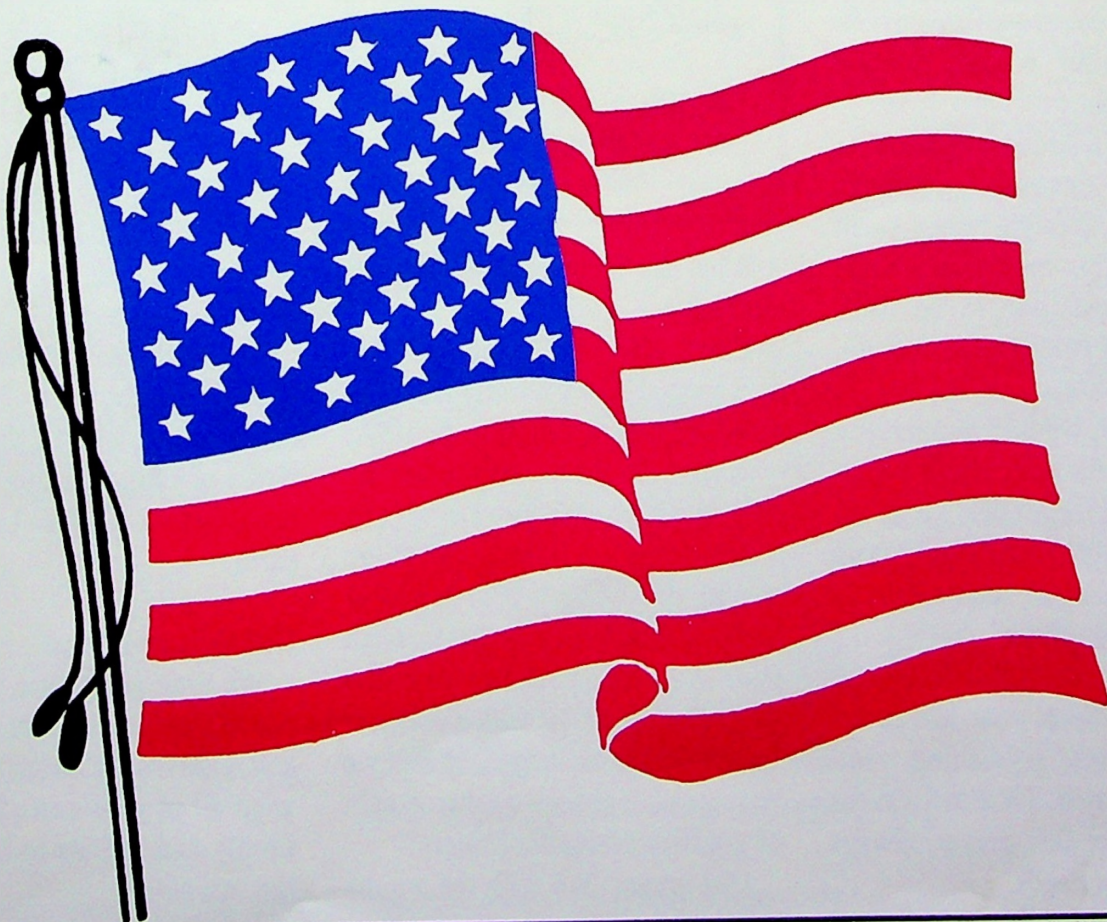


OCTOBER/NOVEMBER/1988

The

RESTITUTION HERALD

*In God We
Trust*



Editor's viewpoint

Our 78th Year

When a magazine has been around so long, changes are bound to happen. You will note some of those as we go along.

For example, comment in this issue catches both the new Discovery program and the 1988 election. While we take no sides in the latter, it seems only right to observe what's happening in light of the greatest political government to befall Earth soon.

Several family-type articles have been our fare lately. This will continue. We believe that the secret to success in life is found in a strong Christian family. We want to help you strengthen your place in your extended family, as well as help you understand your position in the family of God.

Of course, a strong emphasis on Bible study—doctrinal, prophetic, and Christian lifestyle issues—will continue as this magazine's trade mark. We want you to be well-armed with a Bible-based foundation for your life.

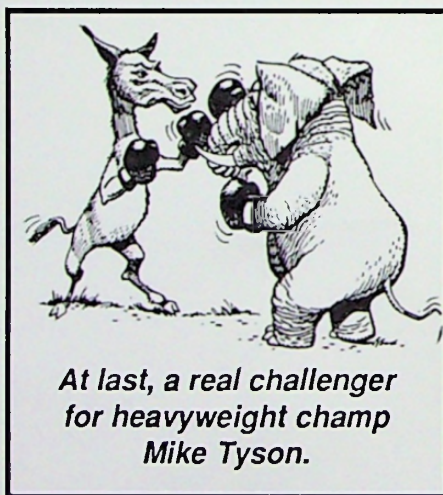
In addition, we will supply you with news items and current event-style information. Your life is affected by such happenings. You want to understand such things in the light of your faith.

May THE RESTITUTION HERALD continue to enrich your life as we begin this new publishing year. That's our prayer. We aim to do our part to answer that prayer, always aware of your needs.

The Election

By now a vicious mud-slinging campaign has wound down, you are ready to cast your vote, and a new president of the United States will take office in January.

It has been a dirty war of words. Low blows rang forth from combatants on both sides. Mire was dug up from the long-forgotten past. All involved did a great job dodging the issues.



What has been achieved through all this?

To be sure, the American Way held ground. Such activity seems to be the way we do things in the USA.

Still to be addressed are the issues. Will there be any changes in the economy for those on the lower end of the ladder? Will the new administration handle the Russian Bear with aplomb, as had been true the last eight years? Can a real war on drug abuse be waged, or will we knuckle under to the mighty weight of growers/pushers/mobsters?

Our prayers are with the winner

and the loser in this campaign. After all, if God "controls the times and the seasons; he makes and unmakes kings" (Dan. 2:21, GNB), then all in politics must be undergirded by the hand of the Almighty. He alone has power to triumph over wrong.

Busy Times

The staff of the Church of God General Conference and Oregon Bible College has been unusually busy with the starting of a new church in Loves Park, IL. Such duties as extra printings, the administration of thousands of phone calls (telemarketing), and door-to-door prospect-finding have taken their toll on our lives. Because of the heavy demand on our time, this issue has been late. Please accept our apology.

The work load continues well into the late fall and early winter. Many activities are still planned for this church-planting project. We solicit your prayers.

May God use these many activities to touch the lives of individuals in northern Rockford with the Good News of Christ and his soon return to establish God's kingdom on earth.

Gift Subscriptions

We urge you to use the form on page 11 to subscribe for your friends and relatives as Christmas gifts. We want all in your extended circle of family and friends to benefit from the magazine.

Loves Park Candida



Gary and Glenda Turner will pastor the new Loves Park church.



General Conference President David Krogh on the phone in the telemarketing phase of the Loves Park startup.



Oregon Bible College student Cheri Hansen keeps track of prospects found via telemarketing.



Sheila and Lonnie Held at a Loves Park Bible study.

Restitution THE Herald

Vol. 78 Oct./Nov./1988 No. 1

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 six times a year.

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 (John 5:28); the literal resurrection 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.
Creative Consultant: Rick Cooper
Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, 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.

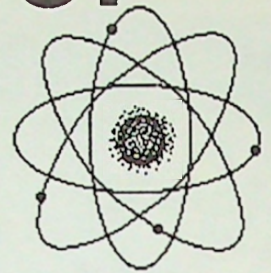
SUBSCRIPTIONS

One Year, \$12 [£10]
Two Years, \$21 [£18]
Three years, \$30 [£27]
(English price in brackets)

Most subscriptions begin with the February or August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Page 12; map courtesy United Bible Society, © 1976. Page 3 photos, Russ Magaw.

Our Perception of G O D



By David P. Opel

SINCE GOD IS not an object of ordinary perception of the senses, he has gifted us with the ability to construct in the imagination of our minds a perception of his character. These attributes can be perceived in several ways, notably in his dealings with man and in his act of creation. "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Rom. 1:20, NASB). God has given us revelation but still his fullness always transcends our futile understanding. This mysterious character of God is alluded to by the Biblical writer Job.

*Lo, he passes by me, and I see him not;
he moves on, but I do not perceive him. . . .
Behold, I go forward, but he is not there;
and backward, but I cannot perceive him;
on the left hand I seek him, but I cannot
behold him;
I turn to the right hand, but I cannot see him.
(Job 9:11; 23:8, 9, RSV.)*

How Is Our Perception of God Developed?

Our best understanding of God comes by searching him out through the very words of his own revelation of himself. Halley in his Bible Handbook tells us, "We read the Bible frequently and regularly, so that God's thoughts may be frequently and regularly in our minds; that His thoughts may become our thoughts; that our ideas may become conformed to God's ideas; so that we may be transformed into God's own image, and be made fit for eternal companionship with our creator."

Through these individual investigations, the Bible student becomes aware of a growing personal relationship with his God as he comes to know him. "This is eternal life, that they may know thee the only true God"

(John 17:3, RSV). God "is a rewarder of them that diligently seek him" (Heb. 11:6). Because our God is personal, he can relate to us as a father does with his children. "Father" is a term of endearment and its importance is also revealed to us in the Bible. It will aid us in our efforts to gain a true perception of God.

"In more than 150 places in the four gospels does Jesus speak of God as 'Father,' 'My Father,' 'Our Father,' 'Thy Father,' 'Your Father,' 'The Father,' 'Holy

*How do the
changing
seasons of
nature color
our view of
God?*



Father,' 'Heavenly Father,' 'Righteous Father.' 'Father' was Jesus' favored name for God. What a meaning it gives to our idea of God."—Halley's Bible Handbook.

Extremes in Our Perception of God

We must be aware that our perception of God can be colored from our cultural and religious backgrounds, traditions, and religious theologies and dogmas. This is attested to by theologian Gordon Kaufman in his CONSTRUCTING THE CONCEPT OF GOD.

"Of course, no individual human mind constructs the idea of God from scratch. All thinkers about God and all devotion to God take place within a cultural and linguistic context in which the notion of God already has been highly developed through the imaginative work of many preceding generations. So the idea of God with which any particular individual works is always a qualification and development of notions inherited

from earlier worshipers and prophets, poets and thinkers."

Extremes in the perception of God can be noted as the tendency to see God in religious leaders or to see them as God. This can be shown in the titles that have been given to the Pope. Prophetic interpreter Uriah Smith states, "Look at a few of the pope's self-accepted titles: 'Viceregent of the Son of God,' 'Our Lord God the Pope,' 'Another God upon earth,' 'King of the world,' 'King of kings and Lord of lords.'" Some Jehovah's Witnesses are said to perceive God in a character similar to that of *Watchtower* president Frederick Franz. In Mormonism God is viewed as the "Father of spirits" (Heb. 12:9) from the idea that God gives birth to spirit children who later are given mortal bodies. This perception of God reduces his position of Creator to that of a procreator. In keeping with this extreme perception Joseph Smith wrote that "God himself was once as we are now, and is an exalted Man and sits enthroned in yonder heavens."

Is God Vindictive?

We know that God will deliver vengeance, but is he excessive or malicious in this attribute? This seems to be the perception of Jehovah's Witnesses in their world view as given by Gary Botting.

"The key to the success of the Organization of Jehovah's Witnesses lies in the central symbols of the denomination that are used as the focus of power in defining reality and providing the meaning behind that reality for the Witnesses. Paramount among these symbols is that of Jehovah himself who is seen as an omniscient, omnipotent, universal force—the ultimate power as well as the ultimate concern of the universe—whose absence is inconceivable: without Jehovah nothing could

exist. He is at once loving and vindictive, concerned and dispassionate; yet Jehovah is not a God of contradiction."—*The Orwellian World of Jehovah's Witnesses*.

Perceiving our God to be vindictive is a contradiction! Such a teaching appears to have more to do with the purpose of religious control that the leaders desire to have over the members than of a practical revelation of God's character.

Is God Legalistic?

To answer this we must know something about "legalism." I believe that this is best defined and applied by Dr. Larry Richards.

"All Israelites held a deep reverence for the Law. Moses was the Lawgiver. God himself had handed Moses the tablets of stone. Angels had been mediators of other details of the pact between God and his people. Surely the Law was the highest expression of holiness possible. Surely a human being could only achieve greatness by total commitment to every detail of Law's expression of the Divine will. This was the core of the Pharisees' faith. Law is highest. Law is all. . . .

"What was Jesus showing the Pharisees about Law? It was something even his disciples did not yet see. Rather than being the highest of all standards, the Law was evidence that God is willing to accommodate his ideal to the sinfulness of man. Rather than being a way to achieve greatness, Law was a constant reminder of human failure. How tragic then the Pharisees' misuse of Law. How tragic, because in their insistent examination of every detail they had lost sight of the God who stood behind the Law, and who had shown himself willing to love and accept those who fell short. . . .

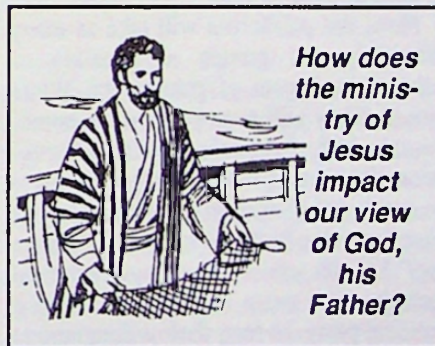
"Law was never meant to enable us to achieve righteousness, nor was Law meant to punish us when we don't. Law was meant to show us our need of grace, that we might turn to another way to achieve. . . .

"God has always had one basic way of dealing with human failure. That way is to come alongside us with the gift of forgiveness

and by his healing touch bring the possibility of health and growth. Man's way of dealing with human failure is different. Our way is to retreat to the safety of legislation. Legalism gives us a wall behind which to hide as we condemn those we have placed on the outside. Legalism gives us a platform on which to stand so we can feel taller than those we place below us. Legalism gives us a weapon with which to strike out and punish others for the failures that we ourselves fear."—*REMARRIAGE: A Healing Gift from God*.

Is God Humane?

In our continuing attempt to gain a true perception of God we must ask if God is humane. It is difficult to balance the idea of a vindictive or legalistic God as being humane. Humane qualities are the best in



mankind. Our perception of God should present him with greater qualities than that of man. Our understanding of his policies should also be consistent with the concept of a humane God. Theologian Gordon Kaufman gives us more on this subject.

"Let us turn, rather, to the other equally important motif in the concept of God—what I would like to call God's 'humaneness': God's concern for and active promotion of human well-being and fulfillment. Some traditions have believed their gods to be indifferent to human needs and suffering, or even malevolent; in the traditions growing out of Hebraic culture, however, God came increasingly to be depicted as representing the epitome of humane virtues and as being thoroughly devoted to the welfare of humans and other creatures. Thus God was thought of as good, not only powerful—as just, merciful, caring, loving, and forgiving.

God was like a thoroughly humane, just, and loving father, and we are the children for whom God has unlimited care, for God's only desire is that we reach maturity and fulfillment."

Balancing God's Attributes

At this point we should be realizing that God's attributes of love, justice, mercy, and vengeance are in total harmony. One does not outweigh the other. Our perception of God must include these elements of consistency and harmony. They will become the basis on how we understand the way God deals with man, with sin, and how the church is to do the same.

"It would seem more true to the biblical revelation to treat each attribute as a manifestation of God in the human situation that called it forth, compassion in the presence of misery, longsuffering in the presence of ill-desert, grace in the presence of guilt, mercy in the presence of penitence, suggesting that the attributes of God designate a relation into which he enters to those who feel their need of him. That bears with it the undoubted truth that God, in the full plenitude of his nature, is in each of his attributes, so that there is never more of one attribute than of another, never more love than justice, or more mercy than righteousness."—*New Bible Dictionary*.

Summary

Our perception of God is related to how we understand the concepts of love, justice, righteousness, mercy, and grace and how we practice them in our lives. Jesus is our pattern and example. He exemplifies his Father's character. He stated that "he that hath seen me hath seen the Father" (John 14:9). Jesus is "the exact representation of His nature" (Heb. 1:3, NASB). It is better to perceive God in the character of his Son rather than in any man of religious position or title. We must also keep in mind that the rationale for the Inquisition was based upon their perception that God was vindictive, legalistic, and inhumane. The Inquisition was justified on the idea that because God punishes sinners eternally, the church then has the authority to punish sinners for the time being. Hence, we see our need for a true perception of God.

WHO CAN WE TRUST?

The politicians will take as many special-interest groups as possible to achieve their goal of gaining the White House.

THIS YEAR of presidential election brings with it all the hoopla and hype the United States can offer. I remember back to July and the Democratic National Convention, especially Jesse Jackson's speech for "unity" within the party; he is certainly a gifted speaker.

As I listened to him I was moved, but not to vote democratic or to unite with that political party. Mr. Jackson, with all his erudite skill, spoke to the needs of all the concerned people present and at home. He spoke of the welfare family, the bankrupt farmer, the "gay rights" groups, the abortionists, working mothers, and the unemployed. As he spoke to their plight, yes, indeed, I was moved, but *not* to unite with them in their political struggle for answers, because I know where the real answers are.

I was moved, though, to a greater sense of urgency for my King's return. I was moved to a greater confidence in the goodness of God's Kingdom. The political systems of man have never brought about goodness, justice, equity, or judgment—nor will they ever!

While listening to Jesse Jackson, I was not moved by empty promises made by a man. What power does man have? I *am* moved by the promises of an Almighty God, because he backs up his Word. I was not moved by men with limited ability, power, and time to bring about changes that will only be changed again. Politicians make promises they are not able to keep and, because of that, they have a reputation for being liars. They cannot bring about peace, security, or equality. I am moved greatly by an all-powerful King who has all eternity to have things right. I am moved to put my loyalty with him.

Politically speaking, I don't want to be considered a Democrat, Republican, liberal, or conservative. Politically speaking, I want to be a "Theocrat," a member of God's party who doesn't become entangled with

lesser organizations and solutions. We can consider it God's party, because when God sets up his choice for King there won't be any ballot counting. We already know the outcome. There won't be any rival party; we already know who will win! There won't be any compromise on platform standards, because we know God doesn't have to compromise to win.

Now, the politicians will take as many special-interest groups as possible to achieve their goal of gaining the White House. They will even cater to the homosexuals and abortionists. With compromises like that, do they show themselves to be trustworthy? It appears as though they have one standard, "Who will you vote for?" Morals, ethics, lifestyle, or criminal records don't enter into inclusion into a political party. In fact, their willingness to

*Mr. Jackson,
with all his
erudite skill,
spoke to the
needs of all the
concerned people present and at
home.*



take special-interest groups along with them in their quest for power shows that those at the top are themselves no more than a special-interest group. They have one goal and whatever it takes to get a vote to get in office, they will do. If you are satisfied with a political system that is an extension of Satan's world system, we have the best in the world (sic).

If, on the other hand, you are tired of this world's offering of political intrigue and pomp and want something substantial and eternal, I've got some good news for you about God's Kingdom. He is calling people to "join" with him now, through his Son,

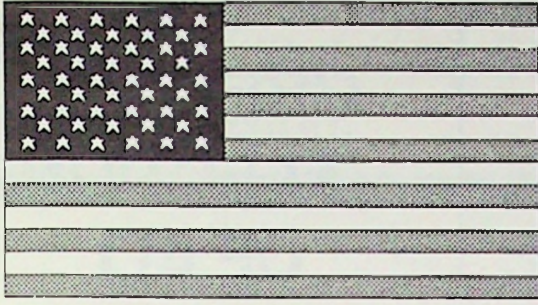
and he has standards for the members of his party.

The members of God's party must be identified with Jesus Christ, first of all. We have a representation of two "political" systems. There are only two—God's and the world's. No matter which type of government you think is best, they all have the same priority: gain control and push their particular philosophy.

"One of the malefactors which were hanged railed on him, by saying, 'If you are the Christ, then save yourself and us also.' But the other in reply rebuked the first, 'Don't you ever fear God? It is apparent we have the same condemnation as he does. Indeed, we have rightly received the true reward for our crimes, but this man has not done anything wrong.' Turning to Jesus he said, 'Lord, when your kingdom comes, will you remember me?' And Jesus said to him, 'Honestly, today I can say that you will be with me in paradise'" (Luke 23:39-43).

As you read that text, did you notice that both men asked for salvation? Yes, and it appears that only one received it. A closer examination will reveal this to us.

The first thief demanded an immediate fix to the situation. He wanted to be free from present suffering. It's that immediate relief that is a sign Satan is pushing for it. What a temptation for Jesus to get involved in fixing a decaying system, but he didn't give in to the temptation. This first thief did not display any repentance, submission, or loyalty. Even though he used the term "Christ," it was used only as long as he thought his special interest would be served. How the world flocks to the church when it needs a special interest served! People flock to political parties, spiritists, or new-age religions. These people are tossed here and there trying to find fulfill-



Politically speaking, I don't want to be considered a Democrat, Republican, liberal, or conservative. Politically speaking, I want to be a "Theocrat," a member of God's party.

ment for selfish desires.

The politicians offer tons of "save-us-now" programs. The politician says we need answers today for hurting people. The Kingdom doesn't do any good now. Our programs will!

Well, in July Jesse Jackson spouted off about a lot of ideas that are all in the future, and he has no guarantee they will be installed. He is talking about faith. It takes more gullible faith to believe a circle of men can bring about salvation, than to believe God can. There is no immediate fix, yet millions of people believe politicians can bring one about. Don't trust men; trust God!

The second man hung with Jesus gives us a whole different picture. He displays a fear of God in respect to condemnation. He shows a realization of sin in his life and he is resigned to the results of that sin by saying, "I have this coming." In this position of humility, openness, and honesty he recognized there was only one way out. It wasn't getting off that cross now to escape death, only to face it again. It wasn't even a better position in society, or power in the world. His plea was made to the Kingdom that is to come and he said, "When your kingdom is established, Lord, remember me."

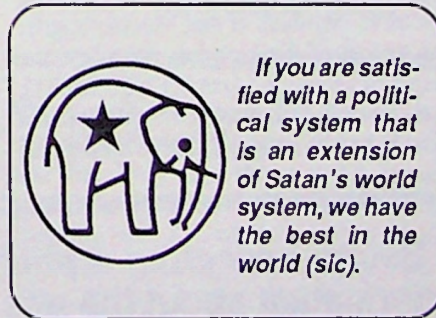
The differences are so slight, some might even suggest they both had the same agenda. No, we can be assured that is not the case by how Jesus responded to the second thief, "Honestly, take this to heart and believe me, I can tell you today, you will be with me in my kingdom, and it will be paradise."

We must identify with Jesus, not our selfish interests which demand a work of the flesh that brings death, but by trusting in God's work in us, and his promises to us which bring about his fruit. Identifying with Jesus not only gives us a solid hope beyond this sinful, corrupt world, but it also

gives us part in a "new humanity."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:12, 19).

Here we have the two humanities—those in Adam and those in Christ. Everyone starts out at birth in Adam, but we have a promise to be "translated into the kingdom of his dear Son" (Col. 1:13), born again, regenerated, conformed, and transformed. This comes to those who say basically the same as the second thief on the cross, by confession of sin, repentance,



identifying with Jesus' death, and trusting—to which Jesus responds by saying, "Now I can say to you, you will be with me in paradise."

There are those, however, that prefer to remain identified with Adam's race. Just like the contrary thief, they want immediate gratification, "Save me, fix me, change my situation, show me your power now!"

Those in Adam's family will receive death. Those who have identified with Jesus Christ (Rom. 6:3, 4) will receive life through the resurrection. Now, would anyone like to wager that the politicians can top that? They can't! Remember Judge Bork? The whole conservative arm of America

wanted him on the bench of the Supreme Court, but he didn't get the job. Man has no power at all; don't trust him!

Jesus calls us to be uncompromising members of his Theocratic Party. The Amen, the faithful and true witness, the head of the creation of God calls us to be uncompromising partisans, not uncommitted delegates to test the wind of popular fashion (see Rev. 3:14, 15).

Uncompromising Theocrats are:

1. Young men, 15-21 years of age, who are growing strong and brave; a young man who knows and can stand for what our King stands for.
2. Young ladies, 13-21 years old, who do not flirt with sin and the fads of this world, but rather model the purity of their King.
3. Young married couples that do not become entangled with this world's system, but work together to further the system of their King.
4. Parents who purposely make time to learn and teach God's timeless principles to their children, so they will live for their King, too.
5. Grandparents and other mature people who show stability in experience with our King.
6. The assembly of people of all ages that live as one family, identifying with our King, Jesus, without selfishness.

Citizenship to that coming Kingdom is open; that's the gospel truth! You can leave the Democrats and Republicans in the dust and look forward to a very secure future today. Put your trust in God, not in man's political system.

by Chuck Jones

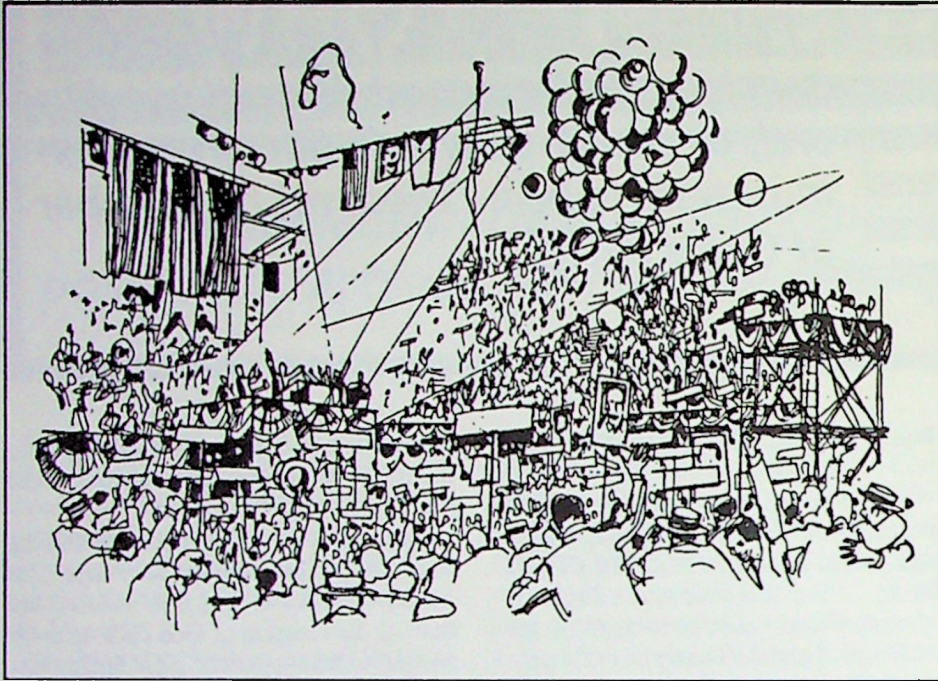
THE GREATEST ELECTION OF ALL

to that great future turning point in history, when the Lord Messiah (Luke 2:11) will mount his royal throne in Jerusalem—and rule the world with perfect justice.

Christians are ambassadors of that coming kingdom (2 Cor. 5:20). They are placed as lights in the midst of the evil societies of the present age. It is futile for them to expect to change the course of governments radically now. What they can do is to invite individuals of all nations to become candidates for royal positions, as Ministers of State in the coming rule of his majesty, King Jesus (Rev. 2:26; 3:21; 5:10; 20:1-4).

If this picture of Christianity sounds unfamiliar, it is because we have been deceived by the language of traditional "religion," which has mounted a tremendous campaign against the thoroughly political character of Biblical Christianity. To regain a sense of the Bible's excitement over God's royal family and its destiny as sovereign rulers in a renewed earth, let us consider the position of the King in the Old Testament.

Notice how the kings of Israel are addressed: "My lord, the Lord's Anointed," "My lord, the King" (1 Sam. 24:6, 8).



FEW EVENTS attract attention like political elections, the choice of president, or the coronation of a sovereign. The writer was taken as a child to the coronation of Queen Elizabeth II, the 42nd Monarch of Great Britain. The pageantry and splendor of the ceremony are unforgettable. The worldwide response stirred by the British Monarchy shows that kings and queens possess an almost superhuman dimension even in modern times.

It is surprising that the greatest of all stories about monarchy is perhaps the least well known. Though the name Jesus Christ is recognized far and wide, few seem to realize that the title "Christ" is a royal one. Jesus Christ is really "King Jesus," "His Majesty, the King of Israel."

There is a serious flaw in much that is said about Jesus and his kingship. Many are unable to conceive of him and his kingdom in political terms. They have deprived him of his kingdom. They have been told for so long that he is a *spiritual* figure, and that spiritual things can have little or nothing to do with politics.

No wonder then that millions of Bible readers think of Jesus' throne as being in heaven now—and what political significance would such an invisible throne have? No wonder countless Bible students think of the kingdom of God (a political term if ever there was one!) only as a government ruling internally in the hearts of men.

The fact is that according to the Bible, read without the "benefit" of traditional thinking, the throne of King Jesus is destined to control the earth from its capital city Jerusalem, and the empire of his majesty, the Messiah, will govern the far reaches of the globe. Jesus and the apostles strained every nerve to announce that coming World Government and to urge all men everywhere to prepare now to serve as executive members of that Messianic rule. The gospel of the kingdom, which is the gospel of salvation (Acts 8:12; 28:23, 31), is a public proclamation of the greatest crisis in human history. It has to do with the

Before accepting a political candidate, voters seek information about the one running for office. Though we have no say in who ultimately rules the world, we are urged to support the one whom God has chosen to represent him in God's great "election" program.

coming installation of the greatest of all kings. The days of all present governments are numbered. Each one of them has been weighed in the balance and found wanting. "Our Lord, the King of Israel and the World" alone has qualified to bear the high responsibility for the management of a just society on earth. Every day brings us closer

Because the king is God's representative in Israel he is to be approached with reverence. "When Abigail saw David, she hurried and dismounted from her donkey and fell on her face before David and bowed herself to the ground" (1 Sam. 25:23). Others speak of the monarch as a reflector of God: "My lord the king is like the angel

“Our Lord, the King of Israel and the World” alone has qualified to bear the high responsibility for the management of a just society on earth.

of God” (1 Sam. 19:27; cp. John 20:28). David is conscious of his high calling to royal office. “Thou hast kept me as head of the nations” (1 Sam. 23:44). The King is to exercise government as God’s representative (Psa. 72:1). “David, our lord” (1 Kings 1:11), the “type” of the Messiah, commands the deepest respect from “Nathan the prophet [who] prostrated himself before the king with his face to the ground” (1 Kings 1:23). He is “my Lord, King David” (1 Kings 1:31). The one God is “the LORD, the God of my lord, the King” (1 Kings 1:36). “Our lord, King David (1 Kings 1:43) is to be “worshipped” as a reflection of God: “All the assembly bowed down and did homage to [KJV, ‘worshipped’] the Lord and to the king.” Even non-Israelite rulers recognized David as “My Lord David” (2 Chron. 2:14). Solomon is likewise admired because “The Lord your God delighted in you sitting on His throne as king for the Lord your God” (2 Chron. 9:8). Similarly, immortalized Christians will be acknowledged as kings when those who persecuted them fall down and “worship” them as co-rulers with Christ (Rev. 3:9).

The Bible is very largely the story of the royal family of Israel and its destiny in the world as God’s agent of government. In 2 Samuel 2:14-16, a divine promise is given to David and his descendant that their dynasty will rule for ever. It is obvious that many of David’s immediate descendants were so incompetent as rulers that they could not qualify to rule as God’s servant. Yet the promise of the ideal king persisted. His success was known to David 1000 years before the birth of the King Messiah. The divine oracle recorded in Psalm 110:1 is the New Testament’s favorite quotation from the Old Testament: “The Lord [God] says to my lord [the King Messiah], ‘Sit at my right hand until I make your enemies your footstool’ ” (see Matt. 22:44). Only a single vowel point in the Hebrew distinguishes one of God’s names (‘Adonay’) from the royal title of the Messiah—“my

lord” (‘Adonee’) (Psa.110:1). But it is a difference which affects our whole understanding of who Jesus is.

We see at once that Jesus Christ is addressed in the language which befits the monarch of Israel. He is “My Lord the Messiah” (Psa. 110:1), “My Lord the King.” He is a separate and distinct person from the Lord God (a distinction which has been badly confused by trinitarian dogma). No wonder that the New Testament picks up on this exciting royal theme and announces the birth of “Christ, the Lord,” i.e., “The Lord King” or “the King Messiah.” (Note this unique title for Jesus in Luke 2:11, current also in 1st-century Judaism.)

God through Christ promises peace on earth, security for all nations, abundant blessings of all kinds, health, happiness, and life forever! Would anyone fail to back that candidate for royal office?

Herod well understood that “the Christ” meant the “King of the Jews” (Matt. 2:2, 4) and that Jesus is a threat to all human governments. Jesus declared to Pilate that kingship was the whole purpose of his existence: “You say correctly that I am a king; for this I have been born” (John 18:37). Catch the mood of reverential awe as Elisabeth addresses Mary as “the mother of my Lord,” i.e., “my Lord, the King Messiah” (Luke 1:43).

Before accepting a political candidate, voters seek information about the one running for office. Though we have no say in who ultimately rules the world, we are urged to support the one whom God has chosen to represent him in God’s great “election” program. His Son has been selected to reign over the world. We are to put forth our faith in him as the only hope for ourselves and humanity. God demands that we accept his Son, the appointed world

king of the future kingdom. How can we resist his manifesto? He promises (and his promise will not fail) peace on earth, security for all nations, abundant blessings of all kinds, health, happiness, and life forever! Would anyone fail to back that candidate for royal office?

Because of the stubbornness and stupidity of human nature, and because of the counter-propaganda campaign of Satan, the present world ruler, many refuse the claims of the Messiah and continue to give their wholehearted support to the “god of this age” (2 Cor. 4:4). For those who know that the Messiah’s perfect government is coming when the time is ripe, is it not time

we made our campaign on behalf of God’s chosen king more vocal? Should we not protest at the often sickly presentation of Jesus offered to the public, and at a Jesus whose rule is confined to the hearts of men? Is a Jesus who longs to remove you from the earth forever the King Messiah who promised that the meek would inherit the earth when he comes to rule? (Matt. 5:5; Rev. 5:10.) Let us catch the thrill of the Bible’s hope for the government which will be on Messiah’s shoulders and the peace which King Jesus, his Majesty the Messiah, will bring when he returns to inherit his throne (Luke 1:32, 33). (Meanwhile let believers beware of the so-called New-Age movement which tries to ape the true Messiah’s world government!)

By Anthony Buzzard

Back in Space . . .

But Are We Any Closer to GOD?

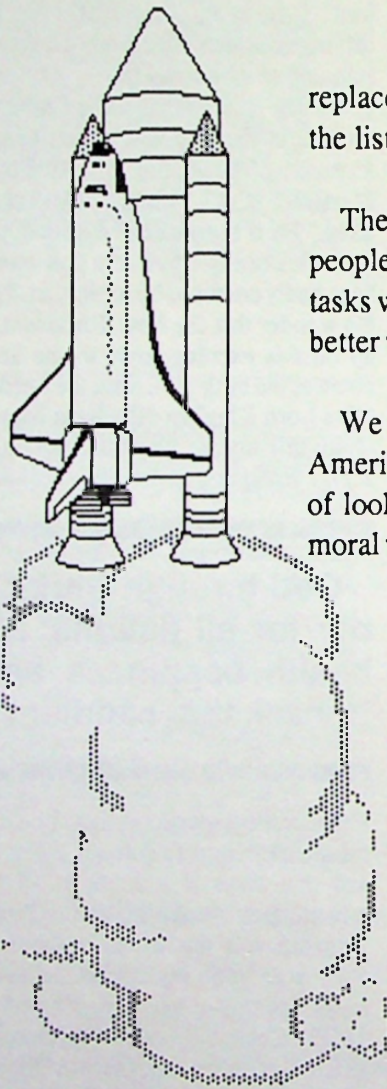
Man has for centuries considered himself highly sophisticated and self-sufficient. The successful space programs of many countries, including the U.S., seem to aid man's lofty opinion of himself. For the people of the United States a successful return to space with the Discovery program creates feelings of security, importance, self-sufficiency, and the future. Better known in Scripture as pride.

Even though President Reagan publicly asked that God would bless this mission, does it truly bring us as a people closer to God?

I think not.

Rather, it brought only an attitude of higher altitude. The space program does not cause us as a people to have a better standing with God.

With the U.S. still declining morally, it will take more than a space program to turn it around. More than 400,000 deaths each year are attributed to alcohol and tobacco; hundreds of thousands of children each year are murdered by way of abortion; drug abuse and smuggling are still increasing; homosexuality is openly practiced (an abomination to God, Rom. 1:27); millions of Americans forsake assembling together as believers in God, for the secular way of life (Heb. 10:25); self-love has



replaced loving fellowman or God; and the list goes on and on.

The space program for a time may take people's minds off the real issues and the tasks which must be performed to bring a better way of life and blessing from God.

We as individuals from this country of America. Each individual is in dire need of looking through practical eyes at the moral will of God and then acting accordingly. They who first seek God and his ways will be blessed (Matt. 6:33). As long as people are not seeking God and his ways, it is foolish for them to expect a better quality of life and liberty.

Jesus is the perfect example of the truth, the way, and the life. Man is to seek that perfect way and after Jesus pattern himself. Then and only then will man find the security, sufficiency, and future he desires. It is then

that he will be closer to God.

Yes, America is back in space, but are we any closer to God?

By Pastor Larry Mayberry



This Christmas
give the Best

The

Restitution Herald

Reading for the whole family

- Extended family
- Parents
- Children
- Teens
- Singles

Bible study

- Christian Lifestyle
- Doctrine
- Prophecy

News and Events

- News from around the world
- Current events
- Editor's Viewpoint

- I wish to send a gift subscription to the persons listed. Enclosed is \$12 [£10] payment per subscription. I will appreciate a gift card sent from THE HERALD to each subscriber on my list. Thanks.
- Here is my 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.

Gift Subscriptions

Name _____

Address _____

City _____ State _____ Zip _____

Name _____

Address _____

City _____ State _____ Zip _____

MIDDLE-EAST POLITICS NOW and

HOW COULD ANYTHING GOOD come out of the U.S. downing of Iran Air Flight 655? Another 290 dead added to the million that have died in the Iran-Iraq war would seem to make little difference. Yet Hashemi Rafsanjani, Iranian supreme military commander and Speaker of the Parliament said, "It was the turning point." His feeling was that to continue Iran's religious revolution, Iran had no choice but to make peace with Iraq.

Added to her physical and economic exhaustion, the downing of the civilian airliner caused Iran's will to fight to evaporate and to realize she "was isolated, vulnerable, and perhaps even at war with a superpower" (*U.S. News and World Report*, Aug. 1, 1988). "Iranian leaders felt they could defeat Iraq in the long run but not Iraq and the United States," said Shireen Hunter of Washington's Center for Strategic and International Studies" (ibid).

Russian Help for Iran?

Bro. Francis Burnett told me at General Conference that on July 29th, he heard on TV that the USSR had sent an envoy to Iran to tell them that if Iran would stop the war, Russia would help the country to rebuild the terrible damage caused by war.

Will this be the way Russia gets a toehold in Iran, as the prophecy of Ezekiel (38th chap.) so plainly shows? There it says that Gog, the strong nation to the north, will have Persia (Iran),

Ethiopia, and Libya "with" her as she comes down to invade Israel at the end.

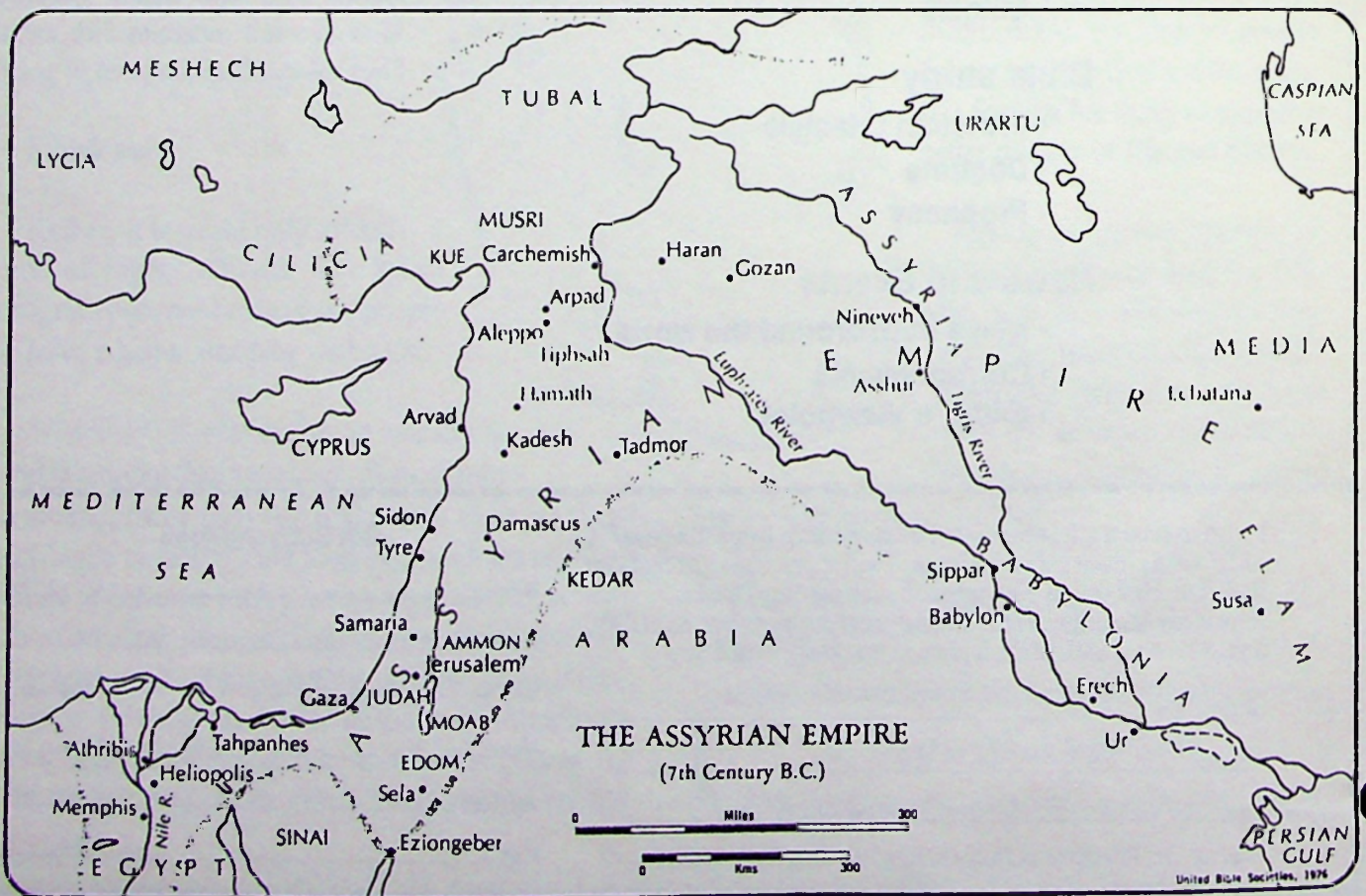
History's Bloodiest Battle

Of all the battles in the Iranian-Iraqi eight-year war, by far the worst was the battle for Basra during the past three years. *U.S. News* says, "It is not unrealistic to estimate that 750,000 Iranian soldiers have died, most of them killed in the last three years by high-fragmentation weapons and small-arms fire around Basra. Comparisons with World War I and II fail. The battle for Basra may turn out, in the ratio of losses to forces engaged, to have been the costliest ever fought, worse than Verdun, the Somme, or Stalin-grad."

Will Mid-East Peace Come Now?

Does the cease-fire of August 20 mean peace in the Middle East now, and can Israel now relax?

We believe John Keegan's assessment of the present Mid-East political stance is probably correct, when he says, "The end of the Gulf war will not necessarily increase the stability of the Middle East. While Iran and Iraq were locked in combat, their military capabilities canceled each other out. Now the two combatants



THE SECOND COMING of our LORD

better armed and war wiser than in 1980, are free to deploy their military strength in other directions. Mikhail Gorbachev has cause to worry that Islamic Iran may start meddling . . . in the internal affairs of the Soviet Moslem republics. *Israel has even greater reason to fear the ambition of Iraq's Saddam Hussein. Iraqi armed forces, which regard themselves as victors in the Gulf, may one day soon be preening for a renewed trial of strength with the Arab world's principal enemy.*"

This writer believes the Bible shows that Russia, Iran, Iraq, and Syria will all come against Israel just before Christ returns.

The ASSYRIAN, from Syria-Iraq

The prophets of God, Micah and Isaiah, foretell that in the last days an enemy of Israel called *the Assyrian* shall not only overrun Israel, but shall be destroyed by Christ himself. This Assyrian is obviously Syria and Iraq, major parts of the old Assyrian Empire. Notice:

Micah 5:1-15. "This man [Christ] shall be the peace, when the Assyrian shall come into our land . . . thus shall he deliver us from the Assyrian."

Isaiah 10. "When the LORD hath performed *his whole work* upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria. . . . Be not afraid of the Assyrian." Notice that Isaiah 11, a prophecy of the reign of Christ, follows the overthrow of the Assyrian.

Isaiah 14:24-26. "I [God] will break the Assyrian in my land [Palestine]."

Isaiah 30:26, 31. At the time "the light of the sun shall be sevenfold . . . in the day when the Lord binds up the breach of his people," the LORD shall beat down the Assyrian.

Isaiah 31:4-9. When the Lord comes down "to fight for mount Zion. . . . Then shall the Assyrian fall by the sword . . . and his princes shall be afraid of the ensign [Christ]." The *next verse*, Isaiah 32:1 shows Christ and the saints ruling the earth.

Isaiah 19:23-25. After Assyria is subdued, her heart will turn to God and she shall be saved, a third with Egypt and Israel. All three shall be God's people.

From these prophecies we see that a powerful enemy of Israel called the Assyrian shall exist in the last day. Christ shall deliver Israel from him. We believe this Assyrian is the same as the king of the north of Daniel. The word Syria is an abbreviated form of Assyria, according to the dictionary. As we said above, present-day Syria and Iraq were major parts of the old Assyrian Empire.

Will Iraq turn her military power elsewhere sometime, now that her war with Iran is coming to a close? Yes. Israel has reason to be alarmed over the prospect.

Christ Will Come

Many of us inside secure old U.S.A. and enjoying the good life, have been lulled into thinking the evil thought, "Where is the promise of his coming? for since the fathers fell asleep, *all things continue as they were from the beginning of the creation*" (2 Pet. 3:3, 4).

The way main-line U.S. lives and thinks today shows that we as a people are not really expecting Christ to return. Look at the efforts of the stock market people. All are taxing their brains concentrating on making money on stocks. Look at the average American citizen. The main thoughts seem to be, have a house for the family, cars to drive around, and a nest egg in the bank for emergencies. If we can pay the bills and have some left over for pleasure, who cares what is coming? And look at the lukewarm church that seems to have lost its fire for Christ. Only a few proclaim the glories that shall come to earth when CHRIST returns!

Christians must steel themselves against worldly thinking. Christ *is* coming back. God said so. Christ said so. The apostles said so. *And that time is drawing near. We must be ready for his coming* if we expect eternal life. His Kingdom and righteousness must mean more to us than the things and cares of this world. The thought uppermost in our minds *must be*, I want to grow spiritually each day, and put *first* in my life service to God. We must force ourselves, if need be, to have devotions and meditations on God and his plan *every day*. We must examine ourselves to see how strong our faith is each day. We *must be* about our Father's business!

Our God's mercy is boundless but not endless. If we do not love him and honestly and sincerely worship him and work hard for his cause, how can we expect him to honor us at Christ's coming with the change from mortal to immortal life? This will be a *tremendous* blessing—God giving his own kind of life to us mortal, sin-scarred people! Only the true and really faithful will be permitted that great change.

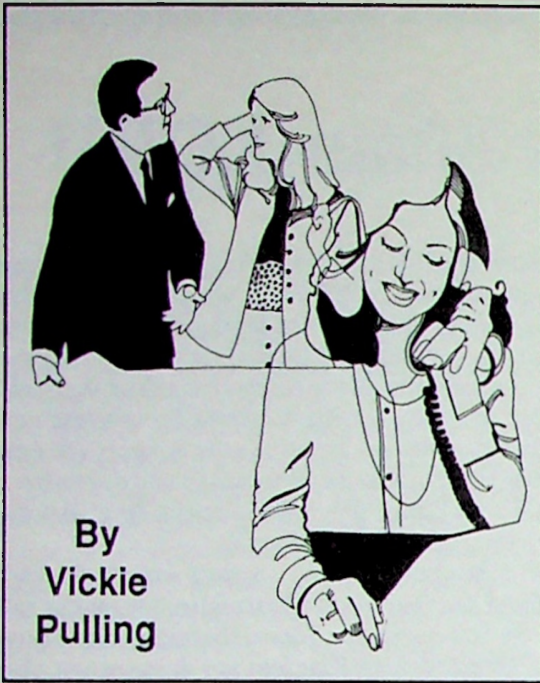
Are you *really waiting* for Christ to come? Is this *uppermost* in your heart, that you must be ready for that day? Do you *want* to be ready? Paul said he had fought a good fight, had finished his work, had kept the faith, and that "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and *not to me only, but unto all them also that love his appearing.*" (2 Tim. 4:7, 8).

The bottom line is, do we *love* Christ's appearing? Or do we want the best of this age, *and* the best of the age to come? We must make a choice. If we do not choose being ready at Christ's return, we have already chosen wrongly, and there will be no reward.

Can we truthfully say, IN GOD WE TRUST? Let us be faithful to the Lord who bought us.

Jesus said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) Only *we* can answer that.

By
Pastor
James
Mattison



By
Vickie
Pulling

Dating

Things are wrong to us that don't seem wrong to non-Christian, no matter how GOOD they are. You may find yourself compromising your beliefs, and someday (if they aren't now), those beliefs will be very important to you. Why risk it? Don't even date non-Christians and take the chance of falling in love. Relationships involve

emotion, and once love is there, it is difficult to turn the other way.

2) *Date someone with the same temperament, or compatible temperament.* I am a "feeler"—I think with my heart. My decisions are emotional. I do not lose my

the things that bothered me way back then. I was right on target except for one small thing . . . love is blind, and I wasn't heeding the warning signs.

3) *Listen to your parents.* I would not be in this position today if I had. I will never forget the time my mom said, "Vickie, I have lived with you day in and day out for 18 years—I know you better than you know yourself . . . please don't do this!" You know what? She was right! She did know me better than I knew myself, and her motives were pure; she had only my interests at heart.

4) *Wait until you know yourself.* I was so young then. Of course, I felt ready and adult enough. Take enough time to get some of life under your belt—life's experiences teach us, and God molds us. It is difficult enough to grow up; it is difficult adjusting to a marriage situation—the odds are against you when you try to do both at once.

5) *Stay away from tempting situations.* I feel that it is better to get to know that person you are considering for a mate in a social setting. There are church gatherings, restaurants, public parks, Christian concerts, etc., that you can attend without being totally alone. The Bible says, "flee fornication," and I recommend following that advice. Decisions you make now will affect the rest of your LIFE.

6) *Marry a best friend.* It is important to be able to talk freely and know that you are accepted and loved. Marry a person who is capable of caring and being unselfish. Marriage involves a lot of giving and forgiving—someone once said, "A perfect marriage is the union of two good forgivers." This is true. There are many decisions to be made in which you won't get your way; in fact, your way is obsolete once the marriage vows are spoken, and "our way" takes its place. Here again, if the two

DECISIONS made when you are young affect the rest of your life. I learned that lesson the hard way, and I hope that by writing this article I can save someone from making the same mistakes I made.

For 15 years I have worked diligently to reverse the pattern that my life was taking. I found myself caught in a world, a life, and a situation that I could not live with. Surveying the last 15 years, I feel as if I am looking out on a battlefield covered with the bodies of wounded and broken lives. I wish I had made different decisions and listened to those who wanted to advise me. I didn't, and it's too late to take it all back. My role now is to piece together what's left and to formulate new dreams and plans for the future of my children and myself. I will. I'm a survivor.

It all started with one date.

I was about 17. I was in love, and love is blind. The sad part about all this is that hindsight is wonderful—when I was 17, I listened to no one. I was a wonderful person, and I became involved with a wonderful person. We are both still wonderful; we were not meant to be married, though. We made that decision in error, and it has affected the rest of our lives.

These are the things that I learned, and I will tell my children:

1) *Date Christians.* It may not seem important to you now, but we were raised with different morals and values than others were. We see things from different eyes.



temper easily, and do not like violence or arguing; it is important that you live your life with someone who either understands your temperament, or shares it.

I kept a diary while I was a teenager, and all the things that I thought and experienced while dating are written very carefully. I read it now and cry, because I recorded all

When I was 17, I listened to no one. I was a wonderful person, and I became involved with a wonderful person. We are both still wonderful; we were not meant to be married, though. We made that decision in error, and it has affected the rest of our lives.

of you aren't from the same spiritual background, priorities are not the same and decisions are difficult to agree upon.

