to us today if we dig into the Scriptures and allow them to mean something to us. Each Christian has a personal job of doing that digging and discovering God through the Bible for himself and for giving others assistance. All Scripture is true. It is the basis of Christians' conduct. God has literally spoken to Christians today through the many different authors of the Bible. Second Timothy 3:16 tells us that all Scripture is useful for "correcting and training in righteousness" (NIV). God intends for us to use his word as a guide to our lives today.

Objective of Christian Education

Understanding the importance of the Bible, what is the Christian educator's objective in the teaching-learning process? James 1:22 tells us to "not merely listen to the word, and so deceive yourselves. Do what it says." James exhorts us to both know Bible truths and to make them a reality in our lives. If we just know the facts and think that you are satisfying God, we are deceiving ourselves. The teacher in Christian education must be concerned not only with belief but especially with the students' attitudes and actions; the teacher must be concerned with the students' total lifestyle.

Paul says, "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Eph. 5: 1, NIV). God wants us to work toward becoming like him—that means in how we act, not just in what we know. Christ is the example for us to follow. To the Romans Paul writes, "For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers" (8:29, NIV). This verse tells that we must see the lives of our students being transformed toward Christlikeness.

When Jesus walked the earth he gave us the perfect example to follow to become like him. The goal of the teaching-learning process in Christian Education, then, is not to just tell about Jesus Christ and the Bible, but to transform students toward Christlikeness and making Bible Truths a reality in their lives. When a child is born, the friends and relatives of the child's family often discuss the ways in which the child bears the family resemblance. As members of the body of Christ, we all need to "bear the family resemblance of Christ" for all to see.

Role of the Teacher

In terms of how to accomplish the goal of the teaching-learning process, the Christian education teacher plays an integral part. The teacher has a tremendous influence upon his students and therefore has a grave responsibility to bring about a transformation in the lives of his students. Concerning teachers,

TO

WELL- KNOWN REALITY

James wrote, "Not many of you would presume to be teachers, my brothers, because you know that we who teach will be judged more strictly" (Jas. 3:1, NIV). The position of a teacher is not to be taken lightly.

The teacher's students can, and probably will, become like him. Jesus said, "A student is not above his teacher, but everyone who is fully trained will be like his teacher" (Luke 6:40). Students will follow the example of the teacher. A good teacher, then, should be well on the road in his process of becoming like Christ and of making Bible truths a reality in his life. Students will copy the negative as well as the positive in a teacher. By no means does this mean that the teacher must be perfect. He could not, even if he wanted to. In fact, students need to realize that their teacher has problems that he is in the process of overcoming. As they see their teacher transforming, students will realize that it can really happen; it is not just a fable.

Just for a minute, go back to the analogy between teaching tennis and teaching the Bible. No matter how much you might tell someone about tennis, he will be greatly helped if he can watch someone else use the racket and ball. He needs a model to observe. As he observes, he better understands how to do what he is being told. Then, as he practices tennis, the learner makes playing tennis a reality in his life.

In teaching the Bible, the teacher is the model in which the students can see transformation taking place. As the teacher guides those students in practicing becoming like Christ and practicing putting Bible truths into everyday life, transformation becomes a reality in the students' lives. The special task of the teacher in the teaching-learning process of Christian Education is that of a model who is himself working toward transformation.

Further Suggestions

There are several other suggestions for the teacher which will help in trying to accomplish the Christian education that God wishes and expects from us all. The teacher needs to become a resource for the students. The teacher should attempt to guide

his students to do most of the learning for themselves, instead of being force-fed all the "answers." Without a doubt, Christian education will be most effective if it seeks to overcome the needs that the students are facing rather than something not relevant to them. Classroom learning is a strong base for experiences outside of the classroom.

Outside of class, get-togethers are excellent for building solid relationships between class members. It is important to build up the body of Christ in this manner. Only after this relationship is built can class members help each other in time of need. Love is a very strong bond. The teacher must know that lives are not changed through him but through God's power using him. The teacher must be as open as possible to letting God use him.

Finally . . .

The lack of effective transformation in Christian education today is not in the Bible or in the Christ we are trying to teach. It seems to be in the way we present that Bible and that Christ.

Far from presenting all the answers, this article should have caused many questions to be asked. All teachers should ask themselves whether or not they are teaching for the transformation that God wants them to.

Teachers, do not become discouraged when students do not immediately become like Christ. Transformation is an ongoing process through the lifetime of a maturing Christian. But with patience, perseverance, and God's assistance, transformation can become a reality in the life of any and all Christians.

An excellent resource for further information of the how of teaching the Bible for transformation is Larry Richards' "Creative Bible Teaching," especially pages 67-143.

By Pastor Gary Burnham



PAUL AND JOHN VS GNOS- TICISM

By Mark M. Mattison

In the formative years of the early church, Paul and later John fought tooth and nail to preserve the faith from the false teachings of the Gnostics. What we are seeking to do here is to show what false teachings the Gnostics were spreading and how Paul and John dealt with them. But before we launch into our discussion we must identify these early heretics.

Who Were the Gnostics?

Gnosis means "knowledge," and therefore the Gnostics were the "knowing ones"; that is, they believed they held special knowledge not available to the general public: "If one has knowledge, he is from above" (*Gospel of Truth* 22:3, 4).

Gnosticism probably originated in the East and then spread to the West as a competitor of Christianity.¹ It incorporated many religious traditions and myths into its system, from Hebrew concepts to Platonic ideas (and later it absorbed Christian themes). Up until very recently all we knew about the Gnostics came from the New Testament and the writings of the early Church Fathers (the latter group refuted some Gnostic teachings but unconsciously accepted others).

In 1945, however, a set of documents

labeled the *Nag Hammadi Library* was found near a village called Nag Hammadi. The library consists of 47 books altogether. After many delays, they were finally translated and published in full (in the English language) in 1977. Though the documents in their original forms cannot be dated with any certainty before the second century, there are many indications that some of the documents may date back to the first century (the century in which the New Testament was written), or at least reflect traditions that came from that time period. With this in mind we will use the books in the *Nag Hammadi* collection to determine what the Gnostics believed in comparison with Paul and John.

Gnosticism was based on a dualism of spirit and matter. Spirit was good; flesh and matter were bad. Since this world is made of (evil) matter, it could not have been created by a righteous God. Therefore, it was created by a lower, evil God (Jehovah of the Old Testament) called the demiurge. *The Testimony of Truth* 47:14-30 tells us what they believed about this "lower" God:

But of what sort is this God? First [he] envied Adam that he should eat from the tree of knowledge. And secondly he said,

"Adam, where are you?" And God does not have foreknowledge, that is, since he did not know about this from the beginning. [And] afterwards he said, "Let us cast him [out] of this place, lest he eat of the tree of life and live for ever." Surely he has shown himself to be a malicious envier.

The Gnostics believed that there was a perfect, unnamed Father above the demiurge or evil God. And since the perfect Father was made of good spirit, there were many aeons, or mediators, between himself and the empty, evil world of matter.

Paul vs Gnosticism

Paul worked hard to preserve the faith against this heresy. In 1 Timothy 6:20, 21, he writes:

O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge" (gnosis)—which some have professed and thus gone astray from the faith.

Paul uses strong language when referring to the Gnostics. He tells Timothy to "have nothing to do with worldly fables only for old women" (1 Tim. 4:7), and points out that paying attention to "myths

and endless genealogies" only leads to "mere speculation rather than furthering the administration of God which is by faith" (1:4). In Titus 1:14 he calls the myths "Jewish," indicating that they were built largely upon the Old Testament in many respects. The Gnostics were extremely interested in the origin of the world. And the fact that they dwelt upon "endless genealogies" and "worldly fables fit only for old women" is indicated by the fact that the *Apocryphon of John* 15:29 - 19:2 describes the creation of man —by 365 angels, each personally named and dealt with!

Paul dealt with the Gnostics on more than one point. There were probably Gnostics in Corinth as well as Colossae. But he was particularly disturbed about the teachings of Hymenaeus and Alexander, people whom Paul excommunicated (1 Tim. 1:19, 20). We do not know what Alexander taught, but Hymenaeus and another false teacher are described in 2 Timothy 2:16-18:

But avoid worldly and empty chatter, for it will lead to further ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, men who have gone astray from the truth, saying that the resurrection has already taken place, and thus they upset the faith of some.

The sort of teaching Paul describes here is reflected in the Gnostic *Treatise on the Resurrection* 48:3 - 49:16:

What, then, is the resurrection? It is always the disclosure of those who have risen. For if you remember reading in the Gospel that Elijah appeared and Moses with him, do not think the resurrection is an illusion. It is no illusion, but it is truth. Indeed, it is more fitting to say that the world is an illusion, rather than the resurrection which has come into being through our Lord the Savior, Jesus Christ. . . . Therefore, do not think in part, O Rheminos, nor live in conformity with this flesh for the sake of unanimity, but flee from the divisions and the fetters, and already you have the resurrection.

Though the Gnostics may have differed on the point of exactly when the resurrection was to take place, none of them believed it to be a future event, as *The Testimony of Truth* 34:26 - 35:2 points out: "And some say, 'On the last day we will certainly arise in the resurrection.' But they do not know what they are saying." Many times the time of resurrection was thought to be at death, when the soul was believed to separate itself from the body: "This is the resurrection that is from the dead. This is the ransom

from captivity. This is the upward journey of ascent to heaven. This is the way of ascent to the Father" (*The Exegesis on the Soul* 134:11-15).

As far as Paul was concerned, the gospel of the Gnostics was not to be accepted by true Christians. In 2 Corinthians 11:4 he writes sarcastically about the fact that the Corinthian church accepted some of the teachings of these heretics:

For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

Two verses later, in verse 6, Paul describes himself in Gnostic terminology, apparently using their language against them and pointing out that he preached the *true* gnosis:

But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things.

John vs Gnosticism

Whereas the conflict of Paul with the Gnostics can be seen most clearly on the point of resurrection, in the writings of John we can see that the truth about the incarnation was at stake. The controversy begins with the Prologue of John's Gospel.

In John 1:1 the words "In the beginning" call to mind the first words of Genesis 1:1. John then goes on to explain that the Word was there when God created the earth. And not only was it there, but it *was* God and all things were created *through* it. In many theological circles today "the Word" is defined as the "self-expressive activity of God," and that usage is retained here. The Word is the self-expression of God, or God expressing himself. And when we talk about the Word becoming flesh (1:14), we are using the same language when we talk about a plan becoming reality. The Word *became* Jesus; the self-expression of God became embodied or incarnated in a man.² This is John's concept of the Savior.

The Gnostics, however, had a different concept of a savior. Before some Gnostics ever heard of Jesus they had developed a doctrine of a preexistent divine being (usually identified as Seth) who had descended into the world. *The Apocalypse of Adam* talks about such an "illuminator" who visits the earth to share divine secrets with the Gnostics.

When the Gnostics heard the Christian

gospel, however, many of them decided to identify this preexistent redeemer as Christ. Some of them developed an idea about "the Word becoming flesh" (an idea gained, perhaps, from a misinterpretation of John's Prologue) in which the Word was a personal, divine being. This belief can be detected in *The Tripartite Tractate* 113:35-38 which talks about "that which he previously was and that which he is eternally, an unbegotten, impassible Word who came into being in flesh." The same treatise (115:9-11) adds that "he had let himself be conceived and born as an infant, in body and soul."

The same idea is to be found in the Trimorphic Protennoia 47:14-19:

I revealed myself to them [in] their tents as the Word and I revealed myself in the likeness of their shape. And I wore everyone's garment and I hid myself within them, and [they] did not know the one who empowers me.

When John caught wind of this heretical idea, he responded by writing his first epistle. The first three verses of the first chapter seem to be clearing up a misunderstanding about the Prologue of the Gospel. Frightened that belief in preexistence would diminish belief in Christ's humanity, he put a strong emphasis on the fact that he and the other apostles had seen, heard, and touched the purely human Jesus and that what was preexistent was not a person but a plan of salvation:

That which was from the beginning [compare John 1:1], which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning *the Word of life*. The life appeared [compare John 1:14]; we have seen it and testify to it, and we proclaim to you *the eternal life*, which was with the Father [compare John 1:1] and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us.

According to John, then, the pre-existent Word was the Word of life, eternal life, the divine plan of salvation that became incarnate in a fully human man named Jesus of Nazareth. Everyone who believes in this full humanity is from God, but anyone who denies it is not from God (1 John 4:2, 3; 2 John 7).

Conclusion

This concludes our brief survey of the conflicts between Paul and John on the one hand, and Gnostics on the other. Both

(Please turn to page 18.)

**Paul and John
vs
Gnosticism**
(Continued from page 17)

Paul and John fought to keep the church clean of Gnostic heresies, among which were belief that the resurrection had already come and belief that Jesus pre-existed as the Word. Unfortunately, however, shortly after the New Testament was written, some of these ideas infiltrated the church, though some of them were condemned as the heresy they really were.

Is the "other Jesus" of 2 Corinthians 11:4, that Gnostic Redeemer, the same Jesus that is being worshiped today by our Trinitarian friends? The evidence seems to suggest it.

¹See Rudolf Bultmann, *Primitive Christianity* (Fortress Press: Philadelphia), 1956, p. 162.

²W. N. Pittenger, in *The Word Incarnate* (Oxford: Basil Blackwell, 1957) puts it this way: "We must reject outright any idea of a pre-existence of Jesus and along with this rejection an incredible amount of pious error and confusion. Something *did* pre-exist; it was the Eternal Word of God who is incarnate in Jesus. Or, in the kind of language which we have been using, the Word, who is universally operative in the natural world, in human history and in the depths of man's life, is focally expressed in our Lord's full and true humanity" (pp. 218, 219).

Book Review

Strategy for Living, Edward Dayton & Ted Engstrom, Regal Books, 1985 (15th printing).

Bogged down by urgent demands on your time? Or have problems and difficulties overcome your sense of worth, thus despair sets in because you're not measuring up?

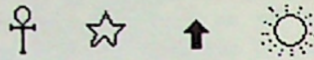
What to do?

It is easy to recommend that you read this book for a quick fix, but that's too simplistic. Better yet, put into practice its ideas for time management.

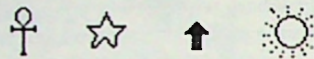
The authors are famous in evangelistic circles for urging clients to make the best use of their time and abilities. The secret of learning to live which is uncovered in this 200 page paperback can be summed up in the four-point strategy: Goals, Priorities, Planning, Living.

Periodic worksheets provide the meat to this volume's usefulness. By doing them the reader discovers how to better handle the time God gives to his life.

It could change your life—for the better.



BE READY



Where will you stand when Jesus returns—
Will your light be brightly burning?
Or will you hurry around and say to your
friends,
"I forgot about Jesus returning"?"

Dear friends, today is the day he may come
So let us be ready and wait
For our Savior has promised that he will
return—
Oh prepare, before it's too late.

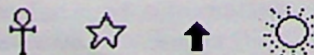
Read the Good Book; get acquainted with
God,
And pray to be filled with his love.
Rich blessings he gives to all who obey
From his bountiful storehouse above.

Let us be like the five wise virgins of old
With lamps so clean and bright.
Their minds filled with the Word of God;
His Word was their lamp and light.

The five foolish virgins cried out in despair,
"Give us of your oil, I pray,"
But those who were ready went into the fold
They had no time for delay.

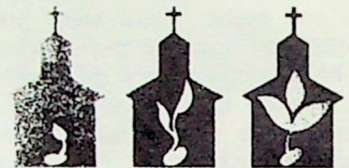
The five foolish virgins forgot about life
In God's kingdom so wondrous and fair.
They wasted their time—the Good Book
was lost;
They were left—they did not prepare.

—Esther H. Sprinkle



**Church Growth
Tools**

GROWING
the Small Church
A GUIDE FOR CHURCH LEADERS



© Wayne Zunkel

Growing the Small Church: A Guide for Church Leaders, by C. Wayne Zunkel, D. C. Cook, \$12.95.

Churches with fewer than 200 members really CAN grow, and author Zunkel (who has pastored churches large and small) suggests how: Take some of the principles underlying *all* church growth and apply them realistically to the small church situation with its limited staff and budget. While affirming the unique role of the small church in Christ's design, Zunkel tells how to prevent stagnation and develop a plan for permanent growth. Use for personal study, for group study with lay leaders. (Includes materials for 11 one-hour sessions—11 chapters plus lesson plans, transparency designs, worksheet masters.) 120 pages.





Children's

Page

Rachel Carr,
Editor

Brian's Dilemma

By Jean Rencontre

It was such a beautiful day that when Brian got out of school he had almost forgotten he had a huge math assignment to finish. At the last minute, just before he left the building, he remembered and grabbed the math book from his locker, stuffed it inside his jacket, and hurried out the door. Brian jumped on his bike and was ready to take off when his best friend Sam yelled to him from across the schoolyard.

"Hey, Brian! Let's go down to the river and go fishin' as soon as we get home!"

"That sure would be nice to do since it got so warm today," stated Brian. And then he frowned and went on. "But, Sam, I've got a lot of homework . . . but . . . well, O.K., for awhile."

Brian rushed in the door when he got home. "Hi, Mom!" he hollered.

"Hi, Son!" his mother answered as she climbed down the stepladder where she'd been hanging drapes. "Sure is nice today.

I got all the curtains and drapes washed. Spring housecleaning again. Want to help me hang up the rest of these?" she asked.

"Aw Mom," Brian whined, "Sam and I thought we'd go fishin'."

"I can see where that's pretty tempting to boys in this weather," said his mother. "Go ahead. Your dad can help me when he gets home. I'd better get supper started. You come on home about 6:00 so we can all eat together. By the way, have you got any homework?"

"Well, yeah, just a little, but it won't take long," Brian replied. "I'll change my jeans and be back by 6:00," he hollered over his shoulder as he hurried from the cookie jar to his room. The math book landed on his bed, jeans were changed, and he ran out the door.

As 6:00 rolled around, Brian's mother had a delicious supper on the table and Brian scooted in the door, washed his hands, and sat down. His father said a prayer and the family ate supper, talking about the day's events. Brian was a little tired from his fishing jaunt and was pretty quiet. His older brother and parents did most of the talking. Brian was thinking about *all that math*.

As soon as supper was over Brian decided to go to his room. He opened the book and did a few problems. He heard his brother Dave turn on the TV, and then Dave called him to come see what was on. Brian hurried out to the living room and became so interested in the TV that he completely forgot his homework. He finally got so sleepy that he went right to bed and to sleep.

In the morning Brian hurried through breakfast and rushed to school. The math assignment was on his mind. His mother had asked him if his homework was

finished as he left home. He had told her, "Yeah." Brian was thinking he shouldn't have done that. But then, what would it hurt? She'd never know it wasn't finished.

Later in the day Brian's mother received a phone call from Mrs. Johnson, Brian's teacher.

"Brian always does his assignments," she said, "but this time he did only five problems, and some of them were wrong. I don't understand it. He usually tries so hard, although math is a hard subject for him," she explained. "I'm afraid it really hurt his grade because report cards are coming out soon and the school year is almost over." Brian's mother promised she'd talk with him about it later that day.

When Brian came home after school his mother asked him to sit down with her while he had some after-school milk and cookies. She explained about the teacher calling her. "Brian, I just don't understand your lying to me. Usually you work hard and complete your homework. I can understand your being interested in going fishing when the weather is so nice, but I'm upset that you lied when I asked if your homework was finished. You know, Son, honesty is best. The Bible teaches us to be truthful and honest. We need to be honest with ourselves and with others. If we are not honest, we usually end up hurting ourselves most. Your teacher told me you really hurt your grade in math by not doing your assignment. So you really did hurt yourself by not doing the work. What do you think about it?"

Brian thought for awhile. "Well, I know what's right, but sometimes it's hard to do what's right when I want to do something else. And I didn't want you to know I didn't do my math. You'd be mad at me because I wasted time watching TV."

"Well, Brian," Mother said, "I think you learned a lesson. I know sometimes it is hard to do what we know is right. That's part of being human. That's something grownups have to think about, too. I think what you've learned in Sunday School has meant something to you—all the things Jesus has taught us to try to do and to be. And knowing that you can always pray for guidance and strength to help you do what you know is right—you can ask God to guide you with his will. Maybe this has been an important lesson to you. But Brian, please remember, telling the truth is important!"

Brian looked at his mother for a few moments and then smiled, "Yeah, Mom, I know. . . . And Mom—do we have any more cookies?"

Conditioning A Response

The whistle at the fire-house down the street blows at 12 noon every day. During the summer months, when the windows are open, every time I hear the whistle, I notice a strange occurrence—my stomach growls.

I unconsciously developed a conditioned response to the whistle. I developed a habit.

Now we all have a habit of some sort; some bad, some good. Smoking, biting our nails, gritting our teeth, even eating are examples of habits. A habit can be unintentionally learned; like the growling stomach. Or a habit can be learned intentionally; like church attendance on Sunday morning.

The only thing easier than getting up, getting dressed,



and getting out to church on Sunday morning is *not* getting up and out to church on Sunday morning. Little Johnnie is sick or the car won't start, so we stay home. In a couple weeks the weather

will be too bad to go to church. Before we know it, we're finding excuses each Sunday. And before long, we even stop finding excuses for not going to church, we simply stop going altogether.

In years past the ringing of the church bell on Sunday morning signaled the beginning of the church service and for many, their conscience would growl if they were not in church. We don't hear many church bells today; maybe we should start ringing them again and create a conditioned response. Maybe we can start some new habits!

By Pastor Lee Arp

AS

||

SEE

IT

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 88.0, it expires January, 1988. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

M/M David Krogh
710 Washington St.

Oregon IL 61061

88.0

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.

In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.

Follow Him

We are told of a city that has twelve gates
And its streets are paved with gold.
Let us cling to the Savior, let us make peace
with God,
And be ready to enter the fold.

David says in the Psalms of the people of
God,
The sheep of his pasture are we,
So let us be thankful and praise his dear
name,
For his love is as broad as the sea.

His sheep hear his voice, they listen to him,
They never run ahead, but they wait.
They read the Good Book, they take time to
pray,
They are preparing to enter the gate.

We need no light in the City of God.
Dear Jesus, his Son, will be there,
And only the righteous will be with him then,
And now is the time to prepare.

—Esther H. Sprink

The

Restitution Herald

June, 1987



EDITOR'S VIEWPOINT

Blessing in Disguise

One of the most difficult experiences during late May has been the viewing of a *Nightline* television program which featured Jim and Tammy Bakker.

The difficulty arises when I recognized that the public will now respond to Christianity the same way they understand the Bakker mistique—slick, jaded, and crooked.

The Bakkers came across as snakes in the grass, claiming little or no fault to the demise of their leadership—even though several million dollars is yet questioned in the shady deal which started with Bakker's affair seven years ago. So much salary and hush money have gone under the table by now that even the FBI—recently called into the case—will not discover every misdeed.

But as I stated earlier, the whole scene is unfortunate, a black eye for true religion. Unbelievers will now find it hard to trust any believer, regardless of sincerity.

Thankfully, this mess has served notice on other parachurch operations. Now, hopefully, supporters of Christianity will lend help to the local church rather than merely dumping dollars on faraway "ministries" of doubtful purpose.

Here's hoping the Bakker fiasco will be a blessing in disguise.

Sticking to the Truth

That's an ability in short supply nowadays, especially in both the religious (see Bakker story above) and political arenas.

With President Reagan's problems with the Iran *contra* (new word coined by the news media) affair, we cannot seem to discover any legalities or fairness of the total situation.

As the title of this section indicates from a different perspective, perhaps we now need to major in what we know to be true rather than wallowing with the boys in the mud of innuendo and half-truths. Our real purpose

must be built on the proclamation of the gospel rather than despairing over the miseries of religionists and politicians.

But even in the telling of the gospel story we must learn something from the mess caused by the guys who misuse politics and religion. That lesson: tell the truth—the whole truth and nothing but the truth. Stress the things which cannot be shot down because they might contain a shade of questioning when measured against the Bible. Speak the things which are clearly stated in Scripture. Declare the truths taught more than once in Holy Writ by which lives are changed.

Perhaps Paul had similar thoughts in mind when he counseled Timothy: "You must teach and preach these things. Whoever teaches a different doctrine and does not agree with the true words of our Lord Jesus Christ and with the teaching of our religion is swollen with pride and knows nothing. He has an unhealthy desire to argue and quarrel about words, and this brings on jealousy, disputes, insults, evil suspicions, and constant arguments from people whose minds do not function and who no longer have the truth" (1 Tim. 6:2-5, GNB).

From Paul's admonition we learn three basics:

1. *Our major emphasis must agree with the words of Christ.* In his ministry Jesus taught kingdom principles which must be lived out today (Matt. 5-7); he stressed importance on love (John 13:34, 35); and he urged obedience to the Great Commission (Matt. 28:18-20): the reaching of the lost with the gospel.

2. *A constant insistence on word meanings is unhealthy and quarrelsome.* This problem plagued the early church as Judaizers sought support for returning to the law by constant word study and gnostics used similar word analysis as the backbone of their dogma. This is clear warning to

us. Those who get bent out of shape over word meanings have an ulterior purpose or are attempting a coverup of the truth.

3. *Those of an argumentative spirit no longer care for the truth.* That's a scary statement, for we normally reason from the reverse angle. Often we assume that a search for the truth is to discover controversial meanings and lay stress on the unusual as an important facet of truth. But the truth is easily attained and understood. The truth clearly shines forth for believers to grasp. When the truth must be circumvented to be discovered, then we must beware of our methodology. We may be falling victim to the warning against which Paul cautioned Timothy.

Travels of your Editor

During the last week of May and first week of June, Russ and Joyce Magaw visited with brethren and family in Colorado Springs and Denver, Colorado, northern Kansas and Nebraska. We brought a sermon to the church in Colorado Springs, and greetings to the church in Omaha. Time was spent doing feasibility analysis in the Denver metro area, and discovering potential in Colorado Springs.

Several preliminary observations are in order.

First, the major cities of the whole front range of mountains, from Albuquerque to Casper, are in a growth cycle which will last through 2010. Energy and high tech are the attractions of a constant population shift in this area.

Second, our churches in Colorado Springs and Omaha are vibrant congregations on the grow. Their potential for outreach seems limitless.