7) *Pray together.* From the very first minute, PRAY. If the two of you can't pray together, then RECONSIDER YOUR CHOICE. Your life depends upon God. Attend church services often, and support your church programs together. Would the person you are dating pray with you now?

8) *Don't listen to the world.* Sometimes I wonder how marriage has survived

There are church gatherings, restaurants, public parks, Christian concerts, etc., that you can attend without being totally alone.

the 80's. Don't listen to the world; listen to GOD. God is the one who instituted marriage and his plan for love is flawless. It is so different from the world's view of marriage. Study his Word together, and work out your problems and answer your questions through his Word.

9) *Put God first, and your spouse or (potential spouse) next.* Plan to spend time with God, and plan to spend time with your partner—when you chose to love that person, you chose to commit yourself to him or her. Spend time and communicate. Your love will grow with God and communication.

10) *Remember that, while dating, it is never too late to say, "This isn't going to work."* Make it a time of careful observation and study—don't be blind; be observant. Ending a relationship while dating

hurts and is something that we might avoid, but God meant for marriage to be forever, and ending a marriage is against his will. It rips hearts out of people. It is unbelievably tragic.

There are novels written on the subject of dating and marriage. I have touched on things that I feel are important to consider. There is just one final note that I want to leave you with:

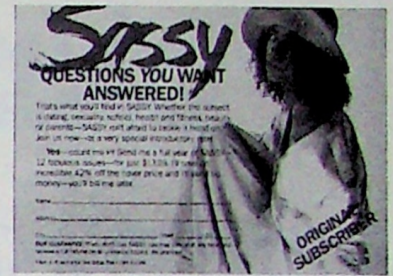
Choose a partner who will enable you to continue glorifying God in your life. Choose a partner who will back you in your walk with the Lord, and who will understand that God comes first. Choose a partner who will pray for you and who will encourage you to press on in the faith. Choose a partner who loves the Lord more than he loves you, because a person who loves the Lord will find it much easier to be unselfish and caring, loving and kind.

Choose a partner who will raise your children in the ways of the Lord.

God bless.

CHRISTIAN WORKERS' SEMINAR IS COMING UP. WE ARE HAVING CLASSES AND OUTINGS FOR COGS. PLAN NOW TO ATTEND!!

SASSY



Sample blow-in coupon from the mag.

In June of this year mail boxes all over midwest America contained a new magazine aimed at the young teen market. Slick, sharp, and impressive to young minds, parents never gave it a second thought—until they examined the insides.

That's when they discovered a 21-year-old temptress—just the right age for young teens to admire from all angles.

But more than that, articles were slanted to appeal to teen problems—like parents, schools, dating, sexuality, health, fitness, and beauty.

Sassy promised to tackle these problems head on . . .

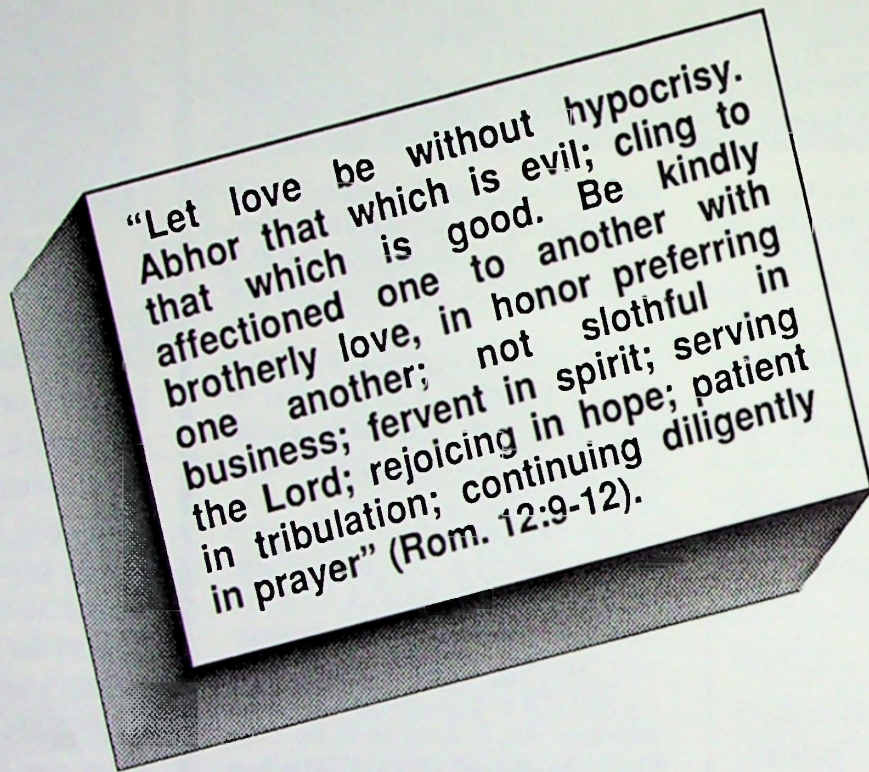
But the worse was yet to come.

Toward the end of the mag two pieces extolling the virtues of homosexuality made that sinful lifestyle totally awesome.

Since that debut *Sassy* has gone public in supermarkets everywhere, wowing check-out counter lines with its appeal.

All we can do here is warn you of *Sassy*. Perhaps its one-word name and tempting logo already does that for you.

Handling the 'Tough.



THE ROAD TO MARITAL HAPPINESS has several bumps and a few sharp curves. As one person said, "I took my partner for better or worse, but I didn't know it could be so much worse."

If you and your partner assume that your marriage is worth your investment, then your love and understanding will give you the motivation to seek ways to resolve disagreements and difficulties. We believe that there are few problems big enough to destroy your relationship, unless in some way you decide to use a problem as a reason to separate.

Sociologist Otto Pollak declares, "There is no peace in human relationship; no marriage is ever settled." Ernest Havemann has stated, "The central truth is that

the tide of happiness in any marriage ebbs and flows. The marriage is ecstatically happy at times, excruciatingly painful at others, a mixture of good and bad in between. . . . Even the best marriage has its periods of desperation."

Clinebell said, "A marriage is built from the everydayness of living together—from what seem like the trivial as well as the obviously significant experiences, encounters, sufferings, and satisfactions."

The Marriage Cycle

The marriage cycle takes the partners through numerous stages. This requires an ongoing process of adjustment and problem solving and, at the same time presents opportunities for growth and creativity. Life

"It takes guts to stay married. . . . There will be many crises between the wedding day and the golden anniversary, and the people who make it are heroes" (Howard Whitman).

Times in Marriage

“To every thing there is a season, and a time to every purpose under the heaven” (Eccl. 3:1).

and marital situations change and the partners change. This presents varying degrees of conflict, stress, and need for adjustment. Evelyn M. Duvall in *Family Development* outlines the following stages of the life cycle of a marriage:

- Stage 1: Courtship and engagement*
- Stage 2: Wedding to beginning of first pregnancy*
- Stage 3: Parents of preschool children*
- Stage 4: Parents of school children (ages 6 to 13)*
- Stage 5: Parents of adolescents (ages 13 to 19)*
- Stage 6: Parents of children leaving home*
- Stage 7: Empty nest to retirement*
- Stage 8: Retirement to death of one spouse*

Handling Conflict

“Your goals and preferences will not always coincide with those of your partner. You can agree to permit differences and disagreements. Together you usually can resolve conflicts about specific issues, if you both have a basic attitude toward yourselves and toward each other that is positive, caring, affirmative, and supportive. This is not an unrealistic cover-up for those times when you honestly dislike each other and do not feel caring or positive at all. This approach is your intent to be available to each other, to talk about differences, and not to give up.

“In a conflict, partners often think that one must win and the other must lose. In most conflicts, however, it is possible for both to win. As you consider the ways you each respond to conflicts between you, you may discover some common patterns. You and your partner may assume attitudes of win-win, win-lose, or lose-lose” (From a marriage manual).

Conflicts, crisis, and problems increase

your level of stress and the resulting fatigue. Also, any change causes some stress. Three stages of stress are: alarm and awareness, resistance and coping, exhaustion and defeat.

Steps for Solving Problems

1. Agree on a time and place to discuss problems.
2. State the problem clearly in a way that is agreeable to both of you.
3. State your present reactions to the problem.
4. State your objectives clearly.
5. Consider carefully all the possible alternate solutions and your resources for applying them.
6. Choose your plan and carry it out.
7. Evaluate the outcome of your actions.

Openness and respect must prevail if the problem-solving process is to be effective. There may come times when the process does not work for you or the problems are overwhelming.

“Grant that I may not so much seek to be consoled, as to console;

to be understood as to understand; to be loved, as to love” (from a prayer).



**By
Joe
James**

When to Seek Professional Help

Professional help is indicated when:

1. The attempt to solve problems produces more problems than solutions.
2. Something always seems to frustrate your solution.

(Please turn to page 18.)

Handling the Tough Times in Marriage

(Continued from page 17)



3. You feel just as bad when the solution works as when it does not.
4. You never seem to find time to talk about problems.
5. One or both of you refuse to work on problems.
6. Most changes in your behavior are worse, not better.
7. You are certain you are okay; it is your partner who needs help.
8. You continue to feel depressed, no matter what your partner does or does not do.
9. You lose control of yourself in some situations.
Examples: physical or verbal violence against your partner, abuse of medications or alcoholic beverages, compulsive behavior.
10. You hate to go home, or you wish your partner would not come home.
11. Fewer and fewer things seem to make sense.
12. You suspect your partner or others of wanting to harm you whenever they get the chance.
13. Most things seem to be beyond your control.
14. You feel guilty about most things, or you often feel you are a complete failure.
15. You can't define the problem and talking about problems only makes them worse.

If you answered yes to more than two or three of the foregoing statements, you and your partner probably should talk with your pastor or other counselor. It is best if you go as a couple, but it is better to seek help alone than not at all. If you are not sure whether to ask for help, go ahead, if only to clarify the way you are coping with your problems.

Be Assured—

YOU'RE NEW in your community. No one knows about you or your faith in the one God, his Son, the Lord Jesus Christ, conditional immortality, and the kingdom on the earth.

How can you get these truths into the hearts of those you meet? How can you bring the good news of Jesus Christ to lost people around you daily?

Of course, you talk and listen . . . trying to determine where people are hurting and needing help. Naturally you drop a word or phrase now and then which speaks your faith. Then there's the many letters you write and Bible studies you present and attend. You are active in the school and community activities of your area.

Folks are beginning to respond.

For example, there's Mary . . . burdened with a large family and no husband. You've helped her by caring for the emotional scars of her children. She's beginning to ask questions about your faith.

Two weeks ago you listened to the Smith's, a young couple two blocks away, as they stopped you during your morning walk with the dog. You have kept the contact open; now they want you to come over for a social evening.

Meanwhile you are gradually getting to know the staff at the office—a fine upwardly-mobile cadre of workers highly motivated by administrative personnel. You know talk is circulating about who you are.

You've also made acquaintances through your shopping patterns in the community. You're waving at folks who now know you—even though you're not quite sure of their names.

In spite of the opportunities all around, you feel somewhat alone. Isolated. There's no one to share your innermost feelings. You haven't gotten close enough to anyone yet for them to pray with you in your mission.

What can you do? How can you feel part of the fellowship of the Church of God when there's no

Help Is on the Way

church yet? Out on the front lines there are really no close friends like you experienced in your home Church of God . . .

Before despair racks you, lift up your head in hope. There are folks all around in the Church of God who care for you. Like Elijah "saw" 7,000 faithful in Israel when God revealed it to him in a vision, so you can remember that a similar number in the Church of God is concerned about your ministry.

What can you do to benefit from this army of believers of like precious faith?

Prayer

Rest assured, folks are praying for you. Workers at Oregon Bible College and at the Church of God General Conference speak your name to the Father constantly on your behalf. Believers in prayer meetings around the globe hold you up with faithful petitions. Friends and relatives you've met and visited with throughout the years remember your situation before the Father through Jesus Christ.

Remember to keep the lines of communication open. Write and phone persons you know in the Church of God regularly. Express your needs. Then relish the answers God brings.

To be sure, God does hear and answer prayers for you. Even as Paul, imprisoned under the command of vicious Emperor Nero, was able to write to Philippian faithful: "I know that by means of your prayers and the help which comes from the Spirit of Jesus Christ I shall be set free" (Phil. 1:19, GNB), so shall you also feel the impending freedom God will bring by answer to the prayers of today's faithful.

Devotion

Your daily devotions bring you strength—you don't

have to be told that here. As you enter your quiet time with the Lord, you are gaining insight and wisdom regarding your ministry. God speaks to you in ways understood only by you, assisting in your ministry with power and authority not your own.

In such times you remember the words of Paul: "Build up your strength in union with the Lord and by means of his mighty power" (Eph. 6:10, GNB). Faced with strange choices at work, or challenged by apparently strong opposition from supposed friends, or hurt by the winds of evil around, you remain firm in your resolve. Again your recall Paul's words to the Ephesians: "Put on all the armor that God gives you, so that you will be able to stand up against the Devil's evil tricks" (Eph. 6:11, GNB).

Concern

All this gives you a sharpened sense of concern and compassion for people around you. Suddenly you see them in a different light—folks burdened with stress and care. You then reach out a hand of pity, touching them with Christ's love. Quietly you pour out the medicine's of kindness and caring. Hearts are touched. Lives begin the process of change. Persons turn to you, ever so slowly, for help in times of great need.

Once more you see the need for God's power to refresh and refurbish you for the ministry. Again Paul's words ring, this time with vision and hope: "For this reason keep alert and never give up; pray always for all God's people. And pray also for me, that God will give me a message when I am ready to speak, so that I may speak boldly and make known the gospel's secret" (Eph. 6:18b, 19, GNB).

God bless you in your continued ministry!

By the Editor

I was told that we were a church, a people who had no other authority than the Bible. We took it literally and based all doctrine upon it. Well, I'm older now and I don't believe that this is true. We have some real inconsistencies and I guess I'm enough of a traditionalist to point this out.

I HAVE BECOME a believer in consistency. Consistency is having my lifestyle match what my faith claims. Furthermore, I have found this to be a positive goal in almost every aspect of my life, especially religion. Perhaps I can attribute this to my upbringing in the Maple Grove Church of God (who said Graham has forgotten his heritage?). I was told that we were a church, a people who had no other authority than the Bible. We took it literally and based all doctrine upon it. Well, I'm older now and I don't believe that this is true. We have some real inconsistencies and I guess I'm enough of a traditionalist to point this out.

We have always claimed to base doctrine upon the Bible. We were not trinitarians because the Bible did not clearly teach this doctrine. And what's more, the word is not even in the Bible. Do I hear an A . . . men? Well let's be consistent. Where in the Bible are the words, "distinctive" doctrines? or, the Church of God "of the Abrahamic Faith"? They are not there. It doesn't take much time to grab the old concordance, do a quick word search, and find that doctrine does not have a denominational limitation connected to it. And while there is a great Biblical principle in the heritage we believers share with our spiritual father Abraham, the church is not called this in the Scriptures. My question is, Why have we, a people who pride ourselves in being a Biblical people, started to use these phrases?

Could it be that we have started to glamorize our heritage at the expense of the vitality of the present? The past is past. We live in the present. It is today's church that will either fail or succeed in the ministry of the kingdom. It is not the past that will make a difference to my household and the ones to follow. My neighbors care little about my preoccupation with heritage. They want to know what is going to help them in their struggle today, both physical and spiritual.

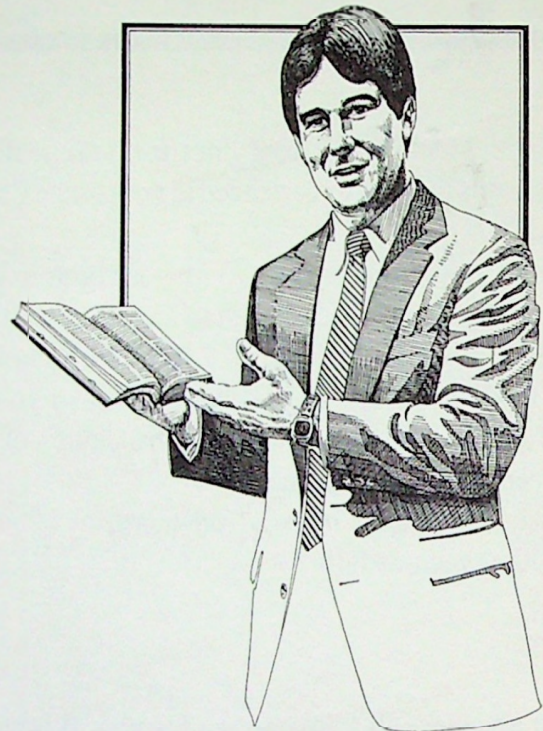
"I know little Irish history," I said.

"That's likely, Doby, but the thing to remember is that this is your country now. It's well to know about the land from which you came. There's pride in a heritage, but it's here you live. This is the land that gives you bread."—Louis L'Amour, *Over the Dry Side*.

It's hard to believe that God would speak through a western novelist, but this quote makes a lot of sense to me. To know of one's heritage is valuable. It gives much-needed stability. It's even okay to reminisce and to preserve. But remember, it is the land we live in now that gives us our bread. We have a great challenge today. It is to bring the Lord Jesus Christ and his teachings to *this generation*. Their hope is found in the now, not the then! Vitality is in the present, not the past.

"We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat. And as for you, brothers, never tire of doing what is right" (2 Thes. 3:11-13, NIV).

Now I believe that these are strong and relevant words. We must



IS THIS THE

be about doing what is right. This is an admonition for a living, vital, functioning church. In fact, if one of our number ignores this and is idle, we are to "take special note of him" and "not associate with him, in order that he might feel ashamed." If we would ever practice this, there are those who would say we are not behaving in a Christian manner. But note what the writer continues to admonish. To do this to the nonfunctioning believer is to treat him as a brother (v. 15). This is the Word of God, distinctive in that it is what he would have us to do.

So I ask you, What do we do today with believers or members of the church who do not believe that they must attend church, even though they are admonished to never forsake assembling as is the practice of the pagans? who do not serve within or outside the body? who show up for conferences at more regular intervals than local church services? who blaspheme God by blatantly disobeying God's Word and yet trace their roots to Abraham?

Listen to the literal Word of God:

"Respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other. And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else. Be joyful always; pray continually;

give thanks in all circumstances, for this is God's will for you in Christ Jesus. Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold on to good. Avoid every kind of evil" (1 Thes. 5:12-22, NIV).

When I read verses like this, I am challenged not to think of the land I came from but to focus on the land I live in. So children of Abraham, let us listen to Paul's exhortation:

First, let us begin to respect those in spiritual leadership. It appears that a submissive disciple will read this and respond by holding his pastor/elder in highest regard, not because of who they are but who they are in the ministry of our Lord. A church consultant made the comment on the Church of God recently that one problem we have is that there is no respect for the pastoral office. He observed this to our shame. Disciples, "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you" (Heb. 13:17, NIV).

Second, live in peace with each other. The relationship we have within the body of Christ is intended to be reflective of the kingdom of God. Jesus came to transform the emotions of people so that they would be loving and also to initiate a new social order that would be permeated with his peace. That order is the church. The Jews of Jesus' day had a clear idea about what their Messiah would do when he came. Their use of the greeting "shalom" reflected this. For them, "shalom" meant the establishing of Jehovah's kingdom

another without anger, resentment, or guilt. We turn the cheek. We no longer have to grit the teeth. We can be free at last from the twisted knot of rebellion in our stomachs.

Sixth, be a people of joy, prayer, and thanksgiving—even in this world with its inequities and problems. We, a people of another world (1 Pet. 2:11), are to be the example of what Christ can do in a disciple's life. One of our problems is that we are hanging onto this world more than the next. This, which often causes us the most worry and grief, is temporary. It will pass. As one less-than-gentle prophet described it, it's going to all melt anyway. Our joy cannot come from home, work, family, possessions, and the rest. It comes from knowing God through Jesus Christ. See, this allows us to be joyful, to pray continually, and to give thanks in every (good and bad) circumstance. We know how it all will end. God will win, not this vapor-like world.

Seventh, do not put out the Spirit's fire; do not treat prophecies with contempt; and test everything. There must develop within the living church a passion for holiness. These last admonitions speak to this. Spiritual matters must be our heart's desire—responding to the Word of God, our ambition; to not merely follow out of ignorance, but to test to see if it is God speaking. I recently sat and listened to a passionate and adamant exhortation on the gospel. Afterwards I challenged the speaker with another scripture. The speaker responded that he had to admit that it gave his viewpoint some trouble. I am inclined to think this reflects that we often speak before we test the Word. If there are scriptures that give us trouble,

● ARGUMENT WE WANT TO USE?

on earth and the peace and justice that would come to all people. We need this reminder to motivate us to be citizens of that kingdom now. We must live in peace. The contentious, angry, warlike spirit of this world is in direct contrast to the way we are to live.

Third, warn the lazy. To the disciple of Christ, service is not an option. There has developed within the body of Christ today a spectator syndrome—a syndrome which demands to be entertained and served. Believers who think they do not have to be active in service need to be warned to "never tire of doing what is right." When 20% of the people are doing 80% of the work, we have 80% of our people outside the will of God. God has called us to minister and witness to the world, to be the presence of God in servant roles within our communities. We are to be disciples of Christ, poorly disguised as farmers, carpenters, teachers, doctors, nurses, and the like.

Fourth, a ministry of grace and compassion is expected of the church. Encourage the timid, help the weak, and exercise patience with those still learning the ways of the Master. When we rape this admonition with harsh words, judgmental attitudes, and legalistic standards, we are wrong. Our standards are to be the same as our Lord's and not this world's. This is the Word of the Lord.

Fifth, do not pay back wrong with wrong, but always repay with kindness. Stronger doctrine has never been taught. If a disciple is wronged, he forgives and lets go of grudges . . . even if he feels justified. We don't have to tell someone off. We can face one

then maybe we have not yet found truth. The search for truth should never end. Can we ever be so contemptuous that we ignore more truth?

Eighth, hold onto good and hate evil. In this gray world, the believer must possess a passion for seeing God's Word, deciphering its direction, and holding fast to it. We cannot glamorize the evil of this world. This world and its philosophies are at war with God. It is our calling to not compromise but hold fast to that which is holy. When the church adds exceptions to God's moral law, we are not a people of the Word.

So I ask you, Are we going to be a people of the Word?—not just a word of distinctives or of heritage, but a word that directs and governs how we should then live? The choice is clear. Do we take the Bible as the definitive directive of God, or not? I believe that we should, but let's be careful. To claim it and ignore it is dangerous.

By
Pastor
James
Graham

**10 WAYS
CHURCH OF GOD
GENERAL
CONFERENCE
WANTS TO HELP
YOUR
MINISTRY**



How to reach them . . .



Church Growth

You will appreciate the ideas and experience we share with you to increase the flow of people into your church and to close the flow out of your Church. Your Church will benefit from a specially tailored development plan to aid in continued development or revitalization.

Church Planting

Whether your Church is looking to daughter another Church or you live in a community that you feel needs a church, we can help you with a feasibility study and outreach program designed to meet the needs of your community.

Prospecting

We are prepared to assist you in reaching out to gain new prospects for your Church through the use of door-to-door and telephone surveying.

Church Relocation

Location is vitally important for today's Church. We are more than

happy to assist in performing a feasibility study, preparing an outreach campaign, and assisting you to develop a financial aid package.

Church Organization

What are your ministry objectives? What is your strategy to reach those objectives? We will assist you in answering these and other questions to assure that your Church organizational structure is the best it can be for the Lord.

Television Ministry

We have television programs available to air in your market as support for your local ministry. We also have people that are available to advise you in production of your own TV ministry.

Community Awareness

Moving the unchurched person from a state of unawareness to walking in the front door of the Church depends greatly on your Church advertising. We assist and encourage the use of broadcast, direct mail,

and print.

Publishing Services

Your Sunday School program will benefit from specially designed educational material for all age groups. We also provide you with tracts, magazines, and mailers to support your outreach and mission efforts.

Advanced Education

Oregon Bible College provides you with educational opportunities in Pastoral leadership, youth ministry, music ministry, Christian education, plus other areas of theology, ministry, and doctrine.

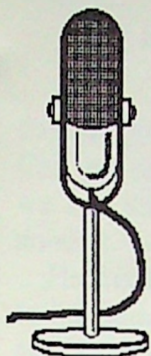
Local and Regional Seminars

Many individuals have benefited from our seminars and conferences on discipling, evangelism, theology, and special ministry. Many seminars are already planned and we are available to visit your local church to present a seminar tailored to meet your needs.

The Church of God General Conference is an organization designed with you in mind. Your dreams, your goals, your success are important to us. We really care about you. We are a special organization for special people . . . like you!



**For More Information Call:
1 (815) 732-7991**



OPPORTUNITY IN HAWAII AND THE PACIFIC BASIN



"This Good News about the Kingdom will be preached through all the world for a witness to all mankind; and then the end will come" (Matt. 24:14, GNB).

When my wife Martha and I were in Hawaii May 28 - June 4, we called, then visited, the most powerful radio station in the Pacific, KAIM. We met the manager, Del Gibbs, and the office manager, Elizabeth Melley, and toured the station, asking questions, wondering if we could start a radio program with them.

After negotiations of several weeks I started two programs on KAIM August 6 and 7. One is Saturday night at 11:45; the other Sunday at 12:15 noon. The Saturday night program actually reaches the hundreds of islands in the Pacific in prime time, since they are two or three time zones away from Honolulu. All the other radio stations go off the air at 9 p.m. in the Pacific, leaving only KAIM broadcasting.

KAIM is 50,000 watts AM and 100,000 watts FM. I am on AM. Letters have been received by KAIM from Norway, Finland, Spain, the Mediterranean area, Connecticut, Cuba, California, Canada, Australia, and other places. Del told me that apparently the waters of the Pacific act as a sounding board for the radio waves, causing the station to be heard much farther out than it normally would.

The station is giving me both programs for the price of one: \$48 for both 15-minute programs, or \$192 for a 4-Sunday month. This compares with my local pro-

gram on WRIX, Anderson, South Carolina (1000 watts AM) of \$140 for a 4-Sunday month. You can see that KAIM is 50 times more powerful.

In addition to preaching of God, the kingdom of God, and the name of Christ, we are also encouraging listeners to share in confidence with us any life problems or special prayer requests they may have, that we might be of help to them. We have begun our program with 13 messages on "Man's Needs Met by Our Heavenly Father," such as the need for love, security, forgiveness, etc.

Martha and I feel this is a real opportunity God has given us. This is a work of faith. We have signed a contract with KAIM for \$2595.84 for the coming year. We believe if God is behind this effort the money will come in. We wait on him. We fully believe God has made it possible for us to have this blessing.

Words cannot tell how excited we are to have this great opportunity of reaching all the people in the Pacific basin with the message of God. Pray with us that contacts will be made, people helped, and some converted. We would like to help many find a meaningful relationship with Christ our Lord before he returns, that they might be saved. Please pray with us.

By Pastor

James Mattison

How to Feel Good About Your Faith . . . Again!

I'm sorry, the member you have reached is no longer in service!

Too often members of our congregations simply fall by the wayside, never to be heard from again. Many of these individuals are leaving to search for something they didn't find at our church, or can no longer find at our church.

Did you ever hear someone ask, "Whatever happened to so and so?" Then just as you were thinking, *I wonder what did become of them*, you heard someone reply, "Oh they're going to that new fellowship church over by the highway." Maybe the reply was something like, "I don't know; they just stopped coming." In both cases none of the parties involved in the conversation had made any attempt to find out why these members left. Indeed, instead, they treated their discussion of these former fellow churchgoers as though they had somehow betrayed the Church of God by chasing after some false doctrine. In most cases nothing could be farther from the truth.

Instead of criticizing those who have left our group, let's examine the situation. There are always those who move away and those who die. This is something that we have little control over and hopefully is compensated for by those who move in as well as those who are born in the church and come of age. Then there are those who do leave our group. Why would someone **want** to leave our church?

When new people come to our church it is because they believe it will fill some need they have or may soon have. It may be a need common to all mankind, or a need unique to Christians in their walk of obedience to the Master. A need you had led you to

church. A need you currently have keeps you there. Making a short list of your own needs may help you to see the need of others. Here is a short list of mine, for example.

Needs bringing me to church:

- Instruction in the Word.
- Fellowship with believers.
- To share my experiences.
- To feel acceptance.
- To love and be loved.
- To help others like me.
- The call of the Lord.

Needs keeping me in church:

- The entire list above, plus:
 - A concern for the lost.

A sense of duty and commitment to help my denomination fulfill the great commission and continue all the works Jesus outlined for the church.

Studies show the most important things to new members are:

1. Feeling accepted.
2. Feeling loved.
3. Feeling comfortable.

Most of the needs that brought me to church were self-centered needs. I still have those needs; however, my focus has changed. I now **NEED** to reach out to my church fellows and to the lost. This is still **MY** need, but it is a need that if fulfilled will suit the needs of others as well. Christ needed to do the will of his Father. In so doing, he met the needs of the people of the world.

Do you wish to see your church grow? Do you wish to see yourself grow? Do you wish to practice

Sharing means being a true friend who is there to share how you really feel

Do you wish to see your church grow? Do you wish to see yourself grow?

the two great commandments of Mark 12:29-31? Can this be done without sharing our love? Perhaps we can still learn how to have love toward one another.

Here is a challenge: Make a list of 10 people. Next to the name place the number of hours (in the last year) you have spent with each person, *outside* of church services, Bible study, and church-related functions.

This should reveal whether you are really friends with these people or merely acquaintances. The number of hours you spend with a person determines how well you develop your relationship with him. How well do you really know his hopes, joys, fears, and frustrations? If we do not know people well enough to know what things they are interested in, what problems they are having in their lives, and what feelings they have, we can't know what their real needs are, nor do we know their feelings toward the church. Have you made these people an active part of your life? Are you really loving one another if you don't even share your time with one another?

This aspect of the Christian walk, sharing time with one another—is more than just doing things together. It means being a true friend who is there to share how you really feel about things that bring you joy and things that bring you sorrow. Sharing means that sometimes you talk when you don't feel like talking, and sometimes you listen when you don't feel like listening.

Being involved in the lives of others requires something of yours that I hope is very valuable. Your time! Do you care enough about others to be their friend both inside and outside the walls of your local church? One of the most important doctrines of God is love, and that is a doctrine anyone can share. It's

the doctrine that brings us to salvation, and the doctrine that keeps us active in the church while reaching out to others.

One more thought, if you were to return to that list you made earlier and mark off all those people who are part of your church family, those that are left are the people who are most likely to receive Christ as a result of your ministry. If there are no names left on your list, then brother or sister, get on your knees while there is still time. If not one of the Lord's lost is on your list, then are you absolutely sure that you're still on his?

Jesus replied: " 'Love the Lord your God with all your heart and with all your soul, and with all your mind'. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself' (Matt. 22:37-40). All the Law and

the Prophets hang on these two commandments.

I have found it impossible to do either commandment separately, but I have found that dwelling on the first while acting on the second is as close as I may ever come to fulfilling them both.

What does it mean to you that Jesus chose to call you a friend? Choose to be a friend to someone. Choose to live the first and second commandments by spending an hour or a day with someone who needs a real friend like you. If he's a church member now you may have made it more meaningful for him to stay. If he's not a Christian, they may see the love of God in your outreaching hand of friendship.

You can make the difference. By taking time to share with others, doing things that they like to do, instead of members dropping out of service, you'll have friends dropping in on you!

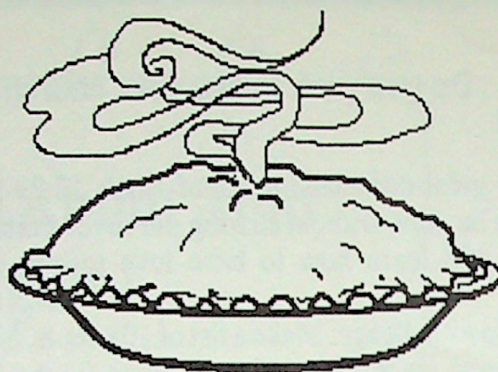
—Brother Alvin Merillat, Student, Oregon Bible College.

Sharing means that sometimes you talk when you don't feel like talking, and sometimes you listen when you don't feel like listening.

about things that bring you joy and things that bring you sorrow.

THANKSGIVING

By Marj Overmyer



TWO "Thanksgivings past" are still very much alive in my memory and, while very different, each is very special. "This year let's DO something at Thanksgiving time," said our son who was entering his teen years at the time. "Having dinner with grandparents is okay, but we do that a lot, so that isn't anything DIFFERENT. Lets GO someplace."

We had met Kenny and Beth Vancil at a General Conference and had become friends with the family. After Warren and Irene Sorenson had moved from "our church" to pastor the "Vancil's church," our friendship with them deepened because we weren't restricted to "pastor/member" relationships. We phoned Illinois and arrangements were made.

We stayed at the Vancil farm, absorbing the joys of living in the country, but our meaningful Thanksgiving dinner took place in the small unfinished basement of the parsonage. Crowded elbow to elbow around the table were the Overmyers, Sorensens, Dwight and Mary Pestle (Beth's parents) and the Vancil family with very young Jeff in the high chair, as I recall. The exact menu I've forgotten, but the love we shared with our church family as we held hands and bowed in prayer brings a warm feeling to this day.

The second very special Thanksgiving was completely the opposite in locale and decor. Instead of elbow to elbow next to a wall, we were spread out on rocks, in portable lawn chairs, and even on the ground in a desert "dry wash" which wound through cacti and palo verde trees in Arizona. We learned that a dry wash did not mean the clothes were ready to bring into the

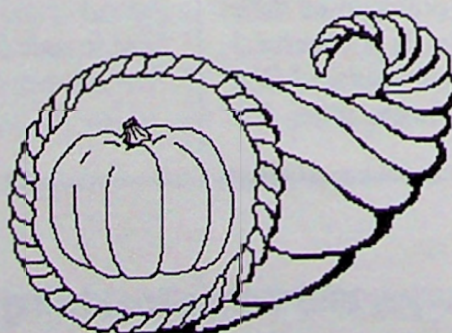
house, but rather a gravel and sandy creek bed which fills with water when heavy rains come to the arid land.

The Saylor family had developed a caring tradition of inviting all church members who were away from home to join them in this sharing meal. This time I DO remember some of the menu. In addition to the tempting variety of each cook's tasty creations, Babe Saylor provided mounds of mashed potatoes and what seemed like a bucket of gravy to go with the ever-present turkey. When asked why she went to the extra effort of getting the hot gravy so many miles out into the desert for this dinner—a dinner which rivaled any the restaurants offered—Babe replied with a grin, "Well . . . Howard (her husband) just wouldn't think it was Thanksgiving if he didn't have mashed potatoes and gravy with his turkey." He even had his favorite rhubarb pie.

Although there were about 40 individuals attending this particular year, that attitude of caring and sharing seemed to permeate the whole family. We were visiting our son, who was then attending the university there, and so were privileged to have been included.

To this family, Thanksgiving wouldn't have been Thanksgiving unless they could have shared with others of the church family. Their open arms were like the wide-open spaces we saw as we looked across to the mountains and marveled at God's varied creations.

Whether on a midwest farm with acres of cornfields and soybeans, whether in a small, crowded basement, or in the hot, dry desert, the feeling of being loved by friends and being one family in Christ is truly deserving of our giving thanks to God.



Quantity Cost
BOOKS AND BOOKLETS

... Building Up the Body, Needham, 88 pp.	1.95.....
... Christ or Confusion (Gospel Pub League)	.75.....
... Concerning the Nations (Gos Pub League)	.75.....
... Emphatic Diaglott (Wilson)	4.95.....
... "Except" (baptism, Bilton)	.95.....
... First Principles (Marsh)	.75.....
... Fundamentals of the Christian Faith (Lyon)	.75.....
... God's Covenant with Abraham (Lindsay)	.75.....
... Historical Waymarks of the Church of God	5.95.....
... Making the Most of Your Marriage	1.95.....
... "Must Not Fight" (Bilton)	.75.....
... One God (Judd)	2.95.....
... Prophecies of the End of the World, Mattison 136 pp.	3.95.....
... Russia, Israel, Christ, and You (Bilton)	1.25.....
... Scripture Searcher's Assistant	.95.....
... 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 Covenants	1.75.....
... The Fire That Consumes (Fudge) 600 pp.	19.95.....
... The Miracle of Pentecost (Partlowe)	1.75.....
... The Seventh Day Sabbath (Gos Pub League)	1.50.....
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95.....
... What Happens When We Die? Buzzard	1.95.....
... Who Is Jesus? Buzzard	1.95.....
... Words of Truth, Sub. Concordance	.95.....
... Wrested Scriptures	12.00.....

HYMNALS

... Psalms, Hymns, and Spiritual Songs	5.95.....
... Loose Leaf for musicians	9.95.....
... Songs of Truth, No. 2, Musician's Loose Leaf	3.00.....

CHURCH SUPPLIES

... Baptismal Certificates, doz. 5.00,	ea. .50.....
... Caring System File Folders	ea. .23.....

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	1.95.....
... Growing in Christ, 13 lessons	1.95.....
... How to Enjoy an Abundant & Fruitful Christian Life, 10 lessons	1.95.....
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.95.....
Systematic Bible Study Course, 29 lessons	
... Correspondence course (enrollment only)	Free.....
... Loose leaf edition	2.95.....
... Bound edition	3.95.....
... The Nature and Destiny of Man, 13 lessons	1.95.....
... Where Do I Fit? 8 lessons	1.95.....

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	2.00.....
... 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	1.95.....
... 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 page 28	\$ _____
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%
Overseas: Actual Cost

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

Quantity

- ... 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

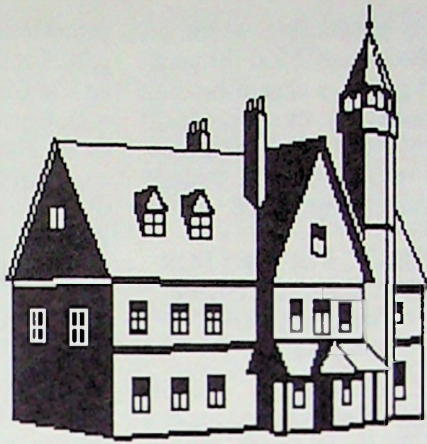
BIBLE DOCTRINE TRACTS

- ... 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?

_____ Total Number of Tracts

_____ Total cost on this page

(Transfer to line 2, page 27)



An Old House Remembers One Thanksgiving Time

HELLO THERE! I don't mind if you peek through my shutters! I'm glad to have someone notice me! Go on around and look at my big back porch! I have wonderful memories of my porch about mid-November years ago.

My lady always gave what she called a "Thank you" party. Let me tell you why!

As I remember, she would have a lesson reminding her Sunday School class that the Pilgrims' Thanksgiving was not the first one. She would have the class turn to Psalm 116 and read verse 17—"I will sacrifice a thank offering." Also Psalm 118 verse 29—"Give thanks to the LORD." In Leviticus 19:9 and 10, we are told how to use our bounty. Turn and read, "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. . . . Leave them for the poor and alien."

Numbers 28 describes the feast of the harvest, or ingathering. Deuteronomy 24:18-22 sets forth plainly how the poor shall be provided with food. Let's read together, again, Psalm 116:17: "I will sacrifice a thank offering to you and call on the name of the LORD." So you see, God has always provided for the less fortunate people through faithful, thankful followers.

My lady wanted her class to understand that God expected the best of his people.

Now! See that long table on the porch? It's pushed up against the house! That is the "feast of thanksgiving" table.

This particular year the harvest had been plentiful and my lady wanted to turn the minds of the class toward being thankful and giving. That's what thanksgiving is, you know—being thankful for what we have, and sharing.

Now me, I'm thankful I had such a wonderful family. That's why I want to share them with you. But back to the party!

When the class arrived, they saw a large sheaf of golden wheat at the front of the table.

As each one brought in boxes and baskets of all kinds of squash, pumpkins, potatoes, sweet potatoes, turnips, and carrots, these were arranged on the table, and even a few ears of corn for parching on the cook stove!

When everyone was there, a list was brought out. Boxes and baskets were refilled with food, according to the numbers of folks in the families. Each box and basket was topped with bright red apples!

When everything was ready, the older boys brought around a hay rack. Bells jingled from the horses' bridles. Oh, it was a festive affair!

All the goodies were arranged in the middle, and the class sat around the edges. Someone started off with "Jingle Bells," then one song after another rang

out as they rode along.

I didn't get to see, of course, but I could tell by the smiling faces and happy laughter when the hay rack returned minus boxes and baskets, but filled with young people, that the trip had been rewarding.

As they trooped into the house, the good smell of steaming hot soup made everyone realize how cold and hungry they were! From the talk around the table, I heard remarks like, "I'm glad we took all those good things today! My soup tastes better because I know someone who had very little now has a good supply of these good vegetables!"

I have stood at the top of this hill for so many years that most folks can't remember when I *wasn't* here. I used to be white and my shutters were a beautiful green. We are showing our years of being exposed to rain and the sun. But the memories are here within my walls. You would have loved my family as much as I did—still do, in fact!

Oh, do you have to leave so soon? Well—good bye! I hope you will come again!

By
Jane
LeCrone

News from Around the World

ETHIOPIA LAUNCHES NEW ATTACK AGAINST CHRISTIANS

NAIROBI, Kenya (NNI)—A new wave of arrests has once again hit the Ethiopian Christian community, with over one thousand arrested since April. Among those recently detained was highly respected church elder Woizero Bizunesh. Although Christian worship has been banned in most towns, meetings continue to be held in private house churches.

FOLLOW-UP CALLS ESSENTIAL

LOVES PARK, Illinois (RH)—Most of the prospects found initially during a two-week-in-July prospecting effort in this Rockford, IL, suburb have been followed up with several house visits, phone contacts, and letters. Dozens of persons are involved in sharing groups, fellowship Bible studies, and other need-meeting efforts by workers of Family Bible Fellowship. Full church services were begun October 30 after an extensive telemarketing campaign.

GOVERNMENT MAY HAVE FORCED 1989 LAUSANNE CONGRESS OUT OF SINGAPORE

HONG KONG (NNI)—The Lausanne Committee for World Evangelization has announced that it will relocate next year's world congress from Singapore to Manila, Philippines. Thomas Wang,

international director for the Singapore-based organization, said the venue change was due to the sudden unavailability of Singapore's World Trade Center. However, observers have speculated that the Singaporean government exerted pressure to prevent the Congress from being held in Singapore because of concern over the invitation of participants from Communist countries.

KINGDOM OF GOD STUDIES HIGHLIGHT BIBLE CONFERENCE

OREGON, Illinois (RH)—Ministers and theologians from various denominational persuasions gathered in Bellevue, Washington, in October to discuss the viability of the kingdom of God in Christian theology. Wenatchee, Washington, Church of God pastor William Wachtel appreciates the contacts he makes with students of other theological backgrounds during the week-long meeting.

MILLENNIUM CELEBRATIONS DRAW RECORD CROWDS AMONG SOVIET BAPTISTS

AMSTERDAM, Holland (NNI)—Record crowds attended 10 days of evangelistic campaigns, including a baptismal service in Kiev's Dniepr River, organized by the All-Union Council of Evangelical Christians-Baptists in the Kiev district of the Ukraine, SSR. The June meetings included a

mass youth rally which attracted some 2,500 delegates and guests, a church meeting attended by close to 4,000 people, and a baptismal service which drew a historic crowd of over 15,000.

PUBLIC FORUMS FOR CANDIDATES OKAY FOR NONPROFIT GROUPS

CHICAGO, Illinois (YC)—Nonprofit groups that are tax-exempt under Section 501(c)(3) may conduct public forums involving congressional candidates and still remain tax exempt. According to a publication by Howe & Hutton of Chicago, a nonprofit group need only conduct the forums without revealing a preference for or against any particular candidate.

EXPERTS RESPOND TO U.S. HELSINKI REPORT, CITE LIMITED CHANGE

WASHINGTON, D.C. (NNI)—A 90-page U.S. Helsinki Commission report assessing the "Gorbachev Record," states, "Although that right has not been put into law, practice in certain areas of the Soviet Union has already produced an improved situation for believers." Though positive on the relative progress toward religious freedom in the Soviet Union, it is careful to warn that there is "a difference between not attacking religion and tolerating vigorous, free, religious expression." George Weigel, director of the James Madison foundation, said the report "could have been sharpened further by stating that there is also a difference between the state tolerating vigorous free religious expression and the state acknowledging that religious freedom is a fundamental right."

SECULAR AMERICA IMPACTS EVANGELICALISM/CATHOLICISM

EVANSTON, Illinois (YC)—Enrollment is up 149

percent since 1965 at Evangelical schools, down 54 percent at Catholic schools, says sociologist James Hunter. The trend, Hunter believes, indicates that Catholics are feeling more comfortable in secular America while Evangelicals are feeling less so.

SOVIETS PROMISE TO REVIEW ANTI-RELIGIOUS LAWS

WASHINGTON, D.C. (NNI)—A U.S. delegation has returned from Moscow with Soviet statements calling for the limiting or possible removal of criminal laws used to imprison religious believers. In a meeting with Feodor Burlatsky, chairman of the USSR Commission on Humanitarian Cooperation, Burlatsky said he has recommended that the government pardon all religious prisoners as a precursor to substantial changes in the anti-religious statutes of the Soviet Criminal Code. Specifically cited were two articles of the code which have been used to imprison as many as 100 people. Members of the delegation, led by Frank Wolf and composed of U.S. and British activists, have adopted a wait-and-see attitude toward the Soviet claims.

HUNGARIAN CHIEF OF PROPAGANDA CITES NEED FOR RELIGIOUS FREEDOM

SANTA ANA, California (NNI)—The chief of propaganda for the Hungarian Communist Party has conceded that the churches in Hungary should have more room to develop their activities. Janu Andics said he recognized that within Hungary's modern society there is a renewed interest in religion. He claimed that the theory that religion would die out if the external reasons for its existence were abolished was "a pronouncement by the prophet [Karl Marx], which may perhaps come true one day in the future, but not in our day."

The First Thanksgiving

By Rachel Carr

Have you ever wished there was such a thing as a time machine? You could get in, press some buttons, and be transported to another time and place. What a fun way that would be to learn history!

Let's pretend we have such a machine. Come on, get in. Since it's almost Thanksgiving time, let's go check out the very first Thanksgiving. Let's see here—got to press the right buttons. The year was 1621, the place Plymouth, Massachusetts. Off we go!



Ah, here we are. Let's look in one of these houses and see what is happening with the Hopkins family.

"I've finished shining the pewter, Mother." Hannah stepped back to take a good look at the plates and tableware she had polished.

"Thank you, Hannah. You've done well. Now could you go out and give the chowder a stir?"

As Hannah stepped outdoors she smelled the wonderful aroma coming from several big black kettles. She picked up the big long spoon and carefully stirred the clam chowder.

Suddenly she heard a shout from the woods across the clearing.

"Oh, it's Father and Timothy... Mother, come. The men are back."

Several of the women left their cooking to greet their husbands and sons.

"What a day we've had," exclaimed Mr. Hopkins as he began to unload the game he had found.

"Look at my turkey," shouted Timothy. "I shot it all by myself. We're really going to have a feast."

"You men have had a good day. Bring that game around back and we'll start plucking that turkey of yours first thing, Timothy."

"When I see all this good food, I think back to last winter," said Hannah.

"Yes, Daughter, I'm afraid that you and Timothy went to bed hungry many nights. But now the Lord has blessed us with such a good harvest. We have so much to be thankful for."

"I just wish that Sarah could be here to enjoy our celebration. I miss her so."

"Sarah was your closest friend, and I know that it was heard to lose her. So many of our group died during the long winter...."

"Oh, I almost forgot. We'll need to get our dried plums and gooseberries and cherries. Remember when the Indians showed us how to dry those good fruits?"

"Yes. But I especially remember how Squanto helped us to plant corn. We thought it was so strange to put two fish in the hole along with the seed."

"But didn't that make the soil rich? Our corn crop was excellent. The Indians have really helped us."

"How many Indians do you think will come to the feast tomorrow, Mother?"

"Your father said he thought we should plan for about 20. But even if a couple more should come, we will have plenty of food. Chief Massasoit sent a gift of five deer for the feast so that will provide a lot of extra meat."

The rest of the day Hannah and her mother and the other women continued to cook and

bake. The men and boys finished cutting logs to make long tables to hold all the food. That night Hannah and her brother Timothy fell into bed very tired but very excited about the next day's celebration feast.

"Hannah, Timothy, time to get up," called Mother. "We still have much work to do."

Hannah quickly got dressed, putting on her best cap and kerchief, and hurried to help Mother. There was water to fetch, linen cloths to place on the tables, and food to carry to the common house.

It was on her way back from her house where she'd gone for one last basket of fruit that Hannah saw them. Coming out of the woods were Chief Massasoit and his braves. Some of the tall strong men had feathers stuck in bands around their heads. Others wore deerskins over their shoulders. Several had painted their faces with red, black, and yellow paint. As Hannah watched, the braves kept coming. How many were there?

"Mother thought 20 were coming, but there are many more than that. I'd better hurry back and let everyone know

we are having more guests than we thought."

When Hannah told her news, the men and women bustled about to prepare more tables outside and to add more meat to the pots. As it turned out, 90 Indians joined the Pilgrims for dinner!

Soon all was ready and everyone sat down to enjoy the feast. But first Governor Bradford called for a time of prayer. Elder Brewster, the minister, asked everyone to bow his head. He prayed to God, thanking him for their homes in this new land, their friends the Indians, and their bountiful harvest. They were especially thankful for their freedom to worship God.

What a feast they had! And it wasn't just one feast. The eating and celebrating went on for three days. The group played games, wrestled, and ran races. The Indians showed their skill in shooting their bows and arrows, and the Pilgrims showed what they could do with their guns.

Hannah and Timothy couldn't remember when they'd had such a good time.

Finally it was time to stop the celebrating and get back to work. The very first Thanksgiving was over.

Well, how was the trip? Hope you enjoyed it. When you celebrate Thanksgiving this year, take a few minutes to think back about the Pilgrims. Then thank God for the good things he has given you—especially this country where we can worship him in freedom.

Today's Good News

A Television Ministry Opportunity for the Church of God



Today's Good News host Pastor Steve Taylor recording a program closing.

Today's Good News is the most unique television ministry in the world, and it is available to the Church of God. Here's what it is, and how YOU can use it:

Today's Good News began as a ministry of the Blanchard Church of God in 1986. A series of eight one-half hour talk-show programs covering a variety of Christian topics was produced. The series was done by a professional television production company. Programs were broadcast in the Mt. Pleasant, Michigan, area. Written and telephone responses

from the viewer audience indicated a minimum guaranteed viewer audience of 200 people.

In 1987 seven one-half hour talk-shows were recorded in a specially constructed studio at the Blanchard church. Focused on unique biblical understandings of the Church of God, these programs are of broadcast quality with literature published to support them. Inscriptions, quotes, and graphics have been added to round out each program.

All 15 programs may be purchased or borrowed for local church use in

- A community evangelism effort
- Bible instruction in church and home study groups
- Outreach through video rental stores.

For more information, contact Blanchard Church of God, Box 66, Blanchard MI 49310.



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 89.0, it expires January, 1989. An 89.5 number means a June, 1989, 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
Oregon, Illinois
Nonprofit Org.

Address Correction Requested

M/M David Krogh
710 Washington St.

Oregon IL 61061

89.0



Pastor Taylor on the set in the Blanchard church building preparing a closing segment for Today's Good News television series sponsored by the church. For information on the series, address Pastor Steve Taylor at Box 66, Blanchard, MI 49310.

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.

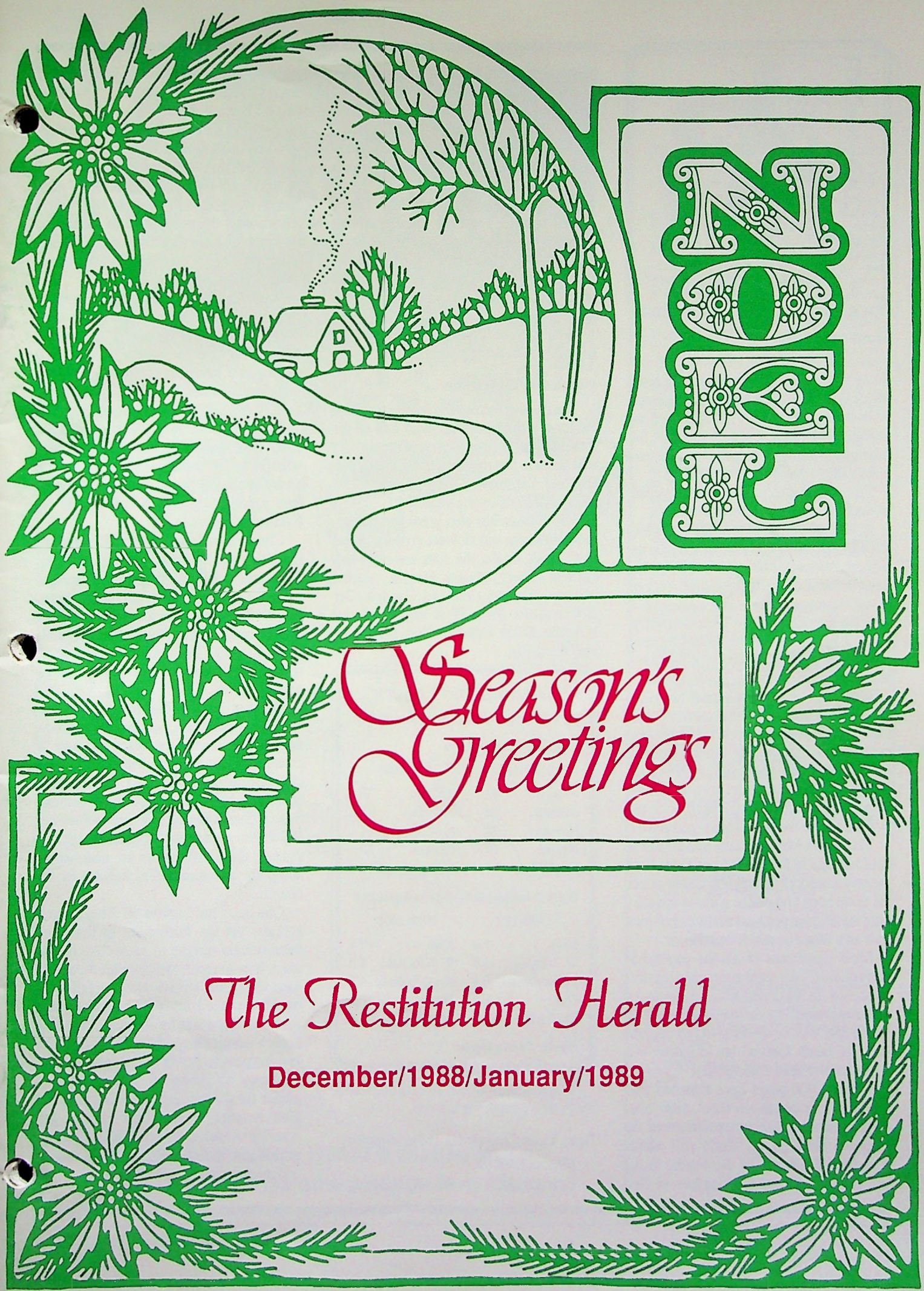
Name _____

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.





NOVEMBER

Season's Greetings

The Restitution Herald

December/1988/January/1989



Season's Greetings

At Christmas and New Year's my thoughts are turned to the Christ, the Jew's Messiah, and the Christian's living hope. With the celebration of his birth and the beginning of 1989, how will things be different—for the better—in my life because I place faith in him?

From the words surrounding the records of the first advent I find some cues.

Above all things, God is brought glory through the birth ("Glory to God in the highest heaven," Luke 2:14, GNB). His Fatherhood and providential care are seen in my existence today.

If the haunting phrase "Peace on earth" (Luke 2:14, GNB) holds any meaning, then I must find gentler relationships and more meaningful times with fellow workers.

When the Savior was born ("This very day in David's town your Savior was born," Luke 2:11, GNB), the world least expected his appearing. Subdued by Roman rule and fraught with the misdeeds of Herodian monarchs, Jewish subjects in Palestine lingered in political limbo. The rest of the world awaited the next Roman conquest.

The Jewish Messiah came into the world to offer hope to the subdued and rest from the conquistadors. Today the Christ offers the same hope and rest to a world upset by drug misuse and political tensions between East and West; he still is our Savior.

Most significant of all the proclamations of the Christ child concerned his ultimate rule in an everlasting kingdom of peace and rest. As the angel revealed to Mary: "He will be the king of the descendants of Jacob forever; his kingdom will never end!" (Luke 1:33, GNB).

While 2,000 years have marched past the birth and grandiose theological concepts have attempted interpretation of the kingdom promise, the world still awaits complete fulfillment of the words. In the life of each believer the kingdom of God

exists in the presence of the King—Jesus ("The Kingdom of God is within you," Luke 17:21, GNB). For the hope of the world, the visible kingdom of God will come to pass when Christ, "who will judge the living and the dead . . . is coming to rule as King" (2 Tim. 4:1, GNB).

For me, Christmas and New Year's contain hope for a new age, another attempt at living at peace with those around me, finding release from stress and rest in my Savior, and new life with the King in my heart—all a foretaste of the ultimate—the literal kingdom at Christ's second advent.

What's your experience this holiday season?

Population Projections

The Census Bureau has reaffirmed what we have long expected; about half of the total U.S. growth for the rest of the century will occur in just three states—Texas, Florida, and California. They will gain 21.5 million persons by the year 2000.

The Bureau has also predicted fastest-growing states and slowest-growing states until 2000. Again, the stats are expected. Growth states: Arizona, Florida, Alaska, Nevada, New Mexico, and Georgia. Declining states: Iowa, West Virginia, Pennsylvania, North Dakota, Ohio, Michigan, and Wyoming.

Winners and Losers			
(Percentage change in population)			
Fastest-growing states			
	1980-1990		1990-2000
Alaska	43	Arizona	23
Arizona	38	Nevada	21
Nevada	35	New Mexico	21
Florida	32	Florida	20
New Mexico	25	Georgia	19
Biggest-losing/slowest-growing states			
	1980-1990		1990-2000
Iowa	-5.4	Iowa	-7.6
W. Virginia	-4.8	W. Virginia	-7.3
Pennsylvania	-0.3	North Dakota	-4.7
Ohio	-0.1	Pennsylvania	-2.7
Michigan	+0.3	Wyoming	-2.6

Source: Census Bureau

Where should efforts be concentrated to reach new people for Christ?

Does Your Church Have Personality?

Most certainly.

Granted, most Church of God congregations

agree on fundamental biblical teachings concerning monotheism (oneness of God) and conditional immortality (life only in Christ). And most congregations are ruled democratically—some system of congregational authority.

Taking things a step further, each church has personality which is largely a reflection of the personality of its leaders. Such a corporate characteristic also reflects the community of the church and the image the church has in its area.

For instance, a Midwest, rural congregation ministers to a farming community with programming revolving around the agricultural calendar. A small town church in the same Midwest setting may offer a few more services, but basically meets the same needs as its sister rural congregation.

Congregations in medium-sized cities around the Midwest contribute a few more services to the community; they are more aware of chronic social problems. Specialized services may include activities for families and youth.

Churches in growth-oriented metropolitan cities and suburbs face vast changes. Next door to big city life, these congregations see a full gamut of social problems. Full-fledged ministries to meet these needs occupy much of their work. Multiple staff positions range from youth-orientation to special problems and counseling ministries.

Because of the differing needs surrounding churches, each congregation develops a personality which attempts to create an identity in its community. Specific differences emerge in Church of God churches. Viewed outside each context, these differences might be seen as threatening. When seen within contextual circumstances, these differences are understood, accepted, and observed as healthy for the church.

One basic need unites all these congregations, yet the fulfillment of that need must remain unique to each church. The need: how to reach the lost with the saving message of the gospel. How to fulfill the need? Evangelistic and disciplinarian methodology must be structured for each church within the context of its community and the personality of the congregation.

As we all attempt to find answers together for the varying needs of Church of God churches, we must appreciate the personality of each congregation and together understand the different methods used in accomplishing the ministry.

Christmas

Is there any time so lovely as that
which brings peace to earth?



Betty J. Hall
Judy Myers
Gordon Landry
Russ Magaw
Becky Hall
Richard Landry
Barbara Landry
W. Burnham
Becky Bull

**THE RESTITUTION HERALD wishes you a
Merry Christmas and a Happy New Year!**

The

Restitution Herald

Vol. 78 Dec/1988/Jan/1989 No. 2

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 six times a year.

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.

Creative Consultant: Rick Cooper

Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, 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]

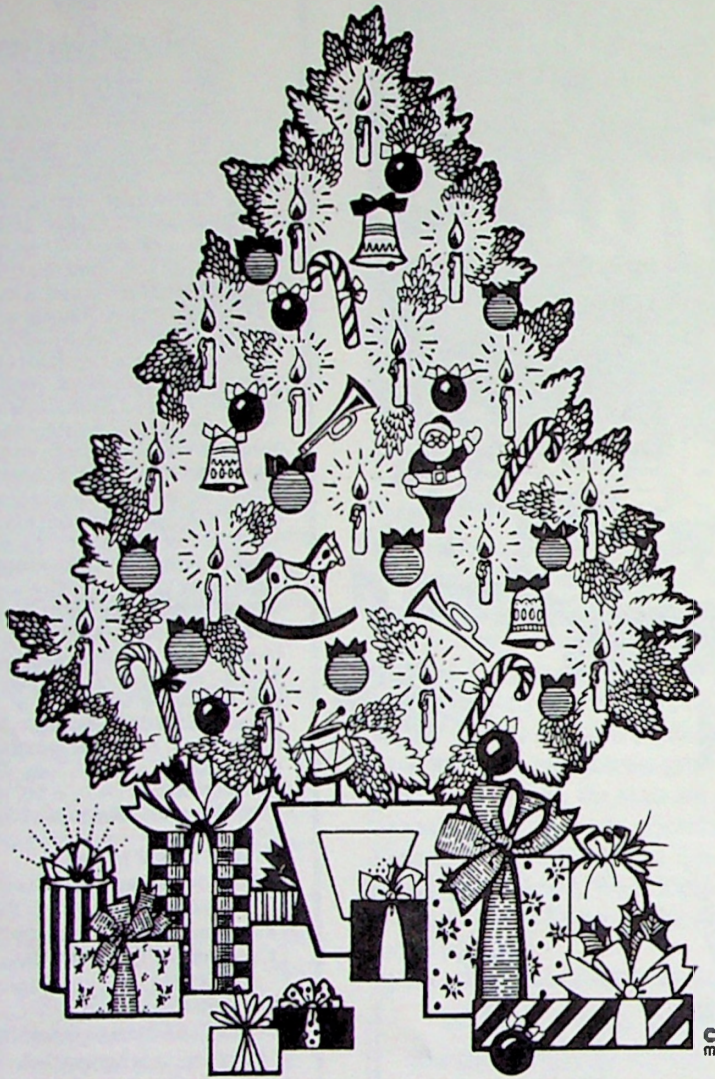
Three years, \$30 [£27]

[English price in brackets]

Most subscriptions begin with the February or August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Photos: Russ Magaw, page 16.

Christmas



Around Your Christmas Tree

He leans over the stove and takes a whiff . . . mmmm! Hot apple cider! One cinnamon stick, pour it in a cup, and enjoy! Virginia would have added a pinch of nutmeg for pizzaz, but he's out, and the snow is a foot deep already. . . . It just keeps coming down. "Well, Ginia, old girl, we'll do without the nutmeg tonite, I reckon." He did it again! He said it out loud! He talked to himself—the sound of his voice broke the silence and scared him! The cider is warm and when he holds the mug with

both hands, it warms his whole body! Cider is wonderful on a night like this, kind of like a warm puppy—a friend; yes, the cider seems friendly. Sure wish cider could talk.

He shuffles into the living room—the tree looks pathetic. What's the use of having a tree if I can't make it beautiful! It's the same—the same lights, the same decorations, the same angel at the top that won't stand straight. "What did I do wrong"? Startled again at the sound

of his own voice, he sits down in her rocking chair. The room is dark, and there is just the strobe flickering of one strand of lights on the tree in the silence. Holding the warm cider in one hand, stroking the arm of her rocking chair with the other, he listens to the sound of his voice, "The tree was only beautiful when you were here to share the sight, my Ginia." He closes his eyes and sees her. He hears the snow fall . . . so quiet; so empty. A chill up the spine Christmas Eve.

* * *

Snow. She stands at the window and watches as it tumbles in silence toward her. Fear grips her stomach, because for just an instant it seems as if each flake is pressing closer—causing her to step back—snow envelopes the house and closes her in. As if in rebuttal, she goes to the front door and steps into the night—the trees heavy and white, are gorgeous! The air is clean and crisp, freezing her lungs and sharp against her face. The snow makes the night seem HUGE around her, so quiet and so empty.

Winter used to be sleigh bells and blankets, hot cider and warm fires; ice ponds, music, skating, laughter, love. Now it is close—tight, mysterious and claustrophobic, trapping her in the house. Winter is so long. There is the fear of falling, the fear of dying. Sometimes there's even the fear of living. It's so quiet; so empty.

She makes her way up the stairs, and stops as always to touch his

Stories

picture on the landing. The portrait was done just a year before he died . . . five years now he's been gone, and tears come to her eyes just as they always do when she thinks of him. She brushes them away from her cheeks and smiles as she hears him whisper, "Silly old woman." She thinks, "I love you, you old goat." Flannel blankets tucked around her, she closes her eyes and hears the snow fall—so quiet; so empty. A chill up the spine. Winter.

* * *

He lives alone in the city now. There used to be others, but they died one by one, leaving him alone. He hates them sometimes because he's the last. He would much rather be where they are. There's nothing to do. Sometimes he isn't sure what day it is, what month it is, what year it is—and he's not sure he needs to know. It has been a long time since he spoke to another human being. He prays that he would die sometimes, and then he feels guilty for wishing such a thing; after all, God gave him life. Somewhere there are children; who knows where? They never gave a lick about him anyhow. There are never letters, never phone calls; there are never other human beings. Only him in this room.

Besides that, it's snowing today. Snow means cold, and cold means trouble, maybe death this year. Maybe.

It used to be that his mind was sharp—the banking business, the hustle, the bustle toward retirement

and this. But now his mind has space in it—space that's so quiet; so empty. Just can't seem to keep the ol' brain waves going. It's better not to. Thinking conjures up loneliness. Space conjures nothing. There is comfort in nothing—so quiet; so empty. He lives in emptiness.

What? What's that? What! What's that noise?? Go away. Go away, stop. "GO AWAY." Whoa! Did that sound come from him? Go away, who? There it is again—there's a knock at the door. Slowly, ever so slowly he feels the body respond—it's going to answer the door. No. He likes the quiet—his body is moving toward the sound against his conscious (unconscious?) will. There's another sound—(PEAL) in the background as his body moves the space in his empty mind toward the door (peal—is it a bell?) he hears it (Peal). Bells? Peace on earth? Peace on earth?? His hand turns the knob. Mercy mild? Is it Christmas? The door opens. "DAD!"

* * *

"Have yourself a merry little Christmas"—putter, putter, chop, chop, slice, dice, stir, and hum. She opens the curtains above the kitchen sink and there's new snow! "What a wonderful present this Christmas morning, Lord." "Make the yuletide bright, old bird, the voice just ain't what it used to be"—she separates the chocolate-chip cookies from the fruitcake and arranges them all on the pretty Christmas plate. "From

now on your troubles will be out of sight"—hum, hum, putter, putter, slice, dice, bake . . . arrange it all on the dining room table, nice lunch; it isn't much, but it'll fill their stomachs. Can't wait till they get here . . . how long does it take? "Over the river and thru the woods"—let's see, do I have something for everyone? The sweater I made for Jenny, the hat I crocheted for Ben, the scarf out of scrap yarn for Max—"To Grandmother's house we go"—the 10 marbles for Katie, the old teddy bear for Mary, and Vicki's always wanted that pearl necklace of mine—get a box and wrap it quick. "The horse knows the way to carry the sleigh"—she wraps the pearls in the prettiest paper from last year, and the final present is placed under the small tree on the table. "Thru the white and drifted snow-ho!" What's that? They're here! "Come in, come in! Hi there! Look how you've grown! Give grandma a great big hug! Take your coats off, you'll warm up—I have hot chocolate!" "MERRY CHRISTMAS, GRANDMA!!! Play us some Christmas carols on the organ. We love you!!!"

By
Vickie
Pulling

Make your Christmas Count!



give the gift that keeps on giving . . .

The

Restitution Herald

Reading for the Whole Family

- Extended Family
- Parents
- Children
- Teens
- Singles

Bible Study

- Christian Lifestyle
- Doctrine
- Prophecy

News and Events

- News from Around the World
- Current Events
- Editor's Viewpoint

I wish to send a gift subscription to the persons listed. Enclosed is \$12 [£10] payment per subscription. I will appreciate a gift card sent from THE HERALD to each subscriber on my list. Thanks.

Here is my 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.

Gift Subscriptions

Name _____

Address _____

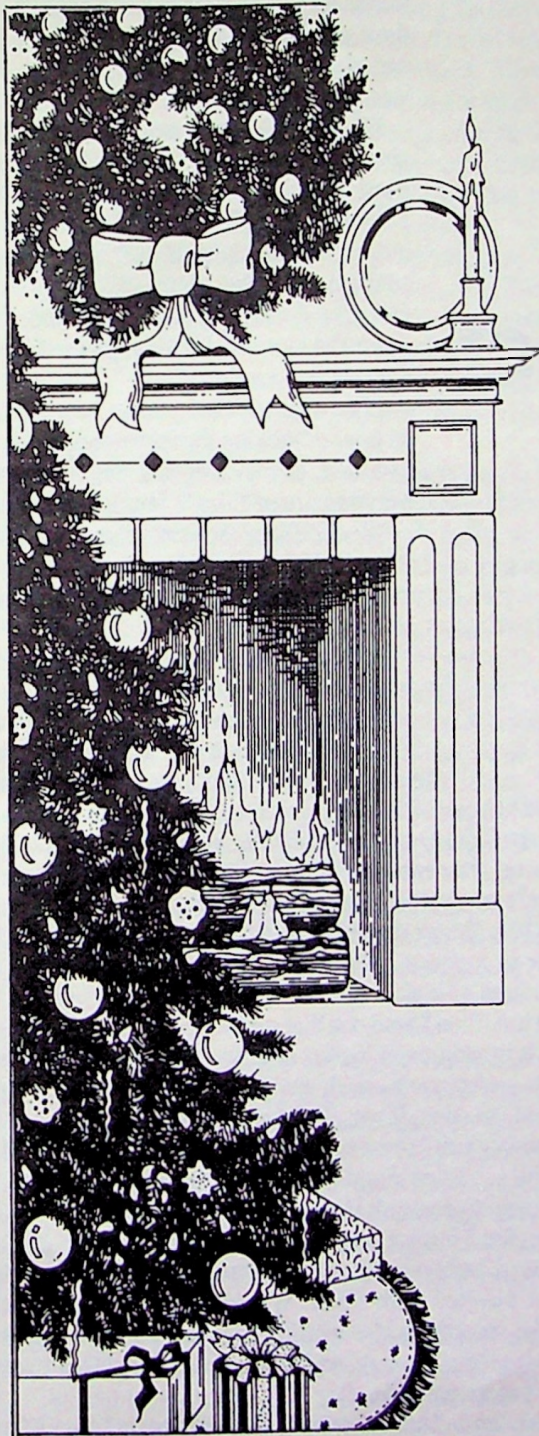
City _____ State _____ Zip _____

Name _____

Address _____

City _____ State _____ Zip _____

'Twas The Night Before Jesus Came



*'Twas the night before Jesus came and all through the house
Not a creature was praying, not one in the house.
Their Bibles were laid on the shelf without care
In hopes that Jesus would not come there.*

*The children were dressing to crawl into bed,
Not once ever kneeling or bowing a head.
And Mom in her rocker with baby on her lap
Was watching the Late Show while I took a nap.*

*When out of the East there arose such a clatter,
I sprang to my feet to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash!*

*When what to my wondering eyes should appear
But angels proclaiming that Jesus was here.
With a Light like the sun sending forth a bright ray
I knew in a moment this must be THE DAY!*

*The light of His face made me cover my head.
It was Jesus! returning like he had said.
And though I possessed worldly wisdom and wealth,
I cried when I saw Him in spite of myself.*

*In the Book of Life which He held in His hand
Was written the name of every saved man.
He spoke not a word as He searched for my name;
When He said, "It's not here," my head hung in shame.*

*The people whose names had been written with love
He gathered to take as he came from above.
With those who were ready He rose without a sound
While all the rest were left standing around.*

*I fell to my knees, but it was too late;
I had waited too long and thus sealed my fate.
I stood and I cried as they rose out of sight;
Oh, if only I had been ready tonight.*

*In the words of this poem the meaning is clear;
The coming of Jesus is drawing near.
There's only one life and when comes the last call
We'll find that the Bible was true after all.*

—Author Unknown.

If Jesus came at Christmas time . . .

"My Christmas present for Mamma



The Perfect Gift

Christmas and memories seem to go hand in hand. Our grown-up kids love to haul out the projector and show the Christmas movies we shot when they were little tykes. We laugh at the same things every year, the same cousins still ridicule each other, and grandparents continue to exclaim about how beautiful those kids were! And it's not unusual for some of us to get misty-eyed when we recall certain stories.

My family has a favorite Christmas story that has been shared over and over through the years. No doubt it has been embellished with its frequent retelling; nevertheless, it remains our favorite because it really happened, and because we learned priceless lessons from it—lessons which continue to linger in our lives.

Our story is about Ellen and her search for the perfect gift for her mother.

* * *

"Daddy, it has to be exactly right," said seven-year-old Ellen to her father as they made their way through the crowd of Christmas shoppers. Her brown eyes shone with anticipation as she further explained, "My Christmas present for Mamma has to be something special. Please, Daddy, help me find the perfect gift for her."

So the annual shopping trek had begun for Ellen and her

father. Ellen's brother and sister had finished their gift-buying the day before, and now eagerly waited to see what treasure Ellen would bring home for their mother.

Ellen knew that her gift had to be absolutely exquisite. She loved Mamma so dearly, and she was at that magical once-in-a-lifetime age when she truly believed that indeed Mamma herself was perfection personified. As she shopped, happy warm thoughts danced through her mind. Once again she pleaded, "Daddy, please help me. It has to be exactly right."

Ellen's father was a patient man. But after an hour of looking through nearly every department, of handling and putting back, he began to tire of Ellen's impossible search.

"Look, Ellen," he said, "there is one more store on this street. Let's look there; then you must make a decision. We need to start home soon."

So the pressure was on—and Ellen had not found the perfect gift for her mother. As she and her father entered the last store, her eyes were immediately drawn to a counter of head scarves. "Oh," she exclaimed. "Mamma

would like one of those pretty scarves; I just know she would!" And she quickly began sorting through the display, checking one scarf after another. Once again her heart sank. There just weren't any beautiful enough for Mamma!

"Ellen, choose one right now. We have to hurry," urged her father in a not-quite-so-patient voice. Oh, the anguish and frustration of it all!

At last Ellen found one that seemed better than the rest. She held it up and examined it closely. It was made of smooth nylon—deep pink—with two small borders an inch apart around the edge. It was the black that bothered Ellen. Black just didn't suit Mamma. But it was such a tiny bit of black. Maybe . . . Ellen could see that her father's impatience was growing, so she quickly said, "This one will have to do, I guess. But it just isn't right. It isn't good enough for Mamma."

The gift was purchased at last. All the way home a cloud of doubt traveled with Ellen. Would Mamma like the scarf? Maybe something else would have been better. Somehow it wasn't special enough, and all of a sudden to Ellen's mind it didn't seem pretty at all.

As Ellen and her father hurried in the door at home, Mamma greeted them with warm hugs. Ellen gave her a forced smile, then she quietly went upstairs to hide her gift under her bed. Much to her despair, her brother and sister were right behind her, clamoring to see what was in her bag. How could she show

Ellen stood beside Mamma as she began carefully removing the Christmas

has to be something special. Please, Daddy, help me find the perfect gift for her."

them that plain old scarf? Especially when the gifts they had for Mamma were so wonderful. Her brother had saved almost \$2.00 and bought a set of four matching tumblers. Mamma would love them! And her sister had boasted about spending a "whole seventy-nine cents" for a pair of bright red earrings with sparkling stones around the edge. They were nothing more than cheap costume jewelry, but to Ellen they now seemed to be diamonds and rubies—fit for a queen.

"Hurry up, Ellen! Show us what you got for Mamma," her brother urged. Ellen felt tears stinging her eyes. She quickly jerked the scarf out of the sack, and at the same time stammered, "It's just a scarf. Mamma *needs* a scarf to wear in the cold weather." Then she ran to her room, slammed the door shut, and wrapped the scarf as quickly as she could. And the tears trickled down her cheeks.

The last thing that Ellen's family did every Christmas Eve before going to bed was gather around the table. Mamma would light the Christmas candle, then Ellen's father would open the Bible and read the Christmas story to them. Ellen had always cherished this special time, because she loved to picture the baby Jesus and the excitement in the stable. But this year was different. She could think only of the ugly gift she had to give Mamma. Suddenly she was remembering times when she had seen sadness or disappointment in Mamma's eyes—times when she or her brother had disobeyed or had been unkind and Mamma had severely scolded them. She remembered now that Mamma *could* get very upset when things weren't right. Maybe she would be angry with Ellen for wasting money on that terribly ugly scarf!

Never had Ellen gone to bed on Christmas Eve with a sad heart. She had always been filled with anticipation, thinking of the excitement and joy awaiting her the next morning. But that Christmas Eve she buried her face in her pillow and sobbed herself to sleep.

Christmas morning began with the usual bustle. Ellen was awakened by her brother tugging at her nightie and shouting, "Get up, Ellen. It's Christmas and we're ready to open our presents. Hurry up!" For a moment the feeling of excitement engulfed Ellen, and she leaped out of bed and started down the stairs. Then she heard Mamma's voice exclaiming, "Oh, it's a beautiful Christmas day"—and she remembered the scarf. Sadly she thought to herself, No, it is not a beautiful Christmas day.

The gift opening began. Several times Ellen noticed Mamma looking closely at her with searching eyes, and she thought she had better act happy. Mamma would think she didn't like any of her presents.

Now it was time for Mamma to open her gifts, and she was immediately presented with the tumblers and earrings. She exclaimed appropriately over each of them, said how nice they were, and marveled that they had been able to save so much

money for such wonderful gifts.

Ellen could delay no longer. Every gift had been opened except the scarf. She hesitantly reached for the package under the tree, took it to Mamma and mumbled sadly, "Here. It's nothing." Again Mamma looked at her with that special look in her eyes, almost as if she could read her thoughts.

Ellen stood beside Mamma as she began carefully removing the Christmas wrapping. And as she watched her face, it seemed to her that a miracle transpired. Mamma slowly unfolded the scarf, held it up and gazed at it, then gently clutched it to her heart. She turned to Ellen, and in a voice filled with gentleness and love she softly said, "Oh, Ellen, did *you* choose this for me? It is beautiful!" And she pulled Ellen into her arms, held her close to her breast and whispered, "Thank you, my sweet, it's exactly what I wanted. It is just perfect."

Never had Ellen loved her mother more deeply than at the moment. In her special way of receiving a gift with unspeakable love, Mamma had transformed an ordinary plain scarf into something beautiful.

And she had put Christmas back into Ellen's heart.

* * *

Every Christmas when I reflect on the year of the scarf, I find myself rejoicing and giving thanks for the lessons that have remained with me. Namely, that gift giving is a very personal act and is not to be compared with what others give; that *receiving* a gift with genuine love is perhaps the greatest gift of all; and that the miracle of love itself can penetrate the darkest heart and make it grow with happiness.

Ellen's story also compels me to dwell deeply at Christmas time on God's awesome love in giving *me* the perfect gift—the Christ child, his Son. And I have to ask myself if I have completely received that perfect gift with unconditional love. Have I clutched it to my heart, made it my very own, expressed my joy in owning it?

And I find that every Christmas I yearn to give my heart, my very life, back to God in return for his love. Sometimes I feel that it is an ugly gift to offer him, and I find myself mumbling, "Here, Lord. It's nothing."

But always I seem to feel his arms enfolding me in his love, just as Ellen felt her mother's. And I hear him whisper, "Thank you, my child. It's just what I wanted."

By Rachel Carr

wrapping. And as she watched her face, it seemed to her that a miracle transpired.



**Help
Your
Church
Grow**

HERE'S AN OPPORTUNITY to learn what you can do to help your church grow. The third annual Church-Planters Conference will be introducing a new seminar on "How You Can Build Your Church." This seminar for members and pastors of existing and proposed churches of all sizes is filled with beneficial ideas and ways you can help your church grow. Make arrangements now to attend.

**How You
Can Build
Your Church**

January 16, 17, 1989

**Oregon Bible College
Oregon, Illinois**

Costs

Per person\$35.00
Early Bird\$25.00
(Postmarked before Jan. 6, 1989)

Bring a group of three or more from your church and your pastor attends free!

Reservation and Information Hotline:
815-732-7991.

**Oregon Bible College
Box 100
Oregon, IL 61061**

Sometime

Sometime I'll surprise you,
And out of the blue
I'll take up your offer
And come and see you.
But I've been so busy,
No time to relax . . .
I've been working on budgets
And income tax.

For a while I've been meaning
To drop you a line,
To just let you know
That everything's fine.
But you know how it is
With so much to do;
Besides, I don't really
Know anything new.

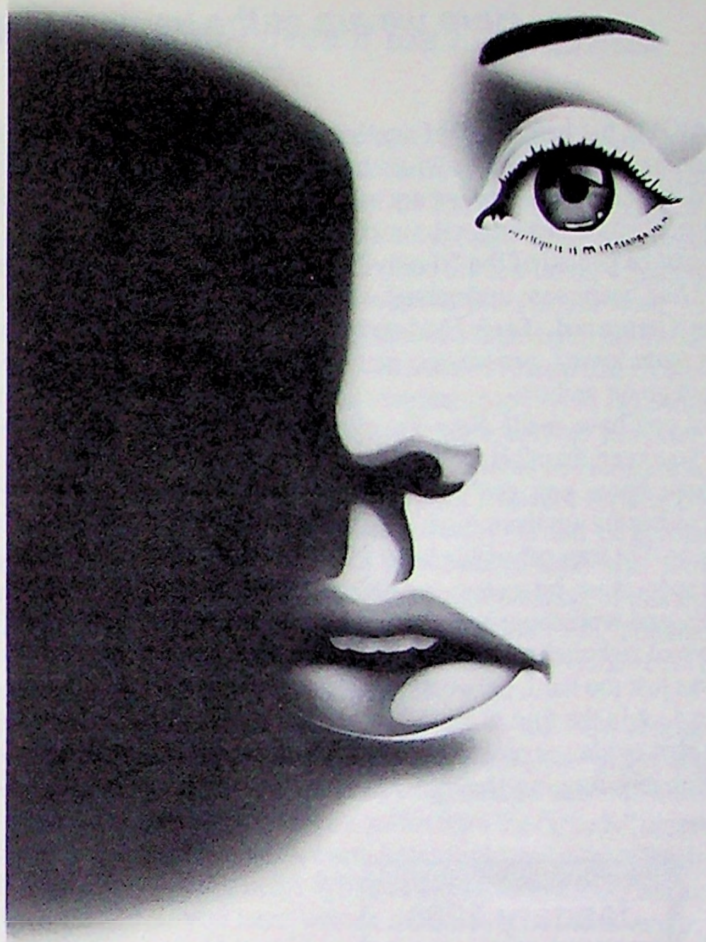
Stop by and have coffee?
Is that what you say?
I'd love to, old neighbor,
But I can't delay.
I have work stacked up high
At that office of mine,
But I will have coffee
When I have the time.

Excuses, excuses, and
Rainchecks galore . . .
These are just a few,
But there are many more.
I had better act now.
I had better act quick,
For I heard by the grapevine
That my best friend is sick.

Don't know how I'll make it . . .
I have much to do.
Things always come up
That I must attend to.
How about Sunday evening?
But don't sit up and wait . . .
When I'm finished with chores
It might be too late.

There is no need to hurry,
Just walk your own gait . . .
Sometime's not forever,
But it might be too late.
Oh, Lord, had I known . . .
Forgive me I pray.
But I'll go to his funeral;
He's being buried today.

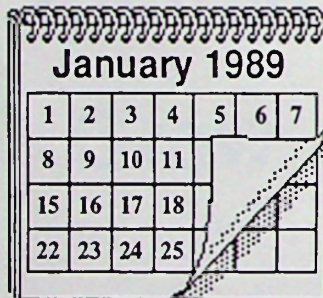
—Ann Lunderby.



Here we are at the beginning of another New Year, 365 bright

HERE WE ARE at the beginning of another New Year, 365 bright, clean pages on which to write the story of our lives if the Lord tarries. Every year we are offered this new beginning, a time when we can forget the mistakes of the last year, when we can be healed of the "if only" disease—you know, "If only I had been more understanding; if only I had been there when it happened; if only I had stayed on my diet; if only I'd been more loving, patient, tolerant, encouraging . . . and we could go on and on.

How many of you have made New Year's resolutions? How long will you keep them? Have you just quit making them because you know you can't keep them? Unfortunately, many of us handle our lives much like we do our New Year's resolutions. We start off with a heart full of good intentions, but as soon as we hit a snag, we quit. Our closets, drawers, garages, and workshops are crammed full of projects begun with zeal and vitality, but we soon lost interest or found the job was just too hard, or, worse yet, that we never really wanted to do it in the first place. It's often more easy to conceive the plan or idea or project than it is to give birth to it. You're probably running through your list of 1987



NEW BEGINNINGS

"meant to's" as you read this, letters you were going to write, calls you planned to make, etc.

Probably the most tragic part of this story is that we often handle our spiritual lives just as irresponsibly as we do our physical lives. God offers to each of us the opportunity for a new beginning no matter who we are or what our lives have been up to this point. We all have the opportunity to respond to this offer. Some of us just play at our commitment to God and to his Son, Jesus Christ. We look like Christians on the outside, but on the inside we are often as dirty as those who have never made a commitment. God cannot use part-time Christians. He intends for us to give ourselves totally to him. Oh, he knows that there will be times in our humanness that we will fall short, but we must get up and get right back to the business of serving. As Paul said in Philippians 3:13, 14, "Forgetting what lies behind and reaching forward to what lies ahead, I press onward toward the goal for the prize of the high call of God in Christ Jesus." (NASB.)

Let's take just a few minutes to look at some Bible characters who were given opportunity for a new beginning

and the types of responses that they gave.

You will remember the story of the wickedness of Sodom and how two angels came to save Lot and his family from destruction. In Genesis 19:16, 17, Lot and his family were told to get out of the city in haste and not look behind them. As they were leaving (vv. 24-26), the Lord rained fire and brimstone on Sodom and Gomorrah. I'm sure you remember how Lot's wife responded to this offer of a new beginning. She could not give up her past life without taking one last look, and that look cost her her life. She, of course, was turned into a pillar of salt. *TOTAL REJECTION* was her response to this offer of a new beginning. She had to hang on to the old life just a little longer. How often after we have been given new life in Jesus Christ do we continue to hold on to our past life, our old sins, needing just one last look before we can give it up? The change is just too great!

Before Peter's time, as you recall, the gospel was preached only to the Jews. In Acts 10 we find a Gentile named Cornelius who feared God, as the scripture tells us, and wanted to hear the good news for himself. He was told to send for Peter. God knew that Peter would not consent to

go on his own without some friendly persuasion since the Gentiles were considered to be beneath the Jews, so he prepared Peter for the job by way of a vision, as we read in verses 10-15. Peter was shown several unclean animals in this dream and was told to kill and eat them. Peter's response—"Are you sure you know what you're talking about, Lord? I've never eaten anything unclean or unholy." God, of course, corrected his thinking by assuring him that anything he had made clean was no longer considered unholy. Isn't this often our response to God's offer of a new beginning? *WE QUESTION GOD'S JUDGMENT OR HIS WISDOM* in setting our course.

We find still another type of response when we look at the story of Moses. Moses had several new beginnings in his life, but, checking Exodus 3:7-11, we find God calling him to lead the Israelites out of Egypt. What is Moses' response? Look at verse 11 where Moses says, "Who me? You must be joking!" Many times we, like Moses, *BALK* at God's offer of new life and a new beginning for us. What is God's reply? Notice verse 12. God says, "Don't worry, Moses. Certainly

clean pages on which to write the story of our lives if the Lord tarries.

I will be with you." Though these words were spoken thousands of years ago, you can be sure they still apply yet today. Whatever is involved in the new beginning that God has for you, he will certainly be with you. He will not forsake you or leave you to fend for yourself. As Paul said to the Philippians, "My God will supply all your needs according to His riches in glory in Christ Jesus." (Phil. 4:19, NASB.)

When Paul met the Lord Jesus Christ on the Damascus Road and lost the sight of his eyes, a man named Ananias was reluctant to go to him. We read in Acts 9:13, 14 how Ananias responds to the Lord's request. His response is *FEAR*. Fear might also describe our response to God's offer of a new beginning—fear of rejection or ridicule by our friends from the old life, fear of failing to live up to standards we think God has set for us, fear of personal harm, fear that we aren't good enough to be a part of the family of God. What is God's answer to Ananias? Verse 15 tells us: "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel." You can be sure that if God sends you out, he will also prepare the way.

Another type of response was exhibited by Joseph. In Genesis 37:18-21 we read of his brothers' plot to rid themselves of Joseph the dreamer. They were jealous of the favor showered upon him by their father and angry at his claim that he would rule over not only them, but their father and mother. In verse 28 we find Joseph's new beginning as the brothers sell him into slavery. Joseph's life takes many turns from this day forward. He eventually finds himself in prison where he interprets the dreams of the chief cupbearer and the chief baker of the king of Egypt who are also prisoners at this time. This ability to interpret dreams leads to his later presence before Pharaoh who has had a troubling dream which he cannot remember. Joseph is called upon to both tell Pharaoh the dream and its interpretation which, through God's guidance, he is able to do. Joseph then finds himself in a position of authority second only to Pharaoh himself. During the years of famine which follow, Joseph's brothers are forced to go to Egypt to buy grain. Joseph finally reveals his identity to the brothers who become quite distraught remembering their treatment of Joseph. Genesis 45:5-8 indicates Joseph's response to them. He assures them that they are not the ones responsible for sending him to Egypt, that it was all a part of God's plan to preserve their lives that a remnant of Israel might be saved. His response was to *ACCEPT THE SITUATION AS IT WAS AND TO ALLOW GOD TO WORK GOOD FROM IT*. He had no bitterness, only love and compassion for those who had treated him so spitefully.

Most likely the response we would like to imitate but which is most difficult, is that of Abraham, the father of the faithful. Abraham responded in faith, not questioning God's intentions, his reasons, or his ability to accomplish all that he had promised. In Genesis 12:1-4 when Abraham was told to take his family and all his possessions and go to a land he did

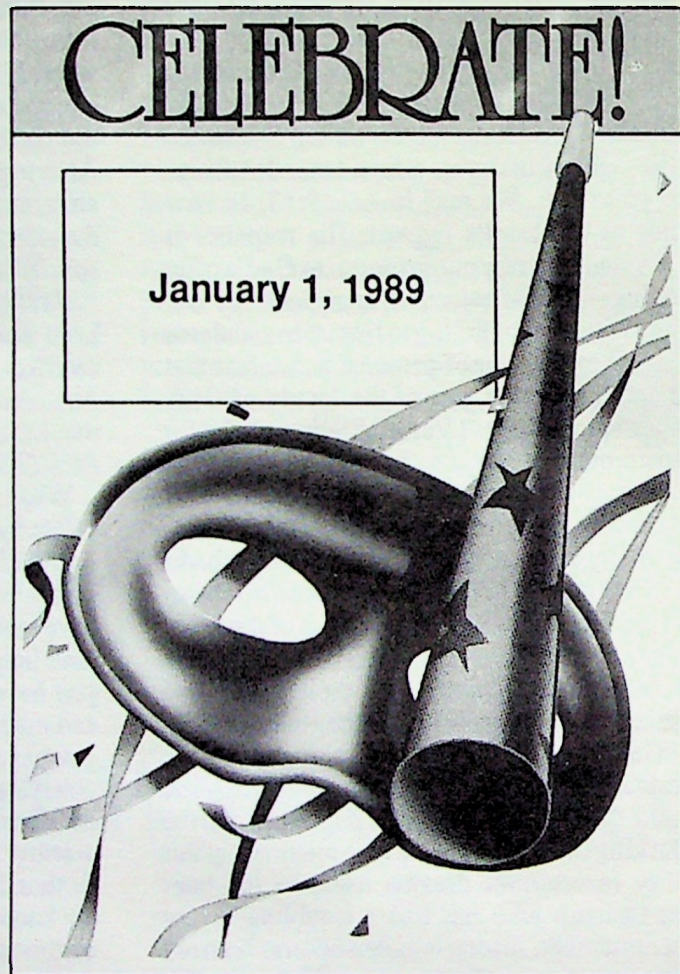
not know, he gathered all and went, trusting God to lead him as he had promised. He did not reject God's suggestion. He did not question God's integrity or his judgment. He did not say, "This is too hard for me." When in Genesis 22:1-3 God asked him to sacrifice his son Isaac, whose birth had come when Abraham was 100 years old, he went. And when Isaac questioned his father about the lamb for the sacrifice, he did not waver, but told Isaac in verse 8 that God would provide. Arriving on the mountain top (vv. 9, 10), Abraham built the altar, arranged the wood, bound his son Isaac, laid him on the altar, stretched out his hand, and took the knife to slay his son. What was Abraham's reward for this *UNWAVERING FAITH*? We read in verses 11 and 12 that an angel of the Lord stayed his hand and a lamb was provided for the sacrifice. Isaac was spared because of Abraham's faithfulness. As we are told in Genesis 15:6, "Abraham believed in the LORD and it was *ACCOUNTED UNTO HIM FOR RIGHTEOUSNESS*."

What is your response to the New Beginning God has offered you? At the end of this year, will your pages be filled only with trivia, or will you have accomplished things for the Lord? Will you suffer from the "if only" disease, or will you have taken every opportunity to be there for those in need of your help? Will you have a long list of "meant to's," or will you have written those letters of love and encouragement and made those calls that lifted someone from despair? Will you have kept your faith to yourself, or will you have shared your faith out of love for the Lord and excitement over what he's done in your life? My challenge to you is to write worthwhile things on the pages of this year, things that will further the cause of God and win many for his kingdom, for we know that the kingdom of God which will be established on this earth is the ultimate *NEW BEGINNING* that we wait for. As we read in the Book of Revelation, "And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, 'Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away.' . . . 'Behold, I am coming quickly, and My reward is with me, to render to every man according to what he has done.' . . . 'Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.'" (Rev. 21:1-4; 22:12, 14, NASB.)

What a glorious New Beginning this will be when we are accounted worthy of a place in this unshakable *KINGDOM OF GOD!*

Come, Lord Jesus.

HAPPY NEW YEAR



"Happy New Year," I shouted over my shoulder to my co-workers as I left the office, while in my mind I was running over my grocery list. "Oh, Hi!" I said to the attendant as I hustled across the parking lot. "And, Oh yes, Happy New Year!" Somehow even with my head turned and running across the lot, I faintly heard him return the new-year greeting.

Finally, after weaving my way through impossible traffic, I made my way to the grocery store as I continued my mental list of the events of the next few days—friends from Streator coming, the church New

Year's Eve watch party, our prayer group fellowship. Whew!! This grocery list looks like a child's Christmas list! "Oh, Happy New Year," I said to the checker I passed as I entered the store. I repeated the words to the young man stocking shelves and the lady behind the meat counter. By now, my teeth were clenched as I thought of how much all this fun was going to cost me. When the carry-out boy finished stuffing my truck-full of groceries into the trunk of my car, I slammed the lid and barked, "And a HAPPY NEW YEAR to you!"

Perhaps you recognize this scene, or per-

—HO HUM!!

haps you have your own "Happy New Year" story. I'm afraid that somewhere along the line "Happy New Year" has grown up to be every bit as ho-hum and meaningless as the old standby, "How are you?" that we say to those we meet when we really don't have time to wait for an answer. Besides, quite often we have our own problems and don't really want to know.

I can remember as a child getting several new toys and dolls for Christmas. I loved those things and knew I'd never tire of playing with them. Somehow, though, between Christmas and New Year's they seemed to lose their appeal. The new year came, the Christmas tree was gone, and I was totally B-O-R-E-D.

And then I grew up!—at least physically. My "adult" excitement over Christmas grew even greater than it had been during my childhood. I baked; I wrapped; I stacked gifts under the tree; I entertained and fixed "special" gifts for "special" people; I got up early to make sure Christmas dinner was perfect and fussed over my company. Then it happened—DEPRESSION. The guests were gone; the tree was bare; the house was a wreck. I was too tired to sleep, too tired to do anything actually. In spite of that, I undressed the tree and pitched it out the door. Still, my mood didn't lift for weeks. It was like that song you've probably heard, "Is That All There Is?"

As I got older, I no longer felt so depressed because I understood that this was just how it was going to be. Retail stores all had a drastic drop in sales after the new year. The factory where my husband works went into slow motion. I went into slow motion. Resolutions were history by January 15. It seemed like everything was going about par.

Finally, one year things were different. In the fall of 1978, I was having some health problems as well as some personal problems. Life was not fun. Then I picked up a book

entitled, "What Happens When Women Pray?" by Evelyn Christenson. Of course I had been exposed to the principle of prayer for many years but never really felt the awesome power of prayer. I later shared the book with other women at my church and we formed a prayer group. I couldn't believe the relief and release I felt as we shared our joys and concerns and supported one another in prayer.

When the New Year rolled around, my "Happy New Year" meant, "I really care about you. I'm so grateful for what God has done for me and I'd like to share his love with you." This is not to say my 1979 was a perfect year. On the contrary. I lost a very, very dear friend and had major surgery, but through the strength of my own new prayer life and the prayers of those around me, I came through both in a way that surprised even me. I praise God for the special way he touched my life through that prayer experience.

So, as the clock strikes midnight this New Year's Eve and another year begins, remember that this is the YEAR that the Lord has made. We should be glad and rejoice in it.

These days I leave my Christmas tree up till after New Year's, remembering the blessings I have received in the year just past and looking forward to all the Lord has in store in the year ahead.

May God bless you as you begin a new year of service to him. And, by the way, "HAPPY NEW YEAR!"

By Brenda Wessel



The Restructuring

During the past two years, as we have specifically discussed the future of the Church of God, we have emphasized the role of restructuring in our plans for the future. What does restructuring mean?

Before we can answer that question, we must deal with another question: What is the mission of each local church? Why does it exist? What is its purpose?

The philosophy of missions for the Church of God General Conference adopted by the delegates contains a statement which is called "the purpose of the church." This document says, "The purpose of the church forms the foundation of our ministry and mission:

a. To glorify God—through corporate worship and personal life

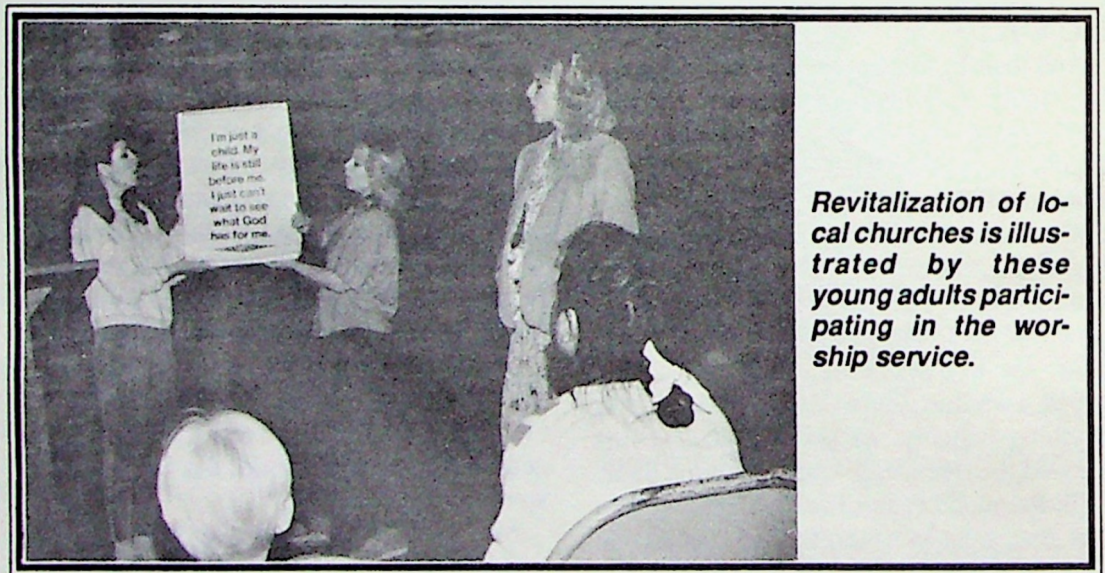
As we review this purpose statement for the church, we must ask ourselves whether or not this purpose is clearly understood by the members of the church today, and whether our activities are helping to fulfill this purpose. To clarify this matter, ask yourself the following questions:

Worship

Do our worship services cause us to glorify God? Do the songs, prayers, responsive readings, special music, and the message on Sunday morning, exalt and uplift the name of our Father? Do our daily lives—the things we think, say, and do—bring glory to our Father?

Evangelism

Are we clearly communicating good news of Jesus Christ and the kingdom of God? Is our communication limited to our church buildings,



Revitalization of local churches is illustrated by these young adults participating in the worship service.

b. To evangelize the world. The definition of world evangelization for our understanding will be:

1. Nature: the nature of evangelism is the communication of the Good News (the Gospel of Jesus Christ and the kingdom of God)

2. Purpose: to give individuals and groups a valid opportunity to accept Jesus Christ

3. Goal: the persuading of men and women to accept Jesus Christ as Lord and Savior (that they may be baptized into Christ), and serve him in the fellowship of his church

c. To bring believers to maturity in Jesus Christ, through the ministry of the church (Eph. 4:12) (Discipleship)"

or do we take our message to where the masses of humanity are? Is it our goal to persuade men and women to accept Jesus Christ and to be baptized so that they can serve in the fellowship of the church? Are we equipped to lead individuals to commitment?

Spiritual Growth

Are you and other believers in your church growing to maturity in Jesus Christ? Or is there a tendency for many believers to remain on a plateau without significant change in their commitment, service, and knowledge? What are you doing personally to grow strong spiritually? How is your devotional life?

of the Church of God

Restructuring

If we of the Church of God are to be obedient to God's will for us, there may be a need for each church to reexamine its purpose statement and then restructure to make sure that it is achieving the mission to which it has been called. Our focus must be upon the redemption of the lost. Our goal must be to reach out with the message of truth and salvation to those who are lost, bring them to repentance, disciple them, instruct them in worship, and enable them to reproduce themselves through outreach so that the whole process can be replicated.

If this process is not taking place in each church, I believe that there is a need for restructuring.

There are indeed many good things happening in our churches today. However, if we are not achieving the purpose for which God called us, there is need to restructure. There is an urgent need for us to make sure that our programs, services, and activities are directed toward maturing present believers to carry out the task of reaching the lost and developing reproducing disciples.

Restructuring for your church may mean:

1. reprioritizing to make the redemption of the lost your top priority.
2. revising programs and activities to make sure they are achieving the purpose of the church.
3. reallocating resources to those projects that will produce the most disciples for Christ.
4. reorganizing and retraining lay and professional leaders to make sure evangelism and discipling are being accomplished.

Restructuring of Conference/College

Not only is there the need for local churches to be restructured, but the Conference and College must look at their effectiveness, too. The General Conference exists to assist local churches in carrying out their commission to reach the lost and bring all believers to maturity. Over the past several years, we have been in the process of restructuring our Conference and College to enable us to provide better help to local churches.

The focus of our Outreach and Church Development Department has been sharpened to help local churches carry out their mission of reaching the lost. Assistance is being provided to individuals, churches, and Conferences to start new churches where the unconverted can be reached.

During the last several years, we have been restructuring the curriculum of Oregon Bible College to more effectively train workers to reach the lost. Not only are we continuing to teach Bible and theology and the ministry skills of teaching and preaching, but we also recognize the importance of more effectively equipping pastors and lay people to discover those who are lost through prospecting, telemarketing, etc.; to respond to the lost by sharing the gospel with them; to assimilate new people; and to nurture them so that they can reproduce this whole process.

The revisions in our curriculum at Oregon Bible College have most dramatically been affected this year by the involvement of our students in the Loves Park church-planting project. Students have been involved in each phase of this process from door-to-door prospecting, to telemarketing, to participating in worship services, to getting acquainted with the new attenders, to follow-up. As that work continues to develop, students will participate in Bible studies and ongoing involvement with new people, until we bring them to conversion and further nurturing.

Exciting Future

As we look ahead, we indeed have a bright future as we equip both lay and professional leaders to reach the lost. As we become more obedient to the Great Commission (to make disciples of all nations), I believe that God is going to bless our efforts. As we step out in faith, God will open additional doors of opportunity to us and enable us to reach those who are without Christ.

I invite your church to take a close look at its ministry to determine if there is a need to restructure in order to be more obedient to what God has called your church to do. If your church needs help in restructuring to accomplish the tasks at hand, our General Conference staff stands ready and willing to assist you in any way possible. There is great potential to increase our effectiveness in ministry in these last days before the return of Christ. It is my prayer that the Church of God will move boldly ahead in obedience and service.

By David Krogh

THE SUCCESSFUL

Dick Halverson, Presbyterian minister, is pastor to the most powerful group of people upon the face of this earth. His congregation of over 6,000 is made up of the members of the United States Senate and all of its support personnel. Halverson is the "Chaplain of the US Senate." He was elected to this position by the vote of the Majority party, but he believes that his authority originates with God and not the Senate of the United States.