Finally, the potential for ministry along the front range is awesome. The Church of God can enter a need-filling ministry of gospel truth in any of the major cities of the front range.

May God lead us into future

ministry with the unchurched in these areas as well as many others throughout the world. That's our prayer as we observe the opportunities.

In this Issue . . .

You'll notice several differences from recent issues. Obviously, we are just 16 pages in length, but that will be remedied with July/August.

Pastor John Railton's tract length article, "In the Beginning Was the Word," will soon be in the longer treatise for permanent use. We felt it was most important to get his message out to all our

readers, since our Christology lays great significance on a correct understanding of John 1.

You may also use the last two pages of this issue as an order blank for products offered by Printing and Publishing Services of the Church of God General Conference. Such products range from Sunday School quarterlies for six age groups to Bible study tracts for personal use. You may also order study booklets for home Bible study use, as well as aids which help in the study of prophecy and other pertinent Bible subjects.

God bless you in your study.



Evening outing at Colorado Springs. Pictured are Darcey Demmitt, Scott Emerick, Pastor Alan Demmitt, and Joyce Magaw.



New home under construction southeast of Aurora, CO. Several subdivisions are planned for this area in the next five years.

The Restitution Herald

Vol. 76 June, 1987 No. 8

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
 Associate Editor: Gordon Landry
 Typesetter: Betty Hall
 Proofreader: Barbara Landry
 Contributing Editors: Anthony Buz-zard, Rachel Carr, James Mattison.
 Mailing and Subscriptions: Judy Myers, Bill Burnham, Becky Hall

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Brickel Wood, St. Albans, Herts AL2 3LG.

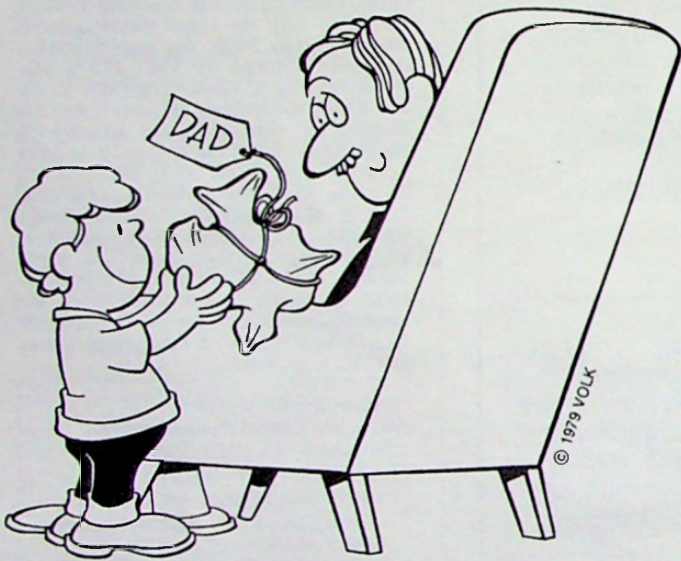
SUBSCRIPTIONS
 One Year, \$12 [£10]
 Two Years, \$21 [£18]
 Three years, \$30 [£27]
 [English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: Cover, Vietnamese School boy, by Robert Ennis; Russ Magaw, page 3.

THE PERFECT FATHER?

By J. Grant Swank, Jr.



Not too long ago I heard the preacher tell the congregation all that a father is to be. He made us priest and king and prophet and disciple and companion. Then there were all those scriptures to support his tally. It was neatly outlined. The delivery was impressive, too.

The only thing is that when he neared the end, I felt like David strapped down with Saul's armor. I couldn't get up from the pew. Whew!

I glanced around to see other fathers in a similar mind-set. They, like I, were trying not to show it. Throughout the concluding hymn we men were wondering how we could bring it off. How do we match up to be "The Perfect Father?"

I know I'm supposed to take the children to church regularly and teach them the Bible, the ways of prayer, and the salvation path early in life. I know also that it's probably more important for me to live the truth than talk about it.

But what formula applies when spit-spats seem to increase within the family and the halo slips a bit off center?

It is in those moments that I grapple with the priestly, prophetic, and kingly hats, only to find them slipping off my brow. And then I glance to right and left, hoping the world isn't watching. After all, as a Christian father am I not to live out the perfect example?

I must confess that I'm not always up to it, whether the church is glaring at me or not. And the longer I live, the more I reason that few others are always up to it either. It has taken some time, however, to actually accept that as fact. I guess the attractive pictures on evangelical magazines—the ones with a handsome man surrounded by beautiful offspring and that gorgeous woman for a wife—really did brainwash this naive mind.

At times, I would gaze at those perfect families seated on the sofa with the thick Bible positioned in the center and ask if they ever dropped French fries—catsup and all—on their laps. No, that could never happen to that family.

Nor could that lovely wife ever argue with that handsome husband with the large smile and dimpled chin. How could it ever be with such sweetness abounding?

I have seen those same perfect families walk into church. On some Sundays, especially in spring, with the buds just starting to bloom and the birds tweeting in the trees, I can see them still. They glide down the center aisle to take their places, with hymnals held high.

So, it really happens, I think.

But enough years have gone by that I know neat dads and perfect families don't always come in such attractive packages. With that, I heave a sigh and recoup.

You see, being a good father isn't a matter of appearances. It's not even whether or not you could jump into that slick magazine cover with the perfect

family. When you stand before your Maker, he won't ask you to smile or show off your family. Instead, you must be able to face him honestly and say, "I did my best—even in the worst of times."

The other evening, I had a tussle with my seven-year-old son. We were not seeing eye-to-eye on a matter. It was time for him to get ready for bed, and I felt as if the evening had been rather botched up. I didn't like the feeling at all.

His face was turned away from me. He was wondering as well what approach Dad would take. After all, this was not the first time such days' endings had wound down to this.

Then I caught his big, brown eyes turn a bit more to size up my expression. With that, I wilted. After all, he knew he had done wrong earlier. But there was the look of hope in his face. Could there be mercy in the court?

Even the best dads have times when they feel as if they've missed the mark.

After he climbed into his pajamas and then curled up under the blanket, I sat on the edge of his bed and started to pray, as I usually do. It was hard to find the right words, but I made a stab at it.

Should I turn the prayer into a mini lecture, trying to get in one last punch? Don't the pros tell us that during sleep the brain keeps on absorbing the last thoughts that are planted on the mind? Well, this would be my chance!

Or should I turn tender and love the little fellow to pieces? Would that be copping out? Or would it be wisdom?



I closed my eyes to pray. *Dear Lord, thank you for my boy. You know how much I love him. He means the world to me. Thank you for giving him to us. May he always serve you. Now we thank you for this night's sleep. Be near us all. And may tomorrow be a good day. In Jesus' name, amen.*

He swung his body around toward me and hugged me tightly around the neck. His eyes were closed tight. There was no more reason to glance in wonder.

"Daddy, do you love me even when I'm bad?" he asked in my ear.

"Yes," I answered. "I always love you."

So, with that he said one of the most encouraging statements known to mankind. It isn't novel or new. Yet it's powerful, that's for sure.

"You're the best daddy in the world."

It was then that I promised myself something. Yes, there's still much room for improvement as far as my being a father is concerned. And, yes, I've goofed from time to time. Yet, that night, I told my memory to hold on to one thing as the years kept passing by. It was the innocent testimony of a little boy to a father who was sincerely trying. "You're the best daddy in the world."

Don't forget it, I said to myself as I turned out the light. Don't forget it.

RUSSIAN JEWS

Recently one of our readers wrote and asked some questions about our April, 1987, prophecy thoughts entitled "Gog, a Jew, Enemy of Israel." In that article we wondered if the Ezekiel 38 GOG, evidently a Russian leader that is to invade the Holy Land in the last days, would be a Jew, because the original GOG was a renegade Israelite (1 Chron. 5).

Our reader's questions were:

1. Is it mainly heathens that will invade Israel, or is it Jews?

2. If most of the people in high places (in Russia) are Jews, and they know they're Jews, why do they keep several thousands of their people in Russia when they want to emigrate?

3. I must admit I'm dubious of the figures given of that many Jews in very influential positions (in Russia). Surely the Kremlin is aware if that be true. Don't you think that would make the Russians nervous?

4. How did *Present Day Events* get those figures? Are they sure of those numbers? If so, Jews run the country (Russia)!

These are excellent questions and deserve a studied answer. As this writer was about to write Australia and ask them these questions, their No. 382, *Present Day Events*, arrived, in which appeared a further article on the subject which helped answer most of the questions. The article is entitled "Russian Jews." I quote from *Present Day Events*, No. 382:

"A recent article in the *Jerusalem Post* titled 'Soviet Zionists and Soviet

Jews' made a basic distinction between major groups of Jews in Russia which reinforced one of our propositions in issue No. 381 called 'Jewish Gog and Russian Revolutionaries.' There we made the point that Jews

Prophecy Page

were not only responsible for organizing the 1917 Russian revolution but have had a major role in running the country ever since. This feature was forecast by the Bible prophet Ezekiel in chapter 38 when he likened the modern Russian rulers to the ancient Reubenite Gog.

"The *Jerusalem Post* points to the need to distinguish between Soviet Jews and Soviet Zionists. 'Soviet Jews are widely regarded by the average Russian as part of the privileged ruling class; the Jew very often is the closest and most direct "boss." A Jewish administrator in a textile factory, a Jewish head in a quality control laboratory, a Jewish senior engineer —is still a boss who controls the working

conditions and salaries of too many Russians.' This occurs because of their 'dynamism,' one of the qualities, we remark, that God has planted in the Jewish race to enable them to be 4000 year survivors and continuing witnesses to God and His plan with the earth, through them.

"On the other hand, the newspaper says, 'Persecution of Jews does exist in the USSR, but it is directed against those who wish to emigrate, who try to study or teach Hebrew, who are active in the Zionist movement. These people run a serious risk of being beaten, molested, arrested.' This is precisely the distinction between major Soviet Jewish groups we made in identifying Gog.

"However, Soviet Jews, says the *Post*, are kept out of major political activity and top decision making. Our research indicates that the more accurate situation is that *the top administration in Russia is predominately composed of Jews who have given up all signs of their Jewishness* [italics mine].

"For example, the predecessor of Mikhail Gorbachev, the very top man in Russia, was Jurif Andropov. Who would have known that he was a Jew, born Joseph Lieberman in 1914? Or that the father of Andrey Gromyko, the foreign minister who represented Russia in the U.N. for so many years, was a Jew named Isaak Katz?"

Renegade Jews

So it is easy to see there are two kinds of Jews in Russia: 1) Zionist

"The top administration in Russia is predominately

Jews, who love their ancient heritage, try to keep the ancient traditions, and look forward to the Messiah and eternal inheritance in the Promised Land; and 2) Jews who have renounced their Jewish heritage and have become materialistic Russians. These latter can no longer be considered true Jews, but renegades. They love the power and better life of the upper crust. They have misused the intelligence and ability to gain wealth that their God gave them so many years ago (Deut. 8:18).

In the light of this information, let us go back and answer the questions sent.

1. Is it mainly heathens that will invade Israel, or is it Jews? I would say it is both (Russians and their satellites and renegade Jews). In the latter, only their blood line shows these Jews are Jews, for they are not true descendants of God's ancient Israel.

It is the opposite of us being Abraham's seed and heirs of the promises through Christ. We are not Jews, but come under the Abrahamic Covenant because we seek God's kingdom and his righteousness through Christ (Gal. 3:29). These Russian Jews have left the God of their fathers, and now serve Russian ends. Remember, one of the reasons Gog will go against Israel is to take a spoil.

2. If most of the people in high places in Russia are Jews, and they know they are Jews, why don't they let their people emigrate to Israel? Well, the fact is, Soviet Jews that

aren't Zionist minded don't want to help their brothers because that would get *them* into trouble. They seek to conceal their Jewishness. Some have even changed their names.

3. Wouldn't the Russians be nervous if they realized that their country was really run by Jews? The fact is, though Jews in name only do have much power in Russia, the Russians have come to trust these renegade

By
Pastor
James
Mattison

Jews because they see they really have the interests of Russia at heart. So why should they be nervous?

4. Where did *Present Day Events* get these figures of so many Jews in Russian leadership positions? We are not sure, but probably from research studied and picked up along the way up along the daily pursuit of prophetic truth, just as this writer accumulates

much material of all kinds concerning the Bible.

A Special Sort of Treason

If Gog will be a Russian Jew, a renegade, we can see how God would count his leading an invasion of the Holy Land as a special sort of treason against God and Israel. This could be one reason God will fight against Gog and his force with such fury, as described in Ezekiel 38:21-23.

Glorifying God

It is possibly true that at one time the fathers of all the nations knew God, but "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever" (Rom. 1:21-25).

The sad and scary thing is that because of God's wrath and punishment on many of the nations because of their sins, their descendants have not come to know and love the God who made them, and will be lost forever because of their fathers' apostasy.

Can we help them to hear the gospel of Christ and the kingdom?

*composed of Jews who have given
up all signs of their Jewishness."*

"IN THE BEGINNING WAS

"In the beginning. . . ." John begins his gospel account with a phrase that is familiar, even sentimental, to his Jewish readers. If he was to accomplish his purpose it was imperative that he command the attention of the Jews (and also the Greeks as will be seen later). After all, his stated purpose in John 20:30, 31 was to persuade his readers that Jesus, the man of whom they had all heard, was literally the Christ, the Son of God. When John opened his account with this phrase, it immediately brought to memory the first phrase of Moses' writings. The Septuagint account of Genesis begins with the same phrase.¹ This will also serve as a point of reference for his Jewish readers, taking them back in time to the beginning of God's record with mankind.

Each of the gospel writers had his own distinctive style in his record of Jesus and this is evident even in their introductory approach. Mark, who probably wrote first, opens his account with these words, "The beginning of the gospel about Jesus Christ, the Son of God."² He then tells us in verses 14 and 15 that Jesus began his ministry proclaiming, "The Kingdom of

*Logos is a concept or plan,
and spoken speech.*

God is near. Repent and believe the good news!" While Mark begins his account with the ministry of Jesus, Matthew goes back to the birth of Jesus, including a genealogy from Abraham to Jesus. Luke also records the birth of Jesus, giving a few other details, then goes back even further, taking his genealogy all the way back to Adam. This brings us, then, to John's account. He begins before the ministry, before the birth, even before the genealogy back to Adam. John goes back to the very origin of Jesus, in the mind and plan of God.

"In the beginning was the Word." The New Testament was originally written in Greek and an

honest study of this passage demands that we consult the Greek. The Greek rendering for "Word" is *logos*. "*Logos* is from *lego*, old word in Homer to lay by, to collect, to put words side by side, to speak, to express an opinion. *Logos* is common for reason as well as speech."³ "Hence *logos* is, first of all, a collecting or collection both of things in the mind, and of words by which they are expressed. It therefore signifies both the outward form by which the inward thought is expressed, the inward thought itself. . . ." ⁴ We could summarize, then, the definition of *logos* as a concept or plan, and spoken speech. It is really a common word, used 317 times in the New Testament. An understanding of this Greek word will be of tremendous value in understanding the first few verses of John 1.

When John used *logos* it stimulated a very definite imagery in the minds of his Jewish readers. In the generations between the captivity in the Old Testament and the birth of Jesus, the Jewish language of Hebrew had lost its place of preeminence among the Jews. As they settled in new lands they learned new languages. The Old Testament was written in Hebrew but the Jews, except for the scholars, no longer knew the language. "They spoke a development of Hebrew called Aramaic which is to Hebrew somewhat as modern English is to Anglo-Saxon. Since that was so, the Scriptures of the Old Testament had to be translated into this language that the people could understand and these translations were called Targums. In the synagogue the Scriptures were read in the original Hebrew, but then they were translated into Aramaic and Targums were used as translations.

"The Targums were produced in a time when men were fascinated by the transcendence of God and could think of nothing but the distance and the difference of God. Because of that, the men who made the Targums were very much afraid of attributing human thoughts and feelings and actions to God. To put it in technical language, they made every effort to avoid anthropomorphism in speaking of him. Now the Old Testament regularly speaks of God in a human way; and wherever they met a thing like that, the Tar-

S THE WORD"

gums substituted the Word of God for the name of God. Let us see how this custom worked. In Exodus 19:17 we read that 'Moses brought the people out of the camp to meet God.' The Targums thought that was too human a way to speak of God, so they said that Moses brought the people out of the camp to meet the word of God. In Exodus 31:13 we read that God said to the people that the sabbath 'is a sign between me and you throughout your generations.' That was far too human a way for the Targums, and so they said that the sabbath is a sign 'between my word and

Logos was a term familiar to the Jewish reader.

you.' Deuteronomy 9:3 says that God is a consuming fire, but the Targums translated it that the word of God is a consuming fire."⁵

When John spoke of the Word or *logos*, he was using a term that was familiar to the Jewish reader. This term would stimulate thoughts of God himself, or at least an extension of God in some way. The Old Testament Scriptures themselves spoke of the Word of God numerous times. A few examples are Psalm 107:20, Isaiah 55:11, and Jeremiah 23:29.

As mentioned earlier, John's target readers were not only the Jews but also the Greeks in whose culture he lived. The Greeks had an understanding of *logos* that implied God or the mind of God. There was in Ephesus, around 560 B.C., a philosopher called Heraclitus. He held that *logos* was the mind and reason of God and that it controlled the world and everything in it. Once the Greeks discovered this idea, they held onto it.⁶

"There is still another name in the Greek world at which we must look. In Alexandria there was a Jew

called Philo who had made it the business of his life to study the wisdom of two worlds, the Jewish and the Greek. No man ever knew the Jewish Scriptures as he knew them; and no Jew ever knew the greatness of Greek thought as he knew it. He too knew and used and loved this idea of the *logos*, the Word, the reason of God. He held that the *logos* was the oldest thing in the world. He said that the *logos* was the thought of God stamped upon the universe; he talked about the *logos* by which God made the world and all things; he said that God, the pilot of the universe, held the *logos* as a tiller and with it steered all things. He said that man's mind was stamped also with the *logos*, that the *logos* was what gave a man reason, the power to think and the power to know."⁷

As is evident, both the Jews and Greeks had an imagery of *logos* which was personified and closely tied to God himself. The Apostle John capitalizes on this and uses *logos* in a way that is consistent with its definition and that would also appeal to both his Jewish and Greek readers. It would appear he did something similar to what the Apostle Paul did in Athens in Acts 17. Verse 16 says, "He was greatly distressed to see that the city was full of idols." Then in verses 22 and 23 it says, "Paul then stood up in the

By Pastor John Railton

meeting of the Areopagus and said: Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you." Then he proceeded to tell them about the one, true, living God. He went from the known to the unknown. He spoke in language they could understand. The Apostle John did this in John 1 when he spoke to both Jews and Greeks in language and terms to which they could relate.

Consider what John says in John 1:1. "In the be-

"IN THE BEGINNING WAS

ginning was the Word (*logos*), and the Word was with God, and the Word was God." John was speaking of the concept or plan of God in the very beginning. As we'll see shortly, Jesus was by far the major ingredient in God's *logos* though certainly not the only ingredient. This plan was with God from the beginning. As a master architect completes the plans before construction begins, so God's plan was formulated from the beginning. It was not a hit-and-miss notion that was changed with every whim. John goes so far as to say this *logos* or plan was God. This would be much the same as a building plan or a style of building plans, is the architect. Those with expertise in art are able to look at a painting and conclude, "That's a Rembrandt!" The meaning is clear. The style, the skill, the design of the masterpiece is the master. John's Jewish and Greek readers will all understand he's speaking of God himself as well as his plan and everything for which he stood.

"He was with God in the beginning." Literally this

*Logos was the mind and
reason of God.*

*Jesus was by far the major
ingredient in God's logos.*

is translated "this one" was with God in the beginning, though it may well be understood as the personification of the *logos*, just as wisdom is personified in Proverbs.

In John 1:3 we find the statement, "All things were made through the *logos*." One need only turn to Psalm 33 to find reinforcement. Verses 6 and 9 explain, "By the Word of the Lord were the heavens made, their starry host by the breath of his mouth . . . for he spoke, and it came to be; he commanded, and it stood plan, while it may revolve around Jesus, is not exclusively Jesus. It is God's *logos* or plan to cleanse

firm." Confirmation of this is found several times in Genesis 1. Verse 3 says, "And God said, 'Let there be light' and there was light." In verse 6 God said, "Let there be an expanse between the waters. . . ." Verse 7 says, "And it was so." This is not only in keeping with both Jewish and Greek philosophy, but also with the definition of *logos*. Just as Psalm 33:9 says, "He spoke, and it came to be."

*It's clear to see that God's plan,
while it may revolve around
Jesus, is not exclusively Jesus.*

Now we come to verse 4. "In him was life, and that life was the light of men." In the *logos* was life. It is here that we find the first direct reference to Jesus Christ. This can mean none other than Jesus, for we find numerous suggestions in John that Jesus is the light of men; but John 8:12 is the most emphatic where Jesus himself proclaims, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

Jesus *was* and no doubt *is* the primary ingredient in God's plan. God not only determined to have a Son who would be the light of men, but he also projected glory (John 17:5) and even Jesus' crucifixion (Rev. 13:8). Isaiah 46:10 shows that God not only predetermined many things, but that he revealed and reveals much of his plan. Romans 4:17 confirms how God "calls things that are not as though they were."

We must note, however, that Jesus is the primary ingredient in God's *logos* or plan, but certainly not the sole ingredient. Ephesians 1:4 explains, "For he chose us in him before the creation of the world to be holy and blameless in his sight." Obviously we did not pre-exist, yet in God's mind he determined we who would come to him in Christ would be counted holy and blameless. Then in 2 Peter 3 we find another reference to God's word which incidentally is the same Greek word, *logos*.⁸ Notice in verse 5 the statement that "by God's word the heavens existed." Verse 7 then says, "By the same word the present heavens and earth are reserved for fire. . . ." It's clear to see that God's

THE WORD"

(Continued from page 9)

the present heavens and earth by fire. Matthew 25:34 speaks of "the kingdom prepared for you since the creation of the world." It would appear this too was "prepared" in the *logos*, for later, in John 14:2, Jesus said, "I am going there to prepare a place for you." Actually what we have in Matthew 25 is the *logos* whereas in John 14 it is becoming flesh; Jesus is making it a reality.

The next verse that is really pertinent to this study is John 1:10. "He was in the world, and though the world was made through him, the world did not recognize him." This is an obvious reference to Jesus, and the reference to creation reminds us of verse 3. The world was in fact created through, or on account of Jesus. In fact, as already mentioned, God's entire *logos* or plan revolved around Jesus. He no doubt had Jesus in mind throughout the creation week. He knew the first man Adam would fail but the second man Adam (Jesus) would in fact please and obey him, would truly be in his image, and would one day be the heir of all creation.

The plan became flesh and made his dwelling among us.

We have entered into this study of *logos* so that we might understand what takes place between John 1:1 and John 1:14. Verse 14 has to be one of the most exciting verses in the New Testament. "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

In John 1:1 we have *logos*, or the plan and mind of God, even his spoken speech. Notice carefully what is reported in verse 14. The plan became flesh and made his dwelling among us. You see, Jesus is no longer merely *logos*. He is no longer merely the major ingredient of God's *plan*. He became *reality*. He was born. As Galatians 4:4 proclaims, "But when the time had fully come, God sent His Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons." (Incidentally, the last part of Galatians 4:4 ties in well with John 1:12, 13.) We find here the consummation of at least this aspect of God's plan.

This fulfillment of God's plan in John 1 can only increase our faith in the credibility of God. What he says will be, will be. There are many other promises that have been made which are a part of God's overall plan, but have not yet been made flesh. We can be assured that God will make good on all his promises. "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ" (Eph. 1:3).

FOOTNOTES

¹*The Septuagint Version of the Old Testament*, (London: Samuel Bagster and Sons Limited) p. 1.

²Scriptures quoted are taken from the Holy Bible, New International Version. Copyright 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan Bible Publishers

³Archibald Thomas Robertson, *Word Pictures in the New Testament*, (Nashville: Broadman Press, 1932) p. 3.

⁴Marvin R. Vincent, *Word Studies in the New Testament*, Volume 2, (New York: Charles Scribner's Sons, 1901) p. 25.

⁵William Barclay, *The Gospel of John, Volume 1*, (Philadelphia: The Westminster Press, 1975) pp. 29, 30.

⁶*Ibid.*, p. 35.

⁷*Ibid.*, p. 36.

⁸*Strong's Exhaustive Concordance of the Bible*, (New York/Nashville: Abingdon Press, 1890) p. 1155.

BIBLIOGRAPHY

Barclay, William. *The Gospel of John, Volume 1*. (Philadelphia: The Westminster Press, 1975.)

Jervell, Jacob. *Jesus in the Gospel of John*. (Minneapolis: Augsburg Publishing House, 1984.)

Kysar, Robert. *John, The Maverick Gospel*. (Atlanta: John Knox Press, 1976.)

Richardson, Alan. *The Gospel According to Saint John*. (SCM Press LTD, 1959.)

Robertson, Archibald Thomas. *Word Pictures in the New Testament*. (Nashville: Broadman Press, 1932.)

Strong, James. *Strong's Exhaustive Concordance of the Bible*. (New York/Nashville: Abingdon Press, 1890.)

Tenney, Merrill C. *John: The Gospel of Belief*. (Grand Rapids: Eerdmans Publishing Co., 1948.)

Vincent, Marvin R. *Word Studies in the New Testament, Volume 2*. (New York: Charles Scribner's Sons, 1901.)

Vine, W. E. *An Expository Dictionary of New Testament Words*. (Westwood, NJ: Fleming H. Revell Co., 1940.)

Wilson, Benjamin. *The Emphatic Diaglott*. (Brooklyn: Watchtower Bible and Tract Society, 1942.)

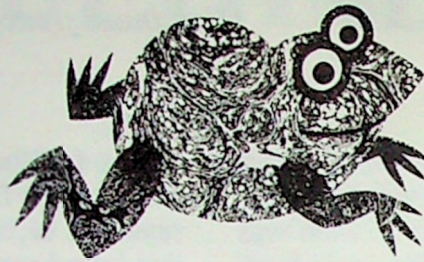
BIBLIOGRAPHY OF REFERENCE BOOKS

International Standard Bible Encyclopedia. (Grand Rapids: Eerdmans Publishing Co., 1955.)