It was a rare experience to meet Richard Halverson. This experience was afforded to me at the invitation of a Nazarene pastor, friend, and brother. As I, along with nine other pastors, listened to this chaplain and his powerful message, I felt suddenly humbled. He was speaking of his feelings of inadequacies and failure. And I related. It can be very discouraging to minister to those whose problems are either so complex or never admitted. So I listened intently, desiring to be encouraged, hoping to

I want substance and integrity. Modern American Christianity has almost ruined the church with its greedy "name-it-and-claim-it" brand of theology. While attracting people to false prosperity religion, many more have been driven away. Hypocritical religious superstars, polluting the air waves with the creation of modern man, has not only confirmed my cynicism but their message is simply not working. America is now the fourth largest mission field upon the earth. With all of our superstars in radio and TV ministries, we have the most non-Christians after China, India, and Russia. Not bad for "One nation under God." I'm not impressed by the "Big Name."

But this man was different. He was unassuming and humble. He seemed to sincerely desire to serve others in the name of the Lord. He spoke of being used when he admitted to his own need. He had no brilliant full color brochure advertising a life-changing seminar, no boat

He shared his depression with the senators in his monthly pastoral letter. The senators responded to his letter by reaching out like they had never done before. They admitted to their own battles with depression and feelings of inadequacies.

find a secret—the key to ministering to those who had difficulty admitting they had need.

He spoke of the hostess in the Senate lunch room whom he considered to be a part of his flock. She had told him of her alcoholic husband and his insane fits of jealousy. He thought of talking to her husband but feared he would be misunderstood or even accused of less-than-holy intentions. The illogical thought process of a mind devastated by substance abuse had intimidated his ministry. So when word came of her murder and the suicide of her husband . . . he felt he had failed. Depression set in. If only he had talked with her husband, maybe it would have made the difference between death and life. He shared his depression with the senators in his monthly pastoral letter. The senators responded to his letter by reaching out like they had never done before. They admitted to their own battles with depression and feelings of inadequacies. Halverson's ministry was expanded and even enhanced when he admitted to his weakness and need.

In this age . . . I've become a hard sell. I'm tired of flash.

cruise with Christian singers and preacher types, and no cable network. All he said was, "I feel depressed and don't think I can help." It was in that simple admission of helplessness that his ministry was elevated by the One who can help.

I quickly confess that I have experienced these feelings of failure and inadequacies. I also confess that I have not been as quick to share these feelings with the people I am called to shepherd as Dick Halverson was. It has been this unwillingness to be open that has often prevented my ministry from being as successful as it could be. Of even greater concern, these unshared feelings have taken a lot of the joy and inner peace from my ministry. I have become cynical, hurt, frustrated, angry, and disillusioned. I dream of the perfect job in Hawaii to replace the torment of ministry. My reluctance to be open has been stimulated by a variety of reasons. First is pride. To admit failure is not part of the vocabulary of our "success-formula" society. We do not reward and, I fear, respect failures. We award winners and tolerate losers. When

ART OF LOSING

World War II ended the valiant soldiers were welcomed home amid ticker tape and parade. When Korea and Viet Nam ended the pitiful "losers" slipped back into our society under the cloak of darkness. There are just different feelings generated for winners. Pastors have been affected by this and, in fact, for us it is worse. It is one thing to fail in life, but to fail God is a terrible condemnation. When this world's success formulas are applied to the church and we don't measure up, we are of all men to be pitied. While this may not be the way God views it, it is nonetheless more truth than not in the reality of practice. So to spare ourselves, we suffer in silence. Another dimension is the pride of those we pastor. Often when we share our desperate feelings, those who love us will argue and tell us how great we are and what a good job we are doing. This may be comforting for a while but does little to solve our predicament. Then there are those who are

the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests but to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee would bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:1-11, NIV).

Christ's greatest act of victory was not in the authority

I need to decrease. . . . I need to be less concerned with "How am I doing?" If God is going to use us, it will be in submission and not in authority.

Are we fulfilling what we want to accomplish, or what God wants us to accomplish?

the products of unhappy childhoods and delight in violating Scripture by using the pastor's confessed weaknesses against him and seek to tear him down. I know that these exist in every congregation and that they may be well intentioned, but God is not pleased with this type of malicious behavior. Their actions upon the ministry are devastating. We keep it to ourselves and feel desperately alone and vulnerable.

I believe that there is an answer to all of this. Dick Halverson touched upon it. I need to decrease. . . . I need to be less concerned with "How am I doing?" If God is going to use us, it will be in submission and not in authority. I know that this may fly in the face of the modern religious propaganda of being "super-stars for Jesus" but it's not working. It's not working because it's not Biblical.

"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having

he displayed over the winds and waves, but in the simple words of Gethsemane . . . "not as I will but as you will." Jesus, because of his birthright, could have attempted to elevate himself. After all, that was his *morphe* or form. Yet while having this status, he did not even consider aspiring to a position of equality but chose submission—submission that did not bring blessings, but rather cursings. And it was in this that we see God elevating Jesus to his position of victory.

I'm convinced our victory comes in the same way. We must take on the same attitude which was found in Christ. His own will was not important. Only the will of the Father counts. A true sense of satisfaction in ministry will not be found unless we learn this truth. Are we fulfilling what we want to accomplish, or what God wants us to accomplish? God wants us to be faithful, and this sometimes means losing what we want.

By Pastor James Graham

THE MIRACLE AT CANA

By Mary Barnes

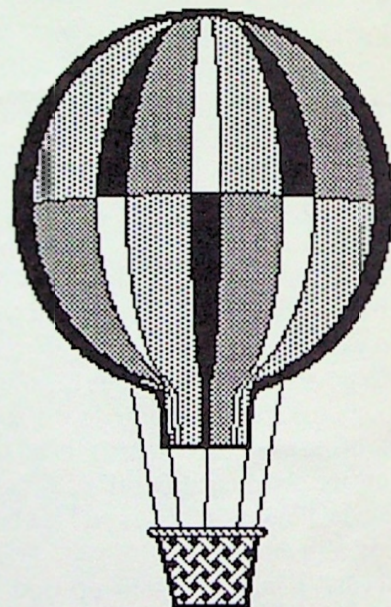
JESUS PERFORMED HIS FIRST MIRACLE, on the third day of his ministry, by turning water into wine. It was at a wedding at Cana. We are not told whose wedding it was; only that Jesus' mother was there, also Jesus and his disciples. It is recorded in the second chapter of the Book of John. The story is told in the first 11 verses and, although short, is full of meaning for us. It seems that the wedding celebration ran out of wine, and Mary informed Jesus of this fact. Jesus was reluctant to involve himself, saying, "Woman, what have I to do with thee? Mine hour is not yet come." But she said to the servants, "Whatsoever he saith unto you, do it."

Jesus did not embark on his ministry joyfully. He was a man who knew his destiny: that he must endure suffering, humiliation and shame, and the agony of death. We know that he was not at this time willing to die, since even in the Garden of Gethsemane he still prayed to God to "let this cup pass from me." So he was reluctant to perform this first miracle that would begin his journey to the cross. He said to his mother, "My hour is not yet come."

Now there were servants there, and the wedding was in a town, so it is reasonable to suppose that the servants could have been sent to purchase or borrow more wine. But Mary promoted her Son to be in charge. Why?

Mary was no ordinary woman. God had chosen her out of all the women of the world. What made her so special? She was obedient to God (Luke 1:38) even though she knew the result of being found pregnant before her marriage. She knew it was likely that she would be stoned to death. But she believed God's word. In Luke 1:45, Elisabeth, filled with the Holy Spirit, exclaimed, "Blessed is she who has believed that what the Lord said to her will be accomplished!" She praised God and rejoiced in song at the home of Elisabeth. She called herself the servant (or handmaiden) of the Lord. She trusted God. God had chosen her because of what she would be called to do for his Son. Mary knew Jesus' destiny, and that he would some day have a kingdom and a glorious future with his Father. Had she not "kept all these things, and pondered them in her heart"? (Luke 2:19.) She also knew that a sword would pierce her own heart also, as Simeon had told her in Luke 2:34-36. So here at the wedding in Cana she did what was best for her Son even though it would cause her grief. Knowing that the goal was worth the suffering, she encouraged her Son to take that first step to demonstrate his power from God, thus sending him on his way—to the cross, yes, but also to future glory. Jesus, being human, needed that gentle push from his mother. (Don't we all, at some time, need the same?) Believe me, there was the greatest love between this mother and Son. There had to be. That push was probably very hard for her to do, but she knew it was necessary. Let us give Mary the honor she deserves. Like John the Baptist, she knew that she "must decrease" and Jesus must increase (John 3:30). From then on, he was less the Son of Mary and more the Son of God. But he never stopped loving her and honoring her as his mother. When he said, in Luke 8:20, "Who are my mother and my brethren?" he was not disowning them, but teaching a lesson about the people of his kingdom, and who he really was. He was the Son of God, and to be one of his family was to be a son of God also. Since Mary was of "the family of God," he was not deserting her or any of his brothers who chose to become a member of this family. How fortunate are families who are bound by both fleshly and spiritual bonds!

Jesus' ministry begins and ends with a wedding. Is this not appropriate? Should not a simple wedding, where the first miracle was done, lead eventually to that wonderful wedding when Jesus claims his bride? And is not this bride the greatest miracle of all? The people at that first wedding thought wine that Jesus provided was the very best they had tasted. I am waiting to taste the nectar at that last wedding, when we will drink it with Jesus. Mary will be there, in a place of honor, I am sure. Will you be there too?



Should not a simple wedding, where the first miracle was done, lead eventually to that wonderful wedding when Jesus claims his bride?

Forgiveness: The Secret of the Kingdom of God

By Richard Cooper

"TO YOU HAS BEEN GIVEN the secret of the kingdom of God, but for those outside everything is in parables; so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven" (Mark 4:11, 12, RSV).

Since the first sin, as recorded in the book of Genesis, we have all been sinners. But God made sinners alive through Jesus Christ, having forgiven us all our sins (Eph. 1:3-14; Col. 2:8-15). We can now bury our sins in the waters of baptism. But being human, we often slip up and sin again. But God has realized that. This is why he has made a provision for us to pray in the name of Jesus Christ for forgiveness of our sins, and they will be forgiven (Acts 5:31; 13:38; Jas. 5:15). After all, Jesus told us that he was sent to turn us from darkness to light and from the power of Satan to God, so that we may receive forgiveness of sins and a place among those who are sanctified by faith in him (Acts 26:15-18). Our God is a very loving and caring Father that wants to give us every opportunity to receive his grace. But like many children, we abuse the privilege he has given us.

It disturbs me, as it does God and Jesus, to see people who have been baptized and forgiven of sin, who are unable to forgive others who have sinned. I said forgiven of sin; I hope and pray that they are forgiven, but when I read and look at the emphasis Jesus put on forgiving others I realize how important forgiveness is in order to be given the secret of the kingdom of God.

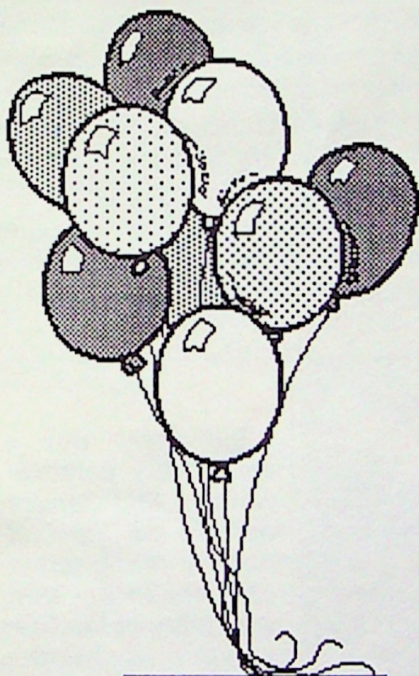
When Jesus taught about prayer, he reminded us of the importance to ask for forgiveness of our debts in accordance as we have forgiven our debtors (Matt. 6:12; Luke 11:4). In review of this, how can we honestly expect Jesus to see that our sins are forgiven if we haven't forgiven others? He continues teaching that "if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15, RSV).

We are quick to become angry and hostile disliking others for what they may or may not have intentionally done to us. Within the church we even sometimes appear like an angry mob out to rebuke a brother, probably more accurately in the eyes of the membership a former brother, for a sin he has committed against a brother or sister in the church. Too often, though, we leave our actions at that, and forget to forgive. I'm not speaking out against rebuking your brother. What I'm saying is if your brother sins, go ahead and rebuke him, and if he repents, forgive him; even if he sins against you seven times, and says, "I repent," you must forgive him (Matt. 18:21; Luke 17:3, 4).

When forgiving our brothers and sisters in Christ who have been overcome by sin, we should set restoration as our objective, not rebuke (Gal. 6:1). And whenever we can we should always be kind to everyone, and especially to our brothers and sisters within the faith. Doing good includes helping to restore our brothers and sisters. James wrote: "My brethren, if any one among you wanders from the truth and some one brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (Jas. 5:17, 18, RSV).

This may be the most difficult part of putting the new life of Christ into action for others to see. But I feel that it is essential for you to stop being mean and angry, holding grudges and dislike for others, if you are ever going to see the secret of the kingdom of God.

We should do as we are told in Ephesians 4:32: "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (RSV). "Put on, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive" (Col. 3:12, 13, RSV).



Forgiveness
Frees
Us
From
Sin's
Heavy
Weight

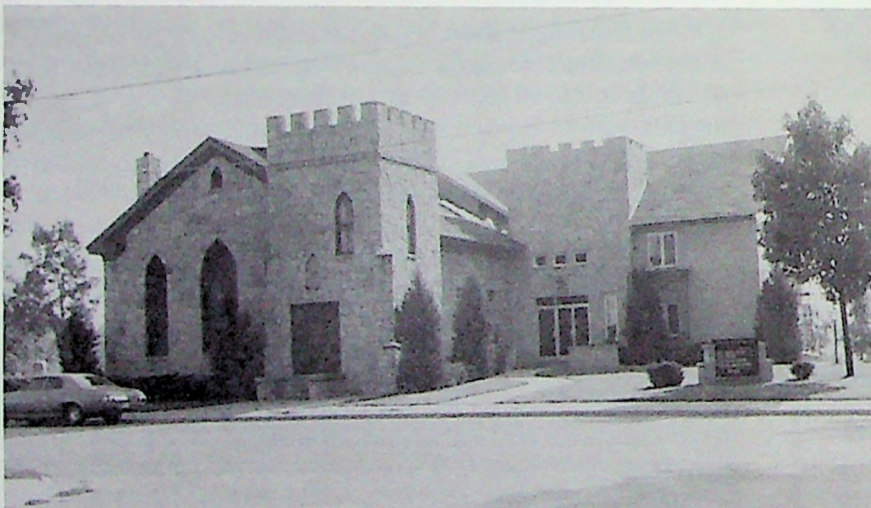
PERCEPTION CAN BE CLOUDED by so many things—past experience, lack of experience, immaturity, and just plain not paying attention properly. The cloud lifted for me this autumn after I took to the skies for the first time in my 45 years on a journey across the seas to my paternal grandmother's homeland, Slovenia, which is in the northern region of Yugoslavia. I took the trip with my father, Albert Macknick—a name Americanized from the original Macnich, which means "miss nothing." And that is what I meant to do—miss nothing and soak it all in on what was billed, by my husband and children, as Mom's Big Adventure.

I had great expectations for this trip, but as it

and a greater appreciation for the fact that we celebrate and worship a living Savior.

Heady Stuff

My trip took me beyond just the churches of Slovenia's capital city Ljubljana and the Carthusian monastery at Pleterje with its French Gothic architecture and the countless other churches and cathedrals of Yugoslavia. My trip also included the ornate churches of Munich, Germany; Salzberg, Austria; and the Alpine city of Tarvisio, Italy. The artistry was undeniably overwhelming. It was meant to overwhelm, as our Austrian guide in Salzberg pointed out to us. There was a strategy.



But there was a small, very personal wonder that "snuck up" on me the first Sunday of my return as I sat in my own sanctuary at the Oregon Church of God—a great appreciation for the fact that we worship a living Savior.

turned out there was an unplanned bonus. I had thought of the obvious things: the new people and their way of viewing the world, the chance to see the rural area where my grandmother grew up, the historic sites dating back to the 11th century and before, the grand architecture of ancient churches and castles, the Alps, and so many other obvious wonders. But there was a small, very personal wonder that "snuck up" on me the first Sunday of my return as I sat in my own sanctuary at the Oregon Church of God, and that small wonder has given me a fresh appreciation, a new knowledge,

In Salzberg, for example, the parishioner enters the Cathedral of Salzberg (1628) to find himself in a darkened aisle with paintings and wood of deep hues. The ceiling is comparatively low here. This, our guide said, represents the state of sinful man. As the parishioner steps forward, his eyes are drawn up to the light that seems to come from the paintings on the ceiling which are framed by complex patterns of molded stucco containing figures that angle upward to the center of each successive cupola. Here the worshiper begins to feel awe. It seems difficult to take a look in any

other direction but up. Next, as the parishioner approaches the altar, the cupola vaults to its highest point, and the walls around and behind the altar literally blast light into the cathedral from their forty windows which accent the altar painting of Jesus' resurrection surrounded by the statues of past bishops. Our guide told us that at this point the parishioner cannot help but feel lifted up as the cupola directs his attention toward Paradise. He is inspired to worship by the sheer movement of these static yet powerfully placed objects, our guide pointed out.

Pretty heady stuff, right? But I did not feel drawn by my Savior as I stood there. I was drawn by the breathtaking art work of angels in the architecture and the man-hours represented by all of this grand display. However, that is all it seemed to be—a display.

Haunting Mystery

I thought of the people of the countries I had visited (especially in depressed Yugoslavia) whose money, down through the centuries, went to build all of these displays. I also thought of how few people attend church services. I had the impression from my month-long visit that the services were peopled mainly by elderly women and a few of their grandchildren. There were many empty pews over which the priest's voice echoed in a rather haunting way.

Even though I knew that many artists had worked as a testament of their faith and that the results were exquisite—the type of work that is marked by history and appreciated by generation after generation and honored with numerous restoration projects and admired on each High Holy Day—yet, I still wondered. Something was missing for me. I must admit that I surprised myself with these feelings, for I had always been taught to appreciate fine art and had studied with great regard those wonderful works. In addition, I had been born in a Catholic neighborhood whose large church held absolute sway among the other buildings there. All of my friends and even my grand-

mother attended it. I remember admiring the church and being intrigued by all of the mysteries of its interior. It was, needless to say, not as grand as what I saw in western Europe, but its tranquil statues and flickering candles and marble bowl-like containers of holy water held some sort of mystic and artistic richness that appealed to me even at a very young age. I remembered watching the ladies enter with little lace handkerchiefs on their heads. The men and women and children all looked serious. They were definitely in on the mystery, I was sure. As they knelt praying prayers that were guided by beads, I knew the mystery must be bringing them closer to God. And besides, the name of the church itself was enough to command my attention. This towering church with its ringing steeple was called Mother of God. It was simply too powerful to miss, and since all of this ritual and ornate decor was missing in my church, the First Baptist Church of Waukegan, I would stop in at the Mother of God church now and then during the week to soak in a little ritual and look at the carvings and statuary to see if I could recapture some of that mystical feeling.

Relegated Religion

So, with all of this in my background and the current experience of this artful grandeur in front of me, why was I feeling that there was a barrier between God and me? Was it just a cultural thing? Did God live for these people in their daily lives and was that experience enriched by the masterfully executed effects of paint, wood, and glass of their churches and cathedrals?

I had a chance to talk at length to a college student one day and thought I would ask him why religion seemed relegated to the elderly and was no longer a family experience—admittedly a loaded question. But he simply said that religion was not important to the younger generation and that their needs deal with more practical issues. They are concerned to make a living better than their parents. Issues involving economics, edu-

(Please turn to page 26.)

Feeling At Home

(Continued from page 25)

tion, and politics rank far above religion which seems unable to address people's concerns in these areas. He told me that young people, like him, honor their parents but do not want their way of life. He said that there were very few young men studying for the priesthood and even fewer women were interested in being nuns. The church's view seemed completely out of the picture and irrelevant. The church is unrelated to the practical issues of life, he said. We went on to discuss the military of Yugoslavia, Slovenia's battle with ethnic differences, and its economic distresses (over 200% inflation per year). We never discussed religion again.

Comparative Faith

Admittedly, my experience in the various churches of western Europe was limited. I never even consciously set out to compare them with my Oregon church. It just struck me that first Sunday at home. There was no barrier there as I looked around the simple sanctuary with its white-walled interior, clean-lined wooden furnishings, and plainly designed windows. Such a practical place to worship and meet with God, I thought. It was a clear shot straight to the presence of God through Jesus, not through vaulting ceilings and gold leaf of statues with marvelous faces. It was a simple matter of closing my eyes and praying, with no feeling of mystery at that moment and nothing to distract my mind. The inspiration came from within, from the Spirit of God whose voice vaulted and made my heart soar just to know that he cared. The flickering candles and holy water and gracious statues were fine, fine things for some, but not the type of rituals I needed. I looked around the congregation that Sunday and saw families—many whole families—come to worship and celebrate a God who addressed their needs and actively worked in their lives.

Don't misunderstand me, though. This is not to say that the people I met were somehow sub-par. On the contrary, they were warm and generous people. They couldn't help enough and thought

nothing of going out of their way to walk me and my father personally to a place we couldn't locate. They seemed to have a wonderful command of time—something our harried society has lost in the rush. They had time to be gracious and thought Americans were wonderful people—so friendly, they said. Being Slovenian myself, I felt a real bond with these people and realized the importance of roots and heritage in a much broader sense than ever before.

However, sitting with my congregation that first Sunday back in the States, I began to perceive more clearly how wonderful it is to make my home in Smalltown, USA, and to worship so simply in my church by the edge of Rock River. I thought I was going to learn more about other people and lands—and of course I did do that—but there was definitely a bonus. I had learned to appreciate the very practical religious faith I have the privilege to practice. My church does not have the physical grandeur of some other churches, but now I realize that my past perception of ornate and ritualistic worship was cloudy. To mean anything of substance, worship must be relevant and must come from the stuff inside of us, not from the stuff around us. It feels good to be home.



The Behrens family: Kathy, husband Jim, Marsha, and Joe.

A New Tower of Babel?

By Jack Fredregill

SEVERAL YEARS AGO I worked as advertising manager for a small but enterprising food distribution firm in Southern California. Our overhead and operating costs were relatively modest, and everyone from the owner down to the lowliest shipping clerk was totally at his level best. We all made uncommonly good wages. If anyone wanted a raise or some other special consideration, he could take his request straight to the boss without going through some intermediary.

In any event, a larger food company began turning covetous glances toward my boss's operation. They had a fancier building and prettier delivery trucks, but we had several of the larger supermarket accounts in the greater Los Angeles area, accounts they had long unsuccessfully tried to lure away from us. Safeway, All-American (later to become Albertson's) Markets, Skaggs, and Alpha Beta were just a few of the stores we catered to that were lustfully desired by our swanky rival in the north end of the city.

Greed is not a very pretty word, but it is certainly a strong human emotion. In time the promise of a generous, guaranteed salary, a more prestigious company and the expectancy of even greater influence in the California food distribution business finally caused my boss to succumb. The larger firm bought him out lock, stock, and barrel, took all of his accounts, and gave him a meaningless title of Fourth Vice President. You see, the firm had already absorbed three other small companies, and each of these previous owners also had to be tossed a special bone for added inducement. My boss, like the others, was assigned a cramped, obscure, and windowless office in a remote part of the building. He no longer had any real say as to how business was to be conducted.

The rest of us were given jobs too, but we no longer felt the warm sense of belonging. Actually it was a step up for me since the new company had no advertising department. I was a key man, and the office they gave me was more spacious than the one they gave my former boss. They even let me have a choice of wall paneling. Unfortunately, in spite of all this, working conditions were so controlled and restrictive as to almost be intolerable.

I had to drop a weekly typed report on the president's desk each Friday; expense accounts had to be prepared in triplicate and copies given to the plant supervisor and the head

bookkeeper. There was far more paperwork to deal with than I had ever been subjected to before. It took up most of my time, even with the aid of a secretary. I endured all the nonsense for a year before going into business for myself. My former co-workers also left one by one.

Long wooed by his competitors, my former boss was no longer valuable to them once they had acquired all his special accounts. He was finally given a less-than-fair cash settlement for his interests, then they showed him the front door. He was also forced into signing an agreement not to go into any sort of food business for 10 years, thus preventing him from being a threat to them for a very long time.

This is not the end of the story. Before long, a national food firm cast designs on the company that had swallowed up my boss. The identical story was repeated, and the national firm soon devoured the devourers. Just recently I have heard that a British confectioner liked the national company so much that he bought a controlling interest and took it over.

Is there a moral to the story? Perhaps. America, since World War II, has been the world's largest creditor nation—until recently. In the last dozen years or so, the United States has become the world's leading *debtor*. Though with a prosperous veneer, this country is a pauper just below the surface.

One does not have to be a Darwinian to see a very practical application of the "survival of the fittest" theory at work here. It is a bitter rule of the sea that crippled minnows are swallowed by healthier, larger fish. Large fish, in their own turn, are gobbled up by sharks.

Like a profligate son who squanders the family inheritance to maintain a playboy lifestyle, American big businesses, encouraged by America's big politicians, are selling off this country a piece at a time to foreign interests in a vain attempt to stave off national bankruptcy. I say "vain attempt," because there is no corresponding reduction in government or personal spending. Collectively and individually we are still blowing more dough than we are earning.

(Please turn to page 28.)

—Reprinted with permission from *Acts magazine, Meridian, ID, November, 1988, issue.*

A New Tower of Babel?

(Continued from page 27)

America's crippled minnows are, of course, the small businesses being sucked into the ravenous gullets of the well-heeled national corporations. As these larger "fish" stifle initiative and competition, productivity suffers. When the lack of needed worker output makes domestic big business sick, the time is ripe for the sharks (internationalists) to move in for the kill.

How much of America is truly American anymore? How many choices does the consumer have when buying products these days? Our televisions, VCRs, and automobiles are all made in Japan or Germany, it seems. We cannot even tighten down a bolt or change a spark plug without a metric socket set.

On our grocery shelves we may still find the same brand of soap, peanut butter, or breakfast cereal, but we are apt to discover that these are now owned by a much larger company. It seems ludicrous somehow to see a firm that produces Oreo cookies and roasted peanuts also manufacturing cancer-causing cigarettes. And we may be further shocked to learn that many of the larger companies have become wholly owned subsidiaries of certain multinational outfits!

Long concerned over the twin threats of communism and socialism, Americans may find these two common bedfellows entering by the back door. When all means of production, all goods and services, are controlled by a select few, then there will be very little freedom of choice. In time we may see even the very necessities of life doled out by allocation to country after country according to a master formula determined by some "omnipotent" world president.

Food could easily be used as a weapon to bring stubborn countries in line under a caesarean form of global dictatorship.

God's message to ancient Israel might very well have been written to America several centuries later: "The LORD does not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people: but because the LORD loved you; and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out from the house of bondmen, from Pharaoh king of Egypt" (Deut. 7:8).

Like Israel, God blessed America. Irving Berlin even wrote a song about it. God delivered our forefathers out of bondage of seventeenth century Europe and set us apart in our own promised land. The next verse of Deuteronomy 7 says that our God is the "faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (verse 9).

The Lord promised blessings to those who loved him and kept his commandments, but terrible curses were also promised to those who turned away. This nation has largely failed to heed the warning and, lured by Satan's false promise of a better world through global, secular government, has become enamored of a modern day Tower-of-Babel concept, eagerly pushing for an amalgamation with world heathenism that will ultimately swallow us alive and usher in a new dark age.

The Five-Year Wonders

By Terrance D. Paul

President, Best Power Technology, Inc.

A while ago I had the opportunity to visit with a successful Korean businessman. He talked excitedly and proudly about the recently held Olympic Games his country was to host. He also talked about his business.

He was re-investing 100 per cent of his profits and cutting margins to the bone to expand market share. He explained the business wasn't really his. He was building it up for his children and grandchildren. Long run to him was

measured by *generations*.

I'm sure this Korean businessman's viewpoint would be echoed a thousand times over by Japanese, Taiwanese, and other Korean businessmen.

In comparison, I recently met several successful fast-track U.S. entrepreneurs. Their idea was to pump up sales, go public, buy a yacht, and cruise around the world—all within five years. They are what I call the five-year wonders.

Even five years may be a long time for

many U.S. executives, particularly managers of public corporations where quarterly earnings reports affect the way decisions are made.

I think this difference in time horizons between U.S. and foreign businessmen explains a lot about why many U.S. companies find it hard to compete in world markets.

You can't win the game if you take the money and run.

SUPPLIES ORDER FORM

Prices effective Oct. 1, 1988

Quantity	Cost
BOOKS AND BOOKLETS	
... Building Up the Body, Needham, 88 pp.	1.95.....
... Christ or Confusion (Gospel Pub League)	.75.....
... Concerning the Nations (Gospel Pub League)	.75.....
... Emphatic Diaglot (Wilson)	4.95.....
... "Except" (baptism, Bilton)	.95.....
... First Principles (Marsh)	.75.....
... Fundamentals of the Christian Faith (Lyon)	.75.....
... God's Covenant with Abraham (Lindsay)	.75.....
... Historical Waymarks of the Church of God	5.95.....
... Making the Most of Your Marriage	1.95.....
... "Must Not Fight" (Bilton)	.75.....
... One God (Judd)	2.95.....
... Prophecies of the End of the World, Mattison 136 pp.	3.95.....
... Russia, Israel, Christ, and You (Bilton)	1.25.....
... Scripture Searcher's Assistant	.95.....
... Systematic Theology, Huffer, 600 pp.	12.95.....
... Systematic Theology (Soft Cover), Huffer	9.95.....
... The Bible: Its Principles & Texts (Huggins)	3.95.....
... The Coming Kingdom of the Messiah (Buzzard)	4.95.....
... The Abrahamic & Davidic Covenants	1.75.....
... The Fire That Consumes (Fudge) 600 pp.	19.95.....
... The Miracle of Pentecost (Partlowe)	1.75.....
... The Seventh Day Sabbath (Gospel Pub League)	1.50.....
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95.....
... What Happens When We Die? Buzzard	1.95.....
... Who Is Jesus? Buzzard	1.95.....
... Words of Truth, Sub. Concordance	.95.....
... Wrested Scriptures	12.00.....

HYMNALS	
... Psalms, Hymns, and Spiritual Songs	5.95.....
... Loose leaf for musicians	9.95.....
... Songs of Truth, No. 2, Musician's Loose leaf	3.00.....

CHURCH SUPPLIES	
... Baptismal Certificates, doz. 5.00,	ea. .50.....
... Caring System File Folders	ea. .23.....

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	1.95.....
... Growing in Christ, 13 lessons	1.95.....
... How to Enjoy an Abundant & Fruitful Christian Life, 10 lessons	1.95.....
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.95.....
Systematic Bible Study Course, 29 lessons	
... Correspondence course (enrollment only)	Free.....
... Loose leaf edition	2.95.....
... Bound edition	3.95.....
... The Nature and Destiny of Man, 13 lessons	1.95.....
... Where Do I Fit? 8 lessons	1.95.....

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	2.00.....
... 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	1.95.....
... 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 page 30	\$ _____
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%
Overseas: Actual Cost

Name _____

Address _____

City _____ State _____ Zip _____



Box 100
Oregon, IL
61081

SUPPLIES ORDER FORM
Prices effective October 1, 1988

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

Quantity

- ... 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

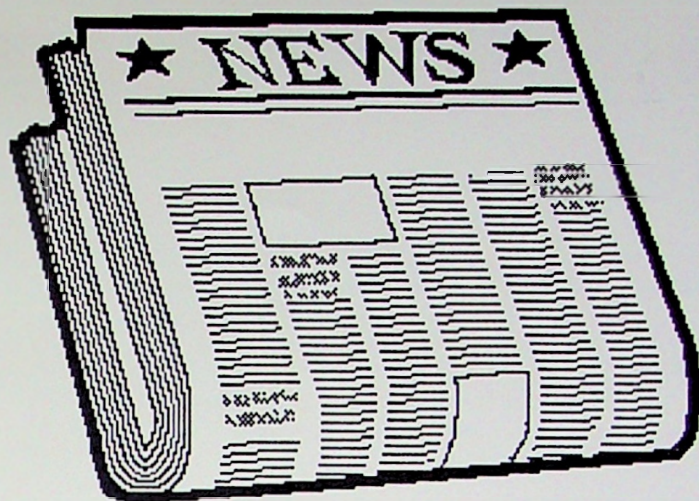
BIBLE DOCTRINE TRACTS

- ... 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?

_____ **Total Number of Tracts**

_____ **Total cost on this page**

(Transfer to line 2, page 29)



NEW STATISTICS ON CHURCH GROWTH IN CHINA REVEALED BY THREE-SELF LEADER

NANJING, China (NNI)—China's Protestant Christian population is now "approaching five million" in 5,000 churches, according to Three-Self leader, Bishop K. H. Ting. "Church buildings," said Ting, "have for the last nine years been increasing at the rate of three every two days." Speaking to News Network International, Ting maintained that this growth of roughly one million in the past year was due not so much to more Christians being discovered as more churches opened, but to an increase in new converts to Christianity.

SHARP DROP IN KOMSOMOL MEMBERSHIP HAS OFFICIALS WORRIED

AMSTERDAM, Holland (NNI)—The Soviet Union's official communist youth movement, Komsomol, reported a loss of two million members in the first eight months of 1988, registering the highest percentage of attrition in a three-year downward trend. According to the organizational publication, *Komsomolskaya Pravda*, young people disillusioned with the communist system are turning instead to religious institutions as well as drugs, street gangs, and neo-Nazi groups.

"FRIEND DAY" PACKS THE PLACE IN OHIO

TROY, Ohio (RH)—When 159 attended "Friend Day" at Troyview Church of God in Troy, OH, regular members had a hard

time finding seats in the packed-out sanctuary. "Whenever another family came into my pew," remarked one charter member, "I was forced to move one pew forward to make room." He ended up sitting on the front row. The next day Pastor Craig Waggener distributed telephone lists of newcomers to regular members. Calls commenced that night. One recipient of a telephone conversation, the mayor of Troy, was in a council meeting, but the message was relayed to his honor anyway.

CHURCH IN LAOS REPORTS BAN ON SERVICES

SANTA ANA, California (NNI)—Catholics in both the southern lowlands and the mountainous areas of the northern province of Luang Prabang say they are being persecuted by local communist cadres who have instructed them not to carry out religious services. The new restrictions are also affecting more than 30 Protestant churches affiliated with the Christian and Missionary Alliance.

FIRST POST-WAR CHRISTIAN NEWSPAPER EMERGES IN LITHUANIA

NEW YORK (NNI)—The first religious periodical to be published in Lithuania since the Soviet annexation of this predominantly Roman Catholic republic appeared on October 22, and is the result of a cooperative effort between Catholics and Protestants. The new journal, entitled *The Word of Faith*, is just one of many religious and cultural publications

in Lithuania which have emerged under President Mikhail Gorbachev's *glasnost* and which, to date, are officially tolerated but not sanctioned by the government. *The Word of Faith* is being distributed free of charge.

FAMILY BIBLE FELLOWSHIP EXTENDS ITS MINISTRY

LOVES PARK, Illinois (RH)—The new Church of God, started with personnel from the Church of God General Conference and Oregon Bible College (Oregon, IL) using telemarketing techniques, has now ministered to over 100 persons in the community. Student Pastor Gary Turner said recently that he had "counted about 109 people who have attended services" since the church opened in Forest Hills Lodge on October 30. Telephone work continues to follow up the over 500 families still on the prospect list. A youth group is in the process of formulation. Other special study groups will soon follow.

SOVIETS TO RECEIVE RECORD NUMBER OF ESTONIAN BIBLES

SANTA ANA, California (NNI)—A Denver-based ministry has received permission from Soviet officials to export an unprecedented number of Estonian-language Bibles to the Soviet Union. According to the Estonian Christian Mission, the 20,000 Bibles scheduled to arrive by Christmas mark the largest shipment ever to reach the northern Baltic state since 1939, when such imports were curtailed.

CHINESE JOURNALISTS BEMOAN BOMBARDMENT OF CHRISTIAN LITERATURE IN SEOUL

HONG KONG (NNI)—Chinese journalists covering the Olympic Games in Seoul last September reported on their return to the mainland that they had been bombarded by Christian literature during their stay. "It was raining Bibles in Seoul," said one reporter, and, "We were blitzed," said another. Reporter Xu Chi-Ping concluded, "The church seems to be very efficient in propaganda... may God bless us, amen."

CHURCH OF GOD MISSIONARY BLITZES MILTON KEYNES, ENGLAND

MILTON KEYNES, England (RH)—Church planters Jeff and Karen Fletcher have distributed literature handouts in the mail slots of homes in their subdivision of Walnut Tree which are then followed up by a personal visit by Jeff a few days later. Fletcher reports that "many folks here don't appreciate people they've never met knocking on their door and asking questions." But with the use of the one-page flyer and the personal follow-up a few days later, "people generally are a bit more responsive." The Fletchers recently organized a "Get to Know Your Neighbour Night" for everyone living on their street. The community center was rented and 21 attended to enjoy the food, music, toys for children, etc. From these activities and his association with the community center, Fletcher hopes to begin home Bible studies and one-to-one study situations with the purpose of beginning a church planting in the spring.

LITHUANIA DECLARES CATHOLIC HOLY DAY A STATE HOLIDAY

NEW YORK (NNI)—The Soviet government in Lithuania gave workers the day off on November 1, All Saints' Day, a holy day of obligation for Roman Catholics, marking the first time officials have declared a state holiday to coincide with an important religious observance.



*Today's Good News host
Pastor Steve Taylor
recording a program
closing.*

Today's Good News

A Television Ministry Opportunity for the Church of God

Today's Good News is the most unique television ministry in the world, and it is available to the Church of God. Here's what it is, and how YOU can use it:

Today's Good News began as a ministry of the Blanchard Church of God in 1986. A series of eight one-half-hour talk-show programs covering a variety of Christian topics was produced. The series was done by a professional television production company. Programs were broadcast in the Mt. Pleasant, Michigan, area. Written and telephone responses

from the viewer audience indicated a minimum guaranteed viewer audience of 200 people.

In 1987 seven one-half-hour talk-shows were recorded in a specially constructed studio at the Blanchard church. Focused on unique biblical understandings of the Church of God, these programs are of broadcast quality with literature published to support them. Incriptions, quotes, and graphics have been added to round out each program.

All 15 programs may be purchased or borrowed for local church use in

- A community evangelism effort
- Bible instruction in church and home study groups
- Outreach through video rental stores.

For more information, contact Blanchard Church of God, Box 66, Blanchard MI 49310.

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 89.0, it expires January, 1989. An 89.2 number means a June, 1989, 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
Oregon, Illinois
Nonprofit Org.

Address Correction Requested



Pastor Taylor on the set in the Blanchard church building preparing a closing segment for Today's Good News television series sponsored by the church. For information on the series, address Pastor Steve Taylor at Box 66, Blanchard, MI 49310.

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.





CHRIST
IS RISEN

The

Restitution Herald

February/March/1989

Editor's



Viewpoint

Easter in this Issue . . .

Great stress in these pages has been placed on Easter—its meaning, purpose, and hope. From Christ's resurrection we understand our faith finds foundation on an event we all hope to experience. Without resurrection sin rules, death reigns, and life is meaningless.

In Christ's death and resurrection hope takes on meaning. There is life beyond the grave. It all comes together in another event associated with Christ—his second coming. At that moment all who have died in faith are vindicated, granted a perfect eternity which far transcends time and space now known.

Thus horrible deaths, awful wars, and terrifying tragedies which shorten life pale in significance. When Jesus told his followers, "Because I live, you will live also," he foretold not only a meaningful life today, but one fitted for eternity. In spite of today's dangers, trials, pains, and sufferings, a day of victory beckons for the believer. Christ has shown his early followers a foretaste of that triumph by living before them the new life for 40 days before his ascension.

If we can now take by faith the record in Holy Writ, even more will our lives be blessed today. As Jesus told doubting Thomas, "Do you believe because you see me? How happy are those who believe without seeing me!" (John 20:29, GNB). Finally at the second coming we shall enjoy our hope along with all the faithful of the ages.

May the pages of this issue also increase your faith in the risen Lord.

Missions in March

March is the month for missions in the Church of God. Oregon Bible College student Dave Richert supplies his own testi-

mony of work in our Mexico mission field on pages 22 and 23.

Interestingly, American soil is increasingly becoming a missions front when cross-cultural work is considered. Recently the Census Bureau released a report that showed Hispanic progress in America. High School and college graduation rates among Hispanics are at an all-time high. The United States's Hispanic population is up 34 percent since 1980, five times the growth rate of the nation. As the following

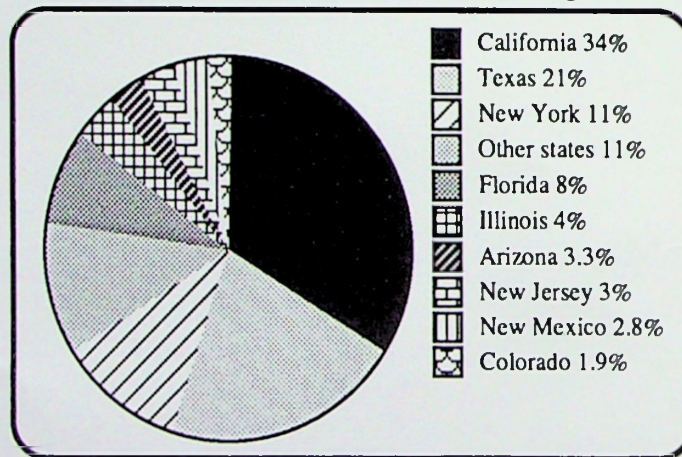


chart indicates, most Hispanics live in California and Texas, but strong numbers also reside in New York, Florida, Illinois, and Arizona.

Many other cultures make their home in America—the world's stewpot. If the gospel is to be carried most effectively to other cultures, we can begin in our own nation.

American Affluence Hoarded

Americans are usually richer, have more money to spend on extras, but they're giving away to charity and churches a smaller proportion.

That's the finding of "empty tomb inc.," a nonprofit research and service organization in Champaign, IL, and paid for by a grant from the Lilly Endowment, Inc. Its study covered 31 denominations, including the Church of God General Conference. It

covered a 17-year period, from 1968 to 1985. It found that Protestants in 1968 gave an average of 3.05 percent of their after-tax income to churches. That shrank to 2.79 percent by 1985.

But during the same time frame the leisure industry kept gaining more of the American dollar for cut flowers, pets, lawns, and microwave popcorn until today when it soaks up an average of 12 percent of a worker's income.

There was one bright note in the findings. Church of God General Conference churches are among just four denominational groupings that have increased in per capita giving in the last 17 years. May God be praised for the faithfulness of his people in the Church of God.

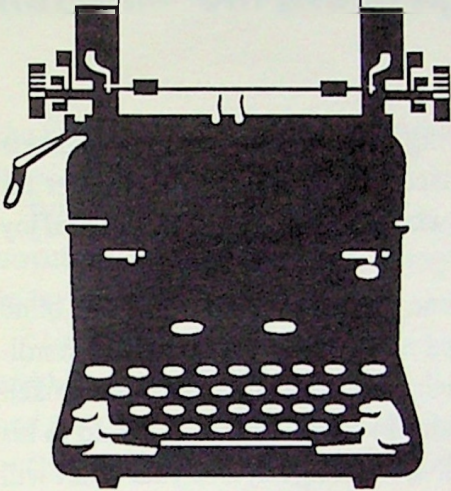
Most Important Traits

At the University of Michigan an ISR Newsletter reports on a survey conducted in 1924 and repeated in 1988 which recorded what mothers say are important traits to instill in their children. Note the following table:

Trait	1924	1988
Independence	25%	76%
Tolerance	6%	47%
Loyalty to church	50%	22%
Strict obedience	45%	17%

How does this report impact your life? Clearly the "old values" have shifted, but perhaps it's not all bad. While we may be disappointed with the drop in obedience, a smaller movement like the Church of God can take heart in the drop of church loyalty—assuming that our members remain faithful. It means that others are on the hunt to change movements. Now is the time to reach them.

Letters



I'M SORRY to be late with my renewal to the HERALD. I especially liked the October/November issue and the articles by James Graham and Alvin Merillat; they were exceptional and really hit me. —Eldorado, IL.

We were excited to read in a recent HERALD of Pastor James Mattison's radio broadcast of the word of truth from the Hawaiian radio station. I'm sure he will be blessed by stepping out on faith. —Peculiar, MO.

I'm sending you a three-year subscription for my daughters. Please be sure they receive the October/November/1988 issue. I feel it was one of your BEST.

Just one complaint. I think it is so wrong for the editor to refer to children as kids. Notice what the Bible uses mainly for sin offerings; kids grow into goats. Notice what Jesus says will happen to goats when he separates sheep from goats. I'm always disappointed to see the word "kid" used instead of children or girls or boys. —Everett, WA.

I am writing concerning the article which appeared in the recent HERALD by Bill Clark.

I appreciate Bill's reminder that we need to rely more upon the Holy Spirit. This is a message often neglected within our heritage. He did, however, make a statement that may need more investigation.

His statement: "Shouldn't a spirit-filled ministry see the same evangelistic success today that the apostles saw in the early church?"

Which success are we looking for? Jesus, filled with the Spirit, had dismal success as an evangelist and had to suffer through a most difficult time when many of his disciples left and followed him no more (John 6:66). It seems that his "spirit-filled preaching" challenged them to a discipleship that they were unwilling or unable to accept. The apostles, while having the experience of Pentecost and the dynamic growth that followed, had to deal with apostasy, heresies, and eventually experience martyrdom. Bill failed to mention if these were the results which a "spirit-filled ministry" should produce.

To this I offer the following criteria. A spirit-filled church needs to be less concerned with the results and more concerned with how faithful we carry out our mission. Leaving the increase and harvest to God, how do we answer these questions? Does our ministry produce a genuine concern for the lost? Does it have a genuine concern for the poor? Do the members of our church "speak the truth in love"? Is there "spiritual discernment"? Is prayer a vital part of the church?

If we can answer in the affirmative to these questions, it seems that we are seeing the results of a spirit-filled ministry. —Phoenix, AZ.

Error: We regret erroneous bylines in the December/1988/January/1989 issue. Shirley McQuinn should have been credited for her fine article, "The Perfect Gift," instead of Rachel Carr. Brenda Wessel also wrote the article, "New Beginnings." —Editor.

Wanted

Caretaker for the Minnesota State Conference campgrounds. Housing provided in a three-bedroom, modern home in return for looking after and caring for the campgrounds. If interested, write or call Pastor S. O. Ross, 425 E. 4th St., Litchfield, MN 55355, phone 612-693-7874. Apply by March 10, 1989.

Restitution Herald

Vol. 78 February/March/1989 No. 3

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 six times a year.

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.
Creative Consultant: Rick Cooper
Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, 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 August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Dynamic Graphics, cover, pages 2-4, 7, 8, 18, 20, 32. Cover of Easter pull-out: Communication Resources.

Editor's



Viewpoint

Easter in this Issue . . .

Great stress in these pages has been placed on Easter—its meaning, purpose, and hope. From Christ's resurrection we understand our faith finds foundation on an event we all hope to experience. Without resurrection sin rules, death reigns, and life is meaningless.

In Christ's death and resurrection hope takes on meaning. There is life beyond the grave. It all comes together in another event associated with Christ—his second coming. At that moment all who have died in faith are vindicated, granted a perfect eternity which far transcends time and space now known.

Thus horrible deaths, awful wars, and terrifying tragedies which shorten life pale in significance. When Jesus told his followers, "Because I live, you will live also," he foretold not only a meaningful life today, but one fitted for eternity. In spite of today's dangers, trials, pains, and sufferings, a day of victory beckons for the believer. Christ has shown his early followers a foretaste of that triumph by living before them the new life for 40 days before his ascension.

If we can now take by faith the record in Holy Writ, even more will our lives be blessed today. As Jesus told doubting Thomas, "Do you believe because you see me? How happy are those who believe without seeing me!" (John 20:29, GNB). Finally at the second coming we shall enjoy our hope along with all the faithful of the ages.

May the pages of this issue also increase your faith in the risen Lord.

Missions in March

March is the month for missions in the Church of God. Oregon Bible College student Dave Richert supplies his own testi-

mony of work in our Mexico mission field on pages 22 and 23.

Interestingly, American soil is increasingly becoming a missions front when cross-cultural work is considered. Recently the Census Bureau released a report that showed Hispanic progress in America. High School and college graduation rates among Hispanics are at an all-time high. The United States's Hispanic population is up 34 percent since 1980, five times the growth rate of the nation. As the following

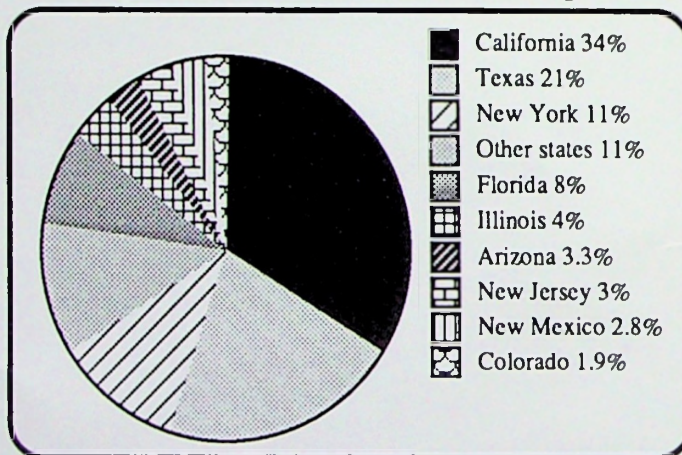


chart indicates, most Hispanics live in California and Texas, but strong numbers also reside in New York, Florida, Illinois, and Arizona.

Many other cultures make their home in America—the world's stewpot. If the gospel is to be carried most effectively to other cultures, we can begin in our own nation.

American Affluence Hoarded

Americans are usually richer, have more money to spend on extras, but they're giving away to charity and churches a smaller proportion.

That's the finding of "empty tomb inc.," a nonprofit research and service organization in Champaign, IL, and paid for by a grant from the Lilly Endowment, Inc. Its study covered 31 denominations, including the Church of God General Conference. It

covered a 17-year period, from 1968 to 1985. It found that Protestants in 1968 gave an average of 3.05 percent of their after-tax income to churches. That shrank to 2.79 percent by 1985.

But during the same time frame the leisure industry kept gaining more of the American dollar for cut flowers, pets, lawns, and microwave popcorn until today when it soaks up an average of 12 percent of a worker's income.

There was one bright note in the findings. Church of God General Conference churches are among just four denominational groupings that have increased in per capita giving in the last 17 years. May God be praised for the faithfulness of his people in the Church of God.

Most Important Traits

At the University of Michigan an ISR Newsletter reports on a survey conducted in 1924 and repeated in 1988 which recorded what mothers say are important traits to instill in their children. Note the following table:

Trait	1924	1988
Independence	25%	76%
Tolerance	6%	47%
Loyalty to church	50%	22%
Strict obedience	45%	17%

How does this report impact your life? Clearly the "old values" have shifted, but perhaps it's not all bad. While we may be disappointed with the drop in obedience, a smaller movement like the Church of God can take heart in the drop of church loyalty—assuming that our members remain faithful. It means that others are on the hunt to change movements. Now is the time to reach them.

Letters



I'M SORRY to be late with my renewal to the HERALD. I especially liked the October/November issue and the articles by James Graham and Alvin Merillat; they were exceptional and really hit me. —Eldorado, IL.

We were excited to read in a recent HERALD of Pastor James Mattison's radio broadcast of the word of truth from the Hawaiian radio station. I'm sure he will be blessed by stepping out on faith. —Peculiar, MO.

I'm sending you a three-year subscription for my daughters. Please be sure they receive the October/November/1988 issue. I feel it was one of your BEST.

Just one complaint. I think it is so wrong for the editor to refer to children as kids. Notice what the Bible uses mainly for sin offerings; kids grow into goats. Notice what Jesus says will happen to goats when he separates sheep from goats. I'm always disappointed to see the word "kid" used instead of children or girls or boys. —Everett, WA.

I am writing concerning the article which appeared in the recent HERALD by Bill Clark.

I appreciate Bill's reminder that we need to rely more upon the Holy Spirit. This is a message often neglected within our heritage. He did, however, make a statement that may need more investigation.

His statement: "Shouldn't a spirit-filled ministry see the same evangelistic success today that the apostles saw in the early church?"

Which success are we looking for? Jesus, filled with the Spirit, had dismal success as an evangelist and had to suffer through a most difficult time when many of his disciples left and followed him no more (John 6:66). It seems that his "spirit-filled preaching" challenged them to a discipleship that they were unwilling or unable to accept. The apostles, while having the experience of Pentecost and the dynamic growth that followed, had to deal with apostasy, heresies, and eventually experience martyrdom. Bill failed to mention if these were the results which a "spirit-filled ministry" should produce.

To this I offer the following criteria. A spirit-filled church needs to be less concerned with the results and more concerned with how faithful we carry out our mission. Leaving the increase and harvest to God, how do we answer these questions? Does our ministry produce a genuine concern for the lost? Does it have a genuine concern for the poor? Do the members of our church "speak the truth in love"? Is there "spiritual discernment"? Is prayer a vital part of the church?

If we can answer in the affirmative to these questions, it seems that we are seeing the results of a spirit-filled ministry. —Phoenix, AZ.



Wanted

Caretaker for the Minnesota State Conference campgrounds. Housing provided in a three-bedroom, modern home in return for looking after and caring for the campgrounds. If interested, write or call Pastor S. O. Ross, 425 E. 4th St., Litchfield, MN 55355, phone 612-693-7874. Apply by March 10, 1989.

Error: We regret erroneous bylines in the December/1988/January/1989 issue. Shirley McQuinn should have been credited for her fine article, "The Perfect Gift," instead of Rachel Carr. Brenda Wessel also wrote the article, "New Beginnings." —Editor.

THE

Restitution Herald

Vol. 78 February/March/1989 No. 3

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 six times a year.

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.

Creative Consultant: Rick Cooper

Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, 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 August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Dynamic Graphics, cover, pages 2-4, 7, 8, 18, 20, 32. Cover of Easter pull-out: Communication Resources.

What Easter

Easter demands that we look beyond the present life—life full

IN THE MIDST of a world that cries from gaping, bleeding wounds, Christians are not immune. God does not promise that we will escape suffering or tragedy in our lives. We are afflicted with the same handicaps, diseases, and heartaches that befall all those who belong to the human race.

When I see a sunset or a field of flowers or a tiny baby, how easy it is to praise God for those things. And how right it is to do that!

But what about those times when the sunset has faded to the eerie shades of storm, the bouquet has wilted, and the baby lies malnourished or sick or retarded?

What then is there to praise God about in these things?

"Thank God for the resurrection!" is one response.

I heard once that that phrase can always be said even in the light of despair.

When our world has seemingly ended or at least come crashing down around our head, it is one thought that we can hold onto for comfort and peace and solace.

This is not to say that tragedies and sufferings are not painful. It is not to say that we can or should glibly parrot a phrase to deny the pain. It is not to say that the blows of this life are not real. They are real; they do hurt; they do require enormous adjustments.

But in our suffering, let us not forget that our God is the one who promised to work all things together for good. He is the one who plans an eternity of love and joy for us.

There will be a time when lame feet will dance, blind eyes will see, limited minds will understand, uncoordinated arms will reach and grasp with ease, and broken hearts will love again. In John 16:22, Jesus said to his followers; but I will see you again; and your heart will

rejoice, and not one takes your joy away from you" (NASB).

All will be well.

Your heart will eventually be at rest.

Your aching and your longing will be over.

"Do not be afraid, little flock," Jesus said in Luke 12:32, "for your Father has chosen gladly to give you the kingdom" (NASB).

We don't think about the kingdom enough. We tend to concentrate on "right here, right now, this minute," and dwell on our misery. How easy that is to do, and how human!

But Paul writes in 1 Corinthians 2:9 that "things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love him" (NASB).

This life is not all we have. This life is not the be-all and end-all of our existence. That's part of the beauty of



Means To Me

of good things, bad things, joy and pain, laughter and sorrow.

the Easter story—the victory of life over death, and the hope that awaits us.

When tragedy strikes and suffering lingers, the resurrection and all it promises is a single note of harmony in our world of dissonant noise.

“Unfair! Unfair!” we scream in the face of sorrow and heartache. “Where is God in all this?” we agonize, and pray to a seemingly silent darkness.

But, as Philip Yancey writes in *Where is God When it Hurts?*, “To some, the image of a pale body glimmering on a dark night whispers of defeat. What good is a God who does not control His Son’s suffering? What possible good could such a God do for us? But a louder sound can be heard: the shout of a God crying out to man, I LOVE YOU!

“By taking it on himself, Jesus in a sense dignified pain. Of all the kinds of life he could have lived, he chose a suffering one. Because of Jesus, I can never say about a person, he must be suffering because of some sin he committed; Jesus, who did not sin, also felt pain.

“And I cannot say, ‘Suffering and death must mean God has forsaken us; He’s left us alone to self-destruct.’ Because even though Jesus died, his death became the great victory of history, pulling man and God together. God made a supreme good out of that day.”

The analysis of pain and suffering and coming to a Scriptural understanding of them both is a far bigger topic than this article allows.

But when faced with those unavoidable aspects of life, it is important to remember that God has not forsaken us in our time of suffering. He still loves us. He understands. He shows that love and understanding through his Son, who has felt pain for us.

One thing more.

As Christians we belong to each other and are commanded to love one another. When one of our brothers or sisters suffers, we share the pain. We do not suffer alone.

Philip Yancey writes about a pastor trying to read Psalm 145 to his congregation, but lost his concentration . . . “something was plaguing him: his week-old grandson had just died, grieving the whole family. He couldn’t continue reading the words about God’s goodness and fairness. His voice choked, he stopped reading, and he told the tense congregation what had happened.

“ ‘As people left the church,’ he remembered, ‘they said two important and helpful things: 1) “Thank you for sharing your pain with us,” and 2) “I grieve

with you.” These simple statements were the most helpful things said. I did not feel alone. I was not abandoned by God and his people.’ Sometimes a simple expression, a web of shared pain, is all we can offer—not a smile and a Praise the Lord.”

In the midst of our suffering and sorrow, let us not abandon a resurrection perspective, and let us remember the words of Christ in John 14:27, “Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful” (NASB).

We don't think about the kingdom enough. We tend to concentrate on "right here, right now, this minute," and dwell on our misery.

By Carol Boley

A TURN FOR BETTER



CERTAIN EVENTS are turning points in history. Certain incidents or inventions have such a profound effect on humanity that the course of human existence is altered and radically changed. The invention of printing, the Industrial Revolution, the two great world wars, the year 1968, the invention of the micro-chip and the calculator—all of these, according to contemporary historians, are to a greater or lesser degree turning points in the story of man.

The resurrection of Jesus Christ, which we recently celebrated, is also an important turning point. It figures prominently in secular and spiritual history. The resurrection of Jesus marks a change (a very positive one) in the history of man's relationship with God and in our outlook of faith. Notice these Scriptural evidences that prove the resurrection to be so pivotal:

1

First, the resurrection shows that God has accepted the sin offering of Jesus' sacrificial death for us. Paul wrote to the Corinthians, "If Christ has not been raised, your faith is worthless; you are still in your sins. . . . But now Christ has been raised!" (1 Cor. 15:17, 20, NASB.) The obverse of Paul's negative proposition is a positive truth: Christ's resurrection means that we are no longer living under the guilt and penalty of our sins—forgiveness has been given!

2

Second, the resurrection makes certain a coming day of judgment for those

who do not allow Jesus to be their sin sacrifice. Paul wrote to the Athenians, "God is now declaring to men that all everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead" (Acts 17:30, 31). Though some may scoff at the idea of a judgment day for personal sin, singing "it ain't necessarily so," the reality of Jesus' resurrection is a turning point confirming this coming event.

3

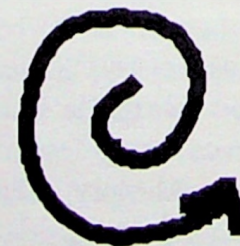
Third, Jesus' resurrection guarantees the believer's hope of resurrection. Jesus said, "Because I live, you shall live also" (John 14:19). In the great resurrection chapter Paul tells us, "Christ has been raised from the dead, the first fruits of those who are asleep. . . . For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming" (1 Cor. 15:20, 22, 23). Like Christ, we too shall live again after the sleep of death is over. He is the first fruits—the first to awaken out of death's sleep to immortality. "Knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him" (Romans 6:9). His resurrection guarantees our own—a duplicate of his "at His coming."

4

Fourth, Jesus' resurrection is a turning point because it imparts responsi-

bility to believers. To the disciples Jesus said, "As the Father has sent Me, I also send you" (John 20:21). To Peter he gave the command, "Tend My lambs" (John 21:15). We are also his disciples; as heirs of the resurrection promise we are to be actively shepherding and pastoring. We are commissioned as undershepherds, ambassadors for the Lord, working his will to reach other persons and communicate faith in Christ and the resurrection hope that his resurrection makes possible.

At the resurrection turning point be sure to take the "right" turn. Believe in the resurrection of Jesus Christ. Belief in his resurrection is essential to salvation: "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Rom. 10:9). Now, live in the hope and light Jesus' resurrection gives.



By Pastor
Stephen Bolhous

SPRING

Springtime seems to be a time of renewal. It's the time when people, women especially, seem to turn eyes toward their homes, their clothes, themselves, with a real determination to lose the ten pounds winter eating has put on; if not to buy new clothes, to at least "perk up" the old ones with a new scarf or jewelry. We look at the walls that have been so confining during the long winter and wonder what colors would look really great! (I have an idea men go through the same sort of thing—lots of them go browsing through the car lots.)

But then comes the day when you can go outside and feel the warm sunshine on your face without the wind in your hair. You can pick up the litter that has blown in during the winter, and check to see how the trees and shrubs have fared and whether the bulbs are coming through.

In a half hour on such a day the winter's discontent can melt away like snow on a southern slope, and we realize the discontent was not with *things*, but within ourselves. Fortunate is the man whose wife gets such a day before she gets to the paint store.

Not too many years ago people took a "spring tonic" . . . composed of various components that were "good for you," were reputed to be able to rejuvenate your mental sluggishness and physical lethargy.

Perhaps we need, in keeping with the season, to consider the renewal of our *spiritual* vigor. Maybe each year at this time we should renew our vows to love and serve the Creator of this universe and of us his children.

Do we need a time for renewal of our commitment? God gave the children of Israel various days they were to observe as reminders of things he had done for them. Christ gave the church the communion service as a memorial of what he had done and will do for us in the future and of what we are to do for him now. Do we need it?



Who among us does not need to call to mind, at least on occasion, his position before God?

Very likely all true fellowship with and service to God begins with humility on our part. When we realize that we have no righteousness within ourselves that could reach his standard of perfection, only then will we turn to the standard he provided, the righteousness of his perfect Son, Jesus Christ.

As we confess our weakness, our inability to serve in our own strength, he will give us strength and ability to live lives of fruitful serv-

ice.

In Micah 6:8 we read, "He has showed you, people, what is good and what he requires of you—to do justly, to love mercy, and to humble yourselves to walk with him."

James 4:10 says, "Humble yourselves in the sight of the Lord, and he will lift you up."

Humble yourself before God, renew your commitment to serve him faithfully, vow to deal with others in a just and merciful manner, and look forward to a fruitful life in his service!

—Lois Worley.



I DESERVED TO DIE!

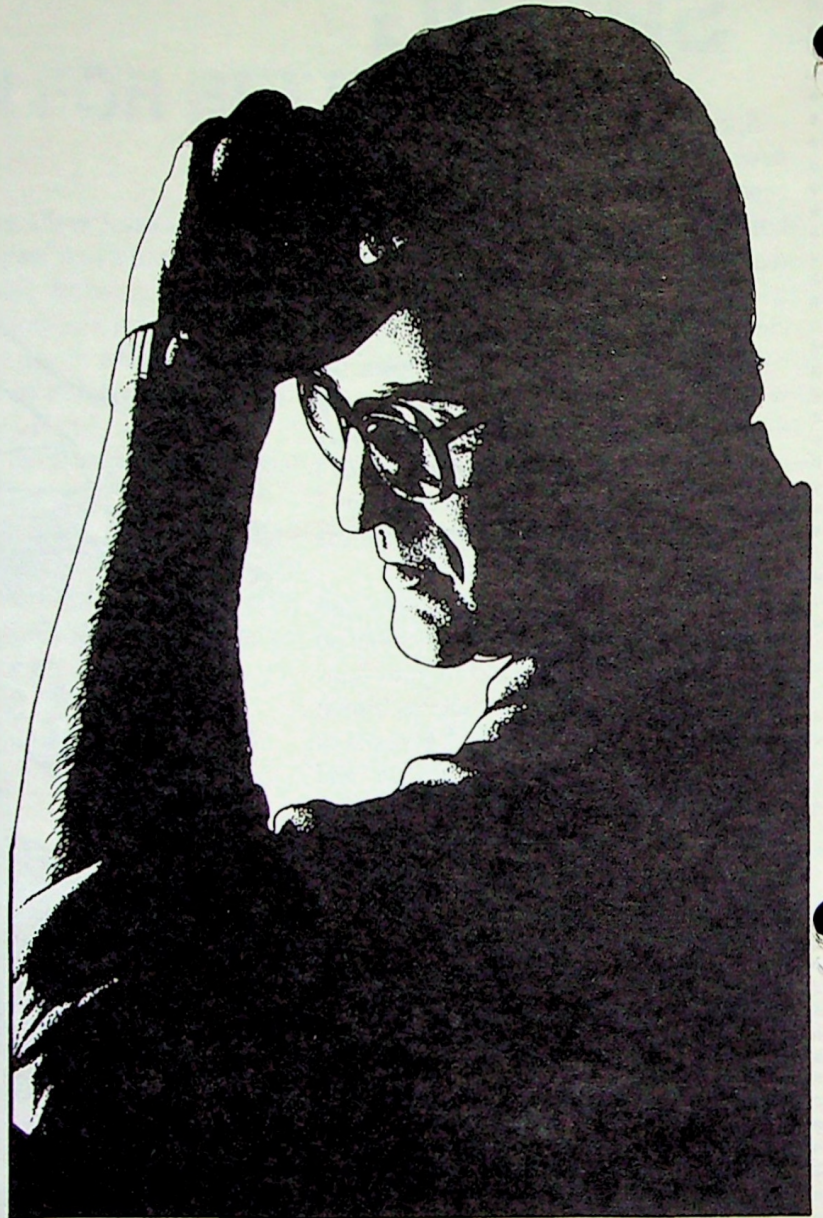
By Mark Cheatwood

INCREDIBLE WAS MY GUILT, but less believable was the reaction to my sin.

I sat there waiting for the moment of my death. I knew the whole city of Jerusalem would rejoice at my crucifixion. Why shouldn't they? I caused trouble from the beginning. I had probably robbed every home in the city at least once. Ever since I was a young man I had actively pursued my own cause. Oh, I was wicked to the core.

The insurrection was just the latest of my endeavors. It was also an attempt on my part to make right the government of my people. Oh, who am I kidding—I led the insurrection because I wanted to be in charge! I would have loved the power of being the ruler over Jerusalem! No more stealing by my own hand—ha! I could steal by the hands of the tax gatherers! Ha ha ha! Oh, yes, I was going to overrun the government of Pilate, but that wasn't for the freedom of the people. No, I would have been a wild leader. Of course the people could not have known my heart in the matter. Could they? To this day I am not certain of how much the city fathers knew!

Well, no matter. As I sat in that filthy, rat-infested dungeon I had plenty of time to think of the way it almost was, but also about how it actually happened. As we fought that band of soldiers we had no idea there were two other sections of their army coming at us from behind. The men fought with might! Well, most of them did. We were seven living men in shackles, some eight men dead, and over a hundred living and running away before it was all through. The captain of the guard had the most detestable look of satisfaction when he discovered who he had captured.



"Barabbas, it isn't like you to be captured so easily." I remember him saying. "But, one of your men was a traitor and will be highly rewarded for his patriotic deed." I could not believe my ears. I swore then that if I ever found out who the traitor was he would die a long and painful death.

I was beaten, kicked, and whipped by the soldiers all the way to my cell. Daily I would be abused by Roman soldiers wanting amusement. I began to long for death. One night I sat wondering if the men who survived and fled would come and save the seven of us who were imprisoned. I tried to believe that they would, but deep inside I knew

they would never fight together again. Those men were crushed without a leader. None of those who escaped were leaders. No, I would never be saved by them.

My sentence was pronounced without shocking me in the slightest. I knew the sentence would be death. To have a crucifixion, though, would be a most painful death. I wished that they would just put a sword through my heart, but that would never do. No, the people wanted a show. How vulgar the deaths of criminals! How humiliating the scorn of the people. To suffer so vividly before thousands of observers who all had hatred for you was beyond any

man's emotional ability to handle. This was not the glorious type of death I had dreamed of when I led two hundred men against those soldiers.

As the time drew nearer to my crucifixion the other six men were sentenced. Each of them had a sentence which left him living—whether in prison, in labor, or as a free man. They all came to me and wept before leaving me for what we all believed to be the last time. These were men with whom I had dreamed of glorious days. We had fought bravely and recklessly together. We had reached for an impossible goal together. These men were the best men I had known in my life. We stayed together to the end of the battle. Our spirits were one—we stayed strong to each other.

I wept with great shouts of sorrow as I saw each man leave my cell for the last time. I longed for my death, for now they had taken away my friends. Without those men my life was of no worth. I would never see them again. Oh, I wept so deeply. My soul was poured out like water on the sand. I wept knowing I would never see a friend again. These were my comrades. From that moment until my death I would only see my enemies—people whose hatred for me would mean the most shameful death a man could die. Oh, the sorrow, remorse, and pain! Nobody could ever know the agony of that moment to me.

The days were years apart. Sleep escaped me always. I was sick almost to death. My grief was more than I could bear.

On the day the crucifixion was to occur I heard shouting in the streets. I thought the shouting was to hurry my death along. My enemies were ready to get started, I thought. As I listened to the shouts I discovered there was another man being tried. A man in a cell next to mine told me of the man.

"What is his crime?" I asked.

"Well, I do not know. Before I was caught I saw him in the midst of a multitude of people. His name is Jesus. I was curious of the nature of the gathering so I went to investigate. He was teaching about a raising of the dead. I

don't know exactly what he was trying to say, but a friend of mine has been following this guy around a lot. He says that the man has the power to heal the sick and maimed. He told me about one time when he even healed a blind man. He apparently works miracles."

I was skeptical of the stories the man told me. It sounded like some sort of trickery. It had happened before. I questioned the man further about this Jesus to see if he knew what wrong he had committed. He said again that he didn't know, that he had not heard of there being any injustices committed by him.

The man asked me if I was supposed to die on that day. When I told him yes he told me that it was the custom of Pilate to release a prisoner to the people at Passover. He said that maybe I would be set free. I assured him it would not happen, because everyone in the city knew of me by my misdeeds. Then he told me that I was probably right, because there were a lot of followers of this Jesus and he would probably be set free instead.

Outside the shouts were getting louder. The people were yelling, "Crucify him! Crucify him!" I knew the torture was near. I could not imagine the hate of the people being so strong against me, but then I realized that I did deserve it. But so much hatred!

I felt my suspicions were confirmed when two soldiers came in to get me. Then something impossible happened. One of the soldiers told me that I had been released.

Pardoned! Oh how blessed was I! How could this be true? My sin was great, my offenses were many.

Pardoned? I stopped my rejoicing and questioned the soldiers to be sure what they said was true. When they said it was I asked about the crowd and the meaning of their shouting.

"You thought they were yelling about you? Barabbas, you are an arrogant one, aren't you? What makes you think you have aroused so much hatred? No, the shouting is for the one who calls himself the 'King of the Jews.' "

King of the Jews?

They took me outside to release me to the people. I thought my rejoicing could have been too early. I thought that the crowd of murderers who shouted for the crucifixion would be waiting for me to kill me by their own hands. Instead I was completely ignored. My first impulse was to turn and run for my life. To flee and hide was in my nature!

However, something inside me made me want to see the man who called himself "King of the Jews." Was this the man Jesus whom the other prisoner had spoken of? Was this seemingly innocent man dying in my place? What could he be guilty of? Did he really have the power to heal? If he did then why did he not have the power to stop his own death? Or did he?

Hey! Maybe he would! Maybe he would do so to the public humiliation and defeat of every Roman official! With that glorious thought in mind I rushed to see this man Jesus. I wanted to tell him that we were of similar blood. I wanted to work with him, to help in the fight! I would even follow his lead!

I followed Jesus that day, though, and watched him die on that ugly cross. There was no glorious victory over the Romans. There was nothing glorious at all that day. I had been released from my death at the cost of an innocent life. This man Jesus died in my place. He was completely innocent. He had done no wrong. It was as though someone had given him my record of wrongs and made him suffer for it. This man Jesus died for me. I saw some women, I think one was his mother, weeping at the foot of Jesus' cross. I thought I understood their pain. I had felt death in reality. I had tasted what they were now tasting. I wanted to rush to their side to comfort them, but I could not. I feared that they would recognize me and hate me all the more for having the audacity to show my face. It was my fault that Jesus died. He died for me. He was innocent and I was guilty. Once again I bore an immense load of grief. I realized that I was to blame.

I was the reason Jesus died.

CHRIST'S DEATH AND OUR DEATH

"DO YOU TAKE this woman to be your lawfully wedded wife . . . till death do you part?"

"I do."

"Do you take this man to be your lawfully wedded husband . . . till death do you part?"

"I do."

"I'll remember that till the day I die."

"I'll never forget that as long as I live."

We realize even as we utter the happy and sacred vows of matrimonial fidelity that death looms over the horizon. Many of our statements are tainted with the spectre of death. The statement, "God bless you," uttered when someone sneezes, arose from an ancient belief that the soul might be expelled in the sneeze and the person would then certainly die. Saying "God bless you" would bring the soul back again.

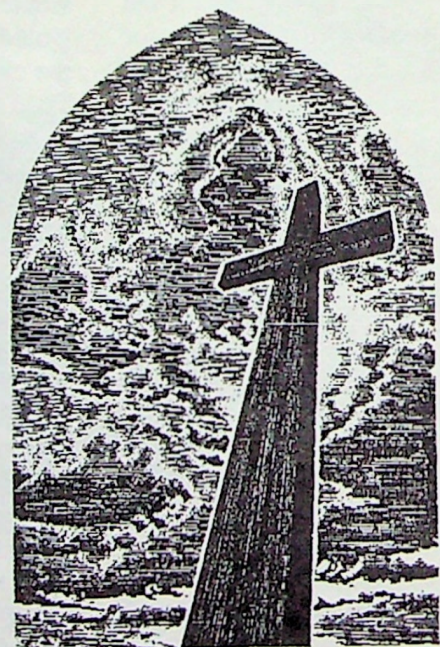
We live in certain fear of death. That's one of the reasons there are so many jokes about death. We try to placate our fears by making light of them. But deep down we know there comes "a time to die" (Eccl. 3:2). Then "man goeth to his long home, and the mourners go about the streets" (12:5).

* * *

"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" (Gen. 2:7). God was pleased with all his creation, but perhaps nothing pleased him more than the creation of one in his own image. "And God saw every thing that he had made, and, behold, it was very good" (1:31). "The LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and

evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (2:15-17).

Some time thereafter, knowing it was not good for man to be alone, "the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; and the rib, which the LORD God had taken from man, made he a woman, and



brought her unto the man" (vv. 21, 22), and they became man and wife.

It might be interesting to say that they lived happily ever after, but we know this was not the case. A dark cloud hovered over Eden. The subtle serpent beguiled the woman, and she yielded to temptation on all three counts (1 John 2:16; Gen. 3:6): "the lust of the flesh"—"the tree was good for food"; "the lust of the eyes"—"it was pleasant to the eyes"; "and the pride of life"—"and a tree to be desired to make one wise." Adam was not far

What good would Jesus' sacrifice have been had he not been raised from the dead?

behind her in yielding: "she . . . gave also unto her husband with her; and he did eat."

In listening to one other than his Creator, the man transgressed the commandment of God. To be true to himself, God had to pass judgment upon man. Mercy was extended in not outright killing the man, but judgment fell nonetheless: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (3:17-19). "So death passed upon all men, for that all have sinned" (Rom. 5:12).

Judgment could not be withheld; God drove man from paradise and left him bereft of all its attendant blessings. No longer would his work be pleasant; no longer would the earth gladly yield fruit to man's puny efforts; no longer would there be sweet communion with God personally, day by day. Man was ostracized from the only home he had ever known—from the comfort and splendor of Eden. He was forced into the harsh realities of the world outside its gates. And here he continues to strive.

God's judgment, though harsh, did not come from a harsh God. Even as the doom was pronounced, a sacrifice was made. God slew animals and made clothes for his wayward children. He gave promise of a Redeemer to come—though that promise was made as a threat to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Notably, Jesus is called "the Lamb slain from the foundation of the world" (Rev. 13:8).

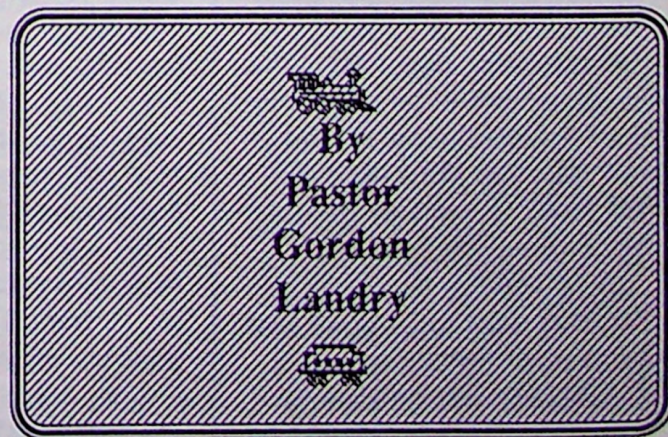
You and I were born into that original sin which Adam and Eve committed. As soon as we were born we began to die. Not one of us knows how long he shall live, but all of us know we shall die if Christ does not return beforehand to change us, "in the twinkling of an eye" (1 Cor. 15:52), to immortality, "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5).

David pleaded, "Lighten mine eyes, lest I sleep the sleep of death" (Psa. 13:3).

Jesus surely would have died from disease or old age if he had not chosen to follow the instructions of his heavenly Father. He was under the Adamic death the same as you and me. But he chose to enter death as the perfect sacrifice for man so as to redeem man from that age-old curse God pronounced upon him in the garden of Eden. Jesus "was delivered for our offences, and was raised again for our justification" (Rom. 4:25). We desperately needed that sacrifice, "for all have sinned, and come short of the glory of God" (3:23), and "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:23).

Not only was the death of a perfect man necessary to atone for our sins, but his resurrection was necessary as well. What good would Jesus' sacrifice have been had he not been raised from the dead? It would have been a good gesture for man; it would have shown his love, his compassion, his willingness to give his all for the creation of his Father, but it would not have redeemed man completely from his sin. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (5:10).

Jesus entered an early and agonizing death on our behalf, that we might be reconciled to God—no longer outcasts, no longer enemies, no longer hopeless. "Thanks be to God for his unspeakable gift" (2 Cor. 9:15).



HELPING THROUGH

*I'll just live from day to day,
For that's all I have anyway!*

A FAMILY MAY LOSE a home to a fire; the breadwinner may lose a job and then the material things the job may secure—but the loss by death of a member of that family can be totally devastating!

We remember going to a home, entering—hearing the first words of a man whose wife had just died, “I’ve lost many things during my lifetime, but there is nothing that can be compared to the loss of my mate!”

We were gathered in a group after Bible Study at the church. A carload of young people was leaving the church grounds waving and saying “goodnight.” In less than five minutes, a car arrived at the church—“There’s been a terrible wreck.” Arriving at the wreck scene, we found those laughing young people were now on the ground, some terribly injured, one was dead. (A NEW car—slipped into reverse and the car rolled.) Using emergency training, we helped the living until aid arrived.

During the next seventy-two hours, we tried to console the injured and their families, and to console those who lost a loved one—and finally to give hope through a memorial service.

A call comes to the parsonage—“Dad died suddenly.” Dad had lived to the age of eighty.

“Our baby was born this morning—a little girl—but she lived just two hours.”

“Our 16-year-old daughter has just died at the hospital. She was so talented; I just do not understand.”

“My father died and it’s Christmas Eve and I just do not know what to say or what to do. We need to arrange things so we can have Christmas. He never did much in his life that was good, but we want to give him a ‘Christian’ burial.”

A young father was hurrying home from work just a little too fast, his car struck a tree as he lost control of the vehicle on a curve. He was just 31, leaving his wife and two children to mourn his death.

A young mother is stricken with cancer; the family watches as she dies.

A father is backing into the street and does not realize that his child is playing in the driveway. The child dies instantly.

An ambulance approaches the emergency entrance to the hospital and as the vehicle comes to a stop, a father, severely injured, dashes from the ambulance with a small boy in his arms, screaming, “HELP ME, HELP ME!”—then—“NO, don’t help *me*—help my little boy!” That family was destroyed by a drunken driver. The child had died.

My son took his own life this morning. You know you just buried his 10-year-old son last week. I guess my boy just felt he couldn’t live any longer—thought that he was responsible for his son’s drowning. I know you can’t help Sam, but

perhaps you can say something so we can keep on living.

WHY? WHY? WHY? WHY?
WHY?

The question could go on and on!

In all of our 46 years of pastoral ministry, we have never been able to give a complete answer to the “Why?”

Too many religious platitudes have been mouthed! Some we hear frequently are —“God makes no mistakes”—and—“You know that no one dies before his time. God knew when that fellow was born that he would die at 2:30 p.m. yesterday!”

Some well-intended but hurting remarks are—“He was 71, and you know we are allotted threescore and ten years—so he lived one year longer than his 70 years.”

“Thank goodness you have two other children!”

“At least I believe he left you with enough money to live on.”

“You can sell your house and move in with your daughter.”

“He (or she—the deceased) was quite a burden, I know you must feel relieved.” Perhaps the feeling of relief may be justified, but this is no time to start the survivors on a guilt trip.

How do I help through Death’s hurts? When death struck in our family, we quickly learned that you actually hear very little that is said—good or otherwise. The blessing that comes to the bereaved is carried to them by the caring presence of those who may not speak a word. In fact, the clasping of a hand, allowing us to

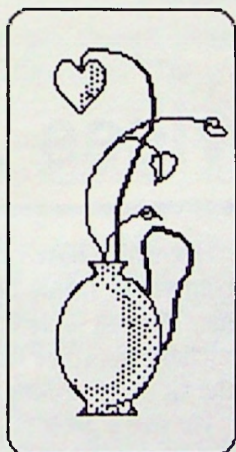
DEATH'S HURTS

By Pastor E. Richard Smith

cry without embarrassment, is helping. Because grieving survivors are stunned by the expected or unexpected loss, they may not realize until later that you came to their home, the mortuary, church, or the graveside.

Your name, signed in the register of friends, may be a source of comfort.

Yes, you may tell the bereaved they have a friend named Jesus, that God will send him back to this earth



A caring touch, flowers, and tears are heart-felt actions in times of grief.

to resurrect the dead—and because their dead loved one believed in Jesus Christ and had accepted him as Lord and Master, that loved one shall live also.

In the meantime we must support the living with our continuing presence. As many have said, the friends and relatives have all gone home—I am now alone in my empty house—lonely and feeling forsaken—sometimes angry with God—sometimes even angry with the one who has died.

Where are my friends? Where is my church family? Where are those

who said, "If you need me—just call me"? (You're busy—I can't call you!) Take a moment—my grief is like an open wound. The healing will take time. I need your help. I need to be included in your circle of friends. Invite me, or us, out to dinner. Take me on a family outing. Include me in some of your daily routine. I would like to take part in your church activities. Let me know by your actions that you want me to be among the living.

Life must go on! Whether I have lost a son or daughter, husband, wife, father, mother, or a friend—I NEED you, my friend, to help me find the joy of life again.

Answers? No! Just put yourself in the position of those involved in the examples given and then do that which you alone can do to comfort the living by your presence, with a visit, a phone call, or a letter.

This poem, author unknown, expresses the gratitude of those we befriend at the time of a loved one's death.

Perhaps you sent a lovely card,

Or sat quietly in a chair.

Perhaps you sent a funeral spray,

If so we saw it there.

Perhaps you spoke the kindest words

As any friend could say;

Perhaps you were not there at all

Just thought of us that day.

Whatever you did to console our hearts

We thank you so much whatever your part.

**DO IT TODAY—
TOMORROW MAY BE TOO
LATE!**

Where is God when I need him?

DISAPPOINTMENT WITH GOD

Three questions no one asks aloud

Philip Yancey



Disappointment with God, Philip Yancey, Zondervan, \$14.95 (cloth, 272 pp.)

Why does God choose to heal some and ignore the pleas of others for healing?

How is it that some folks hear God talking to them in prayer, yet others who've been faithful to him for years have never heard an audible voice?

Where is God when literally thousands die from earthquakes while just one believer asks for a parking space "right in front of the store" and gets it?

Is God unfair?

Is God silent?

Is God hidden?

Yancey turns to the pages of Holy Writ to find answers to all of the above. You'll be intrigued and challenged by his explanation to each question.

You will also enjoy Yancey's ability to write in clear, image-creating style: "the wind was howling and sleet slanted out of the skies;" "the square, jowly face of a well-known evangelist filled the TV screen;" "we dare not confine theology to seminary coffee-houses where professors and students play mental badminton."

If your approach to the above questions is from a "charismatic" persuasion, you will find Yancey most disturbing.

—Russ Magaw.



Now Mummies

MOST PEOPLE when they die are buried in the ground, although cremations are on the increase because they cost less. The local mortuary told me this morning that full-service *burials* run from \$2300 up to \$8000 or \$10,000, depending on the casket and services, while cremations run from \$750 up, depending on services and whether the corpse is embalmed first.

Some few people today are choosing cryogenetics, the deep-freeze technique, though it is costly. (But what happens when the power goes off? Rather risky, I'd think.)

There is coming another alternative—mummification. How would you like to be a mummy? The idea is gaining ground in several areas in the U. S.

The Summum Bonum Society

Summum Bonum is paving the way. This is a wine-making society that is taking up mummification as another facet of its business. The name is taken from Latin and means "the highest good." Its wines sell for as much as \$360 a bottle. "Long dedicated to the good life, it has turned its attention to the good death" (*The Wall Street Journal*, Oct. 28, 1988, article, "After the Good Life, What Better Death Than as a Mummy?").

"The growth of cremation and mass-market funerals, Summum Bonum believes, leaves many people yearning for a more personalized passage. It thinks mummification may be just the thing for aging members of the Me Generation who might like to make a statement, perhaps leave behind a memorial to themselves, and escape the final insults of nature.

"There may be money in it, too. Ancient Egyptians used wine to help preserve bodies, so the wine-making society considers mummies a logical diversification. It is enrolling members in embalming school, patenting its process, and touting it in brochures.

"About 100 would-be mummies have signed up so far, depositing \$500 to ensure their places. Some clients make Summum Bonum an insurance beneficiary to cover the

rest of the cost, usually an additional \$7000. But these accounts aren't yet receivable: most mummy candidates are in their 30s and 40s, 'so it may be awhile,' concedes Claude Nowell, the society's director" (ibid).

Meanwhile, one of their employees, volunteer Bernie Beichard, of Salt Lake City, is honing his skills on pets like Mr. Beichert's dog Butch, a Doberman Pincer. Butch

Mummy Services VS. Resurrection Services . . .

is swathed in yards of linen, over which have been placed a blend of fiberglass and polyethylene. Inside lies Butch, soaked in wine, herbs, and oils. The last layer is a thin film of 23-karat gold. Mr. Beichert, his voice filled with emotion, says, "Butch used to sit there smiling, just like this, and now he always will. He was a great dog. He deserved something special."

Yet if a dog deserves mummification, what about his master? The truth is, this article says, that the care now lavished on pets will soon be applied to humans. "In certain circles, people are dying to become mummies."

For your money paid to Summum Bonum, you get to be soaked for two months in wine, herbs, and chemical preservatives, coated with scented oils, and wrapped in a cocoon of linen, fiberglass, polyethylene and plaster. That's the conventional service. But you can also go high-class, with options like gold overlays or encrusted jewels on bronze mummiforms (body-shaped caskets), costing \$100,000 and up.

Modern mortals may indeed want the extras. Take Kay Henry, for instance. She's a Salt Lake City radio talk-show host. She wants her mummiform inlaid with a microphone. Flight nurse there, Janet Greco, wants hers to have a bronze face mask of herself, with a Beatles record "White Album" nestled in beside her. Her husband Al wants his favorite wrench in with him. Sounds like the





Indians taking their bows and arrows with them to the Happy Hunting Grounds.

The reason mummification appeals to Ms. Greco is, she says, "More care is taken with your remains."

Some important world leaders have been mummified, including the Dalai Lamas, the Pharaohs, and perhaps even Joseph, son of Jacob: "They embalmed him, and he was put in a coffin in Egypt" (Gen. 50:26).

Ms. Greco concluded, "If it's true as some Christians say that on Judgment Day Christ will call us up from the grave, then I want to be in the best shape I can."

A Curse?

Many people, though, imagine that mummies have "a skeleton in the closet." The problem is that it is quite generally believed that a curse falls on anyone who disturbs a mummy. That was the notion spread by Egyptian pyramid builders who wanted to scare off grave robbers.

Practically confirming this rumor was the death of the archaeologist, the Earl of Carnarvon, whose expedition broke through the door of King Tutankhamen's tomb in 1922. The robust 57-year-old Earl died unexpectedly six months later. The Times of London published an exclusive story quoting sources blaming King Tut's curse for his death. Other papers took up the flag, implying each time a tourist died in Egypt it had something to do with the curse.

Then Hollywood film makers seized on the plot. Eight films were produced named "The Mummy" and its sequels. Boris Karloff played the lead role of a mummy: 1) who went to America to kill archaeologists, 2) a mummy dug up in a Louisiana bayou who didn't enjoy being dug up, 3) a mummy mentor who chased a reincarnated Egyptian princess, etc.

The movies stopped many years ago but funeral directors are still horrified by mummies. Gregory Jewell, an executive of Service Corp. International, America's largest funeral home owner and a big coffin maker, remarked, "I hope no member of my family would consider being mummified."

Yet the mummy market is showing some signs of life. Georgia Marble Co., whose trade has suffered from cremations, now has built a 10-inch tall ceramic model mausoleum with two ceramic mummies inside, to be

displayed at burial-industry trade shows. Instead of crypts, they have plenty of open space for viewing decorated upright mummies.

Most mortuary schools do not teach mummification today, yet one, the College of Boca Raton in Florida, says it may start such a class soon. The Summum Bonum Society hopes so, so that if the ball really gets rolling, it can franchise its service.

How Many Years?

How many years is a mummy good for? Well, Mr. Nowell says, "Many Egyptians have been found intact after 2000 years, and we think our process is far superior."

Ms. Henry, the talk-show host is pleased with the idea. She remarked, "In the winter my kids won't have to think of mom under the frozen ground." Mr. Beichert, too, thinks mummification promises better things than the usual mundane end of life. He works as a restaurant manager, and says, "I come home every day smelling like fish. I don't like the thought of me rotting away in the grave." If he comes out as well as his dog Butch, he will be eternally happy, I am sure, except his mummy will have the sealed-in fragrance of jasmine. There's no rush, though. "I still have a lot of living to do first, I hope."

The Greater Hope of Resurrection

Resurrection to the immortal life of Almighty God himself in a wonderful kingdom of peace, joy, and righteousness is what God offers all who believe in him. Why stay dead as a beautiful mummy when you can live forever in wonderful surroundings?

There are some requirements of course: Faith, real repentance, true immersion sealing a covenant with God, and the rest of life based on faith and obedience to God. But these are very reasonable and will bring us the best life now, even without the great hereafter.

Do you really look forward to resurrection—the FIRST one? I hope so.

By Pastor James Mattison



“ARE YOU A MATERIALIST?”



“We have this treasure in earthen vessels.”—2 Corinthians 4:7

I WAS HAVING LUNCH with a minister friend one day. Following the meal, we became involved in a lengthy doctrinal discussion. Suddenly, and with a rather serious look on his face, he asked, “Are you a materialist?”

I was somewhat taken back by the question. Among Christians, the word “materialist” does not have a good connotation.

My friend, however, did not have in mind spiritual values or the devotional life. He had in mind Biblical anthropology, the nature of man. Had I realized this at the moment, I could have quoted Paul’s words to the Corinthians: “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

“Earthen,” in the Greek New Testament, is the word *ostrakinos*. It is an adjective meaning simply that something is made out of earth or clay. In the realm of archeology, *ostraca* are pieces of broken pottery.

An “earthen vessel,” then, is an article made of earth or clay. And, in this passage, we, as creatures, are “earthen vessels.”

Paul is following here the universal testimony of Scripture as to the nature of man. But instead of plainly saying that we are made of earth or clay (Gen. 2:7; 1 Cor. 15:47), he figuratively describes us as “earthen vessels.”

A vessel is a container. As such, we contain the enlightenment or illumination that comes from the knowledge of God as seen in the person of Jesus Christ (2 Cor. 4:6). We are made of clay, but we are repositories of divine truth.

We need to contemplate the full impact of what Paul has said. The thought processes which we call “mind” reside in the brain. The human brain is a part of the earthen vessel.

God created the brain and its processes.

When He enlightens man, therefore, He works through the “mechanics” of the brain, whether electrical, chemical, or otherwise.

The popular view, encountered so often in Platonic Christianity, is that the thought processes of a human being reside in an immaterial entity called “soul” or “spirit.” The brain is simply the organ through which the “soul” or “spirit” expresses itself. And it is by means of the spirit—or this spiritual entity—that God communicates with man.

But 2 Corinthians 4:6, 7 contradicts all this. God communicates with man directly through his brain, not via a “soul” or immaterial entity. That is why he created the human brain.

A passage sometimes used to defend the idea that man possesses a spirit-entity which initiates thought-processes is 1 Corinthians 2:11: “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

Here the word “spirit” is used psychologically. We may translate the passage: “For who among men knows the things of a man, except the *mind* of a man which is in him?”

Paul is not, in 1 Corinthians 2:11, speaking of a spirit-being dwelling in the body, but of the deep thought-processes of the human brain. We may compare with this verse the wonderful words of Elihu: “There is a spirit [a mind] in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8).

I have also, on occasion, been confronted with the argument that it is “materialistic” to say that a man’s thought-processes are in the brain and not in a soul. But this is to say that God is not capable of creating an organ

that can think. If man can build computers, why cannot God build a brain?

Am I a materialist? Yes, of course, when it comes to the nature of man, for that is the Biblical view.

In this regard, God is also a materialist. He chose to make man out of the soil of the earth—not out of some ghost material, whatever that would be!

In the devotional realm, a materialist is one who puts material things—comfort, pleasure, and wealth—ahead of spiritual values. However, the person who believes in the materialist view of man’s nature has a profound devotional faith. His hope of immortality rests entirely upon the resurrection promises in Scripture, not upon Greek philosophy with its doctrine of personal or natural immortality.

The opposite of the materialist view of man’s nature is the spiritualist view. As indicated already, this is the idea that man possesses an “immaterial entity,” a conscious separable spirit-being that lives on after death and goes to a spirit realm.

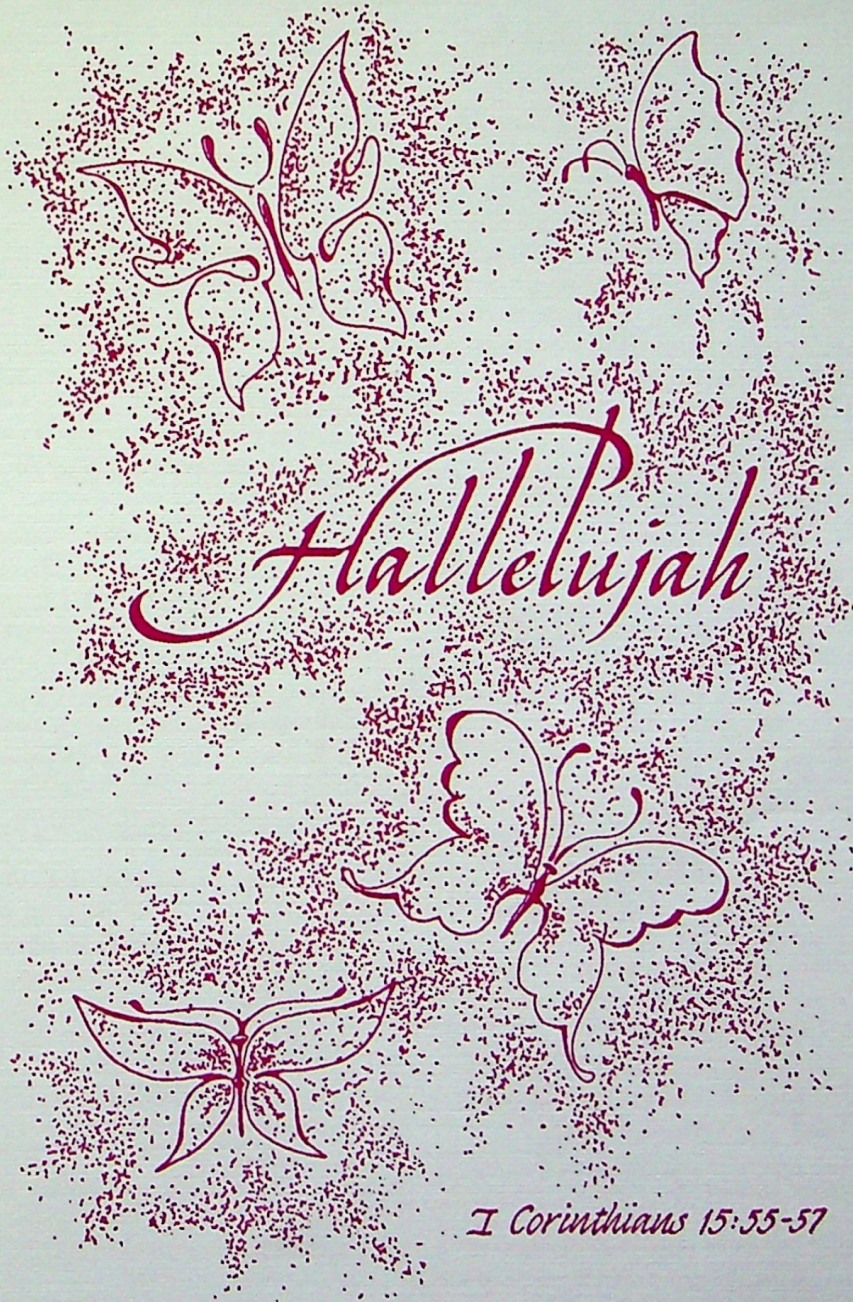
Obviously, this spiritualistic view of man opens the door to all sorts of vagaries—transmigration of souls, reincarnation, spiritualism, etc.

Paul says, “We have this treasure in earthen vessels.” This is in order that “the excellency of the power may be of God, and not of us” (2 Cor. 4:7). The materialist view of man, therefore, gives God all the glory.

By Sidney Hatch

Reprinted with permission from Brief Bible Studies, a Christian theology paper edited by the author.

PREPARING FOR PASCHA



I Corinthians 15:55-57

AN EASTER PRIMER
By Pastor David Wilsterman

PREPARING FOR PASCHA:

THE KIDS, AWAKENED by one another sometime before dawn's first light, padded silently out of their bedroom and down the shadowed hallway toward the dining room. They took no time to dress, or to brush their teeth and comb their hair; no time either, to fortify themselves with breakfast.

They were on a quest. In fact, this was a crusade in which they participated yearly.

Stopping at the end of the hallway, they peered into the dining room which was lighted only by the drapery-filtered rays of the security light their dad had had installed in their front yard. Wiping the sleep from his eyes, the eldest encouraged his little brother to venture on and reconnoiter their objective. Emboldened by his brother's assurance and more than a little bit of greed, the youngster crept to the dining table. Pausing only momentarily to steady his balance in the darkness and take a deep "wishing" breath, he lifted the table cloth. As the pupils of his eyes adjusted to the even darker regions beneath the table and its cloth, he caught the glimmer of colored cellophane and the silhouette of a candied popcorn bunny. There they were, just as the boys had hoped they would be—Easter baskets—evidence of the Easter Bunny's care and concern for the world's children and a definite sign that Spring had come at last. This is what Easter was all about!

Easter eggs, baby chicks, new clothes, the yearly appearance at "our" church, a big Sunday sit-down dinner, and, oh yes, a pitifully murdered Jesus on and off the cross are all expressions of Easter to many in our sophisticated, enlightened society. No, it's not just the children who are naive in their comprehension of Easter realities. Masses of adults remain forever ignorant of the drama played out at Calvary and the garden tomb, and ignorant, too, of the life-altering consequences of Christ Jesus' resurrection.

Easter is surely more than bunnies and chicks, candy and baskets, new clothes and fancy dinners. For the church, it is the oldest and highest of our holy days. On this day Christians remember anew that after three days of entombment, Jesus was raised to immortality and glorified with the Father. For Christ's disciples this is the truth of truths evoking from us participation in the Feast of feasts—Easter. For Christians there is no event in human history more important than that which is celebrated on this day.

A History Lesson

From ancient times, Christians have esteemed this day of remembrance above all others. In the earliest church writings, we find reference to the holy day. Prior to the year A.D. 325, and a decision made at the Council of Nicea to celebrate the anniversary of Christ's resurrection "on the first Sunday after the full moon on or after the first day of Spring, March 21, or, if the full moon is on Sunday, the next Sunday after." Followers of the Christ referred to the annual observance as the "Pascha." It is an Aramaic derivation of the Hebrew word *pesach* which means "Passover." The majority of the earliest believers spoke Aramaic, and as the faith spread,

the traditional name was preserved.

The concept of the Passover is overwhelmingly illustrative as it extends back into antiquity to touch an oppressed people shackled in slavery because of their own rebellion, while in an instant spanning millennia to irradiate 20th-century man's own situation of bondage to sin-circumstance, yet the consequence of rebellion against the Almighty. The Passover for Israel commemorates a time when God dealt decisively with her sin as well as with that agency which enslaved his people.

But for the Jew, Passover is far more than just the commemoration of the events of the Exodus. For them it is the great festival of redemption. For those who sit at the *seder* table, there is a sense of personal involvement in that redemption from generation to generation. The Mishna states, "In every generation a man must so regard himself as if he came forth out of Egypt." Time is no barrier to participation in the deliverance of God's providing. The Pascha, the Passover, is a feast of hope, remembering a past deliverance and anticipating the one at Messiah's coming.

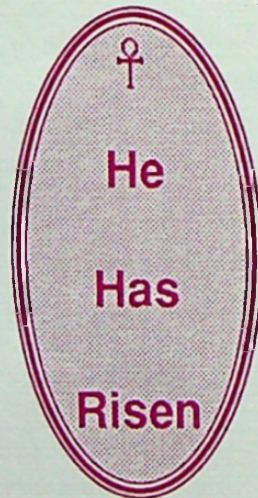
The Christian's "Pascha"

The Apostle Paul wrote these words to our counterparts in the first century Corinth: "For Christ, our Passover lamb [Pascha], has been sacrificed. Therefore, let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth" (1 Cor. 5:7b, 8). From the most ancient times, Jesus has been associated with the Passover lamb. In fact, the Gospels and the Epistles tell us that the first Exodus finds its fulfillment in him. Indeed, Christ speaks of himself in terms of both the Exodus and Passover.

For the Christian, the yearly celebration of Easter is the retelling of the story of the risen Jesus and the redemption which he accomplished in His death and resurrection. It is the rehearsing of the salvation theme for the purpose of including yet another generation of believers in the saving saga of Christ. The early church father, Ambrose, wrote, "Now since you are celebrating the holy Pasch, you should know, brethren, what the Pasch is. Pasch means the 'crossing-over'; and so the Festival is called by this name. For it was on this day that the children of Israel crossed over out of Egypt. . . . What gain is it to celebrate the Pasch unless you imitate him whom you worship; that is unless you cross over from Egypt, that is, from the darkness of evildoing to the light of virtue . . .?"

Preparations for the "Crossing"

To paraphrase the sage Ambrose, we might question our own involvement in a meaningful Easter celebration by asking ourselves: How can we truly commemorate the death, burial, and resurrection of our Lord Jesus, and yet never participate in a genuine "crossing over" of our own? If he is the authentic "Pascha" which the first Passover and subsequent Exodus typified, how is it possible to



50 Days Until Easter

mark the anniversary of that Divine accomplishment on our behalf without taking steps to insure that the event be personalized; without allowing the consequences of that event to impact our lives?

Many have celebrated hollow Easters and will continue to do so as they remain at arm's length from the true Pascha. For them, bunnies and chicks, new clothes and big dinners will forever define the boundaries and bowels of their Easters. For them, words like "cute" and "darling" will be sufficient to describe their feasts. But not so for the disciples of the Risen One. For them, there is more as they not only observe the pageantry of Pascha but enter personally into the scenerio of salvation with the Ever-Living One.

These 50 days prior to the anniversary of his rebirth from the dead, you are encouraged to participate in some exercises in "crossing over." The disciplines will not be considered extraordinary to that one experiencing development in his or her walk with the Lord. In fact, it is the exercise of these disciplines in concert with the indwelling Jesus which effect spiritual maturity. Growth in Christ is not achieved independent of these disciplines. As you devote significant time in making preparations for "cross-

ing over," you will discover that your celebration of Easter will be somehow grander, more meaningful. Through these exercises you are encouraged, to paraphrase the Mishna, to "regard yourself as if you came forth from the tomb."