New International Version. (Grand Rapids: Zondervan Bible Publisher, 1973, 1978, 1984.)

Septuagint. (London: Samuel Bagster and Sons Limited.)

IF TOADS



Could



Fly!

By Lois Worley

At 1:30 a.m. on this hot August night, my 92 inmates are quiet—appear to be sleeping except for one lone reader. I can see only the reflection of her lamp glaring off her white clothes draped over the red brick wall which makes a four-foot high rectangle around her bed. She's the one who, when she signed the wake-up list for 3:30, advised me she was hard to wake up. Guess she decided she'd just stay awake and solve that problem.

In the bedrooms on either side of me large fans mounted high on the wall at the end of the aisles whirl loudly and move the hot air my direction. Usually there's a cool breeze blowing through the big double doors in back of me, but not so tonight, and I, spoiled by my air-conditioned house and car and church and restaurants and supermarkets, feel sweat trickle down my back. We were *promised* AIR last summer. Everyone has air except us!

I hear footsteps and turn to watch "The Lone Reader" approach. Through the small window framed into the heavy wire mesh which surrounds me she asks permission to go into the next room and visit the water fountain. I nod assent, wishing I dared to ask her to bring me a glass of water, but that's against "company policy" and my better judgment. My supply of ice was exhausted long ago and I'm thirsty again.

I take the time to do a visual bed check. No problem areas, I determine, so I slide down in the hard wooden chair. Legs extended and ankles crossed, I rest my feet against the iron post which runs from floor to ceiling in front of me. I take the position while I can, knowing that before long I'll be pounding back and forth, in and out, on tired, swollen feet.

My eyes again sweep the bedroom areas and then come back to rest on the lighted sidewalk which lies beyond my feet out the open door. Tonight, as on other nights this summer, the walk is dotted with toads. There were toads here last summer, but this year we've been overrun. "Little Egypt," some of us call the unit. "Don't tread the toads!" is a common warning to both fellow officers and inmates as we dodge up the walks.

In the evening they gather on the walk to gobble up the hapless insects drawn by the lights. Toads, I've decided, are not gregarious; they're just greedy. They never seem to look at another toad, never touch noses, or hold hands. They may gather at the same "table," but I've seen no "breaking of bread." Occasionally one hops across the stage before me, ignoring the bugs. He's headed for the oasis, no doubt.

There's a spigot behind the opened door. When I came on duty tonight, it was dripping into a small pool formed there in the sand and gravel. Tufts of grass grow tall around the little spot. I turned the water off. Later, peeking behind the door, I saw the pool had been adsorbed. "What the heck," I thought. "Somebody might as well be comfortable and cool." And I bent and started the drip again. Since then I've checked the "oasis" to find happy patrons up to their necks in the little pool. Now I observe a little sow bug crawl up on the walk. Immediately a tongue darts out and he's a *canape*. Oops! He's also expelled! Wonder, was it

The musings of a night worker

taste or texture the toad disliked? Now a fairly large grasshopper, spinning out of control, crashes onto the sidewalk! Ah—enter stage, upper right, a large toad, capable of handling the task. "Um, filet mignon, baked potato with sour cream and chives!" But no, just as the toad hops within striking range, the grasshopper takes to the air! If I could read frog faces, I'm sure I'd see real disappointment written there, and I say right out loud, "If only toads could fly!" I could see the toad, arms extended, taking off to catch the tasty, illusive supper!

What a stupid thought! I pull myself erect and climb down from my high chair. I walk to the door and peer down into the little pool where a few toads sit, obviously satisfied to be where they are. Likely the notion of flying has never entered their heads. They are frogs, doing what they were designed to do.

Leaving the toads, I go back inside and survey my territory. But the mental picture of the flying toad has set me thinking. How often do we envy another for what we have not or are not? "If only I were . . . or had . . .?" But the same God called each of us, and each is useful in his service. Paul likened the church to the human body, and the members to parts of that body—different parts with unique functions (1 Cor. 12:13-31). If you're shaped like an ear, don't seek to be a hand! Each part has its own purpose, but the collective work to which each is called is to edify the body. Each part is designed with the welfare and care of the *whole* body in mind. Each part is necessary, so stick to the purpose for which God has called you.

Jesus Is Coming!

CHILDREN'S

CORNER

by
Rachel
Carr,
Editor

Jesus is coming! Jesus is coming!
Look up! Look up!
Think now—no delay;
Are you ready? Are you ready?

Paul nudged his friend Brad. "Hey, that song goes right along with our lessons in class." For three weeks the fourth-grade class had been studying about Jesus coming back to earth.

This Sunday was question day. The boys and girls had had questions all along, but today the whole class period was for asking questions about the subject.

Mr. Carson greeted the boys and girls as they came in. "I'm glad you are all here today," he began. "We have covered lots of things in our study of Jesus' return to earth. Now is the time to clear up anything you don't understand. But before we get started, let's talk to God."

Paul had been thinking about Jesus' coming, and there was something that bothered him. But when Mr. Carson asked, "Okay, who'll be first?" Paul felt shy and decided to wait. Maybe someone else would ask his question.

Susan was first. "When I was at Grandma's, a man on TV said Jesus would come in 1990. Is that true?"

"That's a good question," responded Mr. Carson. "Let me give you a scripture that answers that. Turn to Matthew 24:36. When everyone finds it, will you read that verse, Susan?"

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

"That makes it pretty clear, doesn't it? Jesus said that only God knows when Jesus will come. And we can be sure that his timing will be right."

"But why did that man say Jesus would come in 1990 if no one really knows the time?"

"Well, Susan, sometimes people try to figure out when Jesus will come. Some probably think they really have worked it all out. Others may just set a date and announce it so people will look up to them. Actually, all they are doing is guessing. We need to be careful to follow only what God says."

Brad raised his hand. "I've heard grown-ups in our church say that it will really get bad on earth right before Jesus comes back. I get scared when I think about it."

"It is true that things will get worse in this world because so many people do not want to follow God's ways. But God has promised he will help us through anything that happens. We need to think about how wonderful it will be when Jesus comes—no more sickness, no crime or war, no sadness or death. No matter what happens in this life, we know we will live forever with Jesus in a perfect world. We need to keep our minds on Jesus and his coming."

Jan was next. "Mr. Carson, we've talked about how to accept Jesus as Savior and to be baptized into him. A couple of years ago I wanted to be baptized, but my parents said I was too young. What if I don't get baptized before Jesus comes?"

"The Bible doesn't say what will happen to children who are too young to understand about salvation and being baptized. We do know that God loves little children and we are sure he has a plan for them. However, boys and girls who understand God's plan of salvation

through Jesus do need to make a decision whether or not to accept Jesus as their Savior. Mark 16:16 says that those who believe and are baptized will be saved, but those who do not believe will be condemned. Jan, have you spoken to your parents recently about being baptized?"

"No, not for quite awhile."

"Why don't you discuss this with them again? I'd be happy to talk with them, too, if you want me to."

Paul decided to ask his question, "Mr. Carson, I know I should want Jesus to come, but Dad promised to take our family to Disneyland this summer. Sometimes I think I don't want Jesus to come till after that. Is that wrong?"

Kathy spoke up. "I know what you mean. My parents said I could have a bicycle for Christmas this year. I really want that bike. What if Jesus comes before Christmas?"

"Well, kids, do you know that I used to think like that when I was young, too? I especially remember how it was in high school. I had a job and was saving my money to buy a car. Oh, I really wanted that car, and I hoped Jesus wouldn't come 'till after I got it. Then I looked forward to college, getting a job, and getting married. I thought it wouldn't be fair if Jesus came before I got to do all those things. But you know, I have come to realize that what God has promised us in his kingdom is going to be so fantastic that none of these things which seem so great in this life could even come close to comparing with kingdom life."

As the final bell rang, Paul said, "Well, I know one thing. I sure don't want to miss out on the kingdom!"

Book of Wisdom— Book of Life

By Mark A. Cheatwood

I sat at my desk at home longing for input. Today I wanted to learn. The books from my classes sat before me—Sociology, Business, English Literature, Church History, and Pastoral Procedures. I was going to the Bible College and to a junior college nearby at the same time. My desire for knowledge, though, had no desire for these books. I wanted something else today.

I pulled out my paper and hoped to find words to write to encourage some unknown friend. However, what I wanted to say was not to be found in my own words. I had a feeling, a spiritual longing—there was only one place where I would find the answer.

With joy gushing from my soul I cleared the books filled with knowledge of men off of my desk and picked out my worn, tattered book. Once brown, fresh, and with gold-colored lettering on the cover, this book of mine had been read, carried, traveled, and bled of its color. But still, each time it came into my hands it was filled with spiritual grandeur and godly wisdom.

"I love this book, Father," I said, "and I thank you that I may keep it and read it."

Oh, God is so good!

I opened the Bible and sat still for a moment thinking of the great wisdom which God had provided to all generations by giving us this Book of Life.

When I had questions of how to deal with life, this had been the book

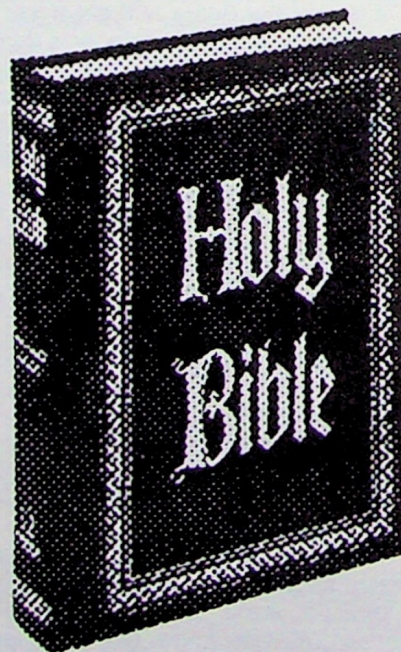
which I looked to. When I was unsure of how God desired me to treat an unkind person, this was the Bible which I turned to. When I knew I was wrong and needed to know of God's forgiveness, others turned to God's Word to encourage me.

Is this not what the Bible is for? Yes! And so much more! What God wants us to know is written here. When God says, "Live like this," and we say, "But it doesn't make sense," we find (or we will) that God is right. Not only will we be judged on that day for how we live, but also God will let the consequences of our

actions be on us during this life!

I sat at my desk and determined, as I had before, that no matter what the world may throw at me, I would live the way God and his Word led me to live. He tells me that this Bible is inspired by him and that the truth shall set me free—so I must live by what his Word says. Praise be to God!

With these things in mind I go to learn what God has for me to learn today.



Free SYSTEMATIC BIBLE STUDY COURSE

Systematic Bible Study Course consists of twenty-nine lessons arranged in a systematic way to provide a thorough, basic understanding of the Bible. The only textbook necessary is the Bible, used with the attractively printed, interestingly written lessons. Here is a helpful way to study the Bible in your own home and at your own convenience without obligation.

WRITE NOW TO:

The Restitution Herald
OREGON, ILLINOIS 61061

Box 100
Oregon, IL
61081

Supplies Order Form
Prices effective June 1, 1987

Quantity Cost

BOOKS AND BOOKLETS

... Building Up the Body, Needham, 88 pp.	1.95	.....
... Christ or Confusion (Gospel Pub League)	.55	.....
... Concerning the Nations (Gos Pub League)	.55	.....
... Emphatic Diaglott (Wilson)	4.95	.....
... "Except" (baptism, Bilton)	.55	.....
... First Principles (Marsh)	.45	.....
... Fundamentals of the Christian Faith (Lyon)	.45	.....
... God's Covenant with Abraham (Lindsay)	.45	.....
... God's Truth (A scientist shows why it makes sense to believe the Bible (Hayward) 302 pp.	4.50	.....
... Historical Waymarks of the Church of God	4.95	.....
... Making the Most of Your Marriage	1.25	.....
... "Must Not Fight" (Bilton)	.55	.....
... Planet Earth's Last Hope (Hayward) 128 pp.	2.25	.....
... Prophecies of the End of the World, Mattison 136 pp.	3.95	.....
... Russia, Israel, Christ, and You (Bilton)	1.25	.....
... Scripture Searcher's Assistant	.55	.....
... Systematic Theology, Huffer, 600 pp.	9.95	.....
... The Bible: Its Principles & Texts (Huggins)	3.95	.....
... The Abrahamic & Davidic Covenant	1.25	.....
... The Fire That Consumes (Fudge) 600 pp.	19.95	.....
... The Miracle of Pentecost (Partlowe)	1.25	.....
... The Seventh Day Sabbath (Gos Pub League)	1.00	.....
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95	.....
... What Happens When We Die?, Buzzard	1.95	.....
... Who Is Jesus?, Buzzard	1.25	.....
... Words of Truth, Sub. Concordance	.75	.....
... Wrested Scriptures	12.00	....

HYMNALS

... Psalms, Hymns, and Spiritual Songs	5.95	.....
... Loose Leaf for musicians	9.95	.....
... Songs of Truth, No. 2, Musicians Loose Leaf	3.00	.....

CHURCH SUPPLIES

... Baptismal Certificates, doz. 5.00,	ea. .50
--	---------	-------

EVANGELISM FLIP CHART

... Your Opportunity of Eternal Life	1.50
--------------------------------------	------	-------

RECORDS—OREGON BIBLE COLLEGE CHORALE

... Sing to the Lord	3.00	.....
... Sheltered, Protected	5.00	.....

BIBLE STUDY COURSES

... Berean Scripture Studies, No 2, 52 lessons	1.25	.....
... Growing in Christ, 13 lessons	1.25	.....
... How to Enjoy an Abundant & Fruitful Christian Life, 10 lessons	1.25	.....
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.25	...
... Systematic Bible Study Course, 29 lessons		
... Correspondence course (enrollment only)	Free	.....
... Loose leaf edition	2.75	.....
... Bound edition	3.75	.....
... The Nature and Destiny of Man, 13 lessons	1.25	.....
... Where Do I Fit?, 8 lessons	1.25	.....

Quantity Cost

SUNDAY SCHOOL SUPPLIES

Please specify starting date for quarterlies

... Kindergarten Creative Teaching Aids Packet	6.95	.....
... Kindergarten Teacher's Guide	2.25	.....
... Kindergarten Bible-in-Life (for teachers)	1.55	.....
... Kindergarten Make-it-Take-it (for teachers)	1.55	.....
... Primary Creative Teaching Aids Packet	6.95	.....
... Primary Teacher's Guide	2.25	.....
... Primary Student Books (2) grades 1-3	2.00	.....
... Junior Creative Teaching Aids Packet	6.95	.....
... Junior Teacher's Guide	2.25	.....
... Junior Quarterly, grades 4-6, ages 6-8	1.55	.....
... Junior High Creative Teaching Aids Packet	6.95	.....
... Junior High Teacher's Guide	2.25	.....
... Sprint Junior High Quarterly	1.55	.....
... Teen-Age Creative Teaching Aids Packet	6.95	.....
... Teen Teacher's Guide	2.25	.....
... Teen-Age Quarterly (for high school)	1.55	.....
... Adult Teacher's Guide	2.25	.....
... Adult Quarterly	1.55	.....
... Sample kit of all Sunday School Quarterlies	Free	.....
... Superintendents' and Workers' S.S. Manual	1.50	.....
... Sunday School Openings Idea Book	2.50	.....

ISSUES, Paperback Books

... The Case Against Pornography, Wildmon	1.00	.....
... The Home Invaders, Wildmon	2.00	.....

SLIDE-CASSETTE PROGRAMS

God's Plan for This Planet

... Oneness of God	20.00	.....
... Worth of Each Person	20.00	.....
... Salvation Through Christ	20.00	.....
... The Empty Tomb	20.00	.....
... World's Only Hope	20.00	.....
... Christ's Coming Kingdom	20.00	.....
... All Six Complete Programs	100.00	.....

Total from this page \$ _____

Total from back page \$ _____

Amount of Complete Order \$ _____

Postage and Handling (see box) \$ _____

Total \$ _____

Postage and Handling
Order up to \$10: add \$1.60
Order \$10 to \$30: add 20%
Order \$30 and up: add 10%

Name _____

Address _____

City _____ State _____ Zip _____

The tracts listed on this page are available from the Church of God General Conference at \$2.00 per hundred. Please order each tract in lots of 50. You may order single copies at 4¢ each and a minimum of 25.

EVANGELISM TRACTS

Quantity

- ... ABC's of Salvation
- ... An Invitation
- ... An Invitation to Life
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... Have A Good Day
- ... Here's My Tip

- ... Meet My Friend
- ... One Step From Death
- ... Six Steps to a New Life
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Guiding Light
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

MISCELLANEOUS TRACTS

- ... Chart of the Ages
- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... What Can We Read Tonight?
- ... What Should I Give My Child?

BIBLE PROPHECY TRACTS

- ... Death of the Dollar
- ... God's Tomorrow
- ... Jesus Will Come!
- ... Newsday 1992
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Premillennial Coming of Christ
- ... The Purpose of the Millennium

BIBLE DOCTRINE TRACTS

Quantity

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... Seven Bible Reasons for Christian Baptism
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... Two Hells
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... Who Owns the Wool?

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 88.0, it expires January, 1988. An 87.5 number means a June, 1987, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

U.S. POSTAGE
PAID
PERMIT 21
Nonprofit Org.

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.

In England: The Restitution Herald, 7 Oak Ave., Brickwood, St. Albans, Herts AL2 3LG.

_____ Total Number of Tracts

_____ Total cost on this page

(Transfer to line 2, reverse side)



THE RESTITUTION HERALD

July/August/ 1987

EDITOR'S VIEWPOINT

In this Issue . . .

Kim Ek leads things off with a testimony of how her life has been changed through the direct intervention of God by his Spirit. You'll want to share her enthusiasm; find it on page 4.

Wenatchee Church of God member David Opel reports on a conference he attended which attracted ex-Jehovah's Witnesses. Their plight finds expression through Opel's eyes and pen, beginning on page 5. Book reviews of several authors can be found in the sidebar on page 6.

Tampering in genetics has become a profitable business under the guise of lengthening man's lifetime. But there are serious legal and moral consequences, plus some obvious warnings from Scripture. Pastor Sidney Hatch comments briefly on page 7.

Disappointed and confused by *Irancontra*, the Hart infidelity, and the Bakker affair? Pastor Jim Mattison puts all in biblical perspective on his prophecy page; see pages 8 and 9.

Abortion continues to be a crying shame for all of us. Nearly two million unborns are not allowed to live annually in the United States.

But what about would-be mothers who've aborted? What do they feel? How can they be helped? Find some answers from Pastor J. Grant Swank's pen; see pages 10 and 11.

By the year 2000 there could very well be 75 new Church of God congregations dotting the landscape. How can this happen? Who will do the work? What can you do to help? Your editor deals with these questions in "What it Takes to Become a Church Planter;" see pages 12 and 13.

Donna Smith presents a very intriguing Bible study concerning Christ. You will appreciate her thoughts on page 16.

With Labor Day around the corner and school starting thereafter, Pastor Steve Bolhous challenges you with that fact that we are forever going back to school. See page 20.

Supreme Court Fans Flames and Inflames Fans

In typical fashion the U. S. Supreme Court handed down two apparently conflicting opinions during the last week of June. They ousted Louisiana's 1981 Creationism Act and opened Los Angeles International Airport to the entreaties of preachers and leafleteers upon harried air travelers—all on the strength of the First Amendment.

The Court found the Creationism Act ran counter to the First Amendment's ban on laws "respecting an establishment of religion," because creation science "embodies the religious belief that a supernatural creator was responsible for the creation of humankind," thus advancing "a religious doctrine." But the justices decided that the airport's ban on book and pamphlet hawkers was too broad an interpretation of the First Amendment.



Enthusiastic Church of God members praise him at Christian Workers' Seminar.

If airport travelers must put up with far-flung theological theorizing, then perhaps the brethren in Louisiana should take their act to the country's skyports in an effort to comply with the First Amendment. That's about as reasonable as was the rulings of our nation's highest judicial body.

It should be noted that Chief Justice Rehnquist and Justice Scalia dissented

with the majority in the Louisiana decision, allowing that students could decide "for themselves, based upon a fair presentation of the scientific evidence, about the origin of life." They accused the majority of becoming brainwashed, believing that the Creationism Act was "Christian Fundamentalist repression" of those teaching evolution.

The twin poles-apart decisions only inflamed the Court's foes and fanned the fires of questioning minds for those who believe the Court is truly God's ministers to uphold the law (see Rom. 13:1-7).

Famous Trial Lawyer Defends Jim and Tammy Faye

Aging Melvin Belli, the famous attorney and defender of Jack Ruby (who killed John F. Kennedy's assassin, Lee Harvey Oswald), takes up perhaps the most tantalizing defense of his career by coming to the rescue of PTL fonder Jim and Tammy Faye Bakker, stating that the odds are "very, very much in favor of the couple returning to their TV ministry.

The 79-year-old San Francisco lawyer declared that the Bakkers were not "properly advised before he resigned."

For his part, Bakker maintains that he will pay all creditors 100 percent after the ministry is returned to him under the reorganization demanded by federal bankruptcy laws.

All legalities aside, the moral and ethical questions remain. Yet there are plenty of folks who will follow the reorganized church of the latter day PTL.

Woman Says She "Channels" Spirits

That headline was spread across the front page of the Sunday Edition (June 21, 1987) of the *Rockford Register Star*, and the stories inside lived up to the billing.

It seems that an ordinary, successful Rockford native has been indwelt by *KUNDA*, a "spirit" that uses her mind and body to communicate a positive

message to hearers. Kunda is thus using the woman as a channel through which to get its message out.

The Rockford woman is convinced that in a former life she was a male, and her present husband was her wife. She holds fort in a downtown hotel once a month for about 50 followers. They get the good message, then go out in the world charged up for a meaningful existence.



Joyous presentation at Christian Workers' Seminar.

The message is a mixture of mysticism, biblical phrases, fundamentalist Christianity, and positive thinking. The Rockford woman's first husband left her when she, under the power of Kunda, declared that Jesus Christ was just another one of the many mystics, thus denying his divinity. The woman then divorced her first husband, as instructed by Kunda.



Responsive class at CWS.

My skepticism is aroused when there is admitted acceptance of transmigration of souls which is in opposition to the Biblical truth of man's mortal soul (Gen. 2:7, 17). I

also confess doubt when one establishes herself as the channel for the spirit when the teaching of the New Testament is that God communicates to all believers equally, and that there is a priesthood involving all believers. Jesus Christ is the only high priest.

Enough said about "channeling."



Debbie Schmidlapp's interpretive dance in worship of God at CWS.

Changing Times and Seasons

The passing of summer reminds us again of the One who has set in motion the functions of our planet, who has used his creative power now evident in what we term a universe, and who has our lives in his hands.

Even as the time and seasons change, and the changes of life affect the choices we make, through it all we place our confidence in the One who has understanding and control of all these things.

As Daniel the prophet rehearsed with King Nebuchadnezzar: "God is wise and powerful! Praise him forever and ever. He controls the times and the seasons; he makes and unmakes kings; it is he who gives wisdom and understanding. He reveals things that are deep and secret; he knows what is hidden in darkness, and he himself is surrounded by light. I praise you and honor you, God of my ancestors. You have given me wisdom and strength" (Dan. 2:20-23a, GNB).

God bless you with wisdom and understanding through the change of times and seasons.

The Restitution Herald

Vol. 76 July/August/1987 No. 9

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy Myers, Bill Burnham, Becky Hall

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

In England: THE RESTITUTION HERALD, 7 Oak Ave, Bricket Wood, St. Albans, Herts AL2 3LG.

SUBSCRIPTIONS
One Year, \$12 [£10,
Two Years, \$21 [£18]
Three years, \$30 [£27]
[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: Cover, Point Lobos State Reserve, Monterey, CA, by Robert Ennis; Russ Magaw, pages 2, 3.



How God's Grace Set Me Free!

I became a Christian at the early age of 12. I was baptized in the body of Christ and the Church of God in Raymore, MO.

But I strayed very soon after that, never receiving God's gift, his Holy Spirit.

I came from a family who believed in going to church, and I can say that is one of the great advantages I have and had then, even though it took me awhile to figure it out.

I can't understand why I strayed away from my church and my very best friends there. I grew up with them, I went to youth retreats, camps, and all the other church activities.

But I did. At the age of 14 or 15 I met some new friends who were not church goers. Slowly but surely I stopped going to church altogether. I started looking up to them and doing the things they were doing.

I got into drinking and drugs—in that order. First drinking was good enough, then I got introduced to drugs. It seemed the more I did drugs, the more I wanted. I was never satisfied with one drug, it seemed I had to try harder ones to get more pleasure.

For eight years of my life it was nothing but one big party. I know now why I didn't want to go to church. It was because all the sin was piled so high I couldn't see God and didn't want to face him. I

was so caught up in worldly sin and worldly pleasures that I could justify all of them. I wasn't afraid of what it was doing to my body; I believed the lie, "It don't hurt you."

I always believed in God and all, but I was on my own path to destruction.

At the age of 22 I started to cut down on my partying. You see, by this time I had a husband and a baby boy. My son fulfilled a few empty spaces in my life and I felt bad about the things I'd been doing.

Nothing traumatic happened in my life to open my eyes. It was just God's wonderful grace giving me another chance at being the Christian I should have been all the past years.

I started feeling the void in my life and feeling the need to fill it. It's like God was telling me, "Only through Jesus and his good grace can you feel peace and be set free." When I decided to follow Jesus again, my life was totally turned around.

I know I startled people around me that knew the way I was before, and I did sort of get the brush off from some of my so-called friends.

They just didn't understand. I just praise God for the Christian fellowship I experienced and for helping me find the way.

After reading in Matthew on some of Jesus' teachings, God brought to my attention all the sin that was still piled up. I had a very

emotional evening repenting of every last one—one by one. It was like God was telling me that repenting is the first step to a true revival.

Now God is the head of our household as far as I'm concerned, and Jesus is my Lord and Savior. I look forward to his coming again.