The Disciplines of Pascha

(1) Read your Bible with understanding. Read the Word of God not just to get through it and so notch another chapter on your belt. Rather, read to understand what the Lord has to say to you. The Almighty promises to pour out his heart and make his thoughts known to such a one. (Prov. 1:23.) Read to be impacted.

(2) Meditate on what you have read. Consider how what you have read applies to your own life situation. Listen for the voice of God giving you insight, revealing truth for your life on the pages of his Word; making application of that truth to your own particular life specifics. He reminds us that if we will meditate on his Word day and night, obedient in our dispatch, then we will be prosperous and successful. (John 1:8.) Meditate for instructive guidance.

(3) Pray to God, asking him to reveal sin in your life and then to forgive that sin. Ask him to deal with the causes of your enslavement and then to liberate you from that bondage. The Bible states that if a disciple will do just this, then the Lord Himself "will forgive us our sins and purify us from all unrighteousness" (1 John 1:9). Pray to be perfected.

Optional Activities

In addition to the fundamental disciplines of this preparatory season, we are including optional activities for individuals and families. Try one of these each week as you ready yourself and those you love for Easter.

(1) Each week focus on a particular aspect of Jesus' last week of mortal life: the donkey and palms, the bread and cup, the rooster crowing and Peter denying, the crown of thorns, the cross and the nails, the tomb and its sealing stone. Make some piece of art to symbolize your understanding of the particular thing or event.

(2) As you decorate eggs, remind children that they symbolize the new life that we have because of Jesus. Prior to dyeing them various
(Please turn the page)

February 1989

Sun Mon Tue Wed Thur Fri Sat

			1	2	3	4 Isaiah 30:1-5;15-17
5 Mark 8:31 - 9:1	6 Psalm 105:23-45	7 Revelation 1:4-20	8 Luke 18:9-14	9 John 1:29-34	10 John 1:35-42	11 John 1:43-51
12 John 2:1-12	13 John 2:23 - 3:15	14 John 3:22-36	15 Mark 3:31 - 4:9	16 Mark 4:10-20	17 Mark 4:21-41	18 John 4:1-14
19 John 4:15-26	20 John 4:27-42	21 John 4:43-54	22 John 5:1-18	23 John 5:19-29	24 John 5:30-47	25 John 7:1-13
26 Mark 5:1-20	27 John 7:14-36	28 John 7:37-52				

Pascha Activities *(Continued from previous page)*

colors, with a wax crayon draw Christian symbols on each egg—cross, dove, butterfly, fish, etc.—and discuss them with the children.

(3) Make special pastries called “hot cross buns.” These round goodies topped with white icing crosses symbolize the world which Jesus died to redeem.

(4) Make a “garden tomb” miniature (like a nativity or creche set). Gather figures representing soldiers, disciples, and the risen Jesus. Three days prior to Easter remove the figurine representing Christ. On Easter morning, replace him at the mouth of the once-sealed tomb.

(5) Initiate the practice of sending Easter



cards to family and friends, sharing your faith in his resurrection with them. (Jews send Pass-over cards to those they love, reminding them of the liberty from bondage that God secured for them.)

(6) Begin the discipline of journaling. At the end of each day reflect on what has transpired. Recall conversations with friends and family, consider “accidents” or “coincidences” which have happened to you, remember passages which you have read and by which you have been especially moved. Now imagine that the risen Lord has been trying to impact your life via these happenings. Write down your impressions.

March 1989

Sun Mon Tue Wed Thur Fri Sat

			1 John 8:12-20	2 John 8:21-32	3 John 8:33-47	4 John 8:48-59
5 Mark 8:11-21	6 John 6:1-15	7 John 6:16-27	8 John 6:27-40	9 John 6:41-51	10 John 6:52-59	11 John 6:60-71
12 Mark 8:31 - 9:1	13 John 9:1-17	14 John 9:18-41	15 John 10:1-18	16 John 10:19-42	17 John 11:1-27	18 John 11:28-44
19 Palm Sunday Mathew 21:12-17	20 John 12:9-19	21 John 12:20-26	22 John 12:27-36	23 John 17:1-11	24 Good Friday John 13:36-38	25 Romans 8:1-11
26 Easter Sunday Luke 24:1-35	27 John 14:1-14	28 John 14:15-31	29 John 15:1-11	30 John 15:12-27	31 John 16:1-15	Saturday, April 1 John 16:16-33 Sunday, April 2, 1989 John 14:1-7

A Growing Awareness

By David Krogh

God has committed to you and me, as members of the Church of God, the message and the ministry of reconciliation. (2 Cor. 5:18, 19.) Our mission is to "make disciples of all nations" (Matt. 28:19). If the lost are to be reached, each us must assume personal responsibility for them.

only in the hands of the "professionals." Though not all Christians have the gift of an evangelist, we have all been called as a witness. (Acts 1:8.) The effectiveness of our churches can be multiplied many times as more of us become sensitive to the lost and become comfortable sharing the gospel.

A commitment to personal evangelism does not come naturally. Rather, I believe that evangelism consciousness develops as we read, study, and meditate on Scripture, and as we begin to relate to those who are lost.

As I look back over my life, I am aware that I have grown in my evangelism awareness and involvement. In thinking about my own experiences I developed a scale which lists the steps through which a person may pass.

I believe that every member of the Church of God needs to evaluate his present attitude and consciousness toward evangelism and to

then take the appropriate steps to move toward fruitfulness. The work of evangelism must not be left

ence growth in our evangelism awareness and involvement.

Prayer will play an important key in helping us to become more effective in evangelism. It is God who can help us change attitudes and create within us a burning desire to share what Christ means in our lives. It is God who can give us the courage and the boldness to share our faith. And it is God who will give the increase as we sow, cultivate, and water the seed.

It is the earnest desire of my life to be fruitful in making disciples, and to see the entire Church of God become obedient to our mission. It is my prayer that each of us will experi-

Evangelism Awareness, Involvement, and Growth Scale

Countdown to Evangelism

- 10 No awareness of lost
- 9 Little awareness of lost
- 8 Awareness of lost
- 7 Reaching lost someone else's responsibility
- 6 Personal concern for the lost
- 5 Increasing awareness of my need to help reach the lost
- 4 Invite lost to church
- 3 Awareness of need to share the gospel with the lost
- 2 Willingness to take Evangelism training
- 1 Takes Evangelism training

Increasing Effectiveness In Evangelism

First Specific Attempt to Lead a Person to Christ

- 1 Strongly desires more Evangelism training
- 2 Takes more Evangelism training
- 3 Increasingly effective in sharing the gospel
- 4 Finding it easier to share the gospel
- 5 Begins to share the gospel spontaneously
- 6 Increasing fruit from sharing
- 7 Evangelism as a way of life

How My Divorce Changed My Life Forever

THIS ARTICLE IS WRITTEN with love for those of you who might be contemplating divorce. I know you're out there—I was one of "you" once. I have crossed the divide now; I am single. I guess I got what I wanted. . . .

The time before the divorce was hell. It was a time that I would not wish on anyone, and would never choose to relive. Because I knew right from wrong, and had prayed, and studied Scripture, I knew no peace about what I was doing.

Although the marriage was awful, I had lived through years of it. It was painful, but it wasn't until I began contemplating divorce that my soul became tortured. It was the first time in my life I had ever experienced turmoil. There were doubts, so many fears, and the agony of making a decision was horrible. In spite of all that, I felt there was no other way to protect the future of my children and myself. I still feel that there was no other decision that could have been made. That didn't make it right.

The decision was made, the proceedings were initiated, and the process began: the process of killing my marriage.

I believed then, that divorce would offer freedom from the pain and hurt. I found, though, that divorce just got me away from the man. The pain and the hurt were left for me to deal with, compounded by insecurity, loneliness, and confusion. The time after the divorce was hell. I hadn't anticipated that!

There were lots of things that I hadn't anticipated. Perhaps if I tell you of them, you will redirect your thinking.

I didn't anticipate the overwhelming guilt—the hours that I spent agonizing

over what I might have done differently that would have salvaged the marriage. I spent hours analyzing memories—re-living scenes from the past, blaming myself for things that I did or said in anger or haste. I felt I had "done this" to my family.

I spent hours in prayer, asking for help in working things out, and help in learning to live with myself. I felt completely estranged from God. The guilt affected my personality; it was eating at my insides. I became withdrawn and HARD inside.

Then, there were times that I prayed for him back! Boy, I hadn't anticipated THAT! The covenant that I had entered into with that man and God was not dissolved by divorce . . . that marriage ordained by God went much deeper into my soul than an action by man could ever touch. I would have taken the bad times over again, just so I could cherish the GOOD times. Because now, there were NO times of companionship. There was no one to have coffee with in the morning; no morning conversation . . . there was no one to talk to while fixing supper . . . there was no one to laugh with in the car on a trip . . . there was no one to discuss problems with or to tell about the feelings and thoughts. I had never been so alone.

Our friends were his friends, and they were gone. I hadn't anticipated the lone-



liness. I was left without, and it was a big surprise to me. I had my children, and they are wonderful (and another story altogether), but adult companionship had been a part of my life, and it was gone. It would have been nice to have a rip-roaring fight, even! I found new friends, and I searched out companionship—I was persistent, but it took a long time.

I had never anticipated the discovery of emotions that I didn't know existed! I could not NAME the things I was feeling. Society seems to tell us to HATE the divorced spouse. Hating has always been very difficult for me, and I spent lots of time working at it with no success. I loved him in spite of myself! That's hard to handle! Love isn't something that I could turn on and off like a faucet. It took me a while to realize that I didn't have to HATE him. It was quite a relief to come to that too. In fact, it was much easier for me to forgive him than it was for me to forgive myself.

You see, my husband married another woman a few months ago. Even though it had been ten years since we were together, it about tore my heart out. I hadn't anticipated that. It was the ultimate rejection. I had spent years loving that man. His marriage meant that the love that remained in my heart must take on different moral meaning. He was no longer mine to love except as a friend.

By Vickie Pulling

*Don't ever let anyone tell you
that divorce isn't an option for believers.*

This was truly the DEATH of our marriage. He is the father of my children, and I know him very well. It is hard to let go of someone who shared your soul.

When God said, "the two shall be one flesh," he meant it. "What God hath joined together, let no man put asunder" is not to be taken lightly. That bond was not meant to be broken. No matter how unhappy you think you are, divorce is a threat to your marriage, not a solution to your problems.

Don't ever let anyone tell you that divorce isn't an option for believers. You are fooling yourselves if you think that. In America today, divorce is a sickness, and that makes it catching. When you have problems, don't even THINK about divorce. Think about solving your problems. There are so many workable solutions that will preserve your future as God intended. Divorce just adds to the problems.

Find the love again. Swallow your pride. FORGIVE. A good marriage is the union of two good forgivers. Think about your future and the future of your family—you will ALL miss that spouse, more than you can ever imagine right now, because God joined your souls. You will suffer loss, remorse, guilt, and grief at the death of your marriage. I would never opt to kill one again. Divorce is NOT an easy way out. It IS an option. So is death. I wouldn't recommend either of those options.

I pray for you every night. I pray that God will work in you and cause you to see that you can solve problems with love and forgiveness. Marriage begins with God, and he will work your problems out with you. Get him involved. How long has it been since you and your spouse knelt by your bed and prayed for each other? That would be healing.

Finally, I want to say that after all

those years of struggling with the guilt, and not being able to forgive myself, I came to such a simple conclusion. I was trying to do the impossible. Forgiveness is something I could not give myself. God forgives. I just had to accept his forgiveness, and that was not easy. I didn't feel worthy, or so I thought. Then I read this paragraph in the book, "REAL CHRISTIANS DON'T DANCE" by John Fisher, and as I read, the words SCREAMED at me!

"... Christians must realize that sin is not the problem. Sin was taken care of 2,000 years ago on the cross. The problem with Christians is getting up enough courage and belief in that cross to confess the sin and enough humility to accept the forgiveness that is offered. That's hard to do when you have so much to prove.

"The answer to all this is really very simple! We don't have to prove a thing by our experiences, or by anything else for that matter. Christ has already stood trial, been sentenced, and put to death—never to be put on trial again. His resurrection is the final proof."

My first thought was: "I need HUMILITY to accept forgiveness?" After prayer and thought, I realized that I had been having a real problem taking the burden for the part I played in my marriage. I could no longer play the martyr, secretly feeling blameless and arrogant at having been wronged. True confession was

rough, and was definitely humbling. I thank God that Christ died for me, and in this Easter Season, I PRAISE God for raising his Son from the dead for me. Without that glorious resurrection, there would be no forgiveness. God is so good. I don't deserve his goodness. I am blessed, and thankful to be a child of God.



The First Years of Forever, Ed Wheat, M.D. and Gloria Okes Perkins, Zondervan, 1988, \$7.95 (paper, 192 pp.).

This book makes one of the strongest cases for marriages that last a lifetime. If a "forever" marriage is to take place, then love must be based on something more than changeable feelings.

Wheat and Perkins answer in the affirmative. They call the concept of "falling in love" a myth; a carryover from feelings. A lifetime of love must find its basis in facts, they insist.

What are the facts of love? The authors find three:

1. **Faithfulness:** "In both attitude and action you are loyal, true, and constant to your marriage partner."
2. **Forgiveness:** "Anger against someone is a big waste of time. It doesn't bother the other person, but it drains your own energy. You're the loser."
3. **Communication:** "The lifeline of a love-filled marriage—the means by which indispensable supplies are transported."

Wheat and Perkins note the research which shows nearly half of all serious marital problems developing in the first two years of marriage. Yet couples who seek counseling for the first time have already been married for seven years.

THE FIRST YEARS OF FOREVER seeks to fill this five-year gap with counseling and insights for couples who want to invest in the lifelong commitment of marriage. In such a love-centered marriage solid groundwork for both husbands and wives regarding sex and understanding is necessary. The authors detail help in this area.

Wheat has authored many other marriage books. His advice is impeccable.

—Russ Magaw.



What did you say you "believe"?

"TELL ME, what does your church believe? Why do you call yourselves 'Abrahamic Faith'? 'Have you ever been asked these, or similar questions, and stumbled and stammered your way through an answer that didn't make any sense even to you? If so, you're certainly not alone. It seems that many of us have real difficulty in verbalizing our faith.

I submit to you this explanation of faith that helps me to explain my faith. Perhaps you will wish to modify it for your own use.

Abrahamic Faith Is the Place to Begin

The place to begin is to state that Christians are "Abrahamic faith people," based upon Galatians 3:29. Let this verse burn into your mind, because the message of the Bible literally pivots around it:

"If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (NIV).

As Christians we are recipients of the promises made to Abraham. Naturally the follow-up question is, "What are the promises made to Abraham?" Genesis is the place to look. In particular look at Genesis 12:2, 3; 13:14-17; 15:5, 6; 17:7, 8; 22:17, 18. A careful study of these verses will indicate that God made three promises to Abraham: (1) Land (Canaan as an eternal

inheritance); (2) innumerable descendants; (3) a special offspring. With these three promises clearly in mind, turn to Hebrews 11 and note what is also said of Abraham (vv. 8-13, 17, 18). These verses stress the faith of Abraham and how faith pleased God. They also make it clear that Abraham died without receiving the promises made to him by God. This necessitates a future fulfillment. Note also that in the account of the sacrifice of Isaac, the truth of the sleep of the dead and the resurrection of the dead is stressed.

Key Conclusions Reached From Scripture

So, then, we can begin to draw some important conclusions from the verses that we have considered. We can state that it is logical to conclude that:

1. The future Kingdom of God must be established upon the earth; otherwise God has abrogated his promises to Abraham. The implications are that the earth, not heaven, is the future dwelling place of the righteous.

2. Jews and Gentiles alike will inherit the Kingdom of God together. The Jewish people alone are too few to be as numerous as the "stars of the sky and the sands of the seashore." Romans 11 makes it clear that all races and peoples have opportunity to become Abraham's descendants through Christ.

3. The special seed (offspring) of Abraham is the Messiah, Jesus Christ. Luke 3 clearly indicates to us that Jesus the Christ is a direct descendant of Abraham. We can also state that this "seed" (descendant) did not yet exist in Abraham's day, leading to the conclusion that Jesus did not preexist his birth. This also discredits the idea of the trinity. John 10:31-38 is significant to use

here also since these are the very words of Jesus in response to the accusation that he claimed to be God.

4. The sleep of the dead and the resurrection of the dead. Hebrews 11 indicates that Abraham believed in both of these truths. The idea of being raised back to life is based upon the assumption that life has ceased for a period of time. Peter's words on the Day of Pentecost in Acts 2:29-35 can be helpful here.

5. The justification of the righteous by faith. Genesis 15:6 states that "Abram believed the Lord, and he credited it to him as righteousness." Ephesians 2:8, 9 is one of many passages that tell us that it is faith that saves us.

Now, then, we have briefly defended our faith when we were asked to do so. Scripture calls us to always be ready to answer in a way such as this:

"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15).

The following can be helpful in knowing and sharing these great truths. Perhaps you will want to copy this onto a half sheet of paper to insert in the back of your Bible for ready reference:

Explaining Your Faith

1. Abrahamic Faith—Galatians 3:29.
2. Abraham—Genesis 12:2, 3; 13:14-17; 15:5, 6; 17:7, 8; 22:17, 18.

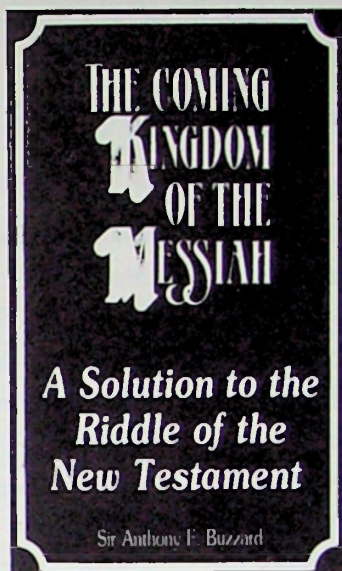
Three Great Promises God Made to Abraham:

- a. Land—an earthly inheritance—Canaan as an eternal inheritance.
 - b. Innumerable descendants.
 - c. A special offspring.
3. Also concerning Abraham, He

brews 11:8-13, 17, 18.

Therefore, We Believe:

1. In the necessity of the Kingdom of God on earth (not heaven).
2. Jews and Gentiles will together inherit the Kingdom (the Jewish people alone are too few in number to be as vast as the "stars of the sky" and "sand of the seashores") (see Romans 11).
3. The special seed (offspring) of Abraham is the Messiah—Jesus Christ (Matthew 1; Luke 3). He did not exist in Abraham's day (denial of preexistence and trinity). See what Jesus says about himself (John 10:31-38).
4. The sleep of the dead and the resurrection of the dead (Hebrews 11).
5. The justification of the righteous by faith—Ephesians 2:8, 9.



The Coming Kingdom of the Messiah, Anthony F. Buzzard, Ministry School Publications, Wyoming, MI 49508, \$4.95 (paper, 108 pp.).

Many in today's theological world have come to grips with the fact that Jesus is coming to set up a kingdom on the earth. Buzzard maintains that this discovery is crucial to the foundational teachings of Jesus and should be at the forefront of theology.

By looking again at the statements of Jesus and the apostle Paul, Buzzard sounds "a much needed call for a recognition of the Jewishness of Jesus and His message, as well as for the abandonment of much traditional teaching in the interests of rediscovering elements in the teaching of Jesus too long overlooked."

This book may be purchased from THE RESTITUTION HERALD.

—Russ Magaw.

Historical Waymarks of the Church of God, C. E. Randall, Church of God General Conference, \$5.95 (paper, 120 pp.).

C.E. Randall began his ministry in the early years of this century and was thus in a unique position to write the story of the Church of God of the Abrahamic Faith. He both observed and lived much of it. The book details the interesting and unusual ways in which true believers were drawn together. Exciting story of the early years.

—Kent Ross.

Psalms, Hymns, and Spiritual Songs, Hymnal Committee, Church of God General Conference, \$5.95 (cloth, 610 pp.).

A rich source for worship and praise. Filled with both old songs that are loved and new songs that need to be learned. Every Church of God family should have one to use in their home.
—Kent Ross.

Triumph of the Resurrection, Alva G. Huffer, Church of God General Conference, \$4.95 (paper, 176 pp.).

Dr. Alva Huffer convincingly portrays the great truth of the literal resurrection of Jesus. In our age of doubt, this book leaves no room for doubt. Priced for and deserving of wide distribution.
—Kent Ross.

Wrested Scriptures, Ron Abel, The Christadelphians, \$12.00 (cloth, 276 pp.).

It seems, at times, that nearly every scriptural passage has had its integrity violated repeatedly by commentators and preachers of orthodoxy. This book examines carefully, and with integrity, what the Scriptural passages really say. A great help in explaining commonly abused texts.
—Kent Ross.

Order Form

Dear RESTITUTION HERALD,

Please send me the following:
Quan. **Cost**

- The Coming Kingdom of the Messiah, \$4.95 _____
- Historical Waymarks of Church of God, \$5.95 _____
- Songs, Hymns, and Spiritual Songs, \$5.95 _____
- Triumph of the Resurrection, \$4.95 _____
- Wrested Scriptures, \$12.00 _____

Total cost of books: _____

Postage/Hand., 10% _____

Total Cost: _____

Name _____

Address _____

City/State/Zip _____

Mail to THE RESTITUTION HERALD, Box 100, Oregon, IL 61061

“One Adventure After Another . . .”

I'VE ALWAYS HAD an interest in missions. I remember as a child watching missionaries and peace corps volunteers on television. They would travel to exotic places and meet new and interesting people. Life for them was one big adventure after another and I wanted to have that. This desire for adventure stayed with me for the longest time but, as I found out later, there was and is more to missions than adventure.

Since I have come to OBC I have had a lot of chances for ministry and to learn what ministry is all about. The two times I've gone to Mexico taught me more than any amount of books or any commercial could. I found my horizons broadening as I witnessed first-hand how a different culture works. I was able to smell, hear, feel, see, and taste a different country.

The first trip I went on I didn't know what to expect. Sure, I had heard the stories of the water and the living conditions, but that was all talk. We had a long van trip from northern Illinois to southern Texas. This trip, if nothing else, helped the team members to know each other better. Even though we had some differences, we were able to hash out some of these during the ride. As soon as we crossed the border, I got my first taste of missions. There were beggars everywhere one looked. Little children were dispersed throughout the town we were in and most of them were selling chiclets. My heart went out to them. Of all the people who could break the barriers of language and culture, I think the children did the best. My view

towards missions was beginning to change. These children weren't any different from our children. There wasn't anything too exotic or adventurous about seeing children begging. My conscience was prodded by something Jesus said: "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matt. 25:40.)

Once we had gotten on our way I saw firsthand how a lot of the people lived. I realized that an American's worst problem may be a backed-up toilet, but at least he has a toilet. Many Mexicans lived in one-room houses made mostly of discarded material, some being simple cardboard boxes. Reaching Mexico City after two days of travel, we experienced even more culture from museums picturing Mexican history to big Catholic churches. I felt like I was projected right into New Testament times. There were beggars at the gates and crowds of people selling things and still others praying to statues. Our visit to the village of Labor Vieja made me feel like I was in Bible times even more.



Team member Kim Johnson with a child of the Labor Vieja congregation during a Missions trip to Mexico.

We went to the village to put on a Bible school for the children. When we first arrived at the village, we found ourselves looking around, trying to figure out just what we were getting ourselves into. The main mode of transportation in the village seemed to be either a donkey cart or walking. I began to wonder where the bathrooms were and what the food would be like. Even though I knew that I was in store for some discomforts (according to my softened American

“... With Real and Beautiful People”

outlook), I realized that rewards were coming. "No one who has left home, or wife, or brothers, or parents, or children, for the sake of the Kingdom of God will fail to receive many times as much in this age and in the age to come, eternal life" (Luke 18:29, 30).

The children arrived early and left late for the Bible study. Many of them came from a morning at working out in the fields. They were very eager to learn more about God's Word. They were very lovely children and I'll never forget their tender smiles. They listened intently to the lessons and recited verse after verse. These children were teaching me what Christianity was all about. Their unconditional love simply radiated from the inside out. They didn't care what we looked like or how funny we sounded. They would easily accept a hug from any member of our group. Slowly, the surroundings began to fade away. The run-down buildings mattered less. The outdoor toilets weren't a problem. All I could see were the people and how real and beautiful they were. Even though there were barriers in language, their smiles and generosity communicated all I needed to hear.

"And he said, 'I tell you the truth, unless you change and become like little children, you will never enter the Kingdom of heaven'" (Matt. 18:3).

I left Mexico both times realizing what missions was all about. I found that the people are the reason to go into

missions. We shouldn't go into it just for the adventure or to get a free ride into exotic lands. The country in foreign lands is beautiful, but the people outdo that by far. I've found that it doesn't matter how much money a people might have or what color of skin they might wear. They all deserve a chance to be able to love God. How many of us will go tell them of God is the question. Jim Elliot once said, "The question isn't 'why are you going into the mission field?', but instead the question should be, 'why don't you go into the mission field?'"

Now, not all missions means going into a different country, but perhaps there's a mission field right in your own neighborhood. It doesn't matter what they might smell or look like. It doesn't matter what your friends might say or how much you like them. But it does matter that you give them a chance to love the Lord. What right do we have to deny them

I've found that it doesn't matter how much money a people might have or what color of skin they might wear. They all deserve a chance to be able to love God.

that chance?

"Therefore, go and make disciples of all nations baptizing them in the name of the father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Matt. 28:19, 20).

By David Richert

"March"ing for Missions

DURING THE MONTH of March there will be several opportunities to celebrate missions in the Church of God. Calendars will be sent to all Church of God families. You will find special emphasis on the different areas of Church of God mission endeavors. You will be asked to participate in daily devotions as we join together in seeking God's leading in these important minis-

try efforts. Folks in Mexico are just some of the hundreds of persons around the world searching for gospel truth. Your prayers mean much to them.

For more information about "March"ing for Missions, please write: Church of God General Conference, Box 100, Oregon, IL 61061; Attention: Judy Myers.

By David P. Opel

"God's Kingdom and the Church" was the subject title of a four-day Bible Conference held in Bellevue, Washington, in October, 1988, and hosted by the Church of Christ. Fifteen speakers from various religious groups and backgrounds presented their understanding of the kingdom in its various aspects.

The speakers also submitted themselves to questioning from the audience along with open forum and panel discussions. This was the third conference to be assembled in 1988, and as always, a positive spirit prevailed. It was good to renew our acquaintances again with the scattered brotherhood.

The Value of the Conferences

The value of these conferences appears in many ways.

- It is a "meeting of the minds" to present and weigh Biblical information.
- It is a dialogue expressed in a Christian spirit.
- It is a test of one's doctrine to determine its measure of truth.
- It is a time of fellowship to realize things that are happening outside of the bounds of one's own church and religion.
- It is an effort to come to unity, not at the expense of truth, but to acknowledge the genuineness of each other's convictions and the sincere effort to understand the Bible.
- It is the selling of one's self, one's doctrine, and one's religion. It is the purchase of truth.

Areas of Agreement

One of the Bible's primary emphases is in the area of sincere human feeling. Jesus encouraged the brotherhood of all men. He stated that his disciples would be identified by their mutual love (John 13:34, 35). Their actions or "fruits" would reveal their character (Matt. 7:16). Their honor and respect of others would be their positive attributes (Rom. 12:10; 1 Peter 2:17). This is the binding strength of the conference. Something good and beneficial can be seen in each representative of the various churches. Each can learn from the other's good points and bring back something positive to their own congregation

that will enhance their faith and worship of God.

Areas of Disagreement

Two main areas of understanding prevailed at the conference. One was that the kingdom has only a present and realized sense. The other was that the kingdom will primarily be fulfilled in conditions that have not yet taken place on earth because they are still future.

Proponents of the Realized Eschatology pointed out that the kingdom was spoken of in the gospels as "at hand," "near," and "is come unto you." That the kingdom was present and was evident to Jesus and his disciples is simply the gospel teaching. Their approach is that the New Testament must interpret the Old. Their method of interpretation of the Old Testament prophecies was said to be literal but in the sense of what God actually intended for us to understand.

Yet the prophecies are not literalistic or to be taken at face value. Their understanding is that Jesus promoted a spiritual kingdom, not a worldly one. Israel is seen as spiritual Israel. The kingdom is seen as a spiritual rule in the hearts of men rather than a visible theocracy.

The Church of Christ ministries were divided as to whether the church was indeed the kingdom. Several had acknowledged that the church is not the kingdom because the kingdom is an inheritance of the church and the church constitutes the citizenship of the kingdom. It was also stated that the gospel is not the gospel of the church but of the kingdom.

Much discussion centered around the topic of David's throne and when Christ would sit upon it. The Church of Christ sees the throne of David as God's throne where Jesus was placed after his ascension. The throne is seen as an emblem of rule and authority (Matt. 28:18). Their conclusion is that Jesus was raised up to sit on this throne. Therefore, Christ's resurrection and enthronement are in conjunction. Simply put, Jesus presently sits upon the Davidic throne (Acts 2:25-31).

Inaugurated Eschatology

The other main area of understanding the kingdom concerns the future aspect of the kingdom. Traditionally

There is a kingdom of Grace (now) and there

this approach has totally denied any correctness of Realized Eschatology, but today's scholars are discovering that both present and future aspects of the kingdom make up the total Bible picture.

There is in NT eschatology both an "already" of accomplished fulfillment and a "not yet" of still outstanding promise. There is both a "realized" and a "future" aspect to NT eschatology, which is therefore probably best described by the term "inaugurated eschatology." It is important to preserve the theological unity of God's redemptive work, past, present and future, "already" and "not yet." Too often traditional theology has kept these aspects apart, as the finished work of Christ on the one hand, and the "last things" on the other. —*The New Bible Dictionary*.

Pastor Bill Wachtel of the Wenatchee Church of God (Abrahamic Faith) presented "A Mediating View" in an effort to establish the total picture that the Bible affords us. He stated, "The kingdom of God, experienced in a partial way during the earthly ministry of our Lord, and even now experienced in a spiritual sense in the lives of his obedient followers—the heirs of the kingdom' (James 2:5)—will be manifested in a glorious worldwide government on this earth when Jesus returns visibly and personally to begin his glorious reign as Prince of Peace, King of kings, and Lord of lords (Rev. 19:16). The kingdom of this world will become the kingdom of God and of Christ (Rev. 11:15), and the long-expected Restoration of all things will begin, as Peter foretold (Acts 3:19-21)."

I especially liked the terminology used by a Seventh Day Adventist speaker to convey the Inaugurated Eschatology. He stated that there is a kingdom of Grace (now) and there will be a kingdom of Glory (at the second advent). He noted that Christ's kingdom of grace is presently being opposed by that of Satan, a kingdom of disgrace (Col. 1:13).

Other Future Kingdom Aspects

Contrary to the Church of Christ's background of understanding, those who see literal, future aspects of the kingdom approach the Bible with the belief that the Old Testament prophets laid down the concept of a literal kingdom and hope for Israel. They believe that the New

Testament is built upon the Old Testament and when Jesus and his disciples spoke about the kingdom it was in context with the prophecies that were given by the Old Testament prophets (Acts 3:21).

The literal method of interpretation is viewed as believing God for what he literally and straight-forwardly stated. The plan of God's kingdom is understood to include literal Israel who is presently in a state of temporary blindness that will pass when the Messiah returns (Rom. 11:1, 25-32). Jesus is viewed as leaving the mediatorial position at his Father's throne to take his place on his own throne when he returns (Rev. 3:21). From this throne, he will begin to exercise the kingdom authority which he has already received (Luke 19:12) over all the nations of the world (Psa. 2:8; Rev. 11:15). The Davidic throne is thought to remain an earthly throne that Jesus has yet to occupy in order to reign over the house of Israel (Matt. 19:28; Luke 1:32, 33; Acts 15:16). It was pointed out that when Jesus sits upon the throne of his glory (Matt. 25:31), it is not just another instance of sitting at the right hand of God since his ascension as the Church of Christ understands, it is the particular time that Jesus will actually take his throne and establish his reign. The Arndt and Gingrich Greek Lexicon defines *kathizo* as "appoint, put in charge, someone over something or someone." It is clear that "he will take his seat" (see New Jerusalem Bible, Barclay, Williams, Phillips, Goodspeed, and others). Jesus will "sit in state on his throne" (NEB) at his coming.

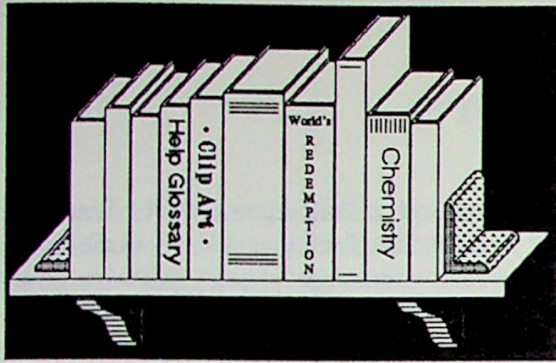
Conclusion

It is difficult for the Bible student to accurately put together all the pieces of truth that are in the Bible in order to have a consistent, chronological, and balanced understanding of the kingdom of God. Truth is where you find it. No man has a corner on it. No religion has all of it. It is a "treasure hid in a field" (Matt. 13:44), "a pearl of great price" (Matt. 13:46), "gold tried in the fire" (Rev. 3:18).

Rather than to let these different understandings of the Bible become a stumbling block to us, we should continue to seek truth and keep our minds open. God is going to bless the honest and sincere efforts of the diligent Bible student (2 Tim. 2:15; Heb. 11:6; Jas. 5:16).

will be a kingdom of Glory (at the second advent).

Book Reviews



The World's Redemption, Thomas Williams, Advocate Committee, 550 pp.

Although this book, by the founder of *The Christadelphian Advocate*, has been around for a long time, it is still one that should be in each library. Williams shows a keen insight into the great doctrines of God's Word.

Nearly all readers of THE RESTITUTION HERALD will appreciate his treatment of such subjects as: the restitution of all things, the new earth as the eternal home of the righteous, how Gentiles may become heirs of the Abrahamic Covenant, the future restoration and conversion of Israel and Christ's rule from David's throne in Jerusalem in the age to come.

Some of the intriguing chapter headings are:

1. The Kingdom of God to be Universal in the Earth
2. The Messianic Restoration of the Kingdom of Israel and Throne of David
3. The Literal Return of Christ to the Earth
4. Man, His origin and Nature
5. Man, Unconscious in Death: Resurrection the Only Hope of Future Life
6. Eternal Life and Immortality Promised, not Possessed
7. Hell—What it is and Where it is

Furthermore, most of our readers will be helped by Williams's treatment of such difficult texts as the rich man and Lazarus, the thief on the cross, the spirits in prison, etc.

At the same time, nearly all of us will take issue with his limited resurrection idea, his concept of the antichrist, taking the Euphrates River symbolically in Revelation, and other subjects.

The index of subjects I found helpful, and also the index of scriptural passages

is of real help in finding help readily.

It would certainly be stretching it to say I believe every statement in this book, but all who hold to the premillennial coming of Christ as conditional immortality will really profit from it. All pastors, teachers, and leaders in the local church and conference would do well to have a copy in one's library.

A real plus to this work is the author's scholarly treatment of the fallen angel theory and the devil. Whether one holds to the traditional view or takes issue with it, one will find the material challenging.

—Hollis Partlowe.

To Boredom and Back, Kent Axtell, © 1984. Family Heritage Publishing House Council Bluffs, IA.

Straight from a broken marriage into the caring arms of Christ, author Axtell and wife Dru would be divorced today without supernatural intervention.

This book is the marriage/divorce autobiography of Kent and Dru with an unusually happy ending. Along the way the Axtells discovered principles shared in this 121-page volume which make helpful reading to those hurting from marriage breakup.

When a mate forsakes his partner, betrays marriage vows, and even remarries after divorce, there is still hope of restoration to the original union, Axtell maintains.

Some of the principles to remember are highlighted in chapters three through five. Briefly Axtell reminds the reader that the spoken word between partners contains the power to either heal or hurt. Prayer and forgiveness at every opportunity are underscored. The power of belief and the keeping of the law of one flesh—even unilaterally—must always hold sway.

In the last chapter the author handles the knotty theological questions of divorce/

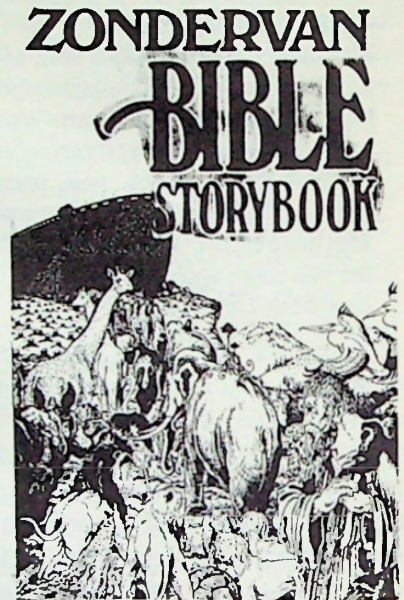
remarriage, then stresses that forgiveness must become a lifestyle.

Axtell writes from a "charismatic" point of reference. Accordingly, much of his theological underpinning relates to his experience.

The book can be read in 90 minutes or less, and it offers hope of reconciliation to those near divorce.

—Russ Magaw.

The Zondervan Bible Storybook, Jenny Robertson and Alan Parry, Zondervan, \$8.95 (Full color, 382 pp.).



This volume, designed for children 4 to 12 years old, is rich in color and detail—ideal for the needs of the audience. Published in support of 1989 as The Year of the Young Reader, THE ZONDERVAN BIBLE STORYBOOK seeks to retell the story of the Bible in the language and pictures understood by children.

The text and illustrations are based on the "God's Story" script by Oliver Hunkin in association with Yorkshire (U.K.) Television. The book contains over 300 detailed, full-color, historically accurate drawings, highlighting the major biblical stories of Creation, Abraham's family, the Exodus, Israel's kingdoms, prophets Elijah, Elisha, and Jeremiah, leaders Daniel, Esther, and Nehemiah, and the New Testament saga of Jesus and the early church.

Only rarely is interpretative theology introduced, given the comprehension of young readers.

—Russ Magaw.



89

Great Commission Team

Give of Your Best to the Master

People like you are the greatest resource the Church of God can provide in carrying the gospel of Jesus Christ to others. That is why the General Conference is working diligently to support your dreams, your goals, and your success by providing as many services as financially possible.

You can help increase the effectiveness of this vital ministry by providing financial support for the numerous ministry projects sponsored by people like you who have accepted a position on our Great Commission Team.

We would appreciate help in any position you feel you could best fill. We have openings available for:

- Assistants...annual gift of \$1 to \$119
- Sponsors...annual gift of \$120 to \$499
- Associates...annual gift of \$500 to \$1,499
- Partners...annual gift of \$1,500 to \$2,499
- Ambassadors...annual gift of \$2,500 or more.

We would appreciate you taking the time out now to accept the Great Commission Challenge by checking the box and returning the coupon on page 32 requesting the Great Commission Brochure or by sending us a note as to which position you have accepted.

Your participation in the work and gifts of kindness are greatly appreciated by the Church of God General Conference/Oregon Bible College, Box 100, Oregon, IL 61061.



The Truth

By Rachel Carr



The fourth-grade class at Lincoln School was learning a lot this year. But it wasn't just reading, writing, and arithmetic. This year Joanie had joined their class. Joanie was a deaf girl. Oh, she could hear a little bit, but mostly she read people's lips. Before she came to Lincoln she had gone to a special school for deaf people and learned "sign language"—making words with the hands. So the boys and girls in the fourth grade were learning the signs so they could talk with Joanie with their hands.

One day the fifth-grade class challenged the fourth grade to a math contest. Mr. Simpson told all who wanted to try out for the contest to stay after school. Mr. Simpson gave the six who stayed a test so he could choose the best students. Since the kids were anxious to know the results, they waited for Mr. Simpson to check the papers.

There was no difficulty deciding the first two students. One had 100 and the other 95. But for third place there was a tie between Tom and Joanie. Maybe they would have to take another test.

But then Mr. Simpson said, "Tom, you have the right answer to problem four, but there's no work here to show *how* you got the answer."

"Well, uh . . . um," stammered Tom.

"How did you get the answer?"

"Er . . . uh . . . Joanie gave it to me . . . with her sign language."

But Joanie was shaking her head no.

"Yes, she did," replied Tom. He held up his fingers to show how she did it.

But when Mr. Simpson asked Joanie to show him how she made the number 32 with signs, it was very different from what Tom had shown.

Finally Bill spoke up. "I'm sorry, Mr. Simpson. I gave Tom the answer. It wasn't Joanie."

So the truth finally came out. And you can be sure that neither Tom nor Bill went to the contest.

What Bill and Tom had done was dishonest. They had cheated and then told a lie. But at least Bill finally told the truth and both boys apologized to Joanie and their teacher. I think everyone learned a lesson that day.

February is the month when we celebrate the birthdays of two important men.

These men were presidents of the United States. But besides that they were known for being honest men. Abraham Lincoln was called "Honest Abe." There is a story told about Mr. Lincoln walking a long distance to return some extra change a storekeeper had given him by mistake.

The other president was the first one our country had—George Washington. We have heard the story about him truthfully telling his father he had cut down the cherry tree.

God wants us to be truthful and honest. Find out what he says about it in the Bible. Use the code to figure out the message.

Code

1=A, 2=B, 3=C, 4=D, 5=E, 6=F, 7=G, 8=H, 9=I, 10=J, 11=K, 12=L, 13=M, 14=N, 15=O, 16=P, 17=Q, 18=R, 19=S, 20=T, 21=U, 22=V, 23=W, 24=X, 25=Y, 26=Z.

<u>16</u>	<u>18</u>	<u>15</u>	<u>22</u>	<u>9</u>	<u>4</u>	<u>5</u>
<u>20</u>	<u>8</u>	<u>9</u>	<u>14</u>	<u>7</u>	<u>19</u>	
<u>8</u>	<u>15</u>	<u>14</u>	<u>5</u>	<u>19</u>	<u>20</u>	
<u>9</u>	<u>14</u>		<u>20</u>	<u>8</u>	<u>5</u>	
<u>19</u>	<u>9</u>	<u>7</u>	<u>8</u>	<u>20</u>		
<u>15</u>	<u>6</u>					
<u>1</u>	<u>12</u>	<u>12</u>		<u>13</u>	<u>5</u>	<u>14</u>

(Romans 12:17.)



Cuba Rebuilds Catholic Cathedrals

HAVANA, Cuba (NNI)—The Catholic cathedral in downtown Santiago de Cuba is surrounded by scaffolding and the main entrance littered with lumber, pipes, cans of paint, and electrical cables—evidence of a government project to convert the church into a national symphony hall where mass will no longer be held. A sign on the cathedral's front gate proclaims, "Triumph of the Revolution."

Catholic churches throughout Cuba are undergoing renovations sponsored and funded by the Cuban government. In a colonial section of Havana the Church of the Sacred Heart of Jesus is also being restored after some 30 years of neglect. According to Adolfo Goni Ayestaran, the church's rector, the nationwide construction projects symbolize the beginning of a restoration of church/state relations. He cited three reasons why he believed the government is assisting the Catholic church in this manner:

"The Cuban government sees that after 30 years it cannot stamp out religion. They realize that the tradition is too ingrained in the hearts and culture of the people." Second, he added, the government recognizes that Catholic cathedrals attract tourists. And third, "The Cuban government sees that in Nicaragua the Catholic priests and liberation theology are contributing to the cause of the revolution." This is something Ayestaran believes Cuban leader Fidel Castro would like to see repeated in Cuba.

—Douglas Ens.

Phoenix Church Assists Habitat for Humanity

PHOENIX, Arizona (VVBC)—There's more than meets the eye as daily literally thousands travel past 4222 E. Lincoln Drive in Paradise Valley, AZ. While the Valley View Bible Church meets for worship in a beautiful building at that address, more takes place on weekends in various parts of Arizona for the benefit of needy families.

More than 50 Valley View men have been involved with building homes for the homeless with Habitat for Humanity. Several have been erected in the Tucson area. During January work was being competed on the sixth home the men at Valley View have worked on.

News from Around the World

But the homes for Habitat candidates is not the only benevolent activity of the church. According to Senior Pastor James Graham. "Our high school class adopted a first grade class in an inner-city school for Christmas," he said. "They bought presents for each child and many of them attended the class party to present their gifts.

"The deacons, a group of men and women at Valley View, faithfully take communion to our shut-ins each month.

"We have a number of people who are active in counseling, Bible study, and the presenting of services to inmates at local prisons," Graham concluded.

Armenian Baptists Appeal for Bibles

AMSTERDAM, Holland (NNI)—The United Bible Societies has received a written request for New Testaments from Baptist congregations in earthquake-stricken areas of Armenia. They wrote: "Many people lost their relatives. They need consolation, they need the Gospel." The letter, released by the Stuttgart-based German Bible Society, requested 10,000 Bibles in the Armenian language.

According to the Bible society, plans are being made to fulfill the request "as soon as possible." In a related matter, the Dutch Catholic daily newspaper *Katholiek Nieuwsblad* (30 December 1988) reports that a French ecumenical community in Taize is planning to send one million New Testaments to the Russian orthodox Church in 1989. Although official permission for the shipment has not yet been granted, the community has optimistically begun printing the consignment.

—Wybo Nicolai.

Church Plant Successful in Spite of Odds

OREGON, Illinois (RH)—When staff and students of the Church of God General Conference/Oregon Bible College participated in a church-planting project at Loves Park, IL, they soon discovered tremendous odds. After completing a telemarketing emphasis in which 21,367 dial-ups were initiated, only six per cent responded favorably to the campaign. It was discovered that 42 per cent of the respondents had their own church and 44 per cent were not interested.

But a church plant did take place. Family Bible Fellowship has been in existence 12 weeks with an average attendance of 70; hundreds more remain on the prospect list. Over 900 families receive regular mailings. New people come each week.

Family Bible Fellowship marches on in spite of the odds.

Spread of Christianity Forbidden in Mauritania

ABIDJAN, Ivory Coast (NNI)—After 28 years of independence from France, the Islamic Republic of Mauritania in northwest Africa continues to be one of the few African countries with a closed-door policy to Christian evangelism within its borders.

Only a handful of Christians, mainly expatriate diplomats and businessmen from other African nations and from the West live in this Muslim-controlled society, where Christian evangelization is prohibited. According to missionary observers in Ivory Coast, a number of Christians have been expelled from Mauritania for distributing Christian literature, and said that an American missionary visiting Mauritania was expelled from the country after several young Muslims pressured him to reveal his Christian faith.

"Anyone with white skin is suspected of being a Christian," explained Allastair Kennedy, a 30-year veteran of African missions who has visited the country. Some Muslim extremists, he said, look for opportunities to expel Christians from their country. "Christians in Mauritania," he added, "must watch every word."

—Richard Nyberg.

Christian activism wins resounding

Since opening weekend, the movie has gone downhill. Thus far, MCA/Universal has been able to recoup only about \$5,000,000 of their \$17,000,000 investment. Christians have stayed away from the movies in droves.

A few days after *The Last Temptation of Christ* opened on August 12, newspaper headlines across the country declared a knockout victory for MCA/Universal in their battle against those who protested the movie.

"*The Last Temptation of Christ* was a box-office hit in its weekend debut, Universal Pictures said Monday," read the opening lines of a *Chicago Sun-Times* article. And following weeks of silence regarding the movie, Universal officials eagerly agreed to make a public statement and joined in touting their "victory." "We're gratified at the response of the American people," said Tom Pollock, president of Universal Pictures. "Every show sold out." John Krier of Exhibitor Relations Company, which tracks box office performances of movies, reported on the record-breaking opening weekend. "That's phenomenal," he said. "This is a tremendous showing."

With thousands of supporters and sympathizers from Hollywood flocking to the Universal-owned Cineplex-Odeon theater in Los Angeles, the local movie house was packed. Across the country the theaters showing the movie broke per screen revenue records. The average was \$44,579.

But the victory was short lived. Since opening weekend, the movie has gone downhill. With more than 13,000 theaters in the U.S., MCA/Universal—despite extreme pressure on many of those theaters—has managed to persuade about 1% (approximately 130) to show the movie. Most of the theaters which have shown the movie are owned by MCA/Universal; of those showing *Last Temptation* and *not* owned by MCA, many do not normally show first-run movies. Thus far, MCA/Universal has been able to recoup only about \$5,000,000 of their \$17,000,000 investment. Christians have stayed away from the movie in droves. The protest pro-

moting a boycott of the movie has been extremely effective.

Oddly enough, when Christians boycotted the movie by millions, media coverage of the boycott was rare.

MCA/Universal, with all the help that liberals in the secular media could give it, did everything it could to insure the financial success of the movie. Critics across the country gave the movie glowing reviews. Universal played up the positive reviews by liberal clergy, members of organizations such as the National Council of Churches, Norman Lear's People for the American Way, and others such as New York Episcopal Bishop Paul Moore, Jr. But their dreams of making as much as \$50,000,000 from the film soon died in the face of reality. (When MCA/Universal invited a large liberal-dominated group of Christian clergymen to view the film in New York, and paid their expenses to the screening, they did not invite a single official representative from the basically conservative Southern Baptist Convention, the largest Protestant denomination in America.)

MCA/Universal and its cohorts in Hollywood did everything possible to insure success. One of its first moves was to run full page newspaper ads across the country defending its release of the movie as an act of protecting the First Amendment. While publicly defending the First Amendment, MCA/Universal refused to grant those First Amendment rights to its employees. MCA/Universal refused to allow its theater managers to comment publicly on the movie. Robert Coker, the manager of Westown Theater in Knoxville, resigned from his position. Coker said the film was blasphemous and offensive to his Christian beliefs. He said that a gag rule by MCA/Universal which prohibited him from publicly speaking about the movie was one reason he quit. Coker said: "It's time people take a

Universal played up the positive reviews by liberal clergy, members of organizations such others such as New York Episcopal Bishop Paul Moore, Jr. But their dreams of making as

victory with 'Last Temptation' efforts

stand and say 'no more' . . . I oppose the movie and I resent being forbidden to speak."

They sent Jack Valenti, president of the Motion Picture Association, to national television news programs to promote it. They convinced director Martin Scorsese to go public promoting the movie. A group of directors and producers in Hollywood banded together to help MCA/Universal in support of the movie. And still it came away holding a bag nearly empty.

AFA joined other Christian organizations—broadcasters, para-church ministries, denominations, etc.—in protesting the movie. The secular critics, and many Christian media, all reported that the protest insured success. Christians should have said nothing about the movie, the critics said. All the protest did was to help insure the movie's success. But it didn't happen. AFA distributed radio spots to about 900 Christian radio stations and most stations used the spots repeatedly. AFA also produced a television special which was shown on more than 50 Christian TV stations. Thousands of pastors in local churches called their people to action, and the members responded. Millions of Christians signed AFA petitions (AFA mailed approximately 4,000,000 to individual Christians and churches) and sent them to their local theaters. Hundreds of thousands of others called and wrote. The opening weekend came and went, and the doors of success for MCA/Universal quickly slammed shut.

Many in the secular media criticized with passion the Christians who protested. Protestors were called "fundamentalists," "right wing extremists," "censors," "fanatics," and similar terms. Bob Emmers of the Orange county California *Register* called Christians who protested "a bunch of holier-than-thou twits."

Yet this most publicized movie in the

history of Hollywood drew only about 1.5 million people during the first two months, less than 1% of the nation's population.

"The Christian community won a tremendous victory," said Donald E. Wildmon, executive director of AFA. "We joined hands and worked together and accomplished what appeared to be the impossible. Against tremendous odds—millions of dollars in promotion by MCA/Universal, all the support MCA/Universal could rally in the Hollywood community and hundreds of articles and broadcasts in the secular media praising the movie and criticizing those who protested—the Christian community succeeded. It shows what can be accomplished when we join together in a common effort," he stated.

Thousands turned out to protest the movie in many cities across the country. In a mid-week, noon rally the day before the movie was released, 25,000 rallied to protest at MCA/Universal headquarters in Los Angeles. It was the largest such rally ever. MCA/Universal received hundreds of thousands, if not millions, of letters of protest. (It received as many as 122,000 in a single day.) The company received so many phone calls protesting the movie that its phone system was knocked out. One estimate said the company was receiving about 10,000 a day and would have received more had it had the capacity to receive them.