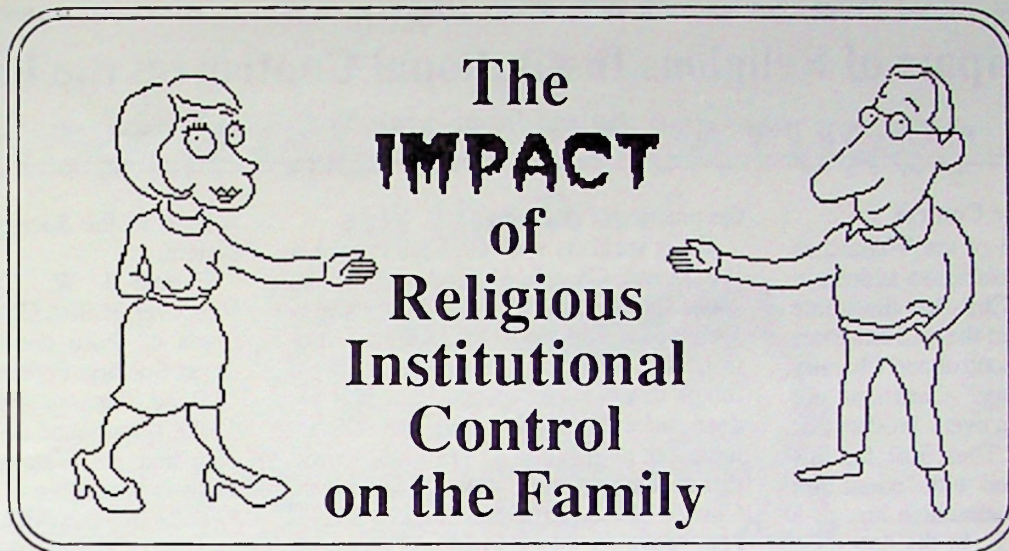
I just thank God for reminding me that I once believed enough to get baptized and that it was time to start living what I believe!

I know his Holy Spirit works in me; I feel it! It keeps me seeking after righteousness. Now I seek God every day before I go to work and I ask Jesus to help get me through the day and to help me keep a good Christian attitude in every thing I do. There's power in prayer; without it I would be lost.

Jesus does fill the void in my life. I'm still learning and growing, and I'm looking forward to serving God in the future. Praise God for his Son and his Word. They help us on our Christian walk.

Jesus does change lives. I'm proof!

By Kim Ek



This was the theme of a two-day conference held in Portland, Oregon, in May this year. Nine from the Wenatchee Church of God attended. Two of our number were invited to be speakers. This was the second conference this year in a series of conferences throughout the northwest with the purpose of bringing about dialogue on various Bible and religious issues, in which the Church of God has taken part.

The conference theme is not significant of the Church of God, being the product of centralized authoritarian leadership, but it is definitely significant to the Church of God. Therefore, the theme addresses certain religious bodies of an authoritarian or totalitarian nature. Most notable of these is the Watchtower Society of Jehovah's Witnesses with which the majority of the conference speakers and audience had previous affiliation.

How Religious Authoritarianism Compounds Family Grief

The classic example of the conference theme can be presented as follows:

Jim is in his twenties, married just a few years, and has two small children. He is one of Jehovah's Witnesses. He does not want to be, but he is afraid to quit, because the Watchtower Society holds his wife and children as hostages. Would they leave him if he spoke his true feelings about the J. W. organization? Jim doesn't know. But he does know that his wife's family are J. W.'s, as are Jim's own parents and his employer. All of these would turn against him and cut him off, if he revealed his disbelief in the Watchtower. What heartache that would bring! Jim knows that all those dear to him are under the Watchtower's spell. They have all been mesmerized by years of indoctrination, to the point that they will do anything the organization commands—even cut off their own loved ones.

Former J. W. and conference host Dan Duron from Gaston, Oregon, reports "the amount of control the organization exercises over the family life of Jehovah's Witnesses is staggering, almost unbelievable. A woman in Oregon has six sons, two of whom she is forced to shun. She is torn apart by grief; she is my mother."

In a recent court case, Dan was granted custody of his children. The court had learned that as a Jehovah's Witness his wife would be required to keep the children away from their father. Consequentially, the courts are looking with disfavor upon the shunning process.

The Call for Freedom

Highlights of the conference included two talks from Dr. James Penton, professor of religious studies at Lethbridge University in Canada, a fourth-generation Jehovah's Witness disfellowshipped. Dr. Penton spoke on "Fellowship in Freedom," explaining his new-found freedom in Christ, a sense of personal salvation since his disfellowshipping, a more full understanding of the Bible, and freedom to associate with other Christians.

In his talk "Healed in Christ," he pointed out that Christians are saved by grace, free in Christ to do the right thing. We belong to Christ in a marriage relationship (joy and ecstasy shared). But beware of the narrow sectarian terms of modern Christianity, a theological checklist focusing on the "letter" of the law, offering only a set of principles and not a personal relationship with Jesus. Look to Christ and not an organization.

Of what interest does the Church of

God have in the ex-Witness community? There are several things. One is that Jehovah's Witnesses hold a common agreement with the Church of God in a number of basic doctrinal areas, such as the oneness of God, the nature of man in death, premillennialism, and the restoration of Israel as taught by their founder Pastor Russell (but later changed by Judge Rutherford under the concept of "new light").

The Call for Love

Church of God member believe the compassion for others that Jesus taught us to have. Those who come out of the Watchtower organization have not only been personally devastated, but their families are literally being held as hostages. Contact between mother and daughter, father and son, and husband and wife has been discouraged through the shunning process under the threat of disfellowshipping. This has led to many suicides.

In an organization that boasts three million members, almost one million have either become disfellowshipped or disassociated since the failed prophecy that 1975 would see Amageddon. Failure to recognize the organization as God's only channel of truth will result in disfellowshipping, so will the asking of too many questions, the use of tobacco, attending another church, and the list goes on and on. We must remember Jesus' parable of the lost sheep, the prodigal son, and the means by which all men may know that we are Christ's disciples by having love one to another (John 13:35). Also, the Lord's "Great Commission" (Mark 16:15, 16) must be administered to all men. It is in these things that our interest in the ex-Witness community exists.

Please turn to page 6)

By David Opel

The Impact of Religious Institutional Control on the Family

(Continued from page 5)

Positive Love Control

Pastor Bill Wachtel of the Wenatchee Church of God in Washington addressed the biblical view of Christian discipline which is found between the two extremes of absolute religious control and liberally "doing your own thing." Christians are told to "withdraw from every brother that walketh disorderly" (2 Thes. 3:6), but this action must be balanced with "count him not as an enemy, but admonish him as a brother" (2 Thes. 3:15). In the case of a brother that has wronged another brother and will not admit his fault, he is to be as "an heathen man and a publican" (Matt. 18:17), but we must also realize how Jesus treated the Syrophenician woman (Mark 7:26) and Zaccheus the publican (Luke 19:5). Pastor Wachtel pointed out that the intention of biblical discipline is not punitive or vengeful, but remedial and restorative (1 Cor. 5:5; 1 Tim. 1:20). Misapplication and misinterpretation of numerous Bible texts have brought about

the practice of shunning.

Other speakers were Dr. Clell France, a Wenatchee Church of God elder, who spoke on "A Clinical Psychologist's Perspective of Religious Institutional Control." Churches have so many positive things to offer their people that it is indeed unfortunate that some have chosen to resort to the use of negative control tactics. Pastor Chuck Jones of Southlawn Church of God in Grand Rapids, Michigan, spoke on "The Ministry of Counseling." This is a ministry which is not limited to pastors only, but is intended for all members of the church (1 Thes. 5:14).

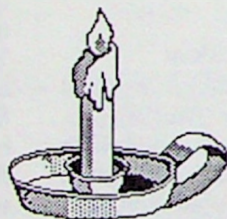
Other Strugglers Who Need Our Help

Former J. W., Wayleen Wilson from Portland and former J. W., Barbara Brigham from Anderson, California, both spoke on "The Struggle of Women in the Watchtower Society." Here were firsthand accounts of the put-downs and lack of respect typically encountered among

women in the Society similar to a caste system.

Former J. W., Clifford Forward of Vancouver, British Columbia, spoke on the needs of those coming out the Watchtower Society. Former J. W., Tony Wills of Bend, Oregon, spoke on "The History of the Importance of the Family in Religion and the Watchtower Society." Mr. Wills is the author of the book, *A People for His Name*, which is a classic for the history of doctrinal changes that have been made in the Watchtower Society. Former J. W., Richard Rawe of Soap Lake, Washington, staged interviews with several local people on the circumstances surrounding their rejection and shunning by friends and family in Jehovah's Witnesses.

For more information on the Jehovah's Witnesses and the ex-Witness community, please refer to the book review list in the sidebar story accompanying this article.



CRISIS OF ALLEGIANCE: A Study of Dissent Among Jehovah's Witnesses, by James A. Beverley, Welch Publishing Co., 1986.

This is the story of Dr. James Penton's excommunication from Jehovah's Witnesses in 1981 for heresy and of the many who left the Lethbridge Witnesses as a result. Dr. Penton, a recognized church historian and religion professor at the University of Lethbridge, was also famous in 1976 for his book, *JEHOVAH'S WITNESSES IN CANADA: Champions of Freedom of Speech and Worship*. His "crisis of allegiance" and

ultimate dissent is told by Dr. Beverley, an Atlantic Baptist College professor, who became interested in the case when he met Dr. Penton at a conference in 1981.

APOCALYPSE DELAYED: The Story of Jehovah's Witnesses, by M. James Penton, University of Toronto Press, 1985.

Dr. Penton has arranged an extensive history of the Jehovah's Witnesses to which he has added the basis of their doctrines, their organizational structure, and the sociology and psychology of their community. This is viewed from the special

insight of one who is both an insider as elder of the flock and an outsider as a dissenter recognizing the need of spiritual reformation within the society.

CRISIS OF CONSCIENCE: The Struggle between Loyalty to God and Loyalty to One's Religion, by Raymond Franz, Commentary Press, 1983.

Ray Franz, former member of the governing body of Jehovah's Witnesses, was excommunicated in 1981 for eating a meal with a previously banned individual who was his landlord. The book is a revelation of the inner workings of the

governing body and how they arrive at their decisions and policies. As decisions on issues relating to medical treatment and family relationships were reversed, a "crisis of conscience" developed. Legislation by this body is considered to be law by Jehovah's Witnesses and breaking the law can result in excommunication.

The foregoing books are available from:
Richard Rawe
Box 443
Soap Lake, WA 98851

Are MAN/BEAST CREATURES on the Way?



"There were giants in the earth in those days" (Gen. 6:4).

By Pastor Sidney Hatch

(Used with permission from his quarterly, Brief Bible Studies, Jan-Apr, 1987.)

Are man/beast creatures now a possibility? Will hybrid humans reappear upon the earth?

A recent article in *U.S. NEWS & WORLD REPORT* (April 27, 1987) discusses gene-splicing and the creation of new animals not found in nature. There is even the possibility of "hybridizing" human beings with other living things and creating partially human creatures.

Genesis 6:1-4 tells us that in ancient times, before the flood and also afterwards, fallen angels cohabited with human women and produced the "giants" or "mighty men which were of old."

These creatures, half human and half evil angel, were monsters of violence (Gen. 6:13). Had they continued, they would have replaced man on this planet. They had to be destroyed, first by the flood, and later by Israel's wielding the sword of the Lord.

Ironically, here is the germ of truth in

Greek mythology with its Hercules and demigods. Also, how many of these giants escaped to other lands, to avoid the sword of Israel, we do not know.

Because of the genius of science, the world is again confronted by the possibility of new creatures, even hybrid humans. Such questions are no longer trivial or sensationalistic.

The *U.S. NEWS* article says that in 1982 a presidential bioethics panel objected to the hybridizing of human beings with other living things. But the U. S. Patent Office is now permitted to issue patents on animals created by man.

If hybrid humans reappear on the earth, it will not be the first time. The last time, however, brought on divine intervention in the form of the flood. Will the next time bring on the judgments of Revelation, and then the return of the Lord?

Spies and Traitors

The Apostle Paul said that "evil men and seducers shall wax worse and worse, *deceiving and being deceived*" (2 Tim. 3:13). Just before that he said that in the last days perilous times would come (2 Tim. 3:1-4). He then proceeded to name various ungodly traits that would become worse in the last days. Notice:

Men shall be lovers of their own selves [selfish], covetous [love money], boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection [abortion, child abuse], truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power

Friends"). For this he received \$45,000 cash and a promise of a deposit in a Swiss bank of \$300,000. "Defense Secretary Caspar Weinberger likened the damage to that inflicted by John Walker" (ibid).

There also was the recent case of espionage in the Russian Embassy: Sex for secrets. Young unmarried Marines were beguiled by "swallows" (Russian women spies) into helping install secret listening devices in the most secure areas of the American Embassy in Moscow. This has caused much concern about how to protect U. S. embassies abroad. It also hurt the image of the U. S. Marine.

Then, according to the March 30, 1987 *U.S. News and World Report*, there is the case of "The Ayatollah's Big Sting," where the Iranians planted a

Prophecy Page

thereof (2 Tim. 3:1-4).

This writer had not taken special note of that word *traitors* until recently. But with the spy and espionage cases that have been taking place these past several years, we can certainly see that this latter-day sign is being fulfilled.

Take, for instance, the John Walker spy case, the ex-Navy radioman, whose Soviet espionage ring reached back to the 1960's. He was a traitor to his country, selling America's secrets to the Soviet Union for money.

Then how about Jonathan Pollard, the American Jew, who spied on his own country and sold its secrets to Israel? It is said that the sensitive material he sold to Israel would be the equivalent of a stack of material 6 feet by 6 feet by 10 feet (*U.S. News and World Report*, March 16, 1987, "Spying Between

phony story of a dying leader and a bitter power struggle to spring a superpower trap where Soviet spies were captured and America gave Iran arms for hostages.

Spying Nothing New

Spying is nothing new. Remember Benedict Arnold? He sold out to the British in the Revolutionary War.

Even back in Bible times there was treachery. Remember how Absalom conspired against his father David, King of Israel? "Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron" (2 Sam. 15:10). Because of this, David had to flee. Absalom had also won over David's counselor, Ahithophel. David, in return, sent Hushai back to Absalom to defeat the

in the Last Days

counsel of Ahithophel, but this was according to the will of God (2 Sam. 17:14).

It was Doeg the Edomite who spied on David and Israel's priests, and was ordered later by Saul, King of Israel, to slay the Lord's priests. Doeg killed 86 of them, besides massacring their wives and children (1 Sam. 22:9-22).

Treachery

It was a sad day when Joab, David's army commander, treacherously killed Abner, great ally of David. "When Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly (margin: peaceably), and smote him there under the fifth rib, that he died" (2 Sam. 3:27).

Judas the Betrayer

We know that those who do not know God or do not obey the gospel of our Lord will be punished with everlasting destruction (2 Thes. 1:7-10).

The Shame of Treachery

It is a horrible thing to betray one who has befriended you. We can do this when we betray a confidence, when we talk about another, or when we pay no attention to what our God says we should do.

It has been said that there is no worse hate than that of a woman whose love has been spurned. But how does our God feel when we disregard his Word? He loves us. His real desire is that we live in his kingdom with him for all eternity. The Bible says he has "a desire for the work of his hands." He is not willing that any perish, but that all have eternal life.

By Pastor James Mattison

The worst traitor was Judas Iscariot, who betrayed our Lord Jesus Christ for 30 pieces of silver. Because of this he lost all hope of eternal life (John 17:12).

Are We Traitors?

The Almighty God has created us and sustains us from day to day with abundant blessings. He sent his own beloved Son Jesus to save us from our sins. Jesus can bring us more than forgiveness and a place in the family of God. He can also give us the daily strength we need to overcome life's trials and temptations. Jesus can give us peace and rest. He is our high priest, who intercedes for us with our heavenly Father.

Shall we ignore him who can bring us Life? Shall we trample him under foot? Shall we show our disrespect to our God by taking his name in vain? Shall we be "ho hum" in our attendance at worship services?

But can he give a traitor eternal life? Will the United States smile at its spies and say, "Oh, they made a little mistake. I'm sure they didn't really mean any harm?" We notice that Pollard is serving a life sentence.

Our best position is to seek to be God's friend, like Abraham, and to be a man after God's own heart, as was David. The opposite of being treacherous is being loyal, being a person with FAITH IN GOD and LOYALTY TO OUR SAVIOR.

Let us not be spies or traitors. Remember Moses, who esteemed his Lord's favor as a greater than the pleasures of sin for a season, and as greater than the treasures in Egypt.

How ecstatic we will feel when Jesus comes if we hear his "Well done, thou faithful servant. Enter thou into the joy of thy Lord." We can experience that feeling! But we must first be LOYAL to our God and to our Christ.



Groping for God's Kind Face Again

Her skin was flawless, her manner graceful, her laugh infectious. Further, she came from an upper-middle class Christian home; she had attended a Christian college, and her boyfriend went to her church. When she sat with my wife and me, however, her glance was anxious, and her hands twisted one another. Her shoulders bent with troubled weights.

How else does one look after having had an abortion?

"We sat in the clinic," she said. "And we saw others from my college." She and her boyfriend huddled together in the unfeeling outer room of the abortion trade. None of their usual laughter; only embarrassed eyes touching one another, then bouncing off on to beige walls.

"My family must never know," she said. "They'd die. They would . . ."

She began to cry. Speaking in half-sentences had become common that night. Confusion mixed with hurt overwhelmed language. Grammar was molded to fit the wounds inside.

Reliving the nightmare was not easy, for her or for us. Light from attractive living-room lamps glowed too brightly for tired eyes. The usually cozy parsonage turned into an impersonal barracks of the soul. We yearned for escape.

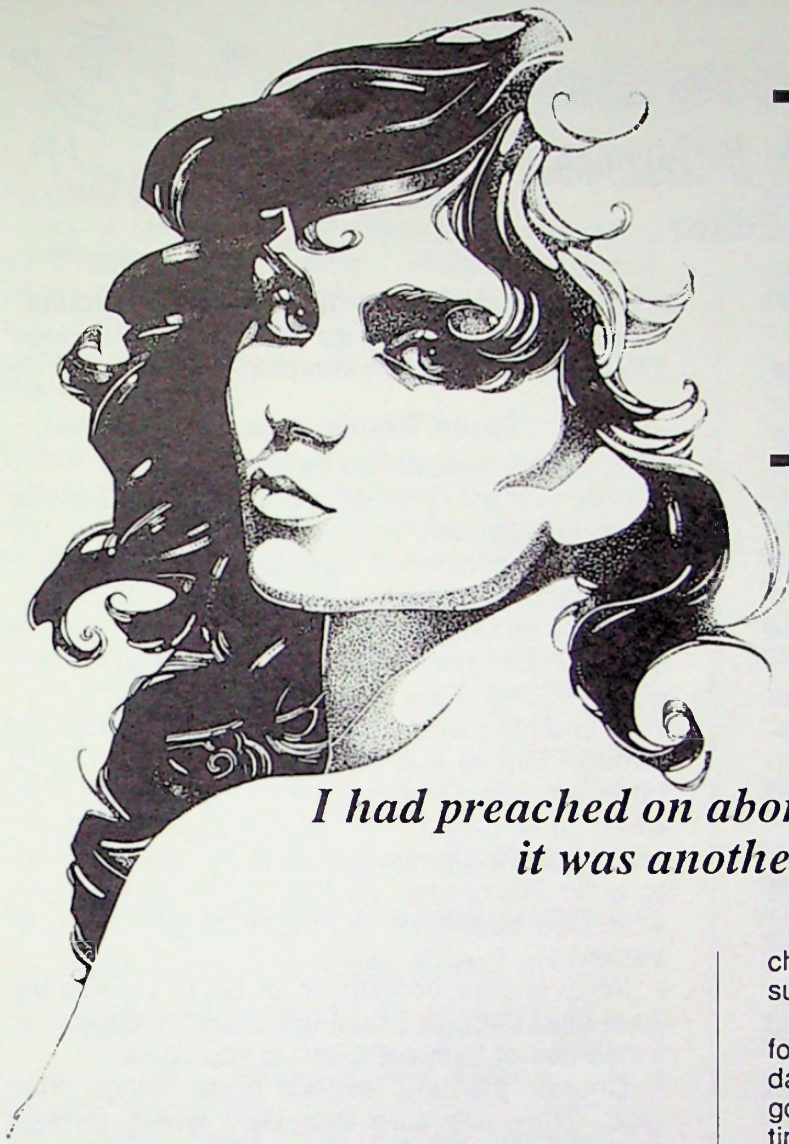
But escape would not come. What had been done was stamped upon the minds of those involved. When going to sleep, it all came back, rushing against the nerves to yank and pull. On awakening, it was the same. As long as life remained, there would be cries against the injustice done.

These were not my conclusions, nor the political statements of one running for office, nor pronouncements from some aloof pulpit. They were anguished cries. They were pieces of a broken heart that kept pumping out its fear and guilt.

She went on and on. At times we tried to say something helpful; at times we let silence soothe. Then she would start all over—mumbled sentences, the awful stare at the ceiling, more tears, pressing her hands against her face, then dropping them into her lap.

I had preached sermons on abortion. I had Bible passages I could pull out handily, and I had written articles dissecting the theological fine points. But confronting it in the raw was another matter. What to do with a soul set on fire with its own burning coals was a complicated assignment.

Once, at the invitation of the teacher, I had spoken against abortion to a public high school class, along with a representative from Planned Parenthood. The



By Pastor J. Grant Swank

*Reprinted from Challenge magazine (Spring, 1986)
where it was reprinted with permission
from Christianity Today, June 14, 1985.*

*I had preached on abortion, but confronting
it was another matter . . .*

latter told how youth could get an abortion without having to tell their parents. Now, in my living room, I wondered how that rep would have dealt with this torn woman.

At public functions where prochoice advocates appeared in their expensive outfits, speaking with poise and confidence, I'd heard them refute proliferators in the audience, speaking about freedoms—this right and that right. That night, I wondered what they would say now. It is one thing to speak academically on the subject. It is quite another to attempt to bring sanity to one crushed by the acts.

I recalled the first time this girl and her boyfriend came to our church. They were so handsome, sparkling, happy. They opened the hymnal together. They sat close during the sermon. They smiled politely as they shook my hand after the services. When they entered a room, people took note. Without trying, they easily modeled the ideal couple.

But people are complicated. They reflect the complexities of life itself. It should not have come as a surprise when we received a call asking if we could

chat—only to have this young woman spill out the substance of the appointment: abortion.

I doubt if anyone in ministry is ever fully equipped for human sufferings. Certainly walking through the dark halls of abortion's aftermath is one duty that goes beyond our resources. There have been other times when we have listened to these cries. The faces were different, but the cries strikingly similar. Each time, it gets harder. Instead of finding more precision tools for counseling, we confront our frailty as helpers with deeper ache. We try to be more refined and professional, but when it comes to abortion—the killing of the innocent—we discover more inadequacies within our sincere attempts at healing.

What did we do right? Perhaps our reminders of the grace of God—regardless of what we have done—brought some solace. Perhaps the message of the divine search to continue to forgive, to glue pieces back together again brought hope. I pray so. I also think the silence was worth something. Our being there, our gentle graces—would to God that they were more. Perhaps these young women have sensed our willingness to keep listening and crying with them and groping for God's kind face again. I believe it all adds up to some eternal balm.

Nevertheless, I dread these situations. Each time a part of me dies because I hear not only the one crying on the sofa. I also hear the cry of one small and unprotected, that tiny one who—by one means or another—was scraped out of life.

What it Takes to Become a Church Planter

By the Editor



For the last five years you have heard much about church planting. Seminars have been conducted in local churches, at state and regional conferences, at Christian Workers' Seminar, and at General Conference this summer. Two state conferences and some local churches have placed church planting as a top priority in their work.

Yet several questions remain. For starters:

Just what is church planting? What does it take to become a church planter? How is a new church planted?

Each one of these questions demand reams of explanations, but you want some clear guidelines for answers. While this article will concentrate on the middle query, the first and third questions will receive attention as well.

Church planting is quite similar to what happens in nature. If an apple tree wishes to bear fruit, it shoots forth branches, sprouts blossoms, then leaves, then fruit. But that's not all.

After the fruit is mature, it drops off the tree and dies, yet the seed within plants itself in the earth where it becomes another apple tree.

What happens in nature finds duplication in church planting. A local church decides to become involved in a church planting ministry. So it shoots forth branches (Bible study/fellowship groups), sprouts blossoms (webs of each new convert are followed up), leaves appear (the webs are networked together into more Bible study/fellowship groups), then fruit (clusters of fellowship groups grow). When the fruit matures, it dies to itself (groups die by joining themselves to a larger congregation-sized entity), and the seed plants a new church!

The foregoing only proves the adage: "The fruit of an apple tree is not an apple; but rather, another apple tree."

This definition of church planting also helps you to understand how planting takes place. It's the function of the local church. Those in its fellowship catch the vision of carrying the gospel to others not yet within the four walls of the existing congregation. They are supported by the local church in their effort to reach the lost through finding persons (prospect finding calling, or some other activity which identifies

prospects) to bring into new Bible study groups.

Now to the question for this article: what does it take to become a church planter?

Takes Tremendous Faith

You gotta believe; it's as simple as that.

Church planting must first come from God: he convicts you and/or your local church to get personally involved in the ministry of planting a new church. For those who become church planters, the call of God is irresistible. You cannot do any other thing but to answer that call: "I will go! Send me!" (Isa. 6:8b, GNB).

A church planter believes that God will act through him to build a church, even as Christ believed that God was working through him when he declared: "I will build my church" (Matt. 16:18, GNB). Jesus has built and will continue to build the church on that same rock of faith which he observed in Peter's confession (see verse 16).

What is your confession of faith? Do you believe God through Christ will build the church on a bedrock of faith exhibited in your life?

Church planters expect great things from God. They are sure that God works through them to reach the lost and build the church.

They also live by hope. The church God has called them to plant is not complete yet. But they anticipate its completion at a future time—working faithfully until expectation gives way to reality. That's what Paul called hope ("but if we hope for what we do not see, we wait for it with patience," Rom. 8:25, GNB). Such expectation and hope are unflagging in a church planter.

That expectation takes on meaning in the way a church planter prays. He sends heavenward specific prayers—and he expects specific answers!

God then answers those prayers. The church planter then goes out confident in the answer, able to have a vibrant ministry toward those for which he is praying.

Takes the Capacity to Visionize

A church planter projects into the future. He sees beyond the present circumstances and

Three Necessary Ingredients of a Church Planter

heads in the direction of the future.