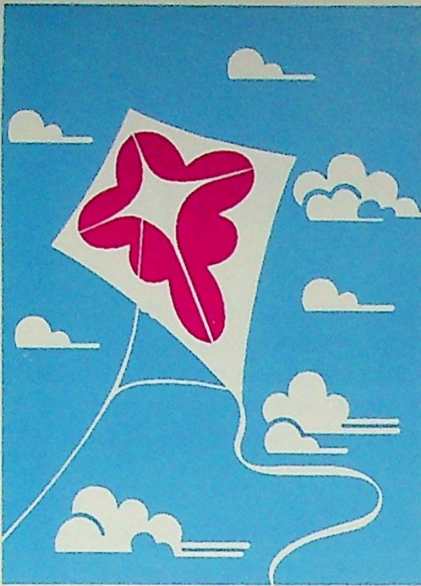
Look for MCA/Universal to do all it can to reduce the embarrassment. *Citizen* magazine reported that one inside source said he believes MCA/Universal will "run the film into the ground" until it actually costs more to ship it to theaters than it earns from ticket sales.

Also, expect the movie to be honored at the Academy Awards. There will no doubt be nominations, and the movie could very well win awards. That is one way Hollywood has of rewarding its

own. Just remember that all the nominations and voting are done by people in the industry, people who for the most part want to help MCA/Universal save face in a very embarrassing situation.

MCA/Universal received hundreds of thousands, if not millions, of letters of protest. (It received as many as 122,000 in a single day.) The company received so many phone calls protesting the movie that its phone system was knocked out.

As the National Council of Churches, Norman Lear's People for the American Way, and much as \$50,000,000 from the film soon died in the face of reality.



Spring's Winds

THE WINDS OF SPRING blow capriciously, changing the course of kites and clouds, and everything else that crops up to new life. No one knows where the wind comes from except via satellite weather patterns which give a broad picture. On the earth's surface wind change catches recipients unprepared; hats blow away, trash skitters around streets, and trees bend before it.

Jesus used the wind as an example of the power of the new life he offers. He referred to the effects as catching the participant with a surprising change for the better—like being born again. He even used the same phraseology of wind, then transferred the meaning to the influence of God reaching into where one lives. Jesus called that presence "Spirit," the same word which is also translated wind.

What kind of change does the Spirit of God bring to life? A fresh breeze of hope? A swirling spiritual awakening which lasts a lifetime—even for eternity?

This spring let Jesus blow into your life. He will change you forever. Read again his words: "Do not be surprised because I tell you that you must all be born again. The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going. It is like that with everyone who is born of the Spirit" (John 3:7, 8, GNB).

—Russ Magaw.

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 90.0, it expires with the February/March issue, 1990. An 90.2 number means a June/July, 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

U.S. POSTAGE
PAID
PERMIT 21
Oregon, Illinois
Nonprofit Org.

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 _____

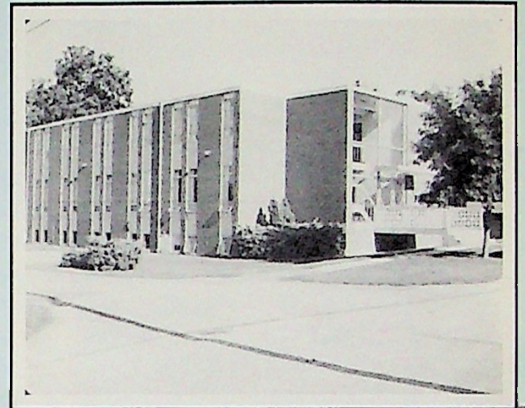
City _____ State _____ Zip _____

- Please send me Great Commission Team information.

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.

YOU ARE INVITED TO

OREGON BIBLE COLLEGE



HIGH SCHOOL INVITATIONAL

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

MARCH 2-4, 1989

Spring

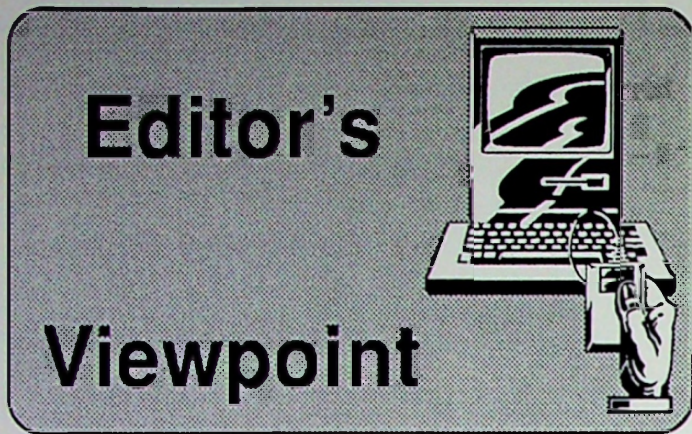


In This Issue:

- How to manage your money series
- How to teach your children exciting Bible stories while avoiding spring fever
- Abortion: hiding behind words
 - “What I saw in the abortion industry” insert
- What is stewardship?

The
Restitution Herald

April/May/1989



Abortion

Carol Everett tells of a brisk business on Sundays in the abortion industry. The story is complete in the brochure enclosed with this issue.

We also have another article on this sad sin by Pastor Steve Bolhous from his perspective in Canada. His thoughts appear on page 18.

Money

The most talked about subject in the Bible is money. That's why this issue devotes several articles toward its use. Well over one-third of the preaching and healing ministry of Jesus had to do with the use and misuse of money.

Spring

There's no better time of the year for inhabitants of the northern hemisphere. Grass grows. Flowers push up through the soil. New life is everywhere.

It is also a favorite time of the year to recharge our spiritual batteries. You'll find articles for that purpose in this issue.

Stewardship

It's related to money, of course. Again, we have some thoughts for you on this vital Christian concept.

Truth

"What is truth?"

Pilate's question of our Lord rings down through the centuries to our day. Every issue of this magazine has bearing on asking and answering this question. Enjoy your search through this issue.

Salvation

Without it there is no use for this life. Somehow

Christians march forward with assurance, using confidence to springboard into the lives of the poor in spirit.

Christ

His very life, death, and new life give us assurance. Because he lives, we live also. Because he lives, we shall live forever.

Sharing

The good news of this issue can be shared by you with your friends and relatives, with those in the workplace, with fellow shoppers, etc. The joy of the Christian life is that we cannot hold it within. It comes bubbling to the surface, gurgling out, and flowing over.

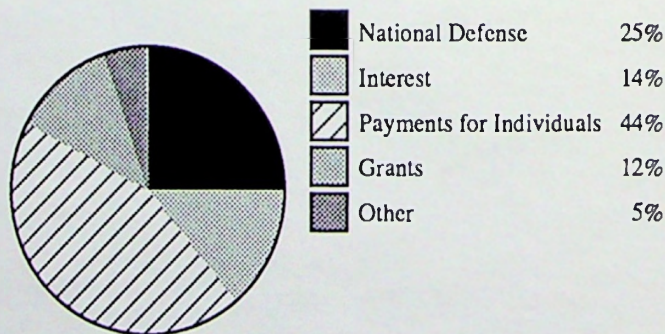
Our prayer is that we provide you with ideas, concepts, truths, hopes, and thoughts you can take to another. How are we doing?

It's that Time of the Year—Again

If you're like me, filing your income tax return creates unusual havoc in your life every April 15. There's too much year left at the end of the money. I can't possibly owe the government that much. How does Uncle Sam get away with my money every year?

Just what does the government do with the money anyway? The following table will answer that.

How Your Tax Dollars Are Spent



Does that small piece of trivia help you part with what you owe? If not, how about some solid evidence? "For this reason you must obey the authorities—not just because of God's punishment, but also as a matter of conscience.

"That is also why you pay taxes, because the authorities are working for God when they fulfill their duties. Pay, then, what you owe them; pay them your personal and property taxes, and show respect and honor for them all" (Rom. 13:5-7, GNB).

Because of the tax issues in our personal lives, we've designed this issue of THE RESTITUTION HERALD to meet your stewardship needs. Enjoy each article as you prepare your governmental duty.

L
E
T
T
E
R

I wanted to write you to say this last issue of THE HERALD, February/March/1989, was one of the best in months. The content was very good, the articles were of such length as to be easy to read and were of a good variety.

However, I do have a question as to a statement or two that was made on pages 20 and 21. I presume that you composed the pages because I find no name to give credit to anyone. One question has to do with 2 under "Key

Conclusions." Where in the Bible does the "dust, sand, or stars" ever apply to the "called-out ones in Jesus Christ"? I find no place that one can rightfully apply those names to the church. Galatians 3:29 was given as a key verse. It is if it bases its content on "faith"—the kind of faith that Abraham had. There are two sets of descendants from Abraham—one by being his "seed" through genealogy and the second "seed" by faith in Jesus Christ. The church is not going to inherit any of the promises made to Abraham, Isaac, Jacob, or David. The church, in fact, will be superior in that its membership will be "joint-heirs" with Jesus our Lord, fulfilling the teaching of being the "bride of Christ." Israelites that come out and accept Jesus will be a part of the "called-out ones."

I feel that one needs to be very careful to limit God's power as in saying the only way the promise of so many stars has to include the church. As you know,



the subject of the return of Israel and the many great promises that God made only to that people is very dear to me. Truthfully, not aimed at you, but most of our preachers in our Church of God pulpits now do not have much knowledge of the Scriptures, which are the books of the Old Testament—the only Scriptures that Jesus, the Apostles, and Paul had. These are the Scriptures that tell the "good news of the kingdom of God" which Jesus came preaching.

—Belle Plaine, IA.

Our reader in Belle Plaine makes a good point. His question concerns the article, "What did you say you 'believe'?" which appears on pages 20 and 21 of the last

issue. The author twice makes reference to the phrases "stars of the sky" and "sand of the seashores" as referring to both Jews and Gentiles because the Jewish people alone are too few in number to be as vast as the phrases imply. Of course the phrases in question are used in Scripture solely of the Jewish people in the Old Testament. Not only do the phrases predict vast Jewish descendants as in Exodus 32:13; Deuteronomy 1:9, 10; 1 Kings 4:20; Isaiah 10:22; 48:19; Hosea 1:10; and 2 Samuel 17:11, but by the time of Nehemiah the people of Israel already numbered as the stars in the sky (see Neh. 9:23).

Our Belle Plaine reader deduced that the editor authored the article since no byline appeared. Unfortunately the byline was lost by the editor somewhere in production; the editor was not the author.

—Editor.

THE

Restitution Herald

Vol. 78 April/May/1989 No. 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 six times a year.

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.
Creative Consultant: Rick Cooper
Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, 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

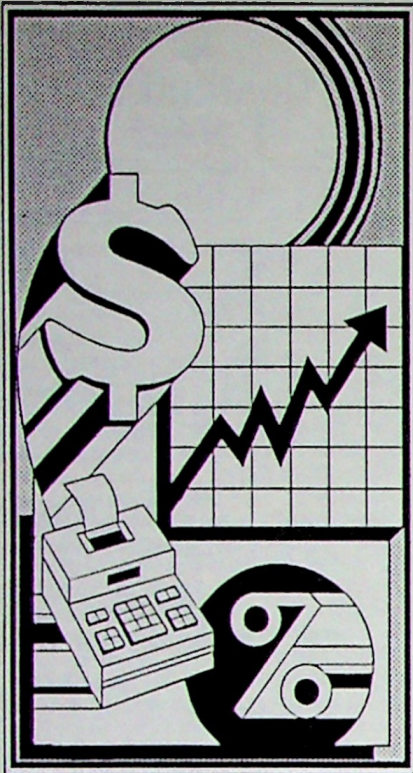
One Year, \$12
Two Years, \$21
Three years, \$30
[English subscriber must send U. S. funds]

Most subscriptions begin with the February or August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Russ Magaw, pages 16, 17; Becky Hall, page 18.

Definition for success: not how much money you make, but how valuable you are to your friends, neighbors, relatives, and the community that you live in.

CHURCH STEWARDSHIP



IMPERSONAL WORD, “stewardship,” meaning basically to care for or administer what has been entrusted to us.

Church stewardship, then, is caring for the church Christ has entrusted to us.

Now we can see its importance and the great responsibility for which we must be good stewards. So, if I run for the office of trustee, have I fulfilled my responsibility? No, but I’m probably on the right track. However, that would only relate to the maintenance of the building; much more is involved than the building structure. We are the church, and the needs far surpass physical aspects; stewardship also involves the administration of financial affairs given to our trust. We will concentrate here on financial stewardship.

When finances are mentioned, the word *tithe* pops up; those who

support the subject smile while those who disregard it turn the page to the next article. I challenge you: stay with me for a moment of reflection. Think of tithing as a beneficial experience. You’ll be better off for the experience . . .

Better off? Did I say that? That’s right, better off.

Here’s my experience.

We didn’t just tithe one day and live happily ever after. Certainly it is difficult to tithe when raising children. We then had two boys, four and two years of age, but we continued to increase our giving as events permitted. A raise was committed to more than an additional 10 percent, for example. Every opportunity was used to increase our giving just a bit.

In three or four years we reached the 10 percent level. Then we were able to give an offering.

You see, we believe the tithe is God’s and that we make an offering only when we exceed the tithe. Think about it; by giving a tithe we are selfishly keeping 90 percent of what God has made available for us to use. Tithing is the first step in financial stewardship—returning to God a portion of what he has entrusted us as honor given to his name.

Our experience was that once we reached the tithing level, there was no real problem in seeing the remaining 90 percent more than meeting our needs. By taking care of the first priority, the tithe, other financial needs were met. The tithe was the first step of stewardship of all God has given us.

Suppose I chose to discount God’s gifts to me by finding ways to avoid proper giving. Then surely God could choose to discount blessings to me as well. This matter finds illustration in the manner of tithing. If I tithe on my take-home pay instead of gross pay, I should expect my blessings to be “net” instead of “gross.”

As God promised through the prophet Malachi: “Bring ye all the tithes into the storehouse . . . prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (3:10). If we don’t keep the storehouse filled, why should he bless us? Tithing has been a major part of the abundance of blessing I have experienced: healthy children and grandchildren, good friends, sufficient income—unending.

Some would take the position that Christ’s coming eliminated

the tithe, but Christ did not say to forget the tithe. His actual condemnation of the scribes and Pharisees: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). A more correct application of his words: make tithing a by-product of judgment, mercy, and faith—the law's important elements.

Clearly the tithe was recognized as the method of support for God's work in both the Old Testament and in Jesus' day. Is there any reason to circumvent it now? Additionally, in the prophet's writing we find a direct relationship between giving and receiving. We cannot outgive God.

Paul develops further this line of reasoning by illustrating that as generous seed planting results in an abundant harvest, so generous giving brings out more of God's blessings. Read again his comments to the Corinthians: "Remember that the person who plants few seeds will have a small crop; the one who plants many seeds will have a large crop. Each one should give, then, as he has decided, not with regret or out of a sense of duty; for God loves the one who gives gladly. And God is able to give you more than you need, so that you will always have all you need for yourselves and more than enough for every good cause" (2 Cor. 8:6-8, GNB).

Of course, stewardship is more than care of financial possessions entrusted to us. It involves giving of our time and our talent, among

other things. We all have the same time available to us, but we have sharply differing uses. When the church puts out a call for manual help, we should make a point of being there, even if we don't do windows! Whatever talent God has blessed us with should be used in his service at every opportunity: teaching, singing—well you've seen the talent lists before.

The question remains: what will you do?

I hope your response is exactly

opposite of the following thought process:

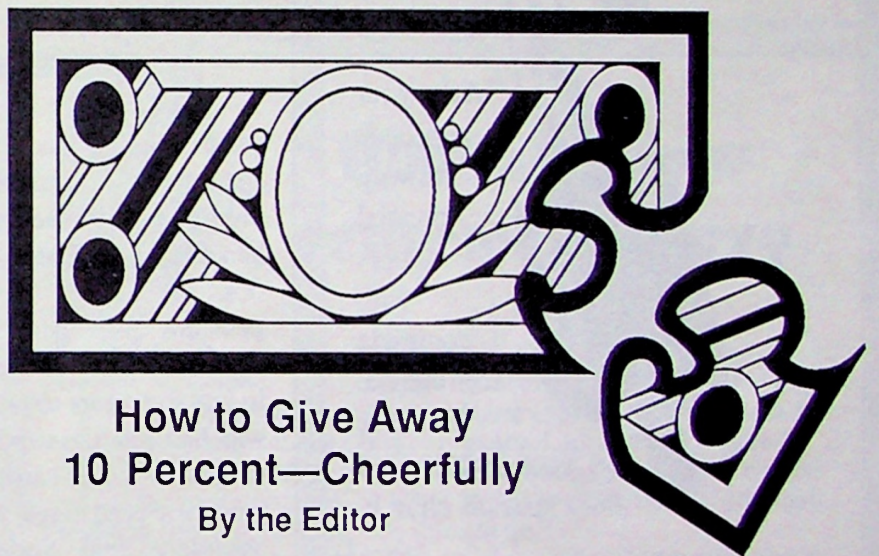
There they go, passin' the collection plate right after the Parson finished preachin' about tithing—asking for money again!

I'll give what I want, when I want, and it's my own business!

Besides, they spend money any way they want—one of these days I'll run for an office!

Wonder why I don't feel as blessed as some of the folks around here?

By Bill Burnham



How to Give Away 10 Percent—Cheerfully

By the Editor

Tithing—the giving of 10 percent of income to the Lord's work—has been practiced in Church of God families for generations. I personally remember my grandparents on both sides of the family talking about this method of contributing towards God's work. It was a practice taken for granted in my home as a child.

Perhaps the most important questions regarding tithing have to do with how the tenth is figured. Is it one's gross income, which includes all funds received before taxes? Should the tithe be paid on total income, even before expenses are deducted?

As Bill Burnham has pointed out in the accompanying article, Jesus and Paul stressed the spirit of tithing. They refused to make it a letter of the law. Our Lord condemned the

practice of professional religionists of his day who carefully weighed out small herbs and seeds to make sure the exact tithe was extracted.

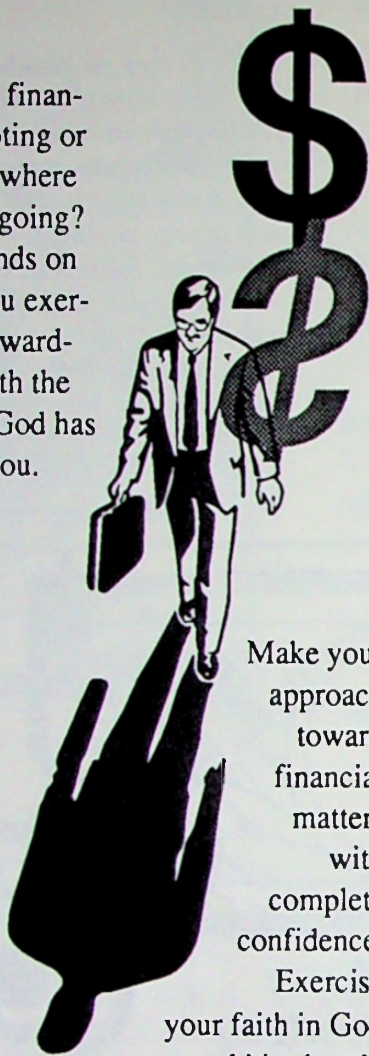
Paul stated that giving cheerfully was more important than making tithing an exacting science. He urged us to err on the side of giving bountifully instead of scrimping with tithing.

In fact, if liberality is our attitude when it comes to giving for God's work, he will return that much more back to us.

We need to prove the axiom, "It is more blessed to give than to receive" with our contributions to God. Our heavenly Father honors liberality much more than he does narrowness and a tightwad behavior.

God promises to work with persons who have a positive, outgoing attitude toward giving. Let's cheerfully give, then gratefully enjoy God's gifts.

A solid financial footing or unsure where you're going? It depends on how you exercise stewardship with the things God has given you.



Make your approach toward financial matters with complete confidence. Exercise your faith in God and his church.

ARE YOU ON YOUR WAY TO A COMFORTABLE RETIREMENT?

careers during his life span, employers are providing fewer pension benefits. Federal regulations are making these pensions 100 percent payable to the employee in just five years to take with him when he moves to another job or career. And there is no longer an assurance that Social Security will be there when we get there.

would like, you may have to rely heavily on your own investments and assume management responsibilities for your own IRA's and pension monies.

And you can't begin saving too soon. As the illustration at right shows, being an early bird is the best way to be prepared to fly the coop. In determining how much risk you can handle, however, your age is less critical than how many years remain before you plan to spend it. And unless you plan to spend it all at age 65, it needs to be invested to care for you another 20 to 25 years.

Investors generally worry most about suffering sudden losses. But a bigger danger—and one that many people overlook—is inflation's erosive effect on a portfolio. If you retire at age 55, you are likely to live for another 21.7 years if you are a man, 25.5 years if you are a woman. Over 25 years, an inflation rate of only 5 percent a year would slash your buying power by about 70 percent. So you will have to protect yourself against inflation, not just in

IT IS PRACTICALLY an article of faith that a lifetime of hard work will be rewarded with an adequate, if not comfortable, retirement financed largely by pensions and Social Security.

It used to be that you could always go home to the family farm. Grandmother's cottage out back or uncle's room at the top of the stairs was quite common.

But this long-held belief of being taken care of is not as well founded as it once was. As the average worker today will have three or four

Social Security currently provides an average of 22 percent of the income collected by retirees who live on at least \$20,000 a year (pensions make up 18 percent, earnings 24 percent, and investments 34 percent). How long can that go on?

While one in eight Americans is now over age 65, by 2025 nearly one out of five people will have reached the threshold of their golden years—all expecting Social Security checks.

To enjoy the retirement that you

By Cheryl Ross

the years before you bid your job good-bye, but throughout your retirement.

The solution is to weight your savings toward long-term growth. If you don't have much time to save, you may need to aim for high returns, but you can't afford to jeopardize large amounts of your money in low-quality, high-risk investments. Even blue-chip stocks could fall 20 percent over a year or two. But in the long run, equity investments will overcome interim losses and outpace inflation, whereas money funds and certificates of deposit will scarcely stay ahead.

During the last 10 years, for example, money invested in the S&P's 500-stock index would have produced an average annual total return of about 8.7 percent after inflation, while Treasury bills edged out the consumer price index by only 2.7 percent.

Although proven growth stock funds should constitute your largest single holding, the rest of your money should be spread as broadly as possible. A well-diversified savings plan—including U.S. Treasury bills or money-market funds and bonds—will offer the highest return that you can reasonably expect while holding your risk of loss to a minimum.

Discipline is essential if you hope to meet your retirement goals, and the best way to save is through a company-sponsored plan. These tax-advantaged accounts, which magnify return by allowing your

investment earnings to compound tax-free, are usually deferred from your salary and make saving easy. In effect, you are paying yourself first, and then getting along on the rest.

By making regular contributions to such a plan, you can avoid taxes on up to \$7,313 of your salary if you are in a 401(k) plan this year, and up to 20 percent of your salary if you

are in a 403(b) plan. Investment options are available within these plans. And many companies match some portion of your contribution. Where else can you get a risk-free 50 percent return on your money?

If you are under 50 and all this talk sounds ominous, sit down and take the quiz at right. It will give you a quick indication of where you stand.



Quizzing your retirement savvy

IF YOU ARE 50 years old, you know retirement is around the corner. You even know approximately your financial situation upon retirement.

However, if you are under 50, you probably haven't given retirement much thought. Yet the best years to plan for the golden years are early in life.

What do you know about retirement? Answer the following statements; give yourself a point for each "yes" answer.

1. I am under 40; I am saving 10 percent of my annual salary. I am over 40; I am setting aside 10 percent of my salary for retirement.
2. Part of my savings is going into a tax-deferred account, like an Individual Retirement Account or 401(k) plan.
3. I have three to six months' worth of living expenses in a cash account available for use in emergencies.
4. I am under 35; I own

growth investments that I will leave untouched for at least 10 years. I am over 35; I have a well-diversified portfolio which includes cash, bonds, and real estate.

5. I have children for which I have established a college tuition fund. (If you have no children, count this as a "yes.")

6. I own my home, or am saving to buy one.

7. I am under 35; my company I work for has a pension plan. I am 35 or older; my company has a vested pension.

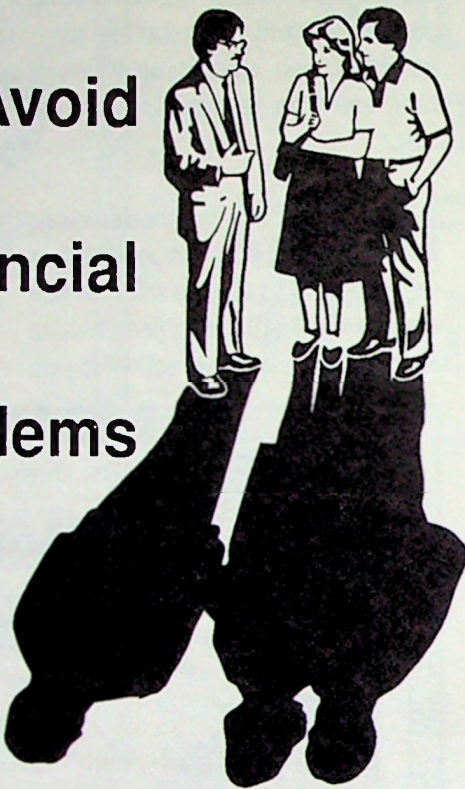
Your Rating

One point or less: Your retirement plans are in a shambles. Begin putting money away; use techniques such as payroll deductions.

Two to 4 points: You are on your way. Think about long-term growth after establishing your emergency fund.

Five to 7 points: Give yourself a pat on the back. Just keep on course.

How to Avoid Financial Problems in Marriage



"MONEY IS IMPORTANT. It's important because it's a medium of exchange, the useful tool we use to buy things we need and want. It is also important because, beyond being a useful tool, it's a symbol of a great many other things. It's a symbol, for the most part, that money plays a significant role in the relationships of people."¹

How many situations can you personally think of where conflicts between people—yes, even relationships between brothers, sisters, parents, and husbands and wives—have become explosive because of money? Conflicts can result between parents and children over seemingly trivial things such as allowances on purchasing items advertised on television, to more serious conflicts between husbands and wives on spending and/or savings habits, amount spent on clothes or adult

toys, and attitudes toward the use of credit cards. Even more serious problems arise among siblings who become bitter enemies when it comes to the task of dividing the estate of deceased parents.

Interpersonal conflicts regarding money and related areas are not unique to contemporary times. We can go back in Bible times to Jacob and Esau, the Prodigal Son, and the like to know that it is a problem of the ages.

Marriage counselors say money is one of the four explosive issues guaranteed to get a rise out of the happiest couples. (The others are sex, in-laws, and children.)

Many factors contribute to the conflicts many of us experience. By recognizing some of these problem areas, action can be taken to alleviate the situation or at least be able to work around it.

Attitudes/Communication

One of the basic reasons that couples clash over money is that husbands and wives can't avoid being affected by each other's attitudes about money. Those attitudes are not always shared. Individuals that come together in marriage often come from diverse backgrounds and are raised with different values. One person may have been raised in an urban environment and the other in a rural area. One may have come from a conservative (pay cash for everything) background and the other from an environment where purchases are made impulsively and paying for it is only an afterthought.

The potential for discord over money matters is perhaps greater for newlyweds today than it ever has been because they are arriving at the altar later in life—after they have had a dose of managing their own money without comment.

Combine different attitudes about spending with a lack of compromise and you have a formula for financial strife. "Even couples who are quite compatible may have conflicting ideas about money they are not aware of," says New York psychologist Michelle Berdy.

Many of us have a hard time talking about money, especially with a spouse. Despite money's impact on our lives, we rarely discuss it.

Dual Income Families

By necessity, due to the cost of home ownership, the high cost of raising a family, and attaining a level of financial security, it has become necessary for both husbands and wives to join the work force. The necessity of this in itself is a source of conflict. Husbands are angered

The fact that 16 of 38 parables of Jesus deal with money and possessions, and over 2,000 verses deal with the subject, means the Lord must have known that managing money and possessions would be a problem for most people.

because their role has changed from being sole breadwinner to having to help with household tasks. Wives are distraught because they may not like to work and are forced out of the home away from their family responsibilities. This can become further complicated by the financial independence experienced by each spouse's earning power.

Materialism (Buy now, pay later)

We may not realize it, but anyone who watches television, listens to the radio, reads magazines, etc., is being professionally manipulated by the power of advertising. We are made to feel as though we are depriving our children and ourselves if we do not have the latest electronic toys, clothes with a certain designer label, or drive certain make of automobile. We are enticed by banks and credit card companies to borrow money or use their cards to purchase things NOW. You may not have noted that no time is allocated to telling the public that they will have to pay for the merchandise they are enjoying over a number of months or years at interest rates approaching 20 percent. The files of financial counselors are full of cases where people have been financially destroyed by this "buy now, pay later" mentality.

The mental anguish of couples wondering how the monthly bills will be paid adversely affects the relationship they have with one another, other people, and with God.

Solutions

While this is certainly not an exhaustive list of problems contributing to the financial stress of married couples, it is a place to start. Where there is a problem, there is a solution. Let's look at a few.

1. Talk about it. In Christian Finance seminars that I conduct for churches and religious organizations, I give couples the opportunity, through various exercises, to discuss their feelings toward money related to the aforementioned problems. This draws attention to where their differences lie and opens a channel of communication in an effort to find solutions.

2. Treat your family finances like a business. Successful businesses know where they are financially at all times. They construct balance sheets and income and expense statements so they will know what they own, what they owe, what they are worth, where their income is coming from, and where the outflow of money is going.

Statistics show that the majority of couples cannot fully account for how their money is spent. I challenge you to determine this for your own family. By doing so, you will be taking the first step in gaining control of your money rather than letting your money be in control of you. I would be happy to supply a packet of forms that would assist anyone to determine this information for this own family.

3. Plan for the future. The philosopher Ramon Seneca said, "Our plans miscarry because we have no aim. When a man does not know what harbor he is making for, no wind is the right wind." A government study revealed that 95 percent of Americans reaching age 65 were unable to retire with financial independence. A 1988 survey by *Money* magazine found that, of the things people worry about relative to money, the cost of medical care and having enough money to retire top the list.

Discussing short- and long-term goals and determining the action necessary to accomplish those goals is essential in minimizing current conflicts and future financial disappointments.

4. Find out what God's Word says about the subject. Christians have allowed the world to influence what we think, feel, and believe about money. We have lost our reference in understanding why we have it and what we are to do with it. Just as the Christian cannot experience the fulness of the Holy Spirit until he surrenders ownership of his life to Christ, so too he cannot experience peace in the area of finances until he surrenders total control of this area to God and accepts his position as a steward.

We should be striving for contentment in the area of finances by knowing what the Bible says about the subject. The fact that 16 of 38 parables of Jesus deal with money and possessions, and over 2,000 verses deal with the subject, means the Lord must have known that managing money and possessions would be a problem for most people.

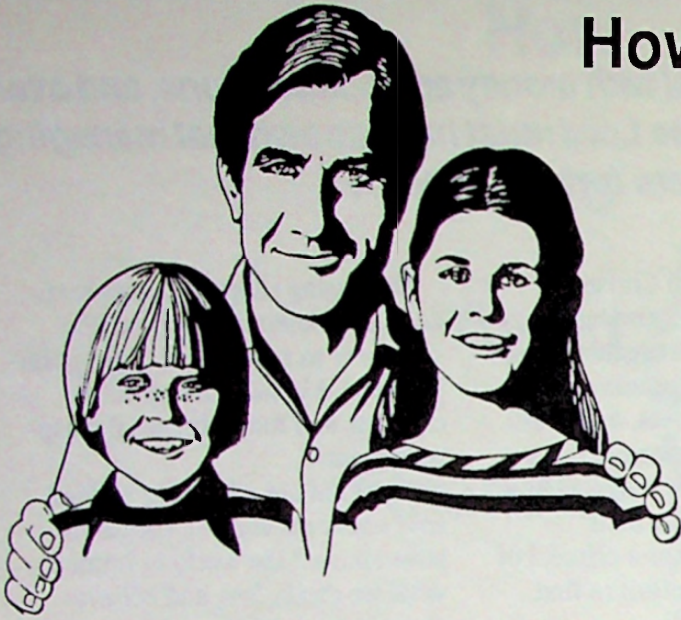
Our attitude should be as Paul writes in Philippians 4:12, 13: "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength."

Men, Women, and Money, Grace Weinstein, NAL Books, pp. 1, 2.

By Bill Gaspar

How To Teach Your Children

By Michele Millard



THE WORLD OF FINANCES—a scary and mysterious place for many of us who manage to pay bills and stay afloat, leaving the planning and control to the “experts.” Most of us are never “in control,” never fully understanding or handling our resources. If that is true in our lives, then that is also the legacy that is being passed to our children. It is staggering to learn the part that children play in our finances. Each year children spend \$36 billion in allowances and job earnings, and influence another \$48 billion in parental expenditures. And as with their parents, children have a hard time saving, budgeting, and managing their resources. Therefore, as parents, we have a fiscal responsibility to teach first ourselves, and then our children good money management. Then in a qualified statement, we as Christian parents have the spiritual responsibility as good stewards to teach those same values to our children. The following are ideas that may help you to forage your way through the financial wilderness, taking the mysterious and unknown away and replacing them with realistic, understandable management principles:

1. Evaluate your own personal attitudes toward money. Does the acquisition of money take top priority in your life? Are you in control of income and spending? Do you give regularly and generously to church? Do you share your possessions freely? Is it easier for you to give money than your time to your children? If there are issues that are creating financial, moral, or spiritual difficulties in your life, you can be assured that your children are watching and learning. Search for ways in which you can grow in these areas as you are teaching your children.

2. Establish an allowance. The best way for children to learn about money is for them to start handling it themselves. Experience is the best teacher. In the absence of allowances, children have to depend upon irregular income, begging for money when they need it, and forcing parents to evaluate each situation as it arises. A regular income for the children removes the uncertainty and lack of control they have in their lives.

There are four different approaches to allowances: 1) Allowances are given in response to chores being accom-

plished around the house, leaving the child with the impression that he deserves compensation for participating in family chores. 2) Allowances are given regularly, but then withheld for chores not completed or for punishment, which leaves the child with the impression that he must be good to receive money and that his money is unmanageable because it is irregular. 3) Allowances that are given regularly without any conditions attached, which allows the child to start managing his income, but doesn't teach him the connection between work and its reward. 4) An allowance that is a combination of the others, where there is a fixed and regular income with no conditions but with the opportunity to do extra chores for extra spending money aside from his basic responsibilities. Any discipline that occurs is separate from the regular allowance.

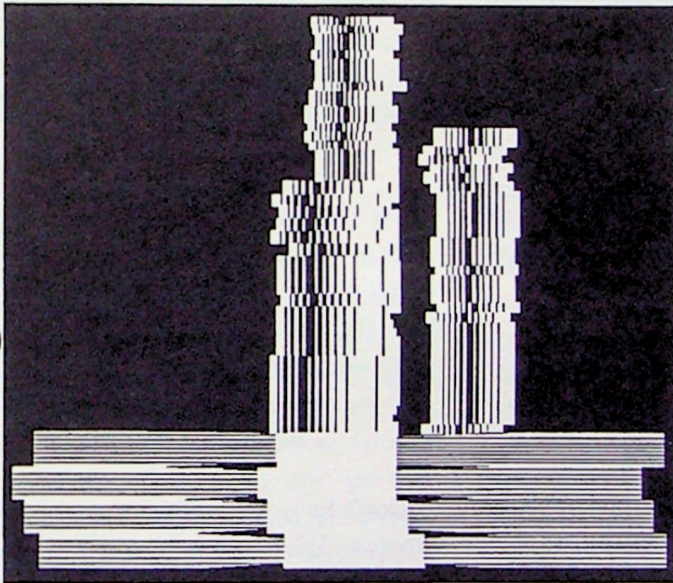
To create a teaching tool out of the allowance requires some extra effort. Show the child that “money talks.” The way that you acquire and manage money is a strong statement about your personality and priorities. In many ways, it speaks louder than what you say. Allowances should be regular and on time to help teach self-discipline to your child. Advances in allowances should be rare in order that the child learns the balance between income and spending. The size of the allowance should be determined in a set of negotiations with the child, taking into account his age, needs, and the family's circumstances. Parents should exercise some control so that expenditures stay within rules and values of the family. An extra portion of extra spending money should be included in order to teach the child wise choices in management. Parents should be careful not to use money as a substitute for time or love.

3. Give the child financial responsibilities. As the child acquires a regular income, it will teach nothing unless he assumes some responsibility in its management. These lessons can start at a very young age where small children are allowed to play store with real money, to learn how it is exchanged for goods. Allow the child his own money for real shopping trips, helping him decide what to buy. Break the money into small change where it is easy for him to take out a portion of it to put in the offering on Sunday. As the child grows older, help him create a budget sheet, itemizing expenses he may have as well as amounts to be tithed, saved, and used at his discretion. Make the child responsible for some of his own expenses, i.e., lunch money, gifts, socks, etc. Teach the child good consumerism, perhaps by discussing advertisements and how they influence us, looking for quality in the merchandise you buy, or by making a treasure hunt by comparing prices of same items, and rewarding the child with the amount of the difference between the largest and the smallest. Allow the child to make some poor choices with his discretionary funds and turn it into a learning experience for him.

About Money

Include the child in family conferences on finances, discussing large purchases, budget considerations, taxes, social security, and the proper use of credit. Regularly review allowances and the child's needs, making adjustments as they are needed. Encourage the child to experience some type of work outside the home in moderation. In larger purchases that the child would like to make, as in a bike or computer, offer to match every dollar he contributes. That increases his ability to achieve his goal, at the same time increasing his motivation to work toward it and motivating him to save toward a larger, long-term goal.

4. Develop good decision-making abilities within your child. Making wise choices in life is a by-product of good self-esteem. Therefore, the first gift or tool you can give your child in life is that of self-esteem. As your child begins to feel



competent and capable, the decisions he makes will become clearer and wiser. The second tool to give your child is that of understanding the decision-making process. As situations occur in his life, begin to dissect what is happening as decisions are being formed, i.e., defining the decision to be made, discovering all the alternatives, weighing the consequences, choosing the appropriate alternative, and then evaluating the choice after the decision is made.

Involved in this decision-making process is the setting of priorities. Help your child identify the importance he is placing in areas of his life and how he handles his money, i.e., spending his allowance on a treat today rather than a birthday gift next week. In this setting of priorities, it is always emphasizing that people are more important than things.

In making decisions concerning their money, children need to differentiate between their wants and needs. There are things in life that we actually need and there are things that we *think* we need. The ability to know the difference can be the key to handling money and spending it in a healthy manner.

Give them experience in making decisions. Along with teaching good consumerism, let them decide how to use their money. For older children, it may be giving them a clothing allowance at the beginning of the year. It then becomes their decision to spend it on several items of clothing or on one pair of designer jeans.

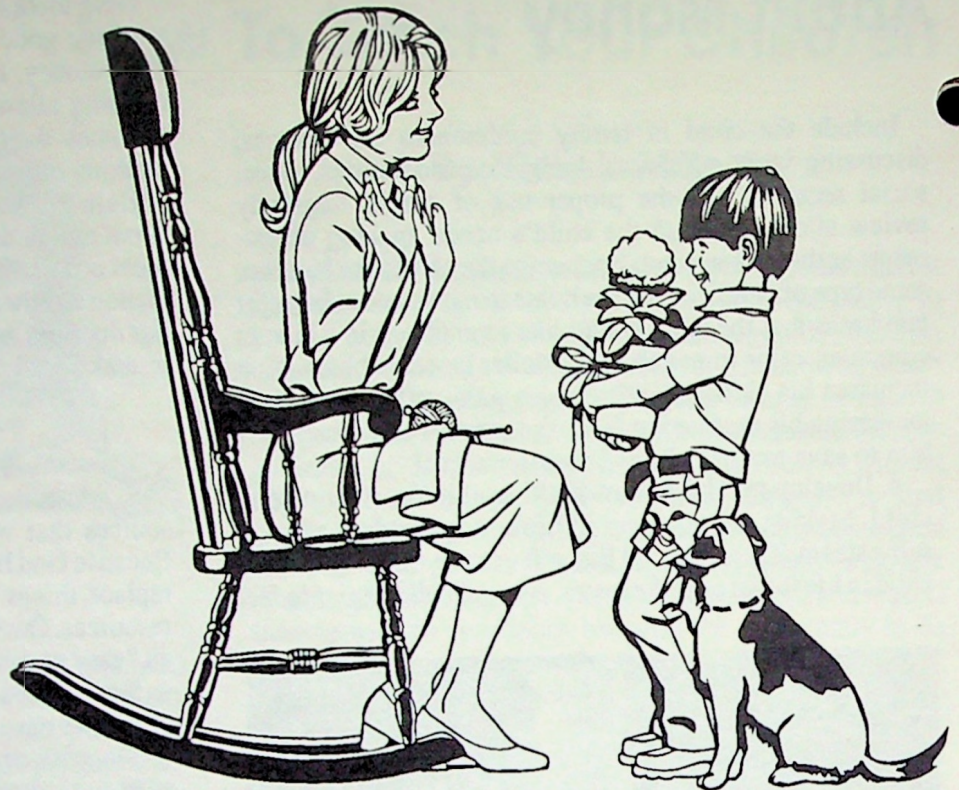
Help them to realize that we need money in our lives. It is not evil or destructive. It is something that enables us to meet our needs, fulfill our wants and dreams, show appreciation to others, and help others. It is in our control and is our decision as to how to handle it. A guide that is helpful in making all decisions is to:

1. Show God your love for him.
2. Take care of self.
3. Show others you care for them.
5. Use money to teach stewardship. We have resources that we are to use wisely for three reasons: 1) Because God has given them to us to handle, 2) Because to replace things is expensive, 3) Because we have limited resources. Our society tells us that money is disposable with an "easy come, easy go" mentality. Madison Avenue tells us that we need more than we actually do. Peer pressure tells us that we have to acquire certain things to be accepted. The message we need to give is that, as responsible persons, we need to properly use and care for our possessions. As we work for and care for our material possessions, our children are learning from our example. If we waste money by ruining things, buying poor workmanship, and using poor consumerism, that is what our children will do. Having your children work to earn things will help them understand the importance of caring for those items. If a child continually abuses things, remove them for a time, or have him pay for their replacement. Create a box for things that are not picked up or cared for that he may only retrieve on Saturdays. Create guidelines for the use of other people's possessions. Use recycling practices in order to teach him the care of natural resources and conservation. Expose him to people who have less than you and show him how to be generous. Clean your house of excesses and give to charity. Let him see you treat the management of your money and resources seriously.

6. Teach your child economic principles. As your child understands how economic principles influence his life, he will then begin to exercise control over them. Explain why work is necessary and how payment for work began. Talk about the law of supply and demand, marketing principles, and how people are reimbursed for work performed. Develop a contract for extra chores to be performed for a certain reimbursement. Develop a small business, imaginary or real. Discuss the proper use and dangers of credit. Let him see your tax forms and discuss their uses. Let him see you tithe to the church and discuss how it is spent. Open a bank account to let him see interest accrue. Let him be a part of decisions you make, i.e., making a repair yourself rather than paying a repairman to come. Let him see real-life expense sheets for your family. This exposure to reality will be helpful in taking the mystery out of finances for him.

7. Develop a thankful spirit within your child. In
(Please turn to page 28)

How to Keep Children Interested in Bible Study While Enjoying Spring



REMEMBER WHEN you were a kid? Life was filled with excitement and promise. Simple joys meant so much.

Today, life is more complicated for kids. There are more diversions and temptations. But the same basic needs are there and it is up to parents to fill those needs. We try to give our children everything we have (and more) to make their life the best. But our giving is incomplete unless they learn about God. We must provide *ALL* the needs of a child for that child to have a balanced life. Even Paul had needs; he asked Timothy, "Bring Mark . . . bring the cloak . . . and the books, especially the parchments" (2 Tim. 4:11-13, NKJV). Here is something for the social needs, for physical needs, for intellectual needs, and for spiritual needs.

Being an example and teaching children to be good "stewards of their time" can give children this balance. Often we tend to put little time on the "spiritual needs" of children while putting much emphasis on the "fun times." Remember, you are setting the

course of your children's lives. Do not neglect that time to nurture their spiritual needs.

"But they are tired of studying. . . . They need a break. . . . Bible study is boring for children."

If children hear parents make these statements, they will believe them. By your example (I attend every service I can), enthusiasm (I love studying the Bible), and motivation ("Let's study the Bible together"), you can help your children enjoy Bible study at church and at home.

Yes, I am talking time and extra work on your part, but the reward will be great. The following are some ideas to help you keep your children interested in Bible study.

Use Childhood Dreams

The most important thing to remember is to treat children like "real people." Let the child choose areas of study in which he has an interest. Children dream of accomplishing certain things in life. Key into what the children are saying, like, "I want to learn to play baseball, or to ride a horse." Talk

about their likes, dislikes, what they want to accomplish in life, and use this as a basis for your Bible study. Show them through study the right and wrong ways of accomplishing their "dreams."

Place of Study

Don't have your Bible study at one *set place*. Did you ever consider having Bible study at McDonald's during lunch while out shopping? How about the whole family going to Hardee's for breakfast and study on Saturday? If your study contains references to places (lakes, rocks, etc.), go to such a place to have your study. Studies have proven that changes of scenery can improve our learning process. You are also creating a visual that will help keep the lesson in mind. Sunday school teachers and Berean leaders, keep this in mind also. Change your classroom seating, bulletin boards, worship centers, etc., often. You can also have classes at the above places.

Bible Study by Doing

Develop interest in spiritual things

We try to give our children everything we have (and more) to make their life the best. But our giving is incomplete unless they learn about God.

by involving children in giving. Show them Bible study by setting goals of giving—tithing, making things for the elderly, doing a lawn project for a neighbor, visiting a nursing home, involving them in sorting out clothes to give away, and in deciding to whom the clothes should go.

Set Spiritual Goals

Spiritual development doesn't happen by accident. Set goals: reading a certain book of the Bible; setting aside time for prayer; Bible study which is extended into everyday activities. Teach what the Bible tells us to do and then put it into practice each day.

Bible Study Books

Go to religious book stores and let the children pick out study books that interest them. (This is especially good for Juniors and Teens.) Perhaps you could use books written about famous Christians, on books written on specific subjects (fears, prayer, devotions, etc.). Bible study does not always have to be audible. Have some Bible studies where each person reads from a religious book of his own choosing.

Videos

Rent Christian videos that inspire children. Videos are available at Christian book stores at very reasonable rates. There are Bible story videos, Bible study videos, and videos on certain subjects. You could also video a religious program from the TV and use it as a discussion for your Bible study. Be creative and make your own video as a Bible study one day. It could be role-playing a Bible story, showing Christians in action, or just showing God's creation. There are many possi-

bilities in this age of electronics to put them to use in helping keep children interested in Bible study. Have popcorn while watching and discussing the videos.

Tie Home and Church Together

Show your children that you are also interested in their church Bible study. Invite their Sunday School teachers or Berean leaders over for a meal or outing and involve them in the family Bible study. The church teachers might also gain insight about the children so that they would be able to gear their lessons to the needs of the pupils. You may also want to extend your Bible study at home to carry over the theme from church. Have the pastor conduct one of your home Bible studies; or invite one of the board members for your study to tell about his church job and what the Bible states about that job. One month's study could be about the offices of the church and Bible qualifications for those positions.

Creative Bible Studies

There are many good books available to help you have interesting Bible studies. Some are for home Bible studies, although most are for church classes. However, home Bible study can use most of the books designed for church use. The Church of God General Conference has tracts that make excellent Bible study materials for home or church. See several ads in this issue as an example of the choices available. I would like to recommend a couple of books you can order or get at your Christian bookstore.

Dennis Benson's Creative Bible Studies: Matthew—Acts, #01-8 \$19.95, 660 pages, Romans—Revelation, #52-2, \$12.95, 276 pages. Faith

and understanding blossom as young people see, hear, smell, taste, and experience scenes from the New Testament. (As with any book from your bookstore, preview for doctrinal errors.)

Group's Jr. High Ministry Magazine, #JHM1, 1 year, \$19.95. Contains family-related articles, meeting ideas (can be adapted to family Bible study), and many more ideas.

Time

Vary the length of your Bible study. Having a set length of time for the study will make children become *clock-watchers*. You can lose more by boring children than keeping their attention for a short period of time. Some studies will undoubtedly be more interesting than others. Keep this in mind.

More Ideas

Use learning games, word games, drama, discussions, and draw on your own experiences for quality Bible studies.

Learning works by creating a need to know, relating the known to the unknown, setting a good example, and using repetition. Learning in childhood that with the joys of life come responsibilities can ease the transition from child to teen to adult and enable them to truly represent the Lord. When nurturing and motivating children, parents intervene for a season, yet impact for a lifetime. (Jayne Schooler.)

By Carol Ring



Expanding the Perimeters of My Faith

By Pastor Dennis J. Baldwin

"LORD, INCREASE our faith" (Luke 17:5). Like the apostles, we are generally not satisfied with a faith that sits on ground zero. We at least give lip service to a desire for a growing and ever-expanding faith. Though we have tried it for years to no avail, just talking about an expanding faith will not bring about the desired results.

A fresh look at the new Christian can be of benefit. "Now change your mind and attitude to God and turn to Him so he can cleanse away your sins and send you *wonderful times of refreshment* from the presence of the Lord" (Acts 3:19, LB). "When someone becomes a Christian, he becomes a brand new person inside. He is not the same any more. A new life has begun" (2 Cor. 5:17, LB). It is interesting to look at the changes which occur in a person coming to Christ:

- The new Christian is actually undergoing a change in direction
- His thinking is being re-directed to the positive
- Priorities are re-defined
- Life itself becomes new and fresh
- Who we are takes on new meaning and new dimension
- There is a re-focusing of self and its perimeters
- There is an increased awareness and expectation for the future

As these changes are examined, it becomes even clearer how refreshing life could be if these things could develop into a life-style rather than a once-in-a-lifetime occurrence. Perhaps it would be more realistic to at least expect these *times of refreshment* to come around periodically. Should this attitude be spared for the "positive-thinkers" who seem to

be "up" for all occasions? Are there any of us who don't have "mountains" and "trees" in our way which we have tried to maneuver around for too long? Isn't it about time our faith was increased enough to move and pluck up by the root?

As a result of a visit God had with Abram (Gen. 17:1-6) at the age of 99, Abram's relationship with God was redefined. His name was also changed to Abraham, which seemed to be a common attempt toward refreshment in those days. Abram was actually undergoing a change in direction. His thinking was being redirected toward the positive aspects of the promises of God. His faith in God was redefined as his life took on new and fresh meaning and took on new dimension as he refocused himself and his perimeters. There was an increased awareness and expectation of the future. Abram's and Sarai's bodies were well past child production. The covenant of circumcision truly brought on a redefinition of Abram's faith. This was truly a growing experience. The perimeters of his faith were expanding. Is this a picture of our faith? Remember, this was a number of years beyond his experience with God at Ur.

Christians have for many years sought to define their faith and struggles in life by songs. We today sing songs which have defined the struggles of people who lived centuries ago. David also sought to define his faith and battles in life by song and psalm. Three times, however, David encourages us to "sing a new song to the Lord" (Psa. 33:3; 40:3; 98:1). Old songs are so very comfortable. A new melody must be committed

to memory along with new lyrics. But in the process I have noticed something new and exciting happening in my life. Again I find that my faith is redefined as I deal with new struggles brought on by the changing times in my life. My thinking is channeled in new directions. As I refocus, my heart is filled with fresh, new ideas on how to deal with my present struggles. I am made aware of "new-direction possibilities," helping me to make a positive change in direction in my life. I begin to sense an increased awareness and expectation in my future. Sing a new song to the Lord!

So what should we do? Should we change our name, start singing new songs, and expect everything to change for the better? No, that's not it at all. Expanding the perimeters of our faith could be as simple, however, as a change in our own personal attitude. Our leaders are suggesting an opportunity for all of us to get involved in a time of refreshment in the Church of God. We do this by redefining our faith and redirecting our thinking about God and his promises to us. We must refocus ourselves toward God's plans for his church. We shall create an atmosphere for a new and refreshing era for God's work in the Church of God. Let's bring a new dimension and meaning to the concept of what church life should be. Let's be open to real change from the inside out which will lead to new and exciting directions for the Church of God. Let's enjoy an increased awareness of the potential of and an expectation for the future of God's great work he has for us to do in these closing days of time.

SUMMER CONFERENCE

89

PARTNERSHIP IN ADVANCING THE GOSPEL

The 69th Annual Church of God General Conference is packed with sessions, speakers, and resources to help you in your quest for sound, biblically-based spiritual growth.

Salute Our Heritage

with insights from past students of Oregon Bible College as we celebrate the 50th anniversary of our Bible college.

Rejoice In Victory

as we praise God for the accomplishment of our Oregon Bible College Development Foundation goal of \$1,000,000.

Find Inspiration

for a renewal of our commitment to the gospel message of the kingdom of God.

Prepare For The Future

with helpful ways in setting goals to develop a daily devotional life, and reaching one person for Christ in this next year.