He is able to create themes and programs which highlight the vision. Knowing so well where God leads, the church planter plans with that future in mind. He knows where to find people and how to reach people that will make the vision a reality.

The church planter lives by the truth of Hebrews 11:1: "To have faith is to be sure of the things we hope for, to be certain of the things we cannot see" (GNB). He is convinced of his hope in founding a new church. When others flag in their faith because they cannot see the future church, he remains certain that God has called him to planting that church of the future.

A church planter is able to cast the vision before people, causing them to believe that a church will be planted. They accept God's call to also participate in planting the church. They be-

*There is no more difficult
nor rewarding work than
church planting. God calls
special people to the task.
Has God called you?*

lieve God is using them through following the leadership of the church planting pastor to reach the lost and bring them into Christ's body.

The church planter approaches trials and difficulties as challenges and opportunities. He is undaunted in the face of hard work, slow results, and rejection. From these he learns the best way to get results, persists in his work, and overcomes rejection by reaching others.

He will always face nonvisionary elements in the planting effort. Tempted by these side-tracking issues, he will learn how best to set aside nonproductive activity. Pragmatic in his approach to work methodology, he will stay with what gets results and dismiss what doesn't. He will constantly cling to the proverb: "Where there is no vision, the people perish."

Part of seeing a vision of a church planted is the refusal to erect walls between people. A church planter spends most of his time building bridges to people. Instead of becoming a gatekeeper to determine who can get into a fortress,

he erects a bridge by which people can cross into God's blessings. He views the new church as the doorway through which converts enter into God's kingdom. He agrees with Jesus' approach: "People will come from the east and the west, from the north and the south, and sit down at the feast in the Kingdom of God" (Luke 13:29, GNB).

Before the church planter knocks on his first door, he has a clear understanding of the identity of the new church. He knows its future name, anticipates how many people will eventually be called by God to become members, sees the outreach it will have in the community, and believes that it will plant other churches.

Takes Personal Motivation

A church planter is self motivated, or better yet, so moved by God that he cannot sit still. He has a desire to do well. Everything he does is quality as well as quantity. Since he sees himself as uniquely crafted for service by God's hand (Eph. 2:10), so he is committed to excellence in the work of planting the new church.

That means he is persistent. He will see the planting effort through—even if it takes his lifetime. He sticks to the job. He will not be led astray from the task God has called him to do. Stick-to-itiveness is his daily watchword.

Thus it stands to reason that the church planter is a self-starter. He gets right to the task—every day, and as long as it takes. He does not wait until someone else has done the job first. He is first at the job.

He is catalytic. That means he is willing to build something from nothing. He has the innate ability to reach into people's lives with help and hope. He is uncanny in his approach to starting the work of the church without a building, without a core group, without a guaranteed salary, and without the assurance that he is following in well-trod steps from the past.

The church planter willingly works long and hard at the task. He is not discouraged by an 80-hour week; he doesn't shrivel at the prospect of making 100 face-to-face contacts a week; he knows results will come if he keeps at it.

Will you exercise faith, act on the vision which all great men of faith (Heb. 11) possess, and be a self-starter? If so, then you have three ingredients of a church planter!

News Briefs

CEO's Spend Most of Their Leisure Time Reading

New York, NY—Top executives in the 500 largest U. S. companies rate reading as their favorite leisure-time activity, says executive-search consultant Paul R. Ray & Co., Inc. Next favorites are golf, hunting, tennis, running, and fishing. The executives surveyed also report spending 46 percent of their leisure time with their families, and 15 percent alone.

Chief Executives More Religious Than General Public, Says Survey

New York, NY (EP)—Top executives are more likely to be committed to a religious faith than the general public, according to a survey by *Forbes* magazine.

The magazine surveyed the leaders of the nation's largest corporations, and found "most called religion an important influence in their lives." Of the respondents, 65 percent said they and their families regularly attend church or synagogue; the national attendance figure for the U. S. is about 40 percent.

Presbyterians and Episcopalians were represented in *Forbes* study in far greater proportion than their representation in the general population. Of the 100 top executives surveyed, 25 percent were Presbyterians, though they make up only two percent of the U. S. population. Episcopalians, who make up three percent of the population, were 19 percent of respondents.

Baptists and Methodists were underrepresented among top executives. Baptists make up 20 percent of the population, but only six percent of top executives polled. Methodists make up nine percent of the population, but under eight percent of those polled.

Jews and Roman Catholics were represented in about the same proportion as their presence in the population (two and 28 percent, respectively).

One Million American Christians Asked to Sign Hostage Petition

Garden Grove, CA (ODNS)—A million American church attenders have been asked to sign a new petition to be sent to Sheik Mohamad Hussein Fadlallah, Lebanon's Shia spiritual leader, to seek help for the hostages still held in Lebanon. The petition drive was launched at a prayer service in Southern California's Crystal Cathedral on May 28, which was attended by former hostages and family members of hostages still being held in Lebanon.

Video Revolution in USSR Worries Authorities

Amsterdam, Holland (ODNS)—The video revolution sweeping the USSR is being used by Soviet Christians to present the Gospel message to an unprecedented number of people. But Soviet authorities are not happy with the uncontrolled spread of uncensored videos. Soviet newspapers have complained about private video screenings and have reported cases of citizens tried for the illegal showings. Christians in Estonia were arrested in 1985, for viewing illegal tapes of sermons preached by Dr. Billy Graham during his historic visit to the Soviet Union. But, in spite of restrictions, video has become a popular form of evangelism, proving to be much more effective than communicating the Gospel through books which can only be read by one person at a time.

Protesters Say Romania Bulldozes Churches

Washington, DC (ODNS)—Five hundred protesters gathered on the steps of the U. S. Capitol on May 15, to publicly register their outrage at Romania's lack of regard for human rights. Organizer and spokesman, Steve Snyder, of Christian Response International, claimed that in recent years several churches have been demolished and at least 20,000 Bibles converted into toilet paper. Romania is in danger of losing its Most Favored Nation trade status with the U. S. due to human rights violations.

Ugandan Church Doubts Museveni's Revamp

Kampala, Uganda (ODNS)—Reeducation camps, resistance councils and clashes between Christians and Muslims have marked the first 18 months of President Youweri Museveni's revolution which deposed the six-month rule of General Tito Okello. The strengthening of political ties with Libya, Cuba, and North Korea, combined with the increased presence of Muslim missionaries, has generated great concern among the Christian community. Military Commander Kakooza-Mutale has been quoted as saying that "all sectarian lines must be primarily noted and routed out. They are a cancer."

More Troubles for Mexico's Tzotzil Christians

Mexico City, Mexico (ODNS)—A virtual death sentence has been declared against Christians living in the Tzotzil village of San Miguel Mitontic, in Mexico's southernmost state of Chiapas. Issued by the town president, Juan Lopez Vasquez, local villagers have been given a free reign to "kill anyone that is found singing or studying the Bible at home."

Recapturing Monotheism Via Letters to the Editor

Dear Editor of THE RESTITUTION HERALD,

The following article was recently sent to *The Daily News Leader* of Staunton, VA, in response to some previous letters which claimed that Jesus and God are the same being. Upon the suggestion of Pastor Ivan Young at Victory Chapel Advent Christian Church in Mustoe, VA, where I am a member, I have sent a copy to you.

Sincerely,
Devonia L. Gutshall

In regard to two letters which have recently appeared in your newspaper, I feel I must respond in agreement to the statement that Jesus is not God,

but rather the Son of God. Jesus never claimed to be God, in fact, in John 10:32-36, Jesus outrightly denied accusations made by the Jews that he claimed to be God, saying only, "I am the Son of God." In Luke 18:19, in response to an inquiry by a man who addressed him as "Good Master," Jesus asked, "Why callest thou me good? none is good, save one, that is, God." Numbers 23:19 very clearly states that God is not a man nor the son of man, but Jesus often referred to himself as "the son of man," as in Matthew 16:13 and 19:28.

In Exodus 33:20, God told Moses, "Thou canst not see my face: for there shall no man see me and live." There

are many instances recorded in the Bible where human beings saw, talked with, and even touched Jesus without harm. The Bible says in James 1:13 that God cannot be tempted, therefore, Jesus cannot be God since Matthew 4 clearly tells the story of Jesus being tempted by the devil. If Jesus and God are the same being, the event described in the New Testament about Jesus' death on the cross would have been impossible since God is an immortal being, meaning that he cannot die, as revealed in 1 Timothy 1:17. The Apostle Paul describes two separate beings in Colossians 3:1 where he states that Christ sits on the right hand of God.

NEW YORK, NY, June 12 (ABS)—Bible translation for the most part is a serious and solemn business, but occasionally flashes of inadvertent hilarity break through and produce howlers like the following, as reported by the American Bible Society.

Checking the draft of the Song of Songs not long ago, a United Bible Societies translation team found that the person responsible for the language conversion had misunderstood the English text. In chapter 4, verse 2 where the Good News Bible text read: "Your teeth are as white as sheep . . . not one of them is missing," the translated version came out: "Your teeth are as white as sheep . . . only one of them is left."

Occasionally a double meaning can get through the most careful of checkers, as in the New English Bible, First Corinthians, chapter 5, verse 9, in which Paul says: "In my letter I wrote that you must have nothing to do

with loose livers!"
Language unfamiliarity is another pitfall. A Bible

Society manuscript reader once came across this intriguing line from chapter



'BURNING COALS
ON HIS HEAD!'

—Mike Harrold

2, verse 17 of Exodus: "Moses poured water on the bodies of the sheep." Quickly checking the Good News Bible in English, he found: "Then Moses went to their rescue and watered their animals for them." A slight difference in interpretation, but a big difference in meaning!

A UBS Latin American translator working on Second Timothy, chapter 4, verse 13, was hard put to find an equivalent for the "parchments" Paul was asking Timothy to bring to him in prison, and finally hit upon the Spanish word "epistolae," or "letters."

Unfortunately, the word looks very much like "pistolae," or "pistols." The error, nevertheless, was defended somewhat dryly on the grounds that while readers in that rather unsettled part of the world might understand why Paul would want to read letters in jail, they could far more readily sympathize with his asking his friend Timothy to send him a few pistols!



What We Learn About Christ in Both Testaments

By Donna Smith

The New Testament shows us a Christ as Lord and Messiah of the world. There are also many references in the Old Testament to this Messiah.

The beginning of the gospel is the proto-evangel, Genesis 3:15. Beginning with Genesis 3:3-16, one can see the seed promised to the serpent and then the seed promised to the woman. Who are these seeds? In the parable of the wheat and the tares in Matthew 13:38, Jesus shows the tares as the sons of the evil one, and in Ephesians 2:2, they are called sons of disobedience. As for the seed of the woman, in Hebrews 2:13, 14, they are shown as the children of God. As for specific seeds of both the serpent and the woman, there is Satan and Christ respectively. This prophecy is the first of the coming Messiah.

Many people argue that Christ was in existence before the beginning of the world. The difference is the meanings of the words "foreknow" and "know." 1 Peter 1:20 claims that Christ was *foreknown* before the foundation of the world but has appeared only in these last times for our sake. If Christ did actually exist before the world began, he would have been *known*, not *foreknown*. Another reference to this subject is Revelation 13:8. This verse tells of the lamb that was slain from the foundation of the world. God had a plan for Christ but Christ did not actually pre-exist. He was slain in God's plan but not literally slain before the foundation of the earth.

When did Christ actually become known? Isaiah 9:6 records the prophecy of the birth of Christ, and the gos-

pels of the New Testament record the event, such as in Luke 1:26-35. Christ was born into this world the son of a virgin just as the prophecy had told. It was also prophesied that he would someday rule the world with power and majesty. This prophecy is yet to be fulfilled and is our hope for the future.

There are also those who believe that Christ is God incarnate. Not true! Christ and God are two separate beings. Psalm 110 is one of the most frequently quoted Psalms in the Bible. David is speaking and in verse 1 he says "The LORD said to my Lord, sit at my right hand." This passage has been interpreted as God speaking to Jesus and in the Hebrew there is definitely a distinction between the two persons. The first is clearly Yahweh, God. The second person in the Hebrew is Adoni, which is "my Lord." If this passage was speaking of just God, Yahweh, the word would be Adonai here, not Adoni. Adoni clearly represents Christ and proves that he is a separate being from the Father, God.

Christ the Messiah has been made the sacrificial offering for sin. The unblemished lamb in Exodus 12:5 represents the lamb of God shown in John 1:29. Jesus was sent as a sacrificial offering for sin. The unblemished lamb in Exodus 12:5 represents the lamb of God shown in John 1:29. Jesus was sent as a sacrifice by God to take away the sins of this world. We no longer are under the restrictions of having to offer sacrifices for our sins, for Christ became our offering when he gave his life for us on the tree of Calvary. Christ will also return to rid this world of evil and to slay the

antichrist. Isaiah 11:4 shows the shoot from Jesse, Christ, judging and slaying the kingdoms of the world and the wicked one. Paul in 2 Thessalonians 2:8 believed that this wicked one referred to the antichrist. Jesus certainly will be sent to bring judgment and salvation to this world.

What is man's part in this whole plan? The first command given to man was to rule. Genesis 1:26, 28 state that God gave man rulership over all the creatures of the world. Now Jesus has been given the right to rule and we with him. In Psalm 110:2, Christ is shown as reigning and in Revelation 20:4, there are rulers and judges with Christ. These rulers are the believers, the children of God, those judged righteous. What an event!

Because of sin, however, man now is subject to death. Romans 6:23 points out that the wages of sin is death, but God's free gift is eternal life through Jesus Christ. Men are mortal and must die, but we do not go to heaven or begin a life reincarnated as another creature. When we die we are asleep. Acts 2:29, 34, 35 point out that David died and was buried and did not go to heaven. Daniel 12:1, 2 show that we sleep in the dust of the ground. This does not say, however, that we will remain in the ground forever. We must take an apocalyptic view and look to the future. In Genesis 12:1-3, Abraham was given a promise; he needed to keep his eyes focused on the future when this promise would be fulfilled. We must, in like manner, keep looking forward to the time when Christ will come again to fulfill the promise of the kingdom of God and everlasting life!

Box 100
Oregon, IL
61061

Supplies Order Form
Prices effective June 1, 1987

Quantity	Cost
BOOKS AND BOOKLETS	
... Building Up the Body, Needham, 88 pp.	1.95
... Christ or Confusion (Gospel Pub League)	.55
... Concerning the Nations (Gos Pub League)	.55
... Emphatic Diaglott (Wilson)	4.95
... "Except" (baptism, Bilton)	.55
... First Principles (Marsh)	.45
... Fundamentals of the Christian Faith (Lyon)	.45
... God's Covenant with Abraham (Lindsay)	.45
... God's Truth (A scientist shows why it makes sense to believe the Bible (Hayward) 302 pp.	4.50
... Historical Waymarks of the Church of God	4.95
... Making the Most of Your Marriage	1.25
... "Must Not Fight" (Bilton)	.55
... Planet Earth's Last Hope (Hayward) 128 pp.	2.25
... Prophecies of the End of the World, Mattison 136 pp.	3.95
... Russia, Israel, Christ, and You (Bilton)	1.25
... Scripture Searcher's Assistant	.55
... Systematic Theology, Huffer, 600 pp.	12.95
... The Bible: Its Principles & Texts (Huggins)	3.95
... The Abrahamic & Davidic Covenant	1.25
... The Fire That Consumes (Fudge) 600 pp.	19.95
... The Miracle of Pentecost (Partlowe)	1.25
... The Seventh Day Sabbath (Gos Pub League)	1.00
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95
... What Happens When We Die?, Buzzard	1.95
... Who Is Jesus?, Buzzard	1.25
... Words of Truth, Sub. Concordance	.75
... Wrested Scriptures	12.00
HYMNALS	
... Psalms, Hymns, and Spiritual Songs	5.95
... Loose Leaf for musicians	9.95
... Songs of Truth, No. 2, Musicians Loose Leaf	3.00
CHURCH SUPPLIES	
... Baptismal Certificates, doz. 5.00,	ca. .50
EVANGELISM FLIP CHART	
... Your Opportunity of Eternal Life	1.50
RECORDS—OREGON BIBLE COLLEGE CHORALE	
... Sing to the Lord	3.00
... Sheltered, Protected	5.00
BIBLE STUDY COURSES	
... Berean Scripture Studies, No 2, 52 lessons	1.25
... Growing in Christ, 13 lessons	1.25
... How to Enjoy an Abundant & Fruitful Christian Life, 10 lessons	1.25
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.25
... Systematic Bible Study Course, 29 lessons	Free
... Correspondence course (enrollment only)	Free
... Loose leaf edition	2.75
... Bound edition	3.75
... The Nature and Destiny of Man, 13 lessons	1.25
... Where Do I Fit?, 8 lessons	1.25

Quantity	Cost
SUNDAY SCHOOL SUPPLIES	
Please specify starting date for quarterlies	
... Kindergarten Creative Teaching Aids Packet	6.95
... Kindergarten Teacher's Guide	2.25
... Kindergarten Bible-in-Life (for teachers)	1.55
... Kindergarten Make-it-Take-it (for teachers)	1.55
... Primary Creative Teaching Aids Packet	6.95
... Primary Teacher's Guide	2.25
... Primary Student Books (2) grades 1-3	2.00
... Junior Creative Teaching Aids Packet	6.95
... Junior Teacher's Guide	2.25
... Junior Quarterly, grades 4-6, ages 6-8	1.55
... Junior High Creative Teaching Aids Packet	6.95
... Junior High Teacher's Guide	2.25
... Sprint Junior High Quarterly	1.55
... Teen-Age Creative Teaching Aids Packet	6.95
... Teen Teacher's Guide	2.25
... Teen-Age Quarterly (for high school)	1.55
... Adult Teacher's Guide	2.25
... Adult Quarterly	1.55
... Sample kit of all Sunday School Quarterlies	Free
... Superintendents' and Workers' S.S. Manual	1.50
... Sunday School Openings Idea Book	2.50

ISSUES, Paperback Books

... The Case Against Pornography, Wildmon	1.00
... The Home Invaders, Wildmon	2.00

SLIDE-CASSETTE PROGRAMS

God's Plan for This Planet

... Oneness of God	20.00
... Worth of Each Person	20.00
... Salvation Through Christ	20.00
... The Empty Tomb	20.00
... World's Only Hope	20.00
... Christ's Coming Kingdom	20.00
... All Six Complete Programs	100.00

Total from this page	\$ _____
Total from back page	\$ _____
Amount of Complete Order	\$ _____
Postage and Handling (see box)	\$ _____
Total	\$ _____

Postage and Handling
Order up to \$10: add \$1.60
Order \$10 to \$30: add 20%
Order \$30 and up: add 10%

Name _____

Address _____

City _____ State _____ Zip _____

The tracts listed on this page are available from the Church of God General Conference at \$2.00 per hundred. Please order each tract in lots of 50. You may order single copies at 4¢ each and a minimum of 25.

EVANGELISM TRACTS

Quantity

- ... ABC's of Salvation
- ... An Invitation
- ... An Invitation to Life
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... One Step From Death
- ... Six Steps to a New Life
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Guiding Light
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

MISCELLANEOUS TRACTS

- ... Chart of the Ages
- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... What Can We Read Tonight?
- ... What Should I Give My Child?

BIBLE PROPHECY TRACTS

- ... Death of the Dollar
- ... God's Tomorrow
- ... Jesus Will Come!
- ... Newsday 1992
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Premillennial Coming of Christ
- ... The Purpose of the Millennium

BIBLE DOCTRINE TRACTS

Quantity

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... Seven Bible Reasons for Christian Baptism
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... Two Hells
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... Who Owns the Wool?

_____ Total Number of Tracts

_____ Total cost on this page

(Transfer to line 2, reverse side)

RACHEL CARR, EDITOR

Philip's Exciting Day

"Mother, Mother, guess what happened today!" Philip burst excitedly into the house where his mother was busy with her weaving. "I could hardly believe my eyes!"

"Well, Philip, you certainly do sound excited. Calm down a little and come tell me all about it."

"Oh, Mother, it was the most wonderful thing!"

"Why don't you start at the beginning, Son, and tell me the whole story? When you left here this morning you were going out to the countryside to hunt for your father and his sheep."

"Well, I found Dad all right and stayed with him awhile. But then when we went on the other side of the hill we saw a big crowd of people. Dad stayed with the sheep and I went to see what was going

on.

"I couldn't see much because there were so many people. So I squeezed my way through the crowd. Right in the middle of all the people was a man. He was talking about a wonderful kingdom that is coming—the kingdom of God, he called it. It sure sounded different than the way these Romans are running our country.

"I'd never seen this man before so I asked someone who he was. They said he was Jesus of Nazareth."

"Oh, yes, dear, I've heard people speak of him."

"He talked about how wonderful God's kingdom will be. He said there will be no sickness, no death, no sadness. Then, you won't believe what happened next! You know Matthew's father?"

"Yes, Son. The poor man has been blind ever since I've known him."

"Well, he's not anymore!"

"What! Whatever happened?"

"Matthew's father was right close to Jesus and while he was talking he put his hands on his eyes. Matthew's father started to shout, 'I can see! I can see!' He was so excited—the whole crowd was excited! After that lots of people pushed forward to be healed. It was like Jesus was showing us how things will be in God's kingdom."

"Oh, how happy I am for Matthew's father. . . . This has been quite a day for you, Philip."

"Oh, but Mother, there's more. Let me tell you what else Jesus did. The sun began to go down and people started talking about being hungry. I was beginning to feel hungry myself and thought I'd

get out the lunch you packed for me. I saw a man watching me and he came over and said he was Andrew, one of Jesus' disciples. He asked if I would share my lunch. I said 'Sure,' and gave it to him. I thought maybe he was going to give it to Jesus.

"Well, he did give it to Jesus, but instead of eating it, Jesus held it and looked up to heaven and thanked God for it. Then he gave it to his disciples and told them to give it to the people to eat. I thought that was funny because that crowd was so huge and my lunch wasn't very big—just five small loaves of bread and two fish.

"But do you know what happened? After the five loaves and two fish were handed out, there was still more in the basket! They just kept reaching in my lunch basket and there was still bread and fish in it! I couldn't believe it. And then, when everyone had enough to eat, the disciples picked up 12 baskets of leftovers! That's more than we started out with!"

"Well, Son, what a day you've had! You've really seen some miracles today."

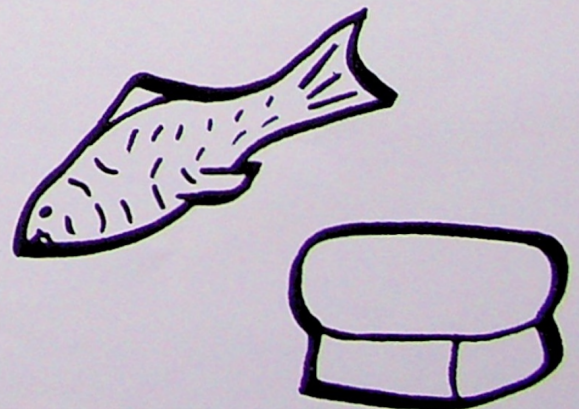
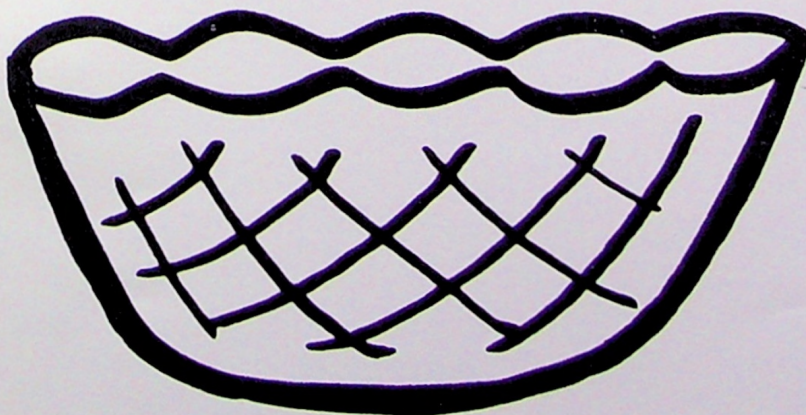
"And just think! Jesus used *my* lunch to feed all those people! I'll never forget this day!"

"You know, Philip, many people say that Jesus of Nazareth is the Son of God—the promised Messiah we have all been looking for. After what you have seen today, I am sure they must be right. Tomorrow I'm going with you. I want to see and hear this man, too!"

(You may read this story in your Bible, John 6:1-14; Luke 9:10-17.)

Draw Your Own Fish and Bread

Trace the basket, fish, and loaf of bread on another sheet of paper. Make two baskets, two fish, and five loaves of bread. Glue the two baskets together, just on the edge of the two sides and the bottom. Leave the top open so you can slip in the fish and bread.



We're All Still in School

Labor Day marks the close of the summer season, the end of school vacations, and the beginning of a new educational term.

The stores have prepared the parents of students for Tuesday's big event with their announcements of many "back to school" sales on everything from notebook paper and lunch bags to blue jeans and runners.

Bumper stickers proclaim "Drive Carefully—School is in Session!" For families with children, life returns to more of a normal schedule.

There is usually an attitude among those of us who do not sit in a formal classroom before an instructor that we are not enrolled in school. As we look at the total spectrum of



life, we realize nothing could be farther from the truth; we are all students enrolled in the school of life.

There is much to be learned. We can do it on our own through trial and error and still perhaps never really learn life's lessons, or we can pay close attention to the words of our Teacher as given in his Textbook and learn some of those lessons right the first time.

In Solomon's book of Proverbs he

As I See It

By Pastor Stephen Bolhaus

advises "Acquire wisdom! acquire understanding! . . . How blessed is the man who finds wisdom, and the man who gains understanding. For its profit is better than the profit of silver, and its gain than fine gold" (Prov. 4:5; 3:13, 14, NASB).

In all our living we must keep learning. Nothing is more wasteful than a stagnant life. Solomon also tells us where the purest knowledge can be gleaned: "The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding . . . the LORD gives wisdom; from His mouth come knowledge and understanding" (Prov. 9:10; 2:6, NASB). Growing and learning in the fields of science and

the arts is necessary and good; growing and learning in spiritual discernment is better.

Paul warns against those who are "always learning and never able to come to the knowledge of the truth" (2 Tim. 3:7). Beware of a partial life education that learns facts but does not grow toward God.

Yes, you are still in school! You are enrolled in the school of life. Learn to recognize the truly important subjects to be learned. There are lessons to be learned and lived about patience, kindness, understanding, empathy, prayer, faith, and forgiveness.

It's time to get back to "the Book" and get started on our "homework."

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 88.0, it expires January, 1988. An 88.5 number means a June, 1988, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

U.S. POSTAGE
PAID
PERMIT 21
Nonprofit Org.

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
 I am moving in the next six weeks; please send the magazine to my new address printed below.
 I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
 Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.

In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.

Systematic Theology

Pre-Publication Sale!

Two books for the price of one!
Both by the same author, Dr. Alva G. Huffer.
If you order before August 1, 1987, you get:

- *Systematic Theology*, hard cover
- and
- *Triumph of the Resurrection*, soft cover

\$12.95 postage paid
New *Systematic Theology* soft cover
also available; \$9.95

Dear RESTITUTION HERALD,

I want to take advantage of your pre-publication sale of the new edition of *Systematic Theology* by sending my payment today. Please send me Dr. Huffer's other book, *Triumph of the Resurrection* free!

Name _____ Softcover ST only \$9.95

Address _____

City _____ State _____ Zip _____

Mail to: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

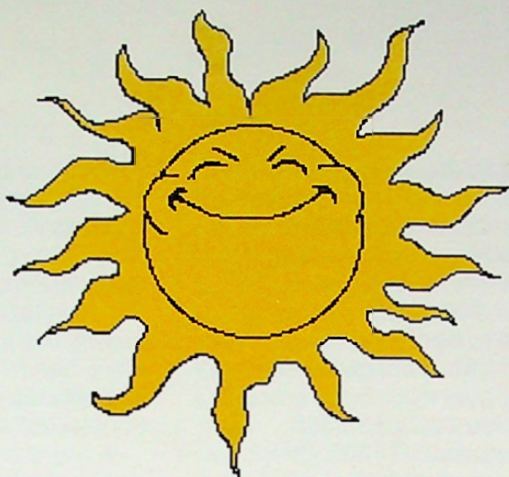
The

**R
e
s
t
i
t
u
t
i
o
n**

Herald

September,
1987

Scorching Truths for
September



In this Issue:

- Church Planting Comes of Age in the Church of God
- Keeping in the Spirit
- Scandal in Religious TV
- Where do Pastors come from?
- What's Happening in our Public Schools?
- Is the New Age Movement Hinduism Revived?
- Heaven and Immortality?

Seeking Spirituality in Scripture



EDITOR'S VIEWPOINT

Fantastic Camping Program

Summer, 1987, proved to be another tremendous year for the youth camping program in the Church of God. Several state and regional camps reported more spirituality in their programming and results. Decisions for baptism and rededications continue to be the focus of the camps and the measure of results.

The following chart indicates that success:

State/Region	Bap.	Red.
Indiana	5	15
Michigan	13	*
Missouri	3	1
Ohio	*	20
Illinois	2	12
Youth Congress	13	74
Arkansas	10	25
Louisiana	7	10
Southeast	13	12

* Indicator does not apply.

May God be praised for the movement of his Spirit among our youth and with those in charge of programming.



Three were baptized at Missouri Youth Camp in Pomme De Terre Lake on the last afternoon.

Overwhelming Response to Church Planting at General Conference

Several hundred registered for the 1987 annual meeting of the Church of God General Conference held at Calvin College

at Grand Rapids, Michigan, August 3-7. Of that number, approximately 50 percent responded to the church-planting program titled, "Who Will Love Them?"

A goal of \$10,000 was announced to be raised in cash and pledges for the new church effort. That goal was oversubscribed with \$25,000 pledged and about \$1000 given.

In addition, about 150 respondents volunteered to be prayer partners in seeing the goal of 75 new congregations established by the year 2000.

Perhaps the most encouraging sign is seen in the several dozen who indicated they want to become personally involved in the church-planting ministry.

"We are overwhelmed at the response," commented Conference President David Krogh. Vice President Warren Sorenson, in charge of Outreach and Church Development, anticipates a very busy year as he and wife Irene prepare to establish the training

center by creating a laboratory experience with a planting effort in Colorado Springs, the second congregation to be initiated in that city by the Conference. The training center will begin in September, 1988.

Much of the response came at the conclusion of Oregon Bible College Academic Dean Kent Ross's closing night sermon: "For Such a Time As This," based on the story of Queen Esther's role in saving the Jews. Response cards were handed out and tallied to indicate the enthusiasm of the conferees.

A more complete report will appear in the September/October/1987 *Progress Journal*.

AIDS in the Arts

During July the publishing world highlighted reports of how several performers in New York and Hollywood have been stricken by AIDS effectively closing down many specialty firms in the entertainment and art worlds.

Some of these reports reeked sympathy for fallen victims, calling for an all-out medical research war to ultimately cure AIDS. No emphasis dealt with the causative factor or urged abstinence from promiscuity and/or illicit drug use.

While compassion is the order of the day for AIDS sufferers, obviously the best cure is to erase the cause, something U.S. Surgeon General C. Everett Koop stresses in all his appearances.

Yet we cannot blacklist the magazine medium for its effort, because a tacit implication of causation surfaced between the lines. The reader sensed a tenor of despair in the text, which calls out an emotional response in the heart.

When Jesus noted that what one says comes from what he feels inside (Matt. 12:34, GNB), one must judge the text by the evident emotion of the writer. Thus reports today must be read for their between-the-lines content.

Football's Fall

While the weather gradually modulates toward cooler temps and football fills the air, sports fans

normally look forward to the annual round of championship games and bowl battles which epitomize the new national pastime.

But something's happened in recent years which places blame instead of heaping praise on the gridiron.

More young men are lured by greed into dollars given them by shadowy "agents" who want to represent them at contract time when they play for pay. The media revealed that dozens of highly touted athletes have been on the



Football, fall's sport, falls on hard times because a few young men are greedy.

dole during their last two years of collegiate play.

While hundreds of young men have not been tainted by the con man and they still play for the love of the sport, it's sad to read of those few who've chosen the greed route.

Our Only Value System Left

Perhaps the foregoing story is only possible because money has become our only value system left in America.

Few today believe in the strict morals of just 10 years ago. Education and religion are on the wane in large metropolitan areas of the nation. While over 40 percent in this land profess belief in God, a silent majority see him as having little value to their daily lifestyle.

As a result of these factors, there is nothing left of value, except the almighty dollar. Money is the supreme rule by which every activity of worth is measured. As expected, most Americans then love money more than anything else. That helps to explain the foregoing sports story.

I'm not the only observer of this trend. In July a lead article in a national magazine stressed the same observation—money has become our only value system.

But what happens when people love money? Paul warned Christians, who are governed by such values as love, God, and morality, to flee greed: "Those who want to get rich fall into temptation and are caught in the trap of many foolish and harmful desires, which pull them down to ruin and destruction. For the love of money is a source of all kinds of evil. Some have been so eager to have it that they have wandered

away from the faith and have broken their hearts with many sorrows" (1 Tim. 6:9, 10, GNB).

In today's money-grubbing world we can expect many personal tragedies of the best kind of people—even those we know and love. So what should be our value system? Hear Paul continue:

"But you, man of God, avoid all these things. Strive for righteousness, godliness, faith, love, endurance, and gentleness. Run your best in the race of faith, and win eternal life for yourself; for it was to this life that God called you" (1 Tim. 6:11, 12, GNB).

Watch Your Mailbox

A new subscription contest is coming! It will be based on "States Rights!" That's all we can leak to the press for now . . . more later. Can we find 1,000 more subs?

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
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzard, Rachel Carr, James Mattison.
Mailing and Subscriptions: Judy Myers, Bill Burnham, Becky Hall

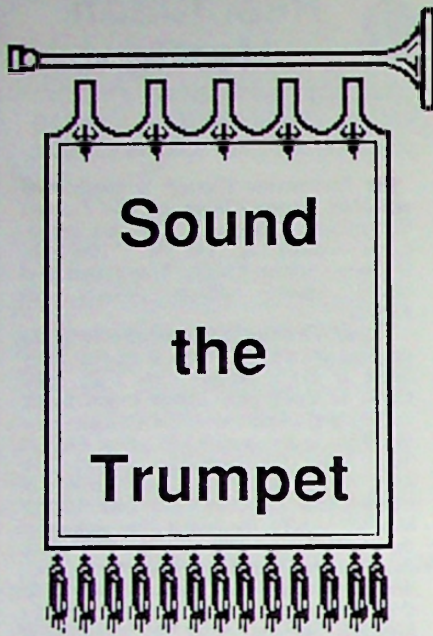
Address all correspondence to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

In England: THE RESTITUTION HERALD, 7 Oak Ave, Brickel Wood, St Albans, Herts AL2 3LG.

SUBSCRIPTIONS
One Year, \$12 [£10]
Two Years, \$21 [£18]
Three years, \$30 [£27]
[English price in brackets]

Most subscriptions begin with the February or September issue. Readers may begin full-year subscriptions at any time. Use the form on page 20 when corresponding concerning your subscription.

PHOTOS: Russ Magaw, pages 1-3, 10, 11.



Tremendous opportunities await you in your service to God.

By the Outreach and Church Development Department, Church of God General Conference

The Need of the Hour. The call goes out to the members of the Church of God to respond to the mission that God has given us as a people. We have a message the world needs to hear. Christ has instructed us to make disciples. In obedience, we must evangelize, edify, and establish new congregations both in North America and around the world. We need to mobilize the talents of Church of God members and churches if we are to carry out these tasks.

Who can help? We send a challenge to Christians of all ages: youth of high school age, college students, young adults, mid-career adults, and retired adults. All can serve.

Where can I serve? There is a need for workers at every level of the Church of God. Some activities are directed by the staff of the General Conference and College. Other activities are directed by local churches and state conferences with assistance by the General Conference and College. We want each person to become involved in the ministry opportunities to which God directs you. We can assist you in finding an opportunity.

General Conference and College Projects. The staff and students will be involved in a number of ministry projects during the coming year. Many of these projects are done in cooperation with local churches and state conferences. They give you an opportunity to get involved in learning how to minister in new areas.

1. *Church Planting in other Countries.* Preliminary studies are being made in three countries (England, Mexico, Peru) to determine the steps needed to plant a church. Based on these findings there will be a need for workers to carry out the projects.

2. *Church planting in Canada and the United States.* Several churches have already been planted through the cooperative efforts of local churches, state conferences, and the General Conference and College. It is the goal of the General Conference to plant 75 new churches during the remainder of this century. There are many opportunities for you to participate:

a. The need for continued support

of the new churches in Michigan, Colorado, Indiana, and Ohio.

b. The need for church planters and supporting staff in future church planting projects: Missouri Conference, Atlanta, Georgia, and the OBC Extension Project.

3. *Church Buildings.* One way you can get involved is to help build church buildings.

a. *The Church Builders League* is a program for raising about \$15,000 for each appeal that can be applied to the cost of land and buildings. This provides a solid beginning in fund raising.

b. *Church Raising Crews.* During the summer of 1986 a number of people throughout the Church of God gathered in Rockford, Michigan, to help build a church building. This provided an opportunity for men and women with construction skills to give a valuable service. It was a good time of fellowship for people from across the country. The experience tended to expand the ministry vision of the people there.

4. *Prospect Calling.* There is an ongoing need for people to make prospect calls and follow-up calls. The staff of the General Conference and College can provide you with the specific training you need to get started. We can provide you with information about locations where prospect calling is being done. This

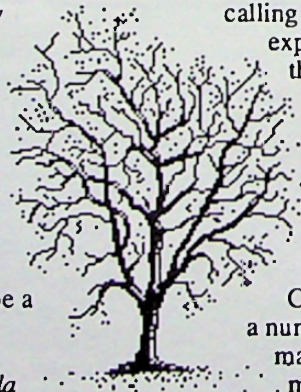
experience will not only give you the satisfaction of being a part of ministry, but what you learn will go with you and give you new opportunities of service.

Opportunities of Training in Ministry. The General Conference and College provide a number of ways by which you may be trained for greater ministry. Training seminars have been a regular part of the program opportunities at the summer General Conference, at Christian Workers' Seminar, and Adulthostel. There are many additional opportunities beyond this.

1. *Oregon Bible College:* provides college level training in Bible and Ministry.

a *Regular Semester.* One to four years of study at OBC can greatly

(Please turn to page 18)



THE NEW AGE RELIGION HINDUISM REVIVED

A new religion is sweeping the country. It's called the NEW AGE movement. Researchers at SRI International in Palo Alto, California, estimate its audience at five to 10 percent of our population. New Age destroys God's plan for our salvation and nullifies Christ's work for us.

Our thanks to Bonnie Schmidt of Culver, Indiana, for sending us a copy of the April, 1987, *Lutheran Witness's* expose of this New Age movement, written by Phillip Lochhaas, executive secretary of the Synod's commission on organizations. We quote these tenets as expressed by him from his studies of this movement.

Its Teachings

The theology is expressed in six tenets.

One. God and creation are one, as are matter and energy, good and evil, life and death.

Two. Humanity, then, is one with God: Man is divine. Like all New Agers each one of us can say, "I am God." We can do anything.

Three. Humanity's crises are the result of man's ignorance of his divinity. There is no such thing as evil. The question is lack of spiritual knowledge.

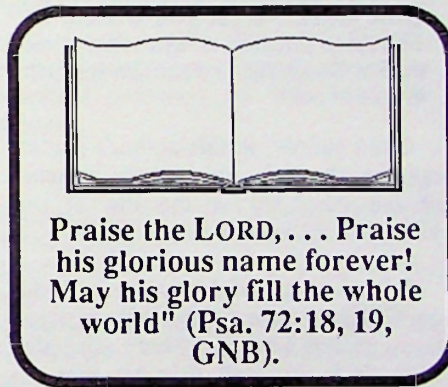
Four. Humanity needs transformation, with each individual becoming aware of his or her oneness with God. We are our own creators. We are responsible for everything that happens to us. Reality is only what each of us decides it will be.

Five. Our perception, hence reality, can be changed by techniques that will produce in us an altered state of consciousness. The object is to do away with what one perceives as reality and build a new set of perceptions based on seeing we are our own creator.

These techniques can include astrology, hypnosis, chanting, meditation, frenetic dancing, firewalking, seances, bootcamp techniques at seminars, or what-

ever else might produce an altered state of consciousness.

Six. The final tenet to which all others point is the goal of transformation of the whole world—mass enlightenment and social unity, the full realization by all people that they are deities. The coming golden age will be free of war, pain, hunger, crime, and violence; for all mankind will be "one"—one language, one world government, one monetary system, and some say, one train of



thought, with everyone thinking the same thoughts at the same time.

Karma

"Belief in karma and reincarnation is an absolute and vital part of the New Age movement," says Lochhaas. "Without such belief unnumbered billions of people would miss out on the promised 'golden age.' According to New Age philosophy, only a rare few individuals have come to realize their deity in one lifetime. It may take from a dozen to thousands of lives for the average soul to become enlightened to his or her godhood. Each must keep coming back until he or she 'gets it right.'

"The controlling agent in each lifetime is karma, the balance of ignorance and enlightenment. Karma is relentless. A person pays and pays until every shred of ignorance is atoned for.

"There is no concept of forgiveness in the New Age movement. Each person pays fully for failing to achieve godhood in a given existence" (Lochhaas).

The New Age movement or religion, for such it is, is completely anti-God and anti-Bible. It destroys the truth that GOD created man and seeks a relationship forever with him. It seeks to destroy the uniqueness of Jesus Christ as the only begotten Son of God sent to deliver man from sin to eternal life.

The enemy, as seen by New Age proponents, is "always Judeo-Christian beliefs although this is often stated so subtly that Christians do not recognize what is being said. The more brash of the New Age writers, however, have not hesitated to say that their goal is the total extermination of Judeo-Christian beliefs" (Lochhaas).

Shirley MacLaine and Other Mystics

In January, viewers of ABC-TV saw five hours of a supposed personal trek of Shirley MacLaine through a psychic world. Viewers "soul-traveled" with the talented actress from Peru to the moon via a coiling silver cord and dashed wildly down a winding mountain road in a vehicle steered by an invisible extra-terrestrial being.

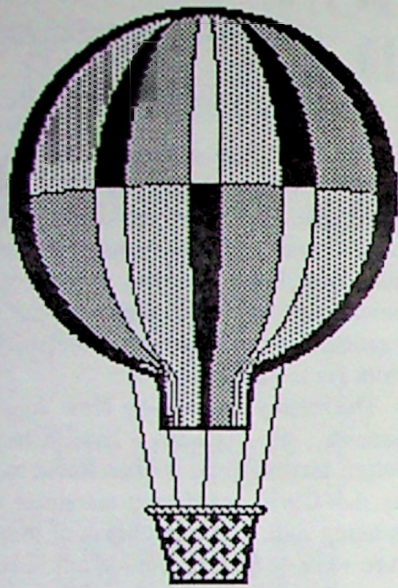
It was MacLaine's human spirit guide, David, who convinced her that the Bible and the early church taught reincarnation. We notice, however, that the Bible teaches man is mortal and after he dies he will have one resurrection, either to eternal life or death in the lake of fire.

As to the church fathers believing in reincarnation, Gregory of Nyasa called reincarnation "one of the fabulous doctrines of the heathen."

The Need for True Religion

America has "an unchurched generation that wants a religious experience" (theologian J. Gordon Melton, author of the *Encyclopedia of American Religions*, (Please turn to page 14)

By Pastor James
Mattison



How to Keep the Spirit Moving

**By Pastor David L.
Wilsterman**

How to avoid getting caught in the

Open your hearts to the gift of the Holy Spirit!

"Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38, NIV).

One of the most historic of the church's creeds, the Saint John's Creed, makes this statement regarding the Holy Spirit:

"We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need."

Quite simply, in this author's studied opinion, the Holy Spirit is the presence of the Almighty in the life of one yielded to his sovereignty.

It is by means of this same Spirit that our God seeks to accomplish three objectives in the life of Christ's disciples. First, it is his will that his presence might regenerate that life, which by its natural affiliation with this present order is not only death-prone, but is in fact already "stinkin'." It was with this function of God's Spirit in mind that our Lord Jesus spoke to a venerated religious leader of humanity's need to be "born anew" (John. 3:3). Messiah declared that water baptism is essential, but it is only one of two elements consummate with the regeneration which fits one for the eternal kingdom. The Holy One's gift of his Spirit is the other.

Secondly, our God accomplishes the task of freeing us from our sins and our heritage of sin—involvement by means of his presence in our lives. It is this agency that frees us up to be all that God has in mind for us to be—no longer caught in the personal dilemma of knowing what we should do, wanting to do that, and not being able to do it. What is required of us in order to fellowship with the Lord is most often that which we cannot accomplish on our

own. Our gracious Father meets this need too, with his Holy Spirit (Rom. 8:2).

Thirdly our Creator-Sustainer employs his manifested presence in our lives to conform us to his image (1 Thes. 2:13). It is part of the sanctification process to become more like the Author of our salvation. It is an impossibility to become "more like the Master" simply by knowing all one can about the Master. In order for that radical image modification to occur one must commune with the Eternal on his plane, in his realm. Quite clearly, that is not possible except that God comes near to us, he himself taking the initiative to fellowship. This he does by means of his Holy Spirit.

The preceding explanation of the author's understanding of God's Holy Spirit is shared for the purpose of laying a foundation for some illumination of just how one might sin against that holy presence, via "grieving" and "quenching." Mankind has always found "sinful" how-to's intriguing, and this writer hopes you find this treatise sufficiently stimulating.

A grandiose theological argument might be advanced based on the observation that "grieving," "quenching," and "blaspheming" the Holy Spirit of the Almighty are progressions by degree of sinning against that presence. This theory of gradation might propose that:

- "Grieving" the Holy Spirit is the unconscious, habitual transgression of all that God commands, of all that he expects, and of all that he has enabled me to be and do.

- "Quenching" the Holy Spirit is the conscious, purposeful breach of everything I know to be the will of the Almighty for me.

- "Blaspheming" the Holy Spirit is the determined denial of God's agency for rebirth, fellowship, and image-conformation. It is taking decided affirmative action in not only severing one's

How to stay in the approval of our heavenly Father.

grieving hands of an holy God . . .

self from the Lord, but in condemning the vehicle of holy condescension as well.

Such an argument depends on the mistaken idea that one sin is greater in offense than another to our God. Biblical support for such an observation, although it is appealing to some on the basis of its logic, simply does not exist. Jesus stated that lust was on par with adultery, and hatred on par with murder (Matt. 5). One does not become a more progressively bitter enemy of God. Rather, one can disappoint him and yet seek to maintain the relationship, or, one can abandon such communion.

"And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption" (Eph. 4:30).

The Greek word *lupeo* communicates the idea of disappointing, distressing, or making sorry. In its application within this text it conveys the notion that one may disappoint, distress, or make the Almighty sorrowful by one's attitude toward and receptivity of the Holy Spirit.

The Apostle Paul writes of Spirit-influenced life to our ancient counterparts in first century Ephesus. He writes of the strength inherent in that life which has been endowed with the Holy Spirit (3:16); the presence of Christ in hearts, grounding and rooting disciples in love (3:17); the comprehension of things eternal (3:18); the knowledge of Christ which surpasses human knowledge (3:19); and the completeness, or wholeness, or fullness of God being finally realized by those yielded to God's Spirit.

The "different-life" theme develops as the apostle writes then about a community of disciples so influenced by the Holy Spirit (4:1-4). Paul impresses his readers with the truth that it is with this same holy agency that God equips the church for ministry, to the end that the whole body of believers might

mature to the degree that Jesus is himself mature (4:13).

It is within this context that the writer of the Ephesian epistle introduces the concept of "grieving" the Holy Spirit—causing God disappointment, distress, or sorrow. In light of all the promise, ability, and potential God's presence in our lives provides, our sin, deliberate or not, frustrates the equipping. Not only that, sin in the life of a Christ-follower saddens (grieves) God's Holy Spirit. Paul states that any exhibition of the "old" nature (falsehood, harbored anger, stealing, evil talk, bitterness, wrath, clamor, slander, and malice) causes the manifest presence of the Almighty distress.

Paul issues a call to "put off the old nature," letting go of its inherent impure practices (4:22). His encouragement is to be "renewed" as God intends, not by means of our own self-determination and our own strength, but by means of our own self-determination and God's strength—the Holy Spirit. To otherwise, either consciously or unconsciously, is to make preparations to cause our Redeemer sorrow. Disciples of Jesus are enjoined to put an end to those practices which sadden our Lord.

"Do not quench the Spirit" (1 Thes. 5:19).

Quenching the Spirit of God conveys the idea of putting out a fire, and the Holy Spirit has indeed been compared to fire. However, the Greek word *sbennute* can also be translated to mean stifling, or suppressing. In this context believers are enjoined to cease stifling the influence of God's Spirit, particularly that holy influence found in the prophetic message (as there exists an irrefutable association between verses 19 and 20).

Again, Paul, writing to our brethren in the first century of this common era (in this instance, however, those in Thessalonica), makes appeals which are quite practical for those living together

in Christian community. He encourages them to respect their leaders (5:12); cultivate peace within the fellowship (5:13); admonish the idlers, encourage the fainthearted, and be patient with them all (5:14); do good to all (5:15); rejoice always (5:16); pray constantly (5:17); give thanks in all circumstances (5:18); do not "quench" the Spirit (5:19); and, do not show contempt for prophetic messages (5:20).

It is within this specific context, in relationship to spiritual ministry in prophecy, that the authentic meaning of the apostle's words is to be found. It is Paul's personal conviction, as revealed in his epistle to the church in Rome, that mankind obtains salvation by calling on the name of the Lord. Further, they must have faith and confidence in God's ability to save them prior to calling upon him. He maintains that they must hear of the Almighty first, thus laying the foundation for their faith. "And," he queries, "How are they to hear without a preacher?" (Rom. 10:14.) For Paul, the gospel is at once revealed in the exposition of Scripture. For Paul, the mind of the Almighty is revealed to our ears and minds, there to be interpreted to our hearts by means of his Spirit (1 Cor. 2:10-13).

To some in ancient Thessalonica, this theology was unsettling in its "unnaturalness." It was not reasonable. It was not logical. (Some are not comfortable with the precepts of God today for these very reasons.) They demonstrated their contempt by endeavoring to stifle and suppress the Holy Spirit's influence in the prophetic ministry. They sought to "quench" the Spirit's fire by denying "kerygmas" teachings, spurning its counsel, and neglecting its faithful warnings. Any attempt to stifle or suppress—to "quench"—the Spirit's influence is sure sin, from which the apostle admonishes us to abstain. (5:22.)

"Grieving" and "Quenching" Legitimately Defined:

(Please turn to page 14)

"Do not grieve the Holy Spirit of God . . ."

SCANDAL!

By Pastor Stephen Bolhous

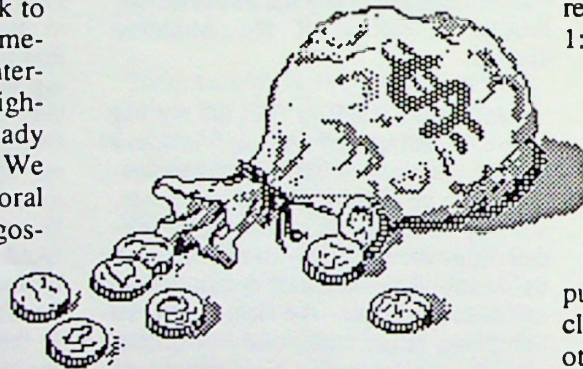
Scandal! The very sound of the word in our ears produces mixed emotions. Most persons would take whatever measures necessary to avoid being implicated in a scandal; we would not want our name to be remotely associated. In stark contrast humans also have a desire to drink to the full all the juicy tidbits about someone else's scandalous behavior. Interesting, isn't it? We deplore the neighborhood gossip but are always ready to listen to what he/she has to say. We say we want a community of moral upright citizens and then buy the gossip rags at the grocery checkouts. (Complete honesty with ourselves would render a verdict that the hypocrisy segment of our personality is alive and well.)

Human hunger for the sordid particulars is always greater than objective evaluation. It is this curiosity and appetite for scandalous details that has kept a spotlight of attention on the unfolding saga of Jim and Tammy Bakker. A watching non-Christian world finds the "affair" both disgusting and delightfully interesting, foolish and fascinating.

In a nuclear detonation the fallout is far more reaching than the initial explosion, so it is in this matter. The fallout is that a watching world is condemning the message by the scandalous behavior of the messengers. What a travesty to the redemptive nature of the Christian faith! A message should never be judged by the messen-

ger; it either stands or falls on its own merit.

In a large, multi-faceted, multi-million dollar television ministry it is possible for original pure motives to degenerate; it is possible for the perpetration of existing programs to be-



come the chief objective; it is possible for Christian messengers in positions of power and prestige to fall into the snare of immoral conduct. Though such behavior is decidedly wrong, of greater concern is the fall out it produces! The improper activities of some Christian messengers causes the Bible preaching of all to be perceived in the same negative light. This is the greatest danger of the PTL scandal.

When Paul wrote to the Philippians from prison in Rome he said: "Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel. . . . Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; the latter do it out

of love, knowing that I am appointed for the defense of the gospel; the former proclaim Christ out of selfish ambition, rather than from pure motives. . . . What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice" (Phil. 1:12-18, NASB). Paul's imprisonment was the motivation for some to preach Christ. Paul realized the motivation of these persons was not good, but the message was.

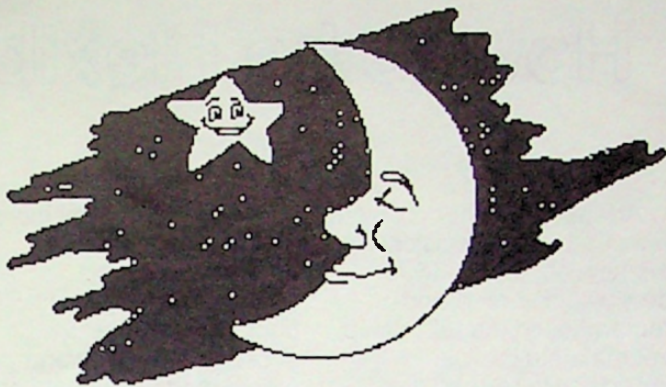
The character of certain messengers was not all that it should be, but the message was pure. It is imperative that society clearly differentiate the one from the other!

To a watching world we lesser known Christian messengers say: "Don't dismiss the message because some of the messengers are flawed; don't focus on a human personality but on the Son of God!"



—Mike Harrolle

"IN HEAVEN UNTIL . . ."



"YOU MEAN you don't hope to go to heaven after you die?"

Bill's question echoed his perplexity.

"Going to heaven," Jill explained, "would certainly be a thrill. But who wants to go there after they *die*?"

Good question, Jill.

We'll note Jesus went there after his *resurrection*. There are no caskets in heaven, I venture.

Oh yes, I know. The thought is that when we say death we do not mean death. We mean we become unhitched from the body. We perceive that we function quite well without it. The five senses of hear, smell, taste, touch, and sight work perfectly well, maybe better, without eyes and ears, etc. It is called the immortal soul. Man, it is emphasized, is not a mortal being at all. He is immortal. The body may perish, but the body is quite incidental since we can get along rather well without it.

J. N. Darby said the idea of the immortal soul "Is not in general a gospel topic; that it came, on the contrary, from the Platonists; and that it was just when the coming of Christ was denied in the Church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection."

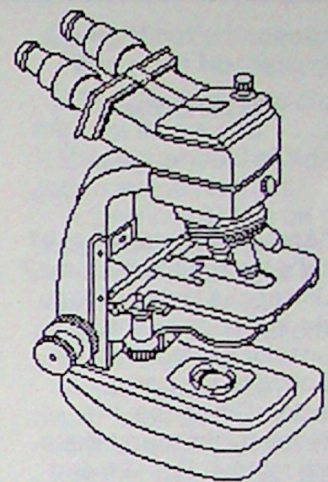
The Bible emphasizes not the going, but the coming. Our hope is not flying upward at death but of the coming down of Christ Jesus from heaven. "He must remain in heaven until the time comes for God to restore his holy prophets" (Acts 3:21). "For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him" (1 Cor. 15:22, 23).

Edward Fudge in his book, *The Fire That Consumes*, wrote, "The resurrection at Christ's return is our hope, not some supposed immortality inherent in our own weak and sinful selves." He further says that, ". . . traditional orthodoxy needs to launch an 'antipollution' effort aimed at filtering out pagan ideas of Greek philosophy" and that "Chief among these 'Grecian' remnants . . . is the idea that man's 'soul' is an entity separable from his body which can remain conscious even when the body is dead . . ."

Many are now teaching that Jesus will return. Hopefully many will begin to see why.

By Pastor Don Ward

Does Man Possess Natural Immortality?



Science searches for secrets in our cells to uncover immortality . . .

"Man became a living soul."—Genesis 2:7.

Does man possess natural immortality? This, obviously, is a common assumption in evangelical circles. It is an assumption, however, that needs to be examined in the light of one of the most important verses in the Bible.

Genesis 2:7 says, "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."

This verse does not say that man became an "immortal soul." It simply says that he became a "living soul."

The Hebrew word for "soul" is *nephesh*. It occurs six times in Genesis 1 and 2, five times of the other animals, and once of man. If *nephesh* means something immortal, then immortality belongs to fish, birds, and beasts, as well as to man!

The "breath of life" mentioned in Genesis 2:7 is not immortality. It is the life force or "spirit" which belongs to all living creatures (Gen. 7:22; Psa. 150:6; Eccl. 3:18-22; Luke. 8:55; Rev. 11:11).

Christians should beware of claiming immortality for man. To do so is to usurp a divine attribute. God alone possesses immortality (1 Tim. 1:17; 6:16). He gives it to whomsoever he will.

It was the serpent in Eden who invented the doctrine of natural immortality. He said, "Ye shall not surely die . . . ye shall be as gods" (Gen. 3:4, 5). It entered the Western world through pagan philosophers such as Plato and Plotinus.

Genesis 2:7 is the golden text of Biblical anthropology. It plainly says that man is a "living soul," not an immortal soul.

We can only conclude, then, that immortality is conditional, not natural. It is a gift from God which shall be bestowed in the resurrection (1 Cor. 15:49-57).

By Pastor Sidney Hatch
Reprinted with permission from Brief Bible Studies, Vol. 18, No. 1

How to be Flexible

"Are you fellows still at it? What's the trouble this time?"

Jim spoke lovingly those rhetorical questions as a counselor hauled them by the arms to the camp director. Otherwise, the phrases might sound like a stern rebuke. But Tim and Tom responded as two little boys before a caring adult; words and tears poured out before the smiling-yet-understanding Jim—everybody's model father figure.

But Jim's responsibilities changed abruptly. Shortly after consoling the 10-year-olds, he faced another round with the camp books, hoping to provide staff with their expenses, yet break even on the week.

As he sat before a row of figures, another counselor broke his concentration with the constant query midway through the week: "Has anyone done anything about the banquet decorations for Thursday night?" Jim had; he merely referred the questioner to the young woman he'd placed in charge.

As Jim rose to his feet 30 minutes later to prepare for the line at supper, three 13-year-old boys broke in along with another counselor. This time the matter threatened his leadership, yet Jim proposed a solution which saved face for the boys and meted out just judgment in the eyes of the counselor.

"I know I'm not giving you much time, but I want this report back typed with 10 copies first thing tomorrow morning so I can distribute it to all the executive board at

nine sharp."

Jane chafed noticeably as her boss handed her scribbled minutes of the last meeting of the board a week ago.

"He knows I've got six other jobs to do before I leave in another hour. He should have given me these notes four days ago—he knows it and it makes me mad!" she thought to herself.

But on the outside she smiled and placed the tacky yellow sheets on the top of a growing pile at the edge of her desk.

Three hours later Jane turned into her driveway to greet a hungry family clamoring for food. The work was done at the office, but much needed to be done at home.

"Well, did you thaw any meat out for supper?" she



Baptisms create a harvest mentality in the heart.

questioned her husband frostily while six-year-old Jennie pawed her business suit.

Not waiting to hear a reply, Jane whirled into action, doing whatever it took to put a meal of spaghetti on the table. . . .

Art faced another problem with leadership decisions in the new church—how to deal with divorced-and-remarrieds in the fellowship, yet maintain Biblical integrity. He re-read the pertinent texts one more time, then prayed through the families affected in the group—fully 65 percent of the body.

"Hey, Pastor, how about taking in a ball game Friday night with our wives?"

The query came through the open study door from Tom—one of the names on his problem list.

Art couldn't help but love and respect the guy. A strong family man who got off on the wrong foot with a bad marriage early in life, Tom now led several key groups in the community. His wisdom was beyond his years—something gained from the failed first marriage and continual growth in study of the Word.

"Sure, Tom," Art responded cheerily, "let's drive in for the Cubs and Reds a week from Friday."

Tom spent some moments chatting before his next sales appointment, then waved himself out the door as the phone rang.

"Pastor Jones," wailed a female voice on the other end of the line, "I've got this problem with my teen-age daughter; could you come over? . . ."

Quickly Art changed tracks in his thinking while reaching for his appointment book.

Choices and changes; the stuff of which life is

made in the 1980's.

Persons living today have become more pliable, bendable, elastic, supple—even resilient. The pace of living has accelerated far beyond pleasant fireside chats and home cooking over holidays with nothing to break the



Bible study and fellowship in small groups foster faith and trust, and meet needs.

solitude and destroy family ties. Those who cannot adapt to the fast pace or continue in rigid traditions are passed by with none noticing their presence.

What does it take to become flexible and adaptable? How can you meet the needs of many in the fast lane who don't know Christ? What attitudes and methodology must you adopt to face the changing concepts of ministering in society today?

For answers, just focus on Art, the pastor of a new church. He's fresh into a church-planting situation, holding home Bible studies and making many face-to-face contacts weekly to build a core group. There is no public worship started yet, because there is no

and Adaptable

congregation gathered. He now has three Bible study groups representing 10 families and 35 individuals. Once a month he gathers the groups into a fellowship time on Saturday nights. For six months he has been at the task, having baptized 10 new members.

Now he's wondering if he should start two more Bible studies in a new neighborhood where he has 12 contacts from follow-up visits over the last six weeks. He already has bridges built to the webs of the 10 families in the core group, and one of those just called for help. Can he handle at least seven more families and their webs of contacts?

Art knows that he will plunge on because of his love for those who are seeking Christ. Yet he also knows the rules of flexibility and adaptability, the first of which is:

Coping with Ambiguity

Perhaps ambiguity is best expressed by a popular husband-wife attempt at communication: *I know you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant.* There are many ways to say something to folks, and there are just as many ways to hear what is said.

In other words, people are capable of being understood in more than one way.

Art was finding this true in his work with new people in a church planting situation. What the distraught mother was saying on the phone may not match what she

meant when he got to her doorstep. Thus he may need to make another adjustment to his approach to her need upon his arrival.

The same observation rang true in his prospect-finding and follow-up calling. He always arrived prepared to make adjustments to what he was hearing and perceiving from each contact.

At the conclusion of his important sayings, Jesus tacked on this telling discovery: "Listen, then, if you have ears!" (Matt. 13:9, GNB). Remain aware at all times, because the spirit of ambiguity is always at work in human experiences.

in mid-sentence or in the middle of a project, having little thought to follow-through or commitment.

Even in our Lord's day, he saw the masses with similar problems. While they came with their many needs, and he healed as fast as he could, they seemed "worried and helpless, like sheep without a shepherd" (Matt. 9:36, GNB).

So the Lord adjusted to the situation which bound people. He had pity on them; he requested prayer for them; and he sent his disciples into their midst with powers of healing—bringing the lost unto himself.

The modern church-



Relational activities with youth keep a church-planting pastor flexible and adaptable.

Coping with Constant and Abrupt Change

Brevity and change reflect the spirit of our times. Nothing stays the same. Attention spans are less than a minute. Folks speed on to the next thing or event

planting pastor shows the same adjustment in his schedule—always gearing for the needs as they confront him. He reaches out in an organized way to care—bringing the love of Jesus. Basically he's

Doing What's Necessary When it's Necessary

His well-oiled Bible study may not fit in a new fellowship group that hasn't gotten acquainted yet.

A timely message on the social ills of America might not meet the needs of a would-be mother who aborted and is on the other end of the phone.

A strong doctrinal dissertation on God's oneness might be too much for someone who has first questions about God and Christ.

But finding people and meeting their needs on a one-to-one basis is necessary so much of the time.

Caring for folks through individual Bible study that's relational ranks as a first priority after several bridge-building contacts have set the stage.

Offering special help to a group of persons in a community via clinics, relational activities, and simple service projects may be the most important event for now in a church planter's week.

What has been learned . . .

Through the activities of our earlier vignettes in this article we've seen the need to be flexible and adaptable in our lifestyles today. When it comes to sharing the gospel in your way of living, we have seen how important flexibility is to the way we work with those who need Jesus.

But the most important observation is how you will see changes take place in your approach to those outside your comfort zone. What changes will you make to reach needy people? How can you give of yourself to bring friends and relatives, neighbors and acquaintances, to Jesus?

A Scholarly Tool for Students of Bible Doctrine



The Fire That Consumes

An extensive treatment of the mortality of man from a proper Biblical interpretation. Edward Fudge, of the Church of Christ, writes and confirms a position historically held in the Church of God. . . and one to which many seminaries are now coming. Refreshing to read. \$19.95

Dear *Restitution Herald*,

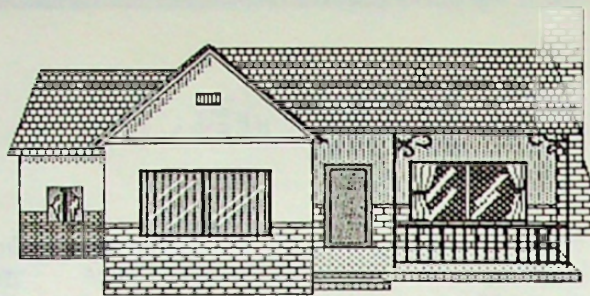
Please send me _____ copies of *The Fire that Consumes*. Enclosed please find \$_____ (\$19.95 each plus 10 percent postage).

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: *The Herald*, Box 100, Oregon, IL 61061.



"HI, MOM," Jeff called as he burst into the kitchen after school.

"Hi, Jeff. How was school?"

"Okay," answered Jeff as he grabbed three cookies and headed for the family room. His younger sister Jane was already there with the TV tuned to the right channel for the Kid's After-School Special.

After awhile Dad came home, but Jeff and Jane were so interested in TV that they didn't hear anything till Mother called out, "Time for supper."

As usual Dad had the small portable TV in the kitchen and the family ate while watching the news. A couple of times Jeff thought of something that had happened at school that day, but it seemed as if each time he tried to tell about it he heard, "Be quiet till the next commercial."

The next day was Saturday and it was a pretty autumn day. As usual Jeff and Jane ate a hurried breakfast and rushed to the family room to watch cartoons.

Mother and Dad were busy working in the yard and garden. "It's such a pretty day," Mother said, "just perfect for a picnic. Why don't we go down to the park this afternoon and take along a picnic supper?"

"I'll admit it is a good day for a picnic," agreed Dad. "But you'd better count me out this time. Can't miss the big game on TV this afternoon."

On Sunday the whole family headed for Sunday School and church. Afterwards they went to an aunt and uncle's home for dinner. It was a good dinner and as the adults visited, the kids went out to play. Jeff and Jane were having fun with their cousins when Dad called, "Come on, kids. We've got to get home and get ready for church."

"Oh, Dad," said Jeff. "I can't go tonight. There's a special program on TV

and our teacher said we *have* to watch it. It's part of our assignment."

Monday morning Dad left for work and Jeff and Jane took off for school. Mother quickly did her housework. There were dishes to do, beds to make, dusting and vacuuming. But soon those jobs were done and Mother switched on the TV and settled back to watch her favorite soap operas.

* * * *



We have just looked in on a few days in the life of the Jackson family. They seem to be an ordinary American family, not much different than a lot of families in our country.

But one day something happened to change the way this family did some things. It happened to be a Sunday and the family was sitting together in church as usual . . .

"Now for our announcements," said Pastor Henderson. "We want everyone to know about a special Family Seminar we are having next Saturday afternoon. Brother Tim Benson will be here to lead this special session. We'd like to have complete families attend together."

The Jackson's decided to attend the seminar. They had heard of Brother Benson and knew he was a good speaker with lots of experience working with families.

Children's Page

That Saturday many families came to the seminar, and they were not disappointed. Brother Benson had a lot to say about the importance of a strong family unit. He talked to the boys and girls; he talked to the mothers and fathers.

But there was one part of his talk that really made Mr. Jackson think. That was when Brother Benson spoke about the robber that nearly every family has in its home. This robber steals our time and disrupts family togetherness. Especially it takes time that could be used for Bible reading, praying, and doing God's work. The man was talking about the television set!

After the Jacksons got home, Dad called a family council. He wanted to find out what the rest of his family thought about what had been said. Each one remembered times when the TV had taken first place over other activities that would have been better for the family. They decided that it would be better for everyone if they had more control over the TV instead of letting it control them.

they just watched TV because "it was there" and a lot of time was wasted that way.

Mother and Dad said that today there are a lot of TV programs that are not fit to watch. They show bad things that are not good for anyone to watch, not even moms and dads. Mr. and Mrs. Jackson also admitted that watching certain shows was habit-forming for them. They, too, had wasted a lot of time.



As a result of the family meeting the Jackson family set down some rules for TV watching. Homework was to be done first. There would be only an hour and a half of TV each evening. The family would look at a TV guide and be very choosy about the kinds of programs they watched. No TV program would keep anyone from attending church services.

* * * *

Things did change at the Jackson house. It was surprising how much extra time there was for doing things as a family. The children used some of their time to take on a paper route. Half of the money they earned was given to help missionaries. Mom and Dad found they had an extra evening and stated a Bible study in their home.

The Jacksons were happy with the decision they made to control their television watching.



Everyone agreed that there are good things on TV. There are educational programs; there are good music programs. Even the Kid's After-School Special had good stories to help kids learn how to cope with problems. But Jeff and Jane admitted that many times

Where Do Pastors Come From?

Each year I visit churches in 18 or 20 states and provinces. A question frequently asked is: "Why are not more of our youth becoming pastors?" Those who ask usually supply several answers: "General Conference isn't recruiting like they should." "Berkshire Christian College does not work hard enough with the teens in our church." "Our youth leaders are just not dedicated enough to see the need for this."

Usually, the questioner has no solutions. About the only response I get upon asking for possible solutions is "Our youth should be in front of the congregation more. They could lead songs, read Scripture, and give testimonies." Before you agree too readily, let me tell you I do *not* believe the above suggestion is the answer. Public speaking does not produce pastors. It may produce better public speakers.

Where, then *do* pastors come from? Parents produce pastors!

Your son or daughter could assist in leading hundreds of worship services. But unless you as parents also encourage him or her to consider God's call to the pastorate, world missions, or church planting, chances are slim that such a vocational choice will be made.

The bottom line is the *definition of success* that you as a parent hold and pass onto your child. When your child participates in a church service, you may pat him or her on the back with, "We are proud of you." But do you challenge them to consider God's call to specialized ministry? "God, call youth from our church to become pastors; but don't call our son or daughter!"

Becoming a pastor has to do with the way a young person is trained to *think*, as well as a distinct calling from God. And the home is where that training takes place. The home is where much of our value system is developed.

Pastors and other church and denominational leaders can stimulate and challenge young minds, and they can be strong positive models. However, they cannot do the parents' job in shaping their children. It is unreasonable to think you can in two hours a week impact a child's values system which has developed over years and years of constant reinforcement in the home.

Why are not more of our best young people becoming pastors and missionaries? A basic reason is that many of their parents are not practicing at home the values they claim to hold when at church. Training a teen to put priority on spiritual things in vocational choice requires strong trust in

(Please turn to page 14)

Prophecy Page (Continued from page five)

quoted in *U.S. News and World Report*, Feb. 9, 1987).

"Some other respected theologians say that neither established religion nor science has met that need" (*ibid*).

Men have always wanted to see divine "signs." Our Lord mentioned this in Matthew 16, and referred to his own resurrection as the greatest sign of all. Every answered prayer is a sign of supernatural workings.

Today, though, to meet the aforementioned need for a religious experience, there are hundreds of psychics and mediums who are beguiling people out of millions of dollars. There are more than 1000 such advising people in California alone (*ibid*). One of them, Jack Pursel of San Francisco, grosses over \$1 million a year in seminars, counseling, and videos, with the help of his invisible spirit friend Lazaris.

In Los Angeles, Penny Torres, wife of a police officer, sits in a chair in a trance while breathless believers hear low-pitched words from her mouth coming, supposedly from the long-dead all-knowing entity Mafu. All this is for a price, of course.

The list goes on and on. Psychics are making up to \$250 an hour for making predictions and "channeling" advice from dead sages from other times. The sad fact is that many people from all walks of life believe this rather than the Bible, God, and Christ.

In Scripture God condemns mediums.

Rather than Buddha, Christ, and other religious leaders being master politicians, as New Age proclaims, we know Christ is God's own sinless Son, sent to give his life for men's sins, that all who believe and obey might have eternal life at the Second Coming.

Our Best Defense

Distortion and denial of Scripture comes in many forms. No one is able to know of all the counterfeits. But one thing is sure: Intimate knowledge of God's Word, his own truth, will make every counterfeit stand out for what it is. We can safely put our trust in every word that GOD has spoken.

No, we do not have to return to this world again and again for ages, attempting to "get it right" in order that we may become wandering spirit-guides.

Our Father in heaven tells us that he will send Christ at the appointed time to usher in the KINGDOM OF GOD ON EARTH, that he himself will come with New Jerusalem 1000 years later, and that true believers will enjoy eternity in his presence forever.

Our sense of worth comes not by trance-channeling, but from the fact that God loves us and counts us valuable by being under the shed blood of his Son and obeying his precepts.

May our God and his Son be praised forever!

Bro. Mattison can be heard on several radio stations throughout North America. Write us for more information.

Where do Pastors Come From?

(Continued from page 13)

God on the part of parents. After all, the world measures success by the size of the paycheck, the size and location of the home, and the make of car that you drive.

Parents, it's hard to swim upstream in these matters. But Christ admonished, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave" (Matt. 20:26, 27).

Until you live this lifestyle before your children and other young people in your church and begin to see it take root in them, do not blame your denomination, the Bible college, or the pastor.

Where do pastors come from? They come from homes where Christ is first in thought, speech, and action." Oh, God, make more homes into spiritual spawning grounds for our future pastors, church planters, and missionaries!"

—Roland E. Griswold

Reprinted with permission from Advent Christian News. Please adapt the message to the Church of God.

How to keep the Spirit moving (Continued from page 7)

As stated on pages 6 and 7 of this article, this author does not believe "grieving" and "quenching" to be graduated elements in a progressive program of sinning against the Almighty. Rather, those are believed to be separate, but not totally unrelated issues.

God has expressed his love for us in the giving of his only begotten Son. That Son, Jesus, surrendered his sinless life as a demonstration of true *agape* as a sin-sacrifice for us. Our merciful Father has comforted and equipped his Son's followers with a very real personal manifestation of his presence (the Holy Spirit) for the purposes of regenerating us, freeing us from our heritage of sin, and impressing us with his likeness—marking us as divine domain. It is by means of this same Spirit that disciples of the Risen One are "sealed" indicating authentication that such a one has indeed been accepted by the Eternal One and that his approval rests upon his choice.

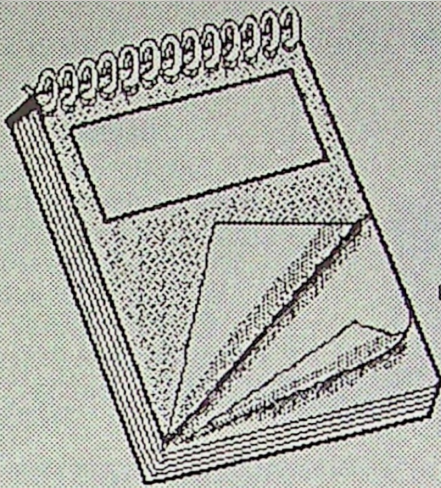
Simply stated, "grieving" the Holy Spirit is doing anything, saying anything, or living in any manner which is contrary to the Spirit's direction. It is participating in those things which one would suspect would sadden God.

Again, simply stated, "quenching" that Spirit is making a concerted effort to suppress the influence of the Lord in one's life, especially as our Father seeks to influence disciples by means of the expositor of his Word by a prophet.

As is often the case, the truth is not readily found in lofty philosophies or complex theologies. Rather, lofty philosophies or complex theologies are frequently guises for no truth (ignorance) or false-truth (lies).

We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

Let us not be found guilty of causing God to be sorrowful about having invested us with his Holy Spirit. And, let us not resist his influence as we seek to honor Christ in our discipleship.



Should we allow "Revisionist Protectionism" in our public schools?

As Kenneth Daniel perused the Arlington, Virginia, public school newsletter brought home by his five-year-old son last December, he was disturbed to find no reference to Christmas in the many accounts of holiday traditions. In a story about the first "evergreen tree," Martin Luther was identified as "a German clergyman."

That was the last straw. Daniel fired off a letter to the *Washington Post* in which he fumed that calling the leader of the Protestant Reformation "a German clergyman" is as absurd as "describing Abraham Lincoln as a 'lawyer from Illinois.' . . . This sort of revisionist protectionism ill serves the educational process." In seven short days the *Post* endorsed Daniel's position in an editorial.

Others have joined Daniel in a grassroots and sometimes open political stance against what they perceive as rewriting history under the guise of supporting "common values" as opposed to exposing the truth about revolutionary movements in religion and morals.

CEC's

The concern with revisionist protectionism has reached the office of U.S. Secretary of Education William Bennett, who even advocates "parental choice" in education.

Even before Daniel's letter caused a stir in the *Post* pages, Bennett proposed a voucher system that would make federal money available to low-income families who want to send their children to private schools. When the plan died in committee, Bennett introduced a new proposal tied to President Reagan's budget proposal.

That plan would assist low-achiever children from poor families, issuing

"compensatory education certificates (CEC's)," but local school districts (not parents) would decide if a CEC should be used. Their decision would be based on academic achievement and poverty standards set by their state. Parents of a CEC recipient could then send their child to any school they wished—public, private, or church-related.

Grab Bag of Responses

As expected, Bennett's idea met with mixed reviews.

Of course, Forrest Turpen, executive director of the Christian Educators Association International, stood behind Bennett. Turpen said, "The right of the parent is paramount."

But other secular and sectarian groups voiced opposition. Americans United for Separation of Church and State labels CEC's as a sneaky way for the federal government to aid private schools. Robert Maddox, executive director of Americans United warned that "once the voucher principle is established, the scale of the program will be enlarged.

James Dunn, representing the Baptist Joint Committee on Public Affairs, sees the ploy as a threat of government control over religious schools. "If the bill's purpose is to channel public money to private and parochial schools, we're opposed because those schools should be beyond the reach of government," he said.

Naturally teachers' unions have voiced strong opposition, arguing that public schools will be damaged if aid is siphoned off to private schools. One such leader saw the bill as part of the battle for money which all educators fight. Said Robert Astrup, president of the Minnesota Education Association: "Since the dollars

are very scarce to begin with, we're very jealous about public dollars going to public schools. It's a fight for resources."

Obscuring the Real Need

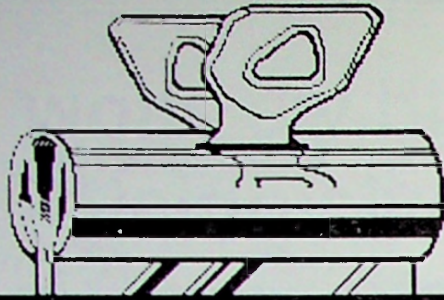
But all this discussion seems bent on obscuring the real problem. Several studies indicate that happenings of a religious nature in history are being excluded in public school curricula. New York University psychologist Paul Vitz conducted a study which found a history text defining pilgrims as "people who make long trips." A reference to Joan of Arc neglected to mention her religious motivation. As a consequence, a U.S. District Court judge in Alabama banned more than 40 textbooks from public schools in his state because of such omissions.

But more needs to be done. Parents are concerned because a "value-neutral" approach dominates school curricula. Under such lack of guidelines, school-based clinics dispensing contraceptives without parental knowledge are allowed.

So the only alternatives to public schools are pursued: private schools and home schooling. The latter is growing in popularity; many Church of God families have practiced it for several years with success.

Yet both these alternatives are costly in either time or money. Thus parents ask the often unanswerable question: should we fight with public schools over curriculum and values, or take flight to a private alternative? In addition, another question rears itself: Will and/or should the federal government recognize the value of the private alternatives with financial support?

By the Editor



**F
P
a
y
e
r
s**

By Maxine Herr



Good Morning, Father

Thank you for the piece of clean white paper of time you have given me for today, and for the minutes as a pen to write upon it. I will try very hard to write neatly, to not make mistakes or blots. But, knowing me, I am afraid there will likely be a number of blank spaces which I don't know how to fill. And also some smudges where I attempted to erase my errors. Father, I hope you will, though, find on this page some things that will be pleasing to you, and I again thank you for your love for me.

Goodnight, Father

I am handing in my assignment for today. As even I can see, it isn't a very neatly or well done paper. I started with so much confidence, and then I said some hasty words of unneeded criticism. I tried to erase them by apologizing, but

the hurt I caused left a blot on my lines.

I haven't been feeling too well, Father, and I know I am apt to be a little short on patience. Forgive me.

I am sorry I became so frustrated when I couldn't do the things I like and want to do, so the ragged edges of the page are because I tried to straighten out the crumpling up I gave it.

The bottom line I hope is pleasing to you, for I have been so blessed, so I am going to sleep, knowing that you love me, understand me, and are ever with me. I know that if it is your will, I will receive another clean page in the morning. Help me to do better with that one. And when it comes time for me to get my final grade, I know that the love of your Son, Jesus, will have looked on my poor efforts and will with compassion tell you he finds me acceptable.

Thank you, Father.

Trade Tools for Truth Seekers



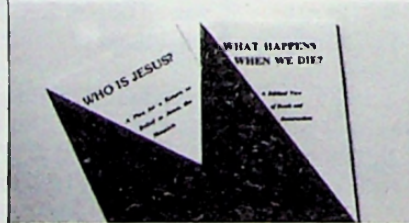
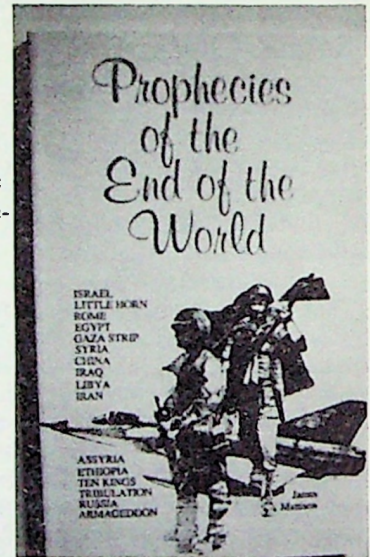
Diaglott

A helpful word-for-word rendering of the Greek text into English. Done by Benjamin Wilson, a devout Church of God patriarch from the turn of the century. \$4.95

Prophecies of the End of the World

James Mattison, Church of God pastor for more than forty years, draws upon those years of study and a life-long interest in prophecy to give us a most helpful book. It presents the whole of God's plan for this world's future. Priced for wide spread distribution. Buy several to give away.

\$3.95



Who Is Jesus? What Happens When We Die?

A refreshingly candid and striking author, Sir Anthony Buzzard, of England, asks disarmingly

simple questions that strip away the empty verbiage of orthodox doctrine and clears the air for a proper Biblical interpretation. You will be encouraged in your faith. Wonderful for distribution and priced right, too. Buy more than enough to give these booklets the coverage they deserve.

Jesus \$1.25 Happens \$1.95

Order from: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

Name _____

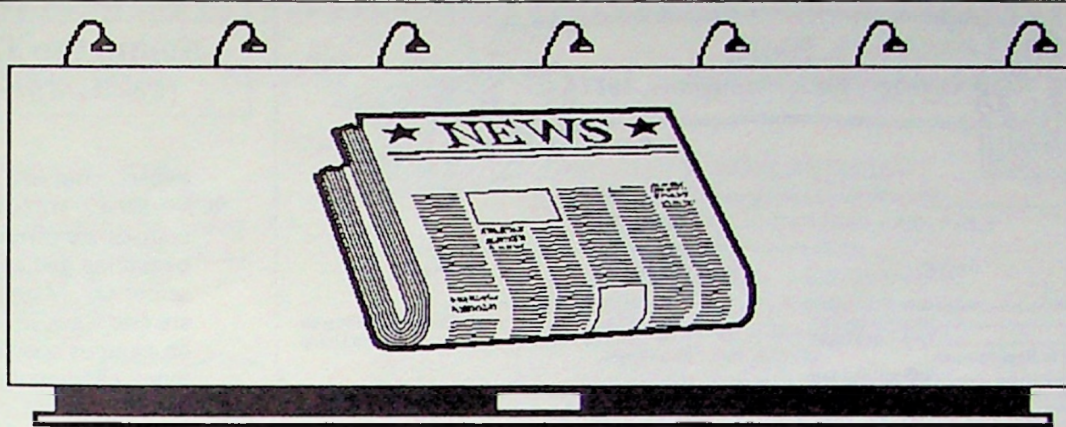
Address _____

City _____ State _____ Zip _____

Number of copies for each:

Diaglott Prophecies Jesus Happens

Add \$1.60 per order for postage and handling.



Treatment of the World's Poor Holds the Key to Survival of the Free World

TULSA, OK (DLMF)—A relief agency leader believes the survival of the free world depends on how we treat the poor of the world.

Dr. Lonnie Rex, President of the David Livingstone Missionary Foundation, made his statement in a recent interview at DLMF headquarters in Tulsa, Oklahoma.

"Today the free world is in a locked contest with the communist world for survival," he declared. "Many believe the contest will be decided by nuclear warfare, destructive bombs, and bloodshed. But, in my judgment, the survival of the free world is dependent on how we treat the problems of the emerging nations and the emerging people."



Dr. Rex said that we needed to "handle the ordeal of suffering through educating the illiterate masses."

Dr. Rex, a keynote speaker at the Fourteenth IBC (International Biographical Center) International Congress on Arts and Communications, in Madrid, Spain, July 12-19, believes that "if the West is to survive," people must understand "the greatest weapons are food, medicine, and education."

He added: "Our way to the hearts of men is not through propaganda or politics but through concern for the well-being of mankind, through nurturing the body and the mind, making all mankind whole within and without."

"Civilization was created by the discovery of food through the planted seed. Today we stand at a crossroad where civilization could be destroyed by a lack of that food. We must give all mankind that edge of dignity by making certain that hunger is wiped away."

"For if we in the free world do not provide the answer to world hunger, the hungry of the world will turn to our adversaries for answers. This already has happened again and again in our time and we have seen the free world shrink smaller and smaller."

Former Political Prisoner Protests Ratushinskaya's Loss of Soviet Citizenship

SANTA ANA, California (ODNS)—Freed Soviet poet, human rights activist and devout Christian, Irina Ratushinskaya, has been stripped of her Soviet citizenship by decree of the Presidium of the Supreme Soviet of the USSR, along with her husband Igor Geraschenko. The action was condemned by recently released political activist and Russian Orthodox Christian, Valeri Senderov, who called the move an "absurdity." Ratushinskaya was released from prison prior to the Reagan-Gorbachev summit in Reykjavik, Iceland, and allowed to seek medical attention in the West.

Summer Institute of Linguistics Attacked by Mexico's First Forum on Cultural Affairs

MEXICO CITY, Mexico (ODNS)—Delegates of the First Forum on Contemporary Culture of the Southern Border demanded the "immediate and definite expulsion" of the Summer Institute of Linguistics (SIL) and "other religious sects which destroy the country by promoting the demise of ethnic groups." Journalist Lara Klahr, who covered the March event for a local newspaper, reported growing discontent with the presence of "sects" in the southern region, claiming SIL "provokes conflict within the communities" and "distributes drugs to the children."

Soviet Authorities Permit Orthodox Church to Publish 100,000 Bibles

SANTA ANA, California (ODNS)—Marking celebrations of the 1000-year anniversary of Christianity in Russia, a

special anniversary edition of the Bible will be printed in the Soviet Union next year at the request of the Russian Orthodox Church. Dr. John Erickson, General Secretary of the American Bible Society, reported that the United Bible Societies have already delivered a shipment of 10,000 Bibles to the All-Union Council of Evangelical Christian Baptists, with the permission of the Soviet government.

Ethiopia's Christians Flourishing in Spite of Marxist Crackdown

ADDIS ABABA, Ethiopia (ODNS)—Thirteen years of Marxist rule in Ethiopia have not succeeded in curbing the growth of the Protestant church, in spite of the fact that 95 percent of Ethiopia's churches remain closed today. In 1986 alone, the Lutheran Mekane Yesus denomination reported an increase of 50,000 new members and classified the Ethiopian affiliation as the "fastest growing Lutheran church in the world," according to a spokesman for the Norwegian Lutheran Mission. However, the loss of church structures has not deterred church growth and today Ethiopian Christians depend on an intricate and well-organized system of house churches in which to worship and proclaim the Gospel.

Soviet Experts Claim Few Gains for Christians Under "Glasnost"

WASHINGTON, D.C. (ODNS)—Recently released Soviet dissident, Tatyana Osipova, dashed Western hopes for the easing of human rights violations under the new policy of *glasnost* or openness, saying, "Don't expect Mr. Gorbachev will give you a vacation," at a recent gathering of Soviet experts on the campus of Washington's Marymount University. Sponsored by the New York-based Research Center for Religion and Human Rights in Closed Societies, the May 20-22 conference drew attention to the lack of Soviet progress on the issue of religious freedom and human rights under the new terms of *glasnost*.

Index

October, 1986—September, 1987

No	Article Title	Author	No	Article Title	Author
4	A Message of Love.....	Alane Schmidlapp	4	Network Hypocrisy over Values	
1	A Neat Trick.....	Ruth Overholser	4	Education.....	Donald E. Wildmon
5	A Prayer.....	Amy Carmichael	3	New Year Predictions.....	John Hearp
1	A Simple Lesson in English—and		9, 10	News Briefs	
	Theology.....	Anthony Buzzard	6	One Boat, One God.....	Anthony Buzzard
2	A Story From Africa.....	Rachel Carr	2	One Hundred Percent. All or Nothing.....	Cris Lucas
4	Another Oil Crisis?.....	Russ Magaw	7	Paul and John vs Gnosticism.....	Mark Mattison
9	Are Man/Beast Creatures on the		4	Papa's Valentine.....	Betty Arthurs
	Way?.....	Sidney Hatch	9	Philip's Exciting Day.....	Rachel Carr
7	Be Ready.....	Esther H. Sprinkle	10	Prayers.....	Maxine Herr
2	Be Ye Separate.....	Mary Barnes	3	Present-Day Theological Trends.....	Russell Magaw
6	Between Death and		1, 3-10	Prophecy Page.....	James Mattison
	Resurrection.....	G. Eldred Marsh	1	Putting the Kingdom Back into	
8	Book of Wisdom—Book of			the Gospel.....	Anthony Buzzard
	Life.....	Mark Cheatwood	5	Reaching the Unchurched.....	Larry Mayberry
7	Brian's Dilemma.....	Jean Rencontre	10	Robbed at Home.....	Rachel Carr
4	Brief Bible Studies of God and		10	Scandal!.....	Stephen Bolhous
	Christ.....	Sydney A. Hatch	3	Sean—A Christmas Story.....	Betty Arthurs
1	Can You Really Trust God?.....	Brenda Wessel	4	Secondary Contact.....	Michael Mattison
9, 10	Cartoons.....	Mike Harrolle	7	70 x 7.....	Megan McKenna
5	Choose Sides.....	Esther H. Sprinkle	1	Share the Gift of Love this	
3	Christmas Aftermath.....	Cris Lucas		Christmas.....	Lee Arp and Donna Deane
3	Christmas Crime.....	Mark Cheatwood	6	Shimmering Light.....	Mark Cheatwood
7	Conditioning a Response.....	Lee Arp	10	Should we allow "Revisionist Protectionism"	
				in our public schools?.....	Russell Magaw
4	Dance.....	Cris Lucas	2	Some Thoughts on 1986 General	
2	Dealing with Aids.....	J. Grant Swank		Conference.....	Brenda Wessel
4	Dear Lord, Please Send me a		10	Sound the	
	Perfect Family.....	Brenda Wessel		Trumpet.....	Outreach and Church Development
10	Does Man Possess Natural		3	Special Gifts.....	J. Grant Swank, Jr.
	Immortality?.....	Sidney Hatch	6	Springtime.....	Maxine Herr
6	Don't Fall Asleep in Faith.....	Stephen Bolhous	5	Take Me or Leave Me.....	Alane Schmidlapp
1-10	Editor's Viewpoint.....	Russell Magaw	2	Thanksgiving.....	Jeff Bull
3	Effort to Clean Up Network TV.....	David Krogh	4	The Bible Should Not be	
				Changed.....	John Bullerdick
4	Family Time.....	Russell Magaw	5	The Blue Ribbon.....	Rachel Carr
7	From Little-Known Fact to Well-		6	The Christian Stabilizer.....	Hollis Partlowe
	Known Reality.....	Gary Burnham	2	The Cost of Discipleship.....	Russell Magaw
3	Frustration Over the Lost.....	Michael Mattison	9	The Impact of Religious Institutional Control	
				On the Family.....	David Opel
1	God is Calling Me to Love You.....	Al Merrilatt	2	The Least of These.....	Ione Wells
3	God Doesn't Need More Believers.....	James Graham	6	The Parable from the Fig Tree.....	Mark Mattison
3	God Loves You, Baldomero.....	Alane Schmidlapp	8	The Perfect Father?.....	J. Grant Swank, Jr.
5	God Set Me Free By His Truth.....	Mario Olcese	6	The Powerful Message of Easter.....	Don Ward
6	Grief.....	Mark Good	5	The Triumphal Entry of a King.....	Mike Montgomery
9	Groping for God's Kind Face		4	There's A New World Coming.....	Mark Mattison
	Again.....	J. Grant Swank Jr.	5	Toward a Church-Planting Minis-	
				try.....	Warren Sorenson and Russ Magaw
5	Have You Had Your Checkup?.....	Brenda Wessel	6	Turmoil in the Toybox.....	Michael Hoffman
6	Hello, Lord, It's Me Again.....	Brenda Wessel	5	Urbanization of the Church of God.....	Gary Burnham
4	Help for the Troubled.....	Russell Magaw	3	Was Jesus Christ Creator?.....	Michael Brown
7	Hold the Traditions.....	Francis Burnett	9	We're All In School.....	Stephen Bolhous
9	How God's Grace Set Me Free.....	Kim Ek	2	What Did Jesus' Death on the Cross	
10	How to be Flexible and Adaptable.....	Russell Magaw		Accomplish?.....	Wendy Williamson, Tracy Savage
4	How to Get on With the		7	What Good Does it Do To Pray?.....	Tom New
	Good Life.....	Richard Worley	9	What it Takes to Become a Church	
10	How to Keep the Spint			Planter.....	Russell Magaw
	Moving.....	David Wilsterman	9	What We Learn About Christ in	
8	If Toads Could Fly.....	Lois Worley		Both Testaments.....	Donna Smith
3	In Defense of Christmas.....	Tom New	2	When Christ Came into Being.....	Charles Hunting
10	In Heaven Until.....	Don Ward	10	Where do Pastors Come From?.....	Roland Griswold
8	In the Beginning Was the Word.....	John Railton	4	Where Would the Church be Without Its	
4	Is There Life After Death?.....	Anthony Buzzard		Women?.....	Vivian Mills
			2	Why I'm Taking a Stand Against	
8	Jesus Is Coming!.....	Rachel Carr		Abortion.....	Scott Millard
			1	Will Someone Please Wash the	
4	Life's Greatest Questions?.....	Mark Cheatwood		Dishes.....	Stephen Bolhous
7	Memaloose Island.....	Sidney Hatch	1	Will Russia Invade Israel?.....	Mark Mattison
7	Muhammad and the Quran.....	Steve Grant	1	Women, are you Called?.....	Chns Lucas
7	My Favorite Sin.....	Michael Hoffman			
2	My Views Concerning the				
	Holy Spint.....	David Cheatwood			

Sound the Trumpet

(Continued from page 4)

- expand your life as a Christian.
- b. *Intensives.* Bible and Ministry courses are offered at the beginning and end of the regular semesters. Many of the courses are one week in length. This makes on-campus courses available to many additional people.
- c. *Extension and Correspondence.* Old Testament Survey and New Testament Survey are available for college credit, or for adult education in local churches. The Correspondence edition is designed for use by a pastor in the in-depth training of individuals or groups in his congregation.
2. *General Conference Staff.* The Outreach Department of the Conference provides seminars, workshops, and clinics for the people of the Church of God in local churches. Frequent topics are

*Even as the fruit
of an apple tree
is another apple
tree, so the fruit
of the church's
work is
another church.*



in the areas of Church Growth principles, Evangelism skills, and Church Planting techniques. The conference staff can assist you in your training needs in these and many additional areas. Write to the staff regarding your training needs. Invite the conference staff to serve as a consultant in examining needs of your church, and approaches to finding a solution.

3. *Other Agencies.* The people of the Church of God have also turned to books, programs, seminars, and courses offered by other organizations. We invite you to bring to the attention of the College/Conference staff resources you have found to be of benefit. The staff can also assist you in evaluation of these ideas so that they can be adapted to the Church of God. We will help you with the follow-up education that is needed in these applications.

Quantity	Cost
BOOKS AND BOOKLETS	
... Building Up the Body, Needham, 88 pp.	1.95
... Christ or Confusion (Gospel Pub League)	.55
... Concerning the Nations (Gos Pub League)	.55
... Emphatic Diaglott (Wilson)	4.95
... "Except" (baptism, Bilton)	.55
... First Principles (Marsh)	.45
... Fundamentals of the Christian Faith (Lyon)	.45
... God's Covenant with Abraham (Lindsay)	.45
... God's Truth (A scientist shows why it makes sense to believe the Bible, Hayward) 302 pp.	4.50
... Historical Waymarks of the Church of God	4.95
... Making the Most of Your Marriage	1.25
... "Must Not Fight" (Bilton)	.55
... Planet Earth's Last Hope (Hayward) 128 pp.	2.25
... Prophecies of the End of the World, Mattison 136 pp.	3.95
... Russia, Israel, Christ, and You (Bilton)	1.25
... Scripture Searcher's Assistant	.55
... Systematic Theology, Huffer, 600 pp.	12.95
... Systematic Theology (Soft Cover), Huffer	9.95
... The Bible: Its Principles & Texts (Huggins)	3.95
... The Abrahamic & Davidic Covenant	1.25
... The Fire That Consumes (Fudge) 600 pp.	19.95
... The Miracle of Pentecost (Partlowe)	1.25
... The Seventh Day Sabbath (Gos Pub League)	1.00
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95
... What Happens When We Die?, Buzzard	1.95
... Who Is Jesus?, Buzzard	1.25
... Words of Truth, Subject Concordance	.75
... Wrested Scriptures	12.00
HYMNALS	
... Psalms, Hymns, and Spiritual Songs	5.95
... Loose Leaf for Musicians	9.95
... Songs of Truth, No. 2, Musicians Loose Leaf	3.00
CHURCH SUPPLIES	
... Baptismal Certificates, doz. 5.00,	ea. .50
EVANGELISM FLIP CHART	
... Your Opportunity of Eternal Life	1.50
RECORDS—OREGON BIBLE COLLEGE CHORALE	
... Sing to the Lord	3.00
... Sheltered, Protected	5.00
BIBLE STUDY COURSES	
... Berean Scripture Studies, No 2, 52 lessons	1.25
... Growing in Christ, 13 lessons	1.25
... How to Enjoy an Abundant & Fruitful Christian Life, 10 lessons	1.25
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.25
... Systematic Bible Study Course, 29 lessons	
... Correspondence course (enrollment only)	Free
... Loose leaf edition	2.75
... Bound edition	3.75
... The Nature and Destiny of Man, 13 lessons	1.25
... Where Do I Fit?, 8 lessons	1.25

Quantity	Cost
SUNDAY SCHOOL SUPPLIES	
Please specify starting date for quarterlies _____	
... Kindergarten Creative Teaching Aids Packet	6.95
... Kindergarten Teacher's Guide	2.25
... Kindergarten Bible-in-Life (for teachers)	1.55
... Kindergarten Make-it-Take-it (for teachers)	1.55
... Primary Creative Teaching Aids Packet	6.95
... Primary Teacher's Guide	2.25
... Primary Student Books (2) grades 1-3	2.00
... Junior Creative Teaching Aids Packet	6.95
... Junior Teacher's Guide	2.25
... Junior Quarterly, grades 4-6, ages 6-8	1.55
... Junior High Creative Teaching Aids Packet	6.95
... Junior High Teacher's Guide	2.25
... Sprint Junior High Quarterly	1.55
... Teen-Age Creative Teaching Aids Packet	6.95
... Teen Teacher's Guide	2.25
... Teen-Age Quarterly (for high school)	1.55
... Adult Teacher's Guide	2.25
... Adult Quarterly	1.55
... Sample kit of all Sunday School Quarterlies	Free
... Superintendents' and Workers' S.S. Manual	1.50
... Sunday School Openings Idea Book	2.50

ISSUES, Paperback Books	
... The Case Against Pornography, Wildmon	1.00
... The Home Invaders, Wildmon	2.00

SLIDE-CASSETTE PROGRAMS	
God's Plan for This Planet	
... Oneness of God	20.00
... Worth of Each Person	20.00
... Salvation Through Christ	20.00
... The Empty Tomb	20.00
... World's Only Hope	20.00
... Christ's Coming Kingdom	20.00
... All Six Complete Programs	100.00

Total from this page	\$ _____
Total from back page	\$ _____
Amount of Complete Order	\$ _____
Postage and Handling (see box)	\$ _____
Total	\$ _____

Postage and Handling
Order up to \$10: add \$1.60
Order \$10 to \$30: add 20%
Order \$30 and up: add 10%

Name _____
Address _____
City _____ State _____ Zip _____

The tracts listed on this page are available from the Church of God General Conference at \$2.00 per hundred. Please order each tract in lots of 50. You may order single copies at 4¢ each and a minimum of 25.

EVANGELISM TRACTS

Quantity

- ... ABC's of Salvation
- ... An Invitation
- ... An Invitation to Life
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... One Step From Death
- ... Six Steps to a New Life
- ... Steps Toward Salvation

Quantity

- ... The Blood Bank of the Bible
- ... The Guiding Light
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

MISCELLANEOUS TRACTS

- ... Chart of the Ages
- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... What Can We Read Tonight?
- ... What Should I Give My Child?

BIBLE PROPHECY TRACTS

- ... Death of the Dollar
- ... God's Tomorrow
- ... Jesus Will Come!
- ... Newsday 1992
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Premillennial Coming of Christ
- ... The Purpose of the Millennium

BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... Seven Bible Reasons for Christian Baptism
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... Two Hells
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... Who Owns the Wool?

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 88.0, it expires January, 1988. An 88.5 number means a June, 1988, expiration. This method will assist the subscriber in keeping tabs on his expiration date and serve as a reminder for renewal.

Church of God General Conference
Box 100
Oregon, IL 61061

U.S. POSTAGE
PAID
PERMIT 21
Nonprofit Org.

M/M David Krogh
710 Washington St.

Oregon IL 61061

88.0

Address Correction Requested

Dear RESTITUTION HERALD,

I am writing for the following reason (check appropriate box):

- My address label is incorrect, please note the changes.
- I am moving in the next six weeks; please send the magazine to my new address printed below.
- I wish to send a gift subscription to the person listed below. Enclosed is \$12 [£10] payment.
- Subscription renewal, payment enclosed 1 yr. \$12 [£10], 2 yr. \$21, 3 yr. \$30. [British price in brackets]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: The Restitution Herald, Box 100, Oregon, IL 61061.
In England: The Restitution Herald, 7 Oak Ave., Bricket Wood, St. Albans, Herts AL2 3LG.

_____ Total Number of Tracts

_____ Total cost on this page

(Transfer to line 2, page 19)