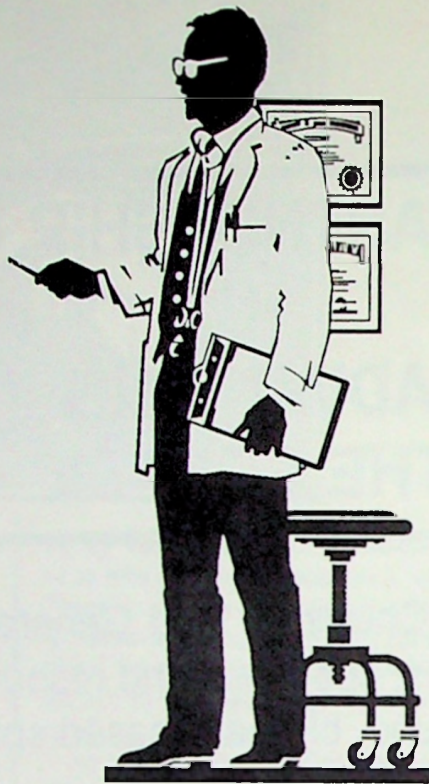
Come to Macomb
July 31 — August 4, 1989
on the campus of
Western Illinois University
For more information phone (815) 732-7991.

Early Bird Registration*

Ages 12 and up	\$110
Ages 5-11	75
Under 5	10
Full time commuter (no meals/lodging)	30
Full time commuter (with meals)	72
One day commuter (no meals/lodging)	5
One day commuter (lunch & dinner)	13

* Costs based on two people to a room in college air conditioned dormitories.

WHEN DEADLY DISEASES STRIKE



ONE HUNDRED and thirteen names. One hundred and thirteen names were listed on the Memorial Service Program held this week to remember and honor those in the oncology program in which I work who had died in a recent three-month period. *One hundred and thirteen names.* One hundred and thirteen deaths in three months. The deaths from AIDS number in the thousands each year. Death. Deadly diseases. The pain seems overwhelming. For all these people and the loved ones who cared for them, there had been pain. Some had physical pain, others emotional pain, and still others experienced spiritual pain.

The church has a role—indeed a calling—to address pain. In understanding this calling, it is important to first look at our beliefs about diseases and suffering.

In John 9, we find the account of Jesus and his disciples walking down a street and coming upon a man born blind. One of the disciples asked, “Who sinned, this man or his parents?”

This question indicates a belief that physical misfortunes are punishments from God. Jesus quickly explains that the man’s blindness is not the result of sin. The assumption that God’s purpose and role is to make bad things



Those in death’s grip no longer experience joys we take for granted.

happen to “sinners” clearly was erroneous in Jesus’ day and is likewise a great misunderstanding in the church today. If we dare to ask the dangerous

question of the disciples, “What did they do wrong?” we will be faced with the likely answer, “No more or no less than you have done right or wrong.” “Good” people (and I offer the challenging question of Jesus, “Who among you is blameless?”) are not always blessed and “bad” people do not always get what they deserve.

Then what is God’s role and purpose when deadly diseases strike? God’s consistent message throughout time is that God loves us and desires a relationship with us. God gives us freedom to choose—to turn to God for help or to turn away. God’s role is to be God and to help those who are suffering with any disease—physical, emotional, or spiritual—to find meaning amid the struggles of life and to experience God’s special grace. God seeks to do no one harm. God seeks to bring reconciliation and renewal to those with terminal cancer, AIDS, heart disease, mental illness, and to those who have been spiritually abandoned.

So what can we, as recipients of God’s love and grace and as followers of Jesus, do to help fulfill God’s purpose of reconciliation and renewal? We have been called to spread the gospel—the *good news*—to others.

Those living and dying with disease are hungry for good news. Death is a fearful enemy. “The last enemy to be destroyed is death” (1 Cor. 15:26, NIV).

People who face deadly diseases are frightened. The knowledge that death will come is frightening to non-believers as well as to believers. One patient stated, "I'm afraid; I've never died before." Dying involves a degree of separateness, aloneness, and a letting go of all that is familiar. Jesus expressed this overwhelming sorrow in Matthew 26:38, saying, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me" (NIV).

There is an even deeper fear of abandonment and aloneness experienced by those who society and/or the church labels as dying of the "wrong disease." I counseled with a woman whose son

"stay here and keep watch with me." Since the painful wasting away of AIDS also matched the symptoms of advanced cancer, she finally resorted to telling others that her son had cancer. It was then that this hurting mother got some support. But deep inside, she was still alone and ever fearful that the "horrible secret" would be found out and she would face more pain and rejection.

No one can fulfill all the needs of another person, but we can use the love God has given to heal the pain medicine cannot. We can:

1) Offer *reconciliation* where there is estrangement by loving and forgiving rather than judging. We can be love



Your assistance with the terminally ill is just as important as assisting the healthy.

was dying with AIDS. She had come from out of state to be with him. She loved him as her son and responded to his need for her love and acceptance. She hurt deeply as she acknowledged her son's impending death. And she was alone. She had not been able to seek support from others because she feared the repercussions of having others know that her son had AIDS. She feared that he would get no support and feared that she would later be rejected by those who condemned the dying of AIDS as "getting what you deserve." As the weeks dragged on, this mother could no longer bear the aloneness. She needed someone to

finders rather than faultfinders.

2) Give *connectedness* where there is isolation. Listening is a precious gift, but one that can only be given if we really want to hear a person and his perception of his needs rather than wanting to tell others what we think he needs.

3) Give *ourselves* when there are no others who will give themselves. People faced with death not only ask the question, "Why do I suffer?" but more importantly ask, "Who will suffer with me?" "Then he returned to his disciples and found them sleeping. 'Could you men not keep watch with me for one hour?' " (Matt. 26:40, NIV.)

The gift of ourselves—our touch and our words of comfort—are precious. Dying people need to be touched by love and to hear, "I value you as a person. I'm committed to you. You don't have to be perfect. I love you in Jesus."

4) Follow Jesus' lifelong example and work for *social justice* where there is discrimination, dogmatism, racism, and an epidemic of self-righteousness in the world and in the body of Christ. We can oppose all forms of oppression which alienate people from each other and from God.

In the end there is no difference between us and any other group. There is no "us" and "them." We all laugh, cry, feel pain, experience loneliness, do good, and sin. We are also people who are all dying. The good news is that we have all been raised from "dying" experiences many times in our day-to-day walk with Jesus. We can use these experiences to respond to God's call to be a community of healing and love to those facing their unique dying experience and death. When Paul said, "No, in all things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:37-39, NIV). Our Lord declared, "I tell you the truth, he who believes has everlasting life" (John 6:47, NIV). They were not preaching a condemnation which separates people from God. Their words were backed by deep feeling and action. They were offering love, hope, and reconciliation. Let us follow Paul and Jesus by offering these same gifts.

By Debbie Mattison,
M.S.W., A.C.S.W

LIFE IS MORE THAN A MATTER OF WORDS



Legalese should never determine "rights" regarding unborn babies.

A COUPLE OF WORDS that seem to be currently in vogue are the words "freedom" and "rights," often prefaced by the possessive pronoun "my." Words that seem to be out of fashion are the words "acceptance," "responsibility," and "unselfishness."

When the very sensitive and highly emotional subject of abortion surfaces for discussion the vogue words are conspicuously present. Proponents of abortion say, "It is my body and my right." Another typical statement: "Any legislation that would prohibit an abortion would be a violation of my freedom." I believe those who find themselves in an unwanted pregnancy situation should be employing the so-called "out-of-fashion" words rather than the vogue words. They should be saying, "I accept responsibility for my role in creating a new life; I will unselfishly allow that life to be born."

On January 28, 1988, the Supreme Court of Canada struck down the Federal abortion law, thus making the termination of the life of any unborn fetus legally acceptable. Yes, a pregnant woman has freedom and rights, but is that to be interpreted to mean an absence of responsibility for the conception of a new life within her body? If all lives have rights under the law,

then where are the rights of the unborn in this controversy?

Life is a sacred gift. It comes from God, our heavenly Father, who is the well-spring of life. Only the giver of life has the moral right to determine its limits. "Man, who is born of woman, is short-lived . . . his days are determined, the number of his months is with Thee, and his limits Thou hast set so that he cannot pass" (Job 14:1, 5, NASB). The Psalmist David writes: "You created my innermost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in



Life is more precious than the words "rights" and "freedom of choice."

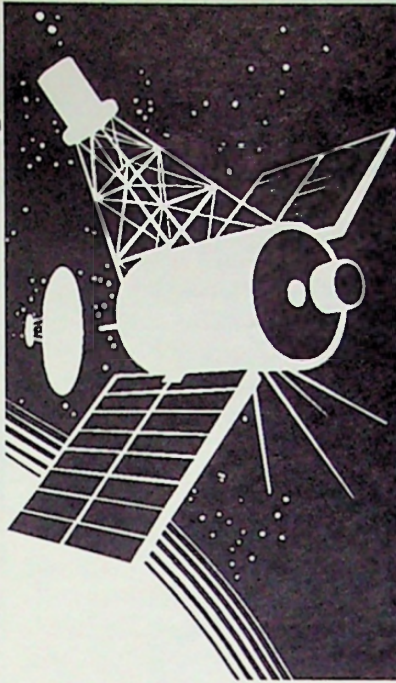
your book before one of them came to be" (Psa. 139:13-16, NIV). God has made each human life unique and distinctive with potential and promise. God has a plan for each life; a contribution for each to make; a destiny for each to fulfill. If the treasure of life be stolen at an abortuary then human will has cancelled the prospect of divine promise. The treasure of life is probably most keenly appreciated when stand-

ing beside an open grave in a cemetery for a committal service. If sorrow over the loss of the treasure of life is felt when a life has ceased to exist after years of productivity, how much more so for a life that never was allowed to be?

In February, 1988, 28 percent of Canadians supported unrestricted abortion. In September that group had dropped to 20 percent. Surely 20 percent of the public should not determine the values of our entire society! Yet over 30,000 Canadians were aborted last year. This is over half the number of Canadian service men killed in World War II (51,952). What can be done to stop this madness? Write a letter to the Prime Minister, the Minister of Justice, the Minister of Health, and to your riding's MP. Urge them to enact and support legislation that will give full protection to the unborn. A separate letter should be sent to each Minister or Member of Parliament bearing the following address: House of Commons, Ottawa K1A 0A6. Postage is not required on letters to Parliament; simply write "OHMS" in the upper right corner (On Her Majesty's Service).

Life is more precious than the words "rights" and "freedom of choice." Words should be used to defend and preserve life, not to justify the extinguishing of life. Use your words in a letter to speak to our government officials in favor of life. You can help secure the opportunity for God's potentials to attain fulfillment in the lives of those who are yet unborn.

By Pastor Stephen Bolhaus



Here's the inside news
INSTANTLY

about

MEXICO



MEXICO.

Land of the beautiful children, excellent climate, and the devalued peso.

In spite of economic and political hard times, the country south of the border holds promise for gospel work. Mexico is home for Church of God people in a small village in San Luis Potosi state called Labor Vieja, some 450 miles south of the Rio Grande.

In Labor Vieja Roberto Badillo and his family minister from their compound which includes a church building, complete with new benches and equipment furnished by the labor of Church of God families in the United States. The Badillos concentrate their ministry to dozens of children and several families which truly appreciate Bible stories and Scripture memorization.

Because of the dedication of Roberto, his wife Lupe, daughter-in-law Alice (Aldrich) Badillo, and friend Maythe Montalvo, the missions department of the Church of God General Conference enjoys close contact with the Labor Vieja work. Twice a year short-term mission teams visit the Badillos to encourage and share in the ministry.

An eight-member work team from the United States spent four days in Labor Vieja during March, the Missions Month in the Church of God. Missions Coordinator Judy Myers directed the project. Team members were Paul and Thelma Schaeer, Mina Rocha, Syd Kirkpatrick, Dale Bliss, Jim Mattison, and Dean Moore.

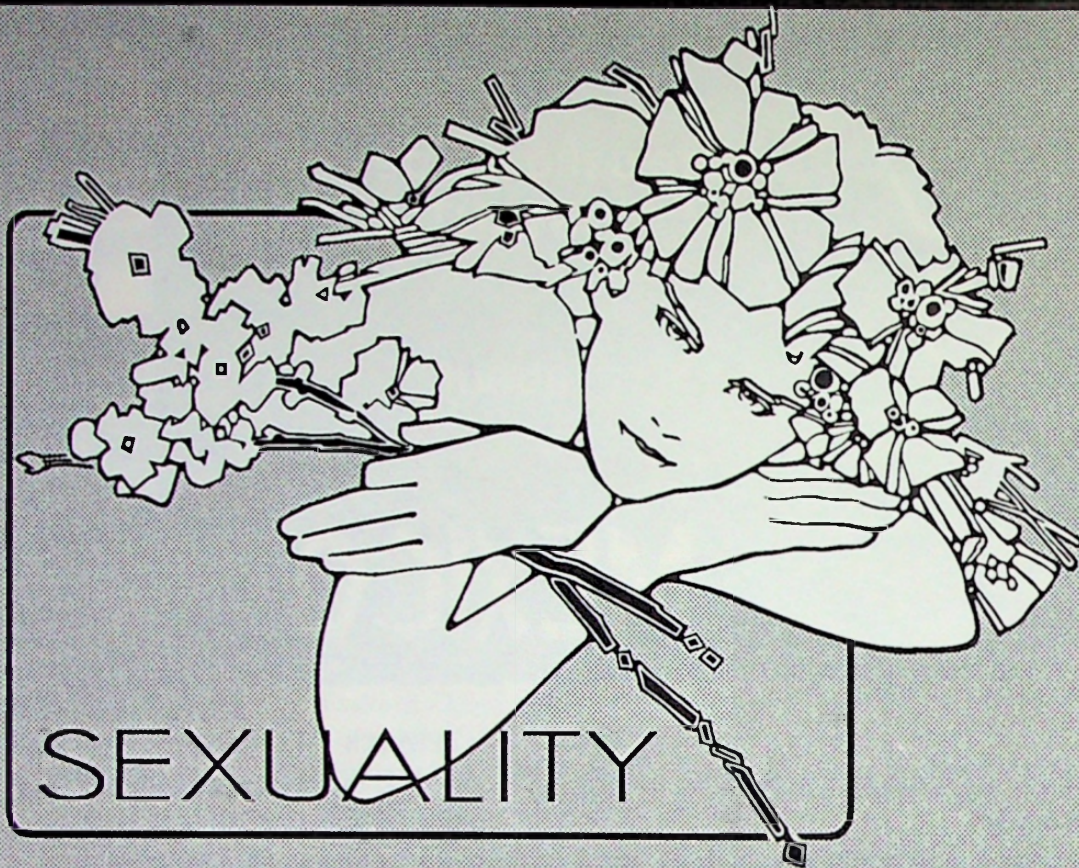
On March 9-12 the team began building a classroom onto the present church building. This summer's Vacation Bible School on the fruit of the Spirit was planned for June 25-29, when another short-term team from the U.S. will help. Services were held at the church Friday, Saturday, and Sunday evenings with an average of 50 in attendance. There were 66 present for Sunday School Sunday morning. Presentations were given by Paul, Syd, Dale, Jim, and Dean. A women's Bible coffee was held with 10 present.

Myers sees good potential for the work in Labor Vieja. "It is a stable church," she said. "Several new children are attending, and one new adult wants Bible study in preparation for baptism."

Ministry among the children has been spiritually productive. "The boys and girls love to memorize Scripture," Myers noted. "While we were in Mexico a group of youth recited in choral reading style the first 13 verses of Matthew 25."

Division of the work has been determined. Alice Badillo leads the teen-agers. Roberto teaches the adults. Lupe teaches junior age children. Maythe teaches the small children.

What are some of the needs of our fellow laborers in Labor Vieja? "The people really appreciate any correspondence," Myers revealed. "They also look forward to anyone visiting them from the United States." Write to the Badillos at: APTD 14, Rio Verde, S.L.P., Mexico. The letter costs just 25 cents.



"IF I SPEAK in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. . . If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. . . Now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor. 13:1, 3-8a, 13, NIV).

"So God created man in his own image, in the image of God he created him; male and female he created them. . . God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day" (Gen. 1:27, 31, NIV).

I had occasion recently to visit a class composed for teens and parents on sexuality. I found it a fascinating prospect, and listened intently as parents and teens expressed their feelings. I have noticed my ears perking up on several occasions

in many different Christian (and non-Christian) conversations concerning the subject of sexuality, and have found varied and interesting opinions. I have always had my own interpretation of the subject of sexuality, and I am going to present it to you for what it's worth.

Sexuality is an innate part of us—something we were born with. We have it all the time, and it's something that America is losing touch with. America is producing "sex beings," not "sexual beings." It seems that we have gotten to the point that we can't even discuss the subject.

God wove maleness and femaleness into the very fiber of the universe. He has woven maleness and femaleness deep into our characters, our personalities, our emotions—and he said it was GOOD!

God has given us a gift of sexuality. We are obligated to find out the good things about it, and use it to serve and care for people rather than fight it off. We aren't talking about sex. God didn't make man male and woman female just for sex. Sex is something you have once in a while (or not). Sexuality is who you are; you have sexuality all the time.

I will express my opinion to my teenagers. I want them to feel that God has given them the gift of sexuality, and that

it is a precious gift that enables them to love and give to others. It is a gift to be proud of and to explore and develop. It is a gift like any other precious possession to be cared for and protected and used wisely. How precious for my son to be able to notice that girls are special and different from him. I would teach him to notice not only the intrinsic differences that we can see with our eyes, but the spiritual and emotional differences that God created in the beginning. I would encourage my daughter to appreciate the same in men—the strength, the honor, the pride, and the capacity for love that God has created in them from the beginning. I would encourage each of them to look beyond the physical to the depth of the person, and learn to appreciate the creation.

I want my son to thank God for the gift of being a man. I want him to find out all that it means to be a man. I want him to probe his relationships with women—not just physically; that's too easy. I want him to question women, to get to know them, to find out all he can and learn about what it means to be a woman. I want him to care about the person. I would teach my daughter the same.

Now I know this might sound idealistic. I know what dangers there are for my

“Sexuality is an innate part of us—something we were born with. We have it all the time, and it’s something that America is losing touch with.”

children, and that those with whom they develop relationships might not have been given God-fearing advice from their parents. Therefore, they will do all this spiritual and emotional probing at my house in full view of their mother as much as possible until I feel that they are mature enough to deal responsibly with their sexuality. I do not want them to feel that their sexuality is something to be ashamed of, but a gift from God to respect.

Giving advice to my children regarding sexuality is easy. What about me? When I was married, there was no problem; I had an outlet for every avenue of my sexuality. That was not the case when I became single . . . it has been quite a learning experience. You see, like many of you, one of the things I do best is to LOVE. I have my children to focus on, and that is good, but there is lots more love in me. So, being single, how do I put love into action? What do I do with my sexuality?

I have taken many of these thoughts from a book that John Fischer writes: *Real Christians Don't Dance*. I like this comment:

“Our society is so obsessed with the physical expression of sexuality that the emotional and spiritual aspects are overlooked. Sexuality is a vital part of your God-given humanity. It’s not just an isolated physical act. You can turn your sexual power outward to serve and care for others rather than keeping it to yourself in a closet . . . it’s okay to be a human being—a human sexual being.”

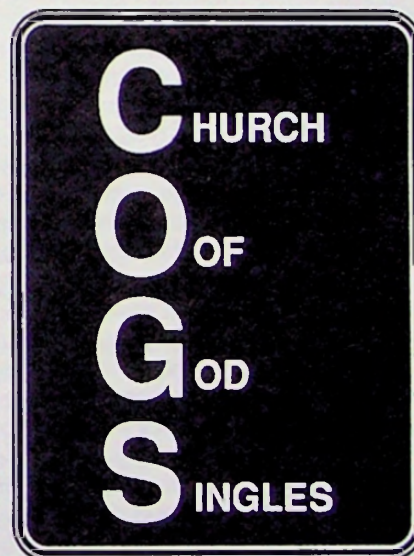
I have talked to so many Christians who have divorced and said, “Since I’ve been divorced, I’ve become a much more caring person.” I felt the same way; it seemed that when I became single, I noticed others more, and got more involved in people other than myself. It was quite a revelation to me to learn that I had not given much thought to others outside my family when I was married. (I think Paul speaks to this in 1 Corinthians 7:32-35.) When I became single I had not only the opportunity but the desire to give in other directions. I began noticing others more because I had to GIVE—God put a lot of love in me.

You see, we were created not just to “have sex,” but to love. God is love. We

were created in his image. The more we love, the more we become like our Creator. He loves us, and we are extensions of his love to others. There are so many people that are DYING from lack of love. They are starving for love, and we are to love them as we love ourselves. (See Matt. 19:19.)

Jesus loved even while dying. “Father, forgive them,” he said. True *agape*! He was hanging on the cross as he made provision to have his mother cared for after his death (John 19:26). His entire ministry was devoted to teaching us to love one another. We are capable of that *agape*. As Stephen was being stoned to death, his last words proved that mere mortals can *agape*. (see Acts 7:54-60.) We can love as Jesus did. God’s spirit of love is within us.

John wrote, “Dear friends, since God so loved us, we also ought to love one



another. No one has ever seen God; but if we love each other, God lives in us and his love is made complete in us” (1 John 4:11, 12, NIV). In loving, we return God’s love.

In the book, *Who Cares About Love?* we find the definition of love: doing something caring or helpful for another person, in Jesus’ name, regardless of the cost or consequence to oneself. Love goes beyond feelings. Love is action.

Who are the people God wants to love through you? Your family, your friends, your acquaintances, your enemies—the needy. That covers just

about everybody. It is certainly enough to keep us busy, and to give us something to do with that sexuality with which God has gifted us.

There is no love without action. We experience love only when someone else GIVES love. Through our love, others will experience the love of God. “By this shall all men know that you are my disciples, if you love one another,” said Jesus.

We who are single so often long not only to be loved, but to be more loving. It is so easy to be selfish when we live alone. It is so easy NOT to see others unless we learn to turn our sexual power outward to serve and care for others. It takes TIME and COMMITMENT to build relationships—whether to deepen family ties, build friendships, or sexual relationships. It takes TIME and COMMITMENT to give to others—no matter what the relationship.

Giving to others puts you on the line. Jesus put himself on the cross for us. Putting ourselves on the line is the least we can do in return. At the judgment he will “put the sheep on his right and the goats on his left. Then the King will say to those on his right, ‘Come, you who are blessed by my father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me’” (Matt. 25:33-40, NIV).

By Vickie Pulling

Messing up the world

How can we be so stupid?

God's Perfect Creation

When our Almighty God, Jehovah, created the heavens and the earth, he built into it a perfect ecology system where all things interact with each other for the mutual benefit of all. God looked upon this system he had made and said, "It is good. It is very good."

This beautiful and useful planet provides the materials all living things need to survive. It is a closed system, with energy coming from outside it. The air, the water, and the land, as well as all plants, animals, and small organisms make up our environment. All of these creations were made to intermesh with each other. At the same time God provided sunlight, precipitation, and nutrients for all things. This system has been a GOOD system, capable of existing forever.

Man's Dominion over Earth

Then God made man. He gave him all advantages—wonderful surroundings and climate, provision for every need, opportunity to live forever. The only return God asked was man's love and respect; man's hoped-for obedience was not from a dictator's point of view, but with a view toward man's happiness and perfection.

So God generously relinquished dominion over earth to man. He said, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26).

Thus man became God's steward of the earth. Man was put at first in an Edenic garden. He was asked to "dress it and keep it" (2:15). The word "dress" here means to work it and, by implication, to serve, or till. The word "keep" means to guard, protect, attend to, preserve, regard, and save. So God was asking man to use the earth and serve God with the earth, and to guard and protect it, regarding it as a marvelous creation and blessing God had entrusted into his hands.

We are the sons of Adam, and this heritage has been passed on to each of us, to use and care for the earth; to respect it and thank God for it. As we stop now, in the end of this age, and ponder on this, the suspicious question arises: "How have we done?" How are we doing in managing well this earth God has given us? Sadly, the answer is plain for all of us to see. Instead of protecting this earth our home, we are greatly polluting it and mismanaging it.

God Said This Would Happen

In a last-days chapter—Isaiah 24—God predicted through the prophet, "The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant" (vv. 3, 5).

This is strong language, a terrible accusation directed toward mankind. We have utterly spoiled the earth, and defiled it in many ways: with all sorts of pollution in the air, in the sea, and in the land. We have ignorantly depleted earth's resources, and also brought the earth to the brink of disaster.

But worse than our callous indifference to the welfare of this good earth our home, is our total disregard of the kind and generous God who made us and asks for our appreciation and love.

What earth really needs is one great and supreme king with the

ability to direct all things well for the honor of God and the well-being of all good people.

The Present Problems of Earth

"Humanity is besieged by a seemingly insurmountable array of problems: war and social unrest; devastating hunger in the Third World at the same time that U.S. farmers are falling into bankruptcy; water shortages . . . plant and animal extinction on an unprecedented scale; soil erosion of epic proportions; widespread destruction of the rich tropical rain forests; acid rain and snow that threaten sensitive ecosystems; air pollution that endangers the global climate; and toxic chemical spills and abandoned waste dumps that pollute our precious groundwater" (1988 Indiana University textbook, *Environmental Science*, by Daniel Chiras).

Notice what is happening to our air, our seas and rivers, and our land.

Air Pollution

Air is the breath of life. God gave it to all living things on earth. No one owns it, except God. We have been entrusted with it and should use it wisely.

Air is a mixture of gases: nitrogen (79 percent), oxygen (20 percent), carbon dioxide (.03 percent), and several inert gases, such as argon (almost 1 percent), helium, xenon, neon, and krypton.

Air can cleanse itself of most, but not all, pollutants. Satellite pictures show how huge air masses sweep across the earth, picking up moisture and pollutants in one area and depositing them many miles away. This happened at Chernobyl, when nuclear pollution was carried to Lapland and settled on the tundra, killing thousands of reindeer, the Laplanders' main resource.

There are natural pollutants, such as volcanoes, pollen from pine trees and goldenrod, forest fires, dust storms, and the like. Natural pollutants do not last very long, nor do they upset the ecosystem very much. In contrast, power plants, automobiles, and factories release large quantities of pollutants into the air. For people with breathing problems, in many places even taking a deep breath may be life-threatening.

Nine of our major air pollutants are: carbon monoxide, sulfur oxides, nitrogen oxides, particulates, hydrocarbons, photochemical oxidants, lead, radiation, and noise.

"In 1970 over 600 million metric tons of air pollutants entered the atmosphere . . . worldwide. The United States produced about 200 million metric tons, or a little under one metric ton of air pollution for every man, woman, and child" (ibid). Thanks to energy conservation and better pollution control, at present the U.S. production of air pollution has been cut to about 160 metric tons annually. So some small gains have been made in seeking to clean up this wonderful global resource owned by none yet used by all.

These major air pollutants mentioned above "come from five principal sources: transportation (55 percent), power plants (17 percent), industry (15 percent), agricultural fires (7 percent), and the incineration of solid wastes (4 percent).

"Combustion is by far the major producer. Coal, oil, natural gas and their refined products, such as gasoline, are organic fuels. They are called organic because they come from plant or animal remains

buried long ago. These fossil fuels consist mainly of carbon and hydrogen atoms linked by covalent bonds. When these fossil fuels burn, an interesting thing happens. The heat breaks some of these bonds. Oxygen reacts with the carbon and hydrogen. In complete combustion, which rarely occurs, carbon dioxide and water are produced. In incomplete combustion, carbon monoxide and unburned hydrocarbons are produced" (ibid).

Combustion must take place in air, because the air is the source of oxygen. But oxygen contains a large amount of nitrogen. Thus nitric oxide is formed, and also nitrogen dioxide, the brownish-orange gas seen over many industrial cities.

"The atmosphere is . . . a chemist's nightmare, for it contains hundreds of air pollutants. . . . These pollutants, called *primary* pollutants, often react with one another or with water vapor. A whole new set of pollutants, called *secondary* pollutants, is made in this way. . . . These new pollutants may be more harmful than the chemicals that gave rise to them. For example, sulfur dioxide gas . . . in the atmosphere reacts with oxygen and water to produce sulfuric acid, a toxic pollutant with far-reaching effects" (ibid).

The Effects of Air Pollution

Two classifications of U.S. cities are: *gray-air* cities, such as New York, Pittsburg, St. Louis, and other industrial cities; and *brown-air* cities, like Los Angeles, Denver, and Albuquerque, relatively nonindustrialized. The major pollutants form what is known as *smog* (from England, smoke and fog), and are sulfur oxides, particulates, carbon monoxide, hydrocarbons, and nitrogen oxides.

Thus strong acids are formed, which produce acid rain and snow, destructive to buildings, fish, and vegetation. Extensive repair was recently done on the Statue of Liberty because of airborne acids. In 1973 in Athens I saw the famous Parthenon surrounded by scaffolds so repairs could be made to this ancient structure, damaged by air-borne acids.

"According to a recent government report, 51,000 Americans died prematurely in 1980 because of air pollution. . . . Air pollution causes \$12 billion to \$16 billion worth of damage (annually) to crops, buildings, forests, and health in the United States, damage people are often unaware of" (ibid).

Humans suffer more colds, emphysema, bronchitis, heart problems, and even lung cancer from breathing contaminated air. Did you know that one out of every five American men between 40 and 60 has chronic bronchitis? When air is impure or does not carry enough oxygen, the heart also must pump harder, putting more stress on this organ.

On December 3, 1984, when many people were asleep in Bhopal, India, a deadly cloud of methyl isocyanate, used for making pesticides, escaped from a Union Carbide plant, killing over 2500 and permanently injuring over 100,000. This is considered the worst industrial accident in history. Yet Revelation speaks of far greater destruction in the last days.

In 1975 the Tovdal River in Norway was found to be devoid of fish. They had all died, as had all the fish in 20,000 lakes in Sweden. What had happened? Acid rain (air-borne sulfuric and nitric acid) had killed the fish. Similar conditions exist now in the northeastern U.S. and Canada. A pact has now been made by these two countries to try to control dangerous emissions.

Water Pollution

Loren Eiseley wrote, "If there is magic in this planet, it is water." Water covers 70% of the earth's surface. It makes up two-thirds of the weight of living organisms. It is indispensable to all life. Like air, water is owned by no one, yet owned by all, or, for the use of all. But like air, we have badly abused this resource.

Remember the Cuyahoga River in Cleveland that caught fire because of chemical pollutants? Some progress has been made in trying to clean up waterways around the world, but still many invisible chemicals are found at dangerous levels.

Today the Great Lakes are alive but not well. Remember when Lake Erie became a dead lake because of sewage sludge and thick tangles of polluted algae, making fish inedible? Children born to women who ate these fish were smaller, sluggish, and had weaker reflexes than infants of women who had not eaten the fish. Laws were passed to prevent dumping by industry and the lake has somewhat revived, yet is not at the level of health it once enjoyed.

All over the country we are still polluting our water. "About 10,000 synthetic organic compounds are in use today. Many of these find their way into our water" (ibid). Many are nonbiodegradable, and persist in the system. Some cause cancer. Some kill fish and water life. Then we put chlorine in water to purify it. But this also reacts with pollutants in the water to form carcinogens. Salt is used on roads in the north to melt the ice. It also kills plant life and contaminates the waterways into which it runs.

Mercury is one of the most harmful metal pollutants in water. It is a by-product of manufacturing plastic and other products. Some industries also release heat into the water, causing thermal shock to fish and water life, and greatly disturbing the ecosystem.

Although sewage is to a large extent controlled now, runoffs from stock pens, barnyards, streets, etc., still continues to pollute water supplies. Many people have installed filters on their drinking water supplies to avoid pollution. This may be a wise step to take.

Ocean Pollution

Our oceans are also becoming polluted. "About 3.2 million metric tons of oil enters the world's oceans every year" (ibid) from oil well and tanker spills, and from discarded oil on land carried by rivers into the ocean.

Remember the plastic and hospital waste on the ocean beaches last year, causing alarm? It is estimated that 160,000 metric tons of plastics are discarded annually into the ocean by Americans alone. The Mediterranean has become a dumping grounds for the countries surrounding it.

Land Pollution

We won't even go into our pollution of the land with pesticides and hazardous wastes and less dangerous substances. You get the picture.

We actually are not doing too well in managing the good earth God has given us.

The Restorer

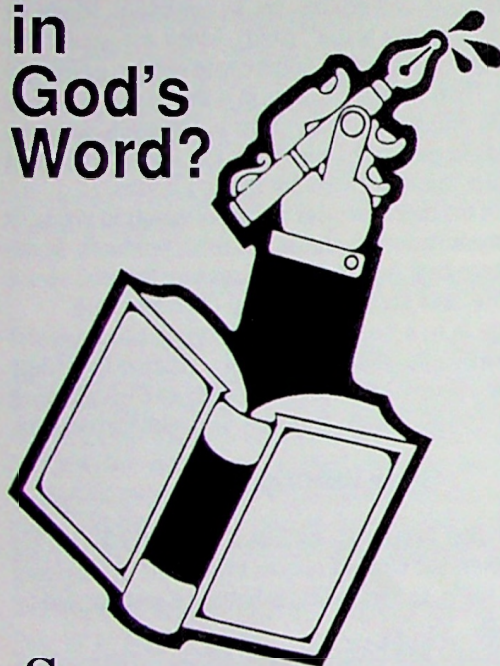
No wonder one of the main works Christ will have to do when he returns to earth will be to clean up the results of our ineffective management in so many areas.

God will send Christ at the appointed time to bring in "Times of refreshing" and "the restitution of all things" God has promised to restore (Acts 3:19-21).

What a glorious day that will be! How the earth itself, and the air and sea, will rejoice! And the people of God will once again enjoy the fresh earth, as man did at the beginning. Oh, what a great blessing from God is in store for all who are faithful! If you enjoy the unspoiled mountains, the wilderness, and the beauty of God's great outdoors like I do, that will indeed be a glorious day!

By Pastor James Mattison

What does the word "stewards" mean in God's Word?



STEWARDS. I suppose the word conjures up for many of us the uniformed attendants who see to the needs of passengers on a ship. But the wider meaning of a steward is one who is entrusted with the management of another's property, especially a person placed in charge of a household or estate. A steward possesses a delegated authority to run the affairs of his superior. This puts us in touch with the biblical use of the word.

Erastus, the "steward" of Romans 16:23, was most likely the city treasurer controlling the finances of a large community. Paul frequently sees his own position as "manager" of God's affairs. "I am charged with a stewardship and must carry it out" (1 Cor. 9:17). In 1 Corinthians 4:1, ministers of the Messiah are "stewards of the mysteries of God" and "it is required in stewards that a man be found faithful." Paul is acutely aware of the sacred commission to which Jesus had appointed him. It will be valuable to remind us of what Jesus had sent him to do. If we claim to be following in the steps of the apostles, we will have to shoulder the same responsibility:

"Rise and stand on your feet: for I have

appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and the things in which I will appear to you, delivering you from the people and from the Gentiles to whom I am now sending you, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among those who are made holy through faith in me" (Acts 26:16-18).

Those who take the lead among believers, as "overseers," are to consider themselves "stewards" of God (Titus 1:7). A demanding set of characteristics follows. But no Christian is excluded from the duty of fulfilling his stewardship before God and Christ: "As every man has received the gift, so minister it to one another as good stewards of the manifold grace of God" (1 Pet. 4:10).

A steward in the Bible is simply what we would now call a manager. The church is called to manage God's affairs on earth both now during the time of preparation for the coming of the kingdom and in the future when the kingdom of God will come into power worldwide. A very interesting use of the noun "stewardship" or management occurs in Ephesians 1:10. Let us look first at the preceding verse. Paul has been speaking of the "mystery of God's will" (v. 9). Mystery in the Bible denotes God's plan for the world by which he intends to bring order out of the chaos of "the present evil age" of which Satan is the god (2 Cor. 4:4). God's deliberations with his heavenly council, his "mysteries," are now revealed through Christ to the church. Jesus had spoken of the divine "mystery of the kingdom of heaven" (Matt. 13:11). Indeed, "the message about the kingdom" is the very first truth which potential believers must grasp (Matt. 13:19; Acts 8:12; 28:23, 31).

Now back to Ephesians 1:10. The plan of God has to do with the "dispensation of the fulness of times." This word "dispensation" is the noun related to our word "steward" or manager. So God's purpose has to do with the *management* of the fulness of times, or in plainer language as Weymouth so beautifully renders it, "the government of the world when the times are ripe for it." Jesus Christ is going to manage the world and bring it the peace which man has always failed to achieve.

Government, management—these are the words with which Paul is so often concerned. He sees himself as an agent of God's government preparing his fellow believers for the task of governing the

world. "Don't you know [he says to the Corinthians] that the saints are going to manage the world?" (1 Cor. 6:2, Moffat.) How little of this central theme we hear about in contemporary religion. The focus has been directed rather towards "stewardship" only in the field of finances. Now generous giving is surely a part of Christian stewardship, but management extends to the whole of our lives—social, medical, educational, political, and spiritual. We, as Christians, are to examine every department of our lives to see whether we are behaving as faithful "stewards." Many believers, I suggest, follow the ways of the world blindly, often comforting themselves by labelling these worldly ways as "Christian."

Stewards are entrusted with the oversight of their master's affairs. What God has entrusted to us is his message of salvation. This is a sacred deposit. No wonder that Paul appealed to Timothy whom he had disciplined: "O Timothy, preserve what is committed to your trust" (1 Tim. 6:20). Churches all too easily betray their master's trust by failing to guard what has been entrusted to them to be conscientiously managed. The letters of Jesus to the churches in Revelation 2 and 3 show that false ideas enter the church when stewardship is not exercised faithfully. These errors must be uprooted—a process which can be as painful as surgery. The Christians' faith does not promise a comfortable life. Stewardship for God entails "enduring hardship" (2 Tim. 2:3).

The history of what has been known as the Christian church is often the story of mismanagement. By 150 A.D. pagan, neo-Platonic philosophy had been allowed into the church with a resulting distortion of the understanding about who Christ is. Jesus was turned into a "Second God," who had come to the earth from a previous existence. The human Jesus, conceived supernaturally by Mary (Luke 1:35), was replaced by another Jesus. Church leaders did not remain faithful to the deposit of Truth handed to them. How well have we done in the fight to restore the proper management of God's affairs? The struggle is supremely worthwhile. The good manager will be delighted to hear the Master's word of approval: "Inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

By Anthony Buzzard

89

Great Commission Team

Give of Your Best to the Master

People like you are the greatest resource the Church of God can provide in carrying the gospel of Jesus Christ to others. That is why the General Conference is working diligently to support your dreams, your goals, and your success by providing as many services as financially possible.

You can help increase the effectiveness of this vital ministry by providing financial support for the numerous ministry projects sponsored by people like you who have accepted a position on our Great Commission Team.

We would appreciate help in any position you feel you could best fill. We have openings available for:

Assistants...annual gift of \$1 to \$119

Sponsors...annual gift of \$120 to \$499

Associates...annual gift of \$500 to \$1,499

Partners...annual gift of \$1,500 to \$2,499

Ambassadors...annual gift of \$2,500 or more.

We would appreciate you taking the time out now to accept the Great Commission Challenge by checking the box and returning the coupon on page 32 requesting the Great Commission Brochure or by sending us a note as to which position you have accepted.

Your participation in the work and gifts of kindness are greatly appreciated by the Church of God General Conference/Oregon Bible College, Box 100, Oregon, IL 61061.

IS THE TAIL



WAGGING THE DOG?

IS THE TAIL wagging the dog? Do you remember that old proverb-style expression? It communicates the thought that the lesser force is controlling the greater force. I hadn't thought about that expression in several years until the recent deletion of Bible reading and the recitation of the Lord's Prayer from the opening exercises of our public schools here in the Niagara South district.

Under the Education Act, Ontario Regulation 262 s.s. 28(1) states:

"A public school shall be opened or closed each day with religious exercises consisting of the reading of the Scriptures or other suitable readings or the repeating of the Lord's Prayer or other suitable prayers."

On September 23, 1988, the Ontario Court of Appeal struck down this subsection, stating that it infringed upon the freedom of religion and conscience guaranteed in the Canadian Charter of Rights and Freedoms.

In implementing the Court of Appeal's decision, all Niagara South principals received this memorandum:

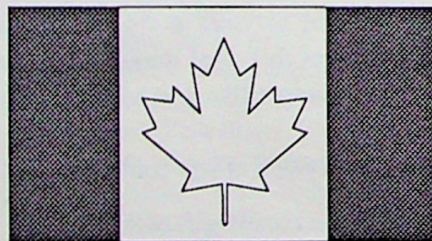
"It shall be the practice henceforth in Niagara South that 'O Canada' shall form part of the opening or closing exercises but the reading of a Scripture passage or repeating the Lord's Prayer is no longer permissible."

Subsection 4 of Regulation 262 mandates the usage of "O Canada" and

optional usage of "God Save the Queen." Both of these national hymns refer to God. What does the future hold? A revision of the lyrics to delete God from these anthems of our heritage in the name of freedom?

How would we define freedom? Does freedom mean every voice must be given equal hearing in our society? Or, does freedom mean the choice to possess a certain set of religious views, values, and practices without fear of repression? Is recitation of the Lord's Prayer in a public school opening exercise an infringement of the freedom of the Hindu student?

Although I recognize the multicultural nature of our Canadian society, I also recognize that Christianity en-



compasses by far the great majority of our people. A full 90% of all Canadians claim an association and identification with the Christian faith. The majority must always be tolerant of the views and practices of minority groups, allowing them basic freedoms. Must that tolerance and allowance mean the majority must bury the simple public expression of their faith from the schools of Ontario? This degree of

protecting the rights and freedoms of the minority has resulted in a gross injustice to the Christian majority!

The Divisional Court of the Supreme Court of Ontario in "Re Zylberberg v. Director of Education of Sudbury Board of Education" upheld mandatory opening religious exercises in public schools as provided for in Regulation 262 s.s. 28(1). This lower court recognized that Bible reading and the recitation of the Lord's Prayer does not violate the rights and freedoms of minority groups.

If you disagree, as I do, with the Court of Appeal decision, let your voice be heard. Send a letter (hand written is best) to: Ministry of Education, Bernard Shapiro, Deputy Minister, Mowatt Block, Queens Park, Toronto M7A 1L2. Tell the Ministry you want it to pursue an appeal of this new ruling and seek the return of the Lord's Prayer and Bible reading to our public schools. There are multitudes of Christian students and teachers in this province. For 37 cents and a little time you can do something meaningful to support them.

As I see it, the tail is wagging the dog! Let's stop that from happening. Let each one do his part to stand up for Christian values and correct this situation.

By Pastor Stephen Bolhous



PRAYER

In the soul's search for truth
It must commune with God,
Asking for guidance pure
To light the path we trod.

We exercise our faith
As on our knees we bow,
To supplicate our Lord
His mercy to endow.

Repentant and contrite
We ask forgiving Grace
And strength to help us stand
Through all that we might face.
It's not an easy task;

And sometimes we're afraid,
Because of guilt we feel
For some law disobeyed;

But don't forget the cross
And Gethsemane's pain,
Much more than mortal life
He loved us and was slain.

The Savior hears our pleas
With love and real intent;
Draw close with hearts sincere,
For what he said he meant:

He will forgive our
sins
Then wipe away our
tears;
And then replace our
guilt
With peace through
all the years.

—Robert C. Krug, Jr.

Review . . .

Jesus Christ is not God, Victor Paul Wierwille, *The American Christian Press*, New Knoxville, OH 45871, \$6.95 (cloth, 180 pp.).

The unorthodox approach of the author to the traditional doctrine of the trinity will be welcomed by most readers of this magazine. At the same time, it will no doubt kindle the anger of many who insist on clinging to the generally accepted idea of "the three-in-one God." Some will immediately brand Wierwille as a heretic. As a matter of fact the title alone, *JESUS CHRIST IS NOT GOD*, is enough to do that for some.

Wierwille begins his introduction as follows: "No statement to many Christians could be more emotionally charged than that of 'Jesus Christ is not God.' I can understand this. I was reared in a Christian denomination that taught the Godhead as a trinity. . . . I accepted this doctrine because I respected the sincerity of my teachers, although its meaning kept vexing my mind."

Perhaps many today can relate to his experience, having been exposed to his kind of background and then studied themselves out of the orthodox concept. No doubt many more are at this time at his point of being vexed by the whole thing as he was. He speaks to both.

His attitude of fairness and humility is to his credit. "I have written up my years of research not to be argumentative; neither am I apologetic. I simply want to set forth my study as a workman

JESUS CHRIST IS not GOD

VICTOR PAUL WIERWILLE

for God, realizing that if the research is a right dividing of God's Word, many who believe will be blessed. If my research is a wrong dividing of God's Word, then I stand before God as an unapproved workman. Either way I accept full responsibility. I have checked God's Word hundreds of times over, and thus I am convinced beyond a shadow of a doubt that Jesus Christ is not God but the Son of God. If I weren't totally

persuaded, I wouldn't think of committing this thesis to paper" (pp. 3, 4).

The author devotes one whole chapter to the origin of the "three-in-one God." His historical research and documentation are commendable and worthy of a servant of Jehovah. Modern trinitarians would be hard-pressed to refute his scholarship and sound reasoning. After reading much theological double-talk by trinitarian writers, I found Wierwille's work a refreshing breeze.

"That there was no formal established doctrine of the trinity until the fourth century is a fully documented historical fact" (p. 13).

Wierwille is clearly on the right track in his treatment of the controversy between Arius and Athanasius in the time of the Roman Emperor Constantine. "To legitimize his position, Constantine invited all bishops of the Christian Church to Nicaea (which is now Nice, France) in May, 325 A.D. Thus, the Council of Nicaea began with its main goal being to settle the dispute over the relationship between God and His Son" (p. 23).

Written from a conditionalist viewpoint makes this book even more welcome by most of THE HERALD readers. Although he doesn't admit it as such in this book, it clearly reflects the conditionalists viewpoint.

What the late Victor Paul Wierwille has said, needed to be said. We can all profit from his research.—*Hollis Partlowe*.



How to teach children about money (Continued from page 11)

stead of focusing on what you don't have and working to attain those things, focus on what you do have. Help him to appreciate the luxuries in our lives. As you talk about thankfulness for the material goods you have, don't forget to be thankful for the spiritual and emotional blessings. For example, "I am so thankful for the nice house we have, but even if we lived in a shack, we could still be happy because we have each other."

8. **Develop servanthood in your children.** Don't substitute giving money for giving of yourself. Let your children see you volunteering for extra chores at home to help out, helping friends or neighbors, and doing service apart from money. Nothing else will put the importance of money in perspective than seeing service without money attached.

Many adults learn about money by trial and error, mostly error. Kids who do learn about money early will be way ahead of the game. Learning to deal with money properly will foster discipline, good work habits, and self-respect. Ultimately, they see money as a resource given to them by God to use and manage to fill our needs, spread his love, and to share with others.

References: "40 Ways to Teach Your Child Values," by Paul Lewis, and "Teach Your Kids About Money," Reader's Digest.



Book Reviews



Dealing with Suicide

By John Throop

A book that will teach you how to respond to suicidal people and those whose loved ones have killed themselves. You'll learn the reasons why suicide rates are so high among teens and the elderly and discover your own legal and moral obligations toward those who are considering suicide. A book for teachers, pastors, parents, anyone who wants to give the hope Christ offers to those who have lost hope.

Teen Pregnancy

By Matthew Darcy

This is a book that does more than raise questions about today's epidemic of crisis pregnancies. It provides answers based on Biblical, psychological, and legal principles. And it equips you to advise and serve those caught in this all-too-common dilemma.

My Breakfast Prayer



Dear Father,

I want to thank you and praise you for giving me such a bountiful breakfast from what seems to be only four items.

The toast is made of grain you grew, eggs from your chickens, milk from your cows.

You produced the land, rain at the right time, sunshine, and all the other elements needed to grow the grain. Thank you.

The cows who gave the milk were your creation, Lord, as were the grains, grasses, etc., which you made to feed them.

The margarine was made from among your varied, creative thoughts and deeds.

Jam is made from the fruit of a special tree, which also gives shade, beauty, and unique aroma when in bloom.

Sugar cane was grown in a location you made especially for its needs, Lord.

The tea also was a gift from you and so tasty to me.

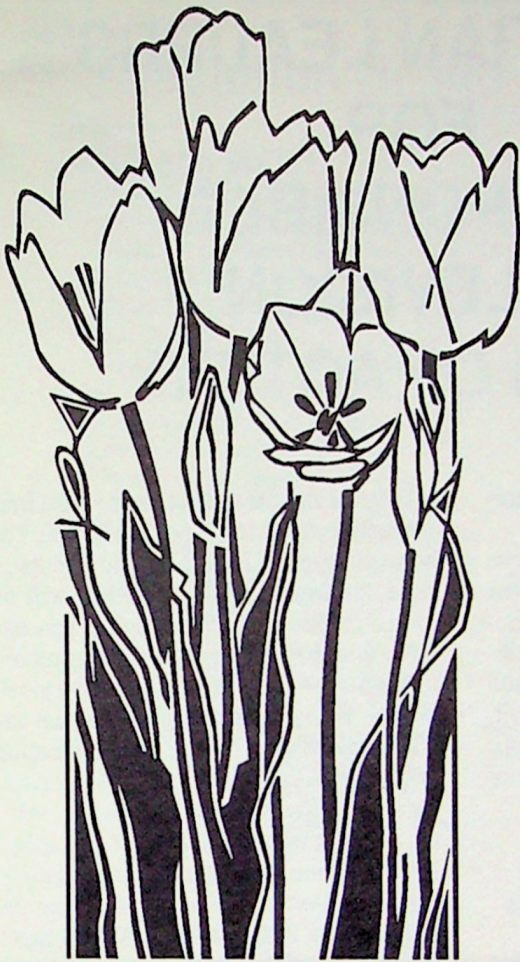
The water for the tea and other uses only you can produce, and in such quantity!

Father, with all your creative ideas and imaginative ways, my breakfast is before me.

I PRAISE YOU, FATHER.

One last thing. Thank you for giving me sense enough to eat breakfast.

In Jesus' name,
Rita McCaw



In Memory . . .

Tribute to a Loved One

In the long ago, a man of faith named Abraham bought a field in Machpelah. It was to serve as a burial ground for his family. Shaded by many trees, it contained a cave that for several hundred years received the mortal remains of such historic couples as Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, the great patriarchs and their wives of the Hebrew nation (Gen. 23:17-20; 49:28-33).

The story of the burial of Joseph is surely unequaled in the long history of men. As his father, Jacob, he was embalmed in Egypt and placed in a coffin . . . where he remained many hundreds of years until the great Hebrew exodus from Egypt (Gen. 50:22-26; Ex. 13:9; Josh. 24:32; Acts 7:16). Egypt and its leaders soon forgot Joseph after his death, but never his ancestors . . . What a tribute of faith and love!

The burial of Moses has some interesting points: he died apart from human witnesses: but angels, at God's command, took his mortal body and placed it in a grave in the valley of Moab (Deut. 34:5, 6; Jude 9). That burial site, even to this day, is known only to God and his angelic hosts.

And what shall we say regarding the burial of Jesus? Shall we severely criticize the woman who anointed his body with costly ointment of pure nard? Some who witnessed this thought it a terrible waste, "[it] might have been sold . . . and given to the poor" (read Mark 14:3-9). In reality she did a beautiful thing, and so did the men who came to claim the body of Jesus. How beautiful the human courage and sentiment of those men who prepared his body for burial. They were rewarded by their God who recorded their names and deeds for generations yet to come (John 19:38-42).

Grief and human sentimentality require no apologies. Critics of its ritual and cost refuse to examine the facts, and face the reality of death and its impact on survivors. The simple truth is that living, caring, loving people need the therapeutic healing that comes from the ritual of grief.

As for me and my family we chose, as our ancient fathers and civilized society, the funeral ritual, the embalming of our dead, the selection of a coffin, and the purchase of a family burial ground. This decision is based on observation, study, experience, and reflection as a minister, mortician, and father who buried the five-year-old son of his old age. It is a decision that is both sentimental and reasonable, therapeutic and scriptural.

—Rex Tilly*

*The author is a father, grandfather, a former missionary, regular speaker at the Gatesville, TX, Church of God, mortician, and presently manager of a central Texas funeral home.



CHRISTIAN LEADERS FOR RESPONSIBLE TELEVISION PLAN OF ACTION

WE NOTIFIED all network advertisers of our plans by letter in January. The largest network advertisers received the letter via overnight courier, the others via regular mail. We offered to work with any advertiser who shares our concern so that their company can avoid being selected for a boycott. We provided all information on how monitoring is done, a list of the scores of network programs, and any other information that will help a network advertiser avoid being selected for boycott if they so desire. In addition, we invited each network advertiser to a meeting in Chicago during the week of February 20 to discuss our concerns and our plan of action.

From April 27, 1989, through May 24, 1989, Christian Leaders for Responsible Television (CLear-TV) will monitor network television. Following the monitoring period CLear-TV will begin promoting a one-year boycott of one or more of the leading sponsors of sex, violence, profanity, and negative Christian stereotyping.

The monitoring will include all prime-time programs. In addition, NBC's *Saturday Night Live* will also be included because of the regular denigration of Christians with *Saturday Night Live*'s "Church Lady" character.

After the monitoring period is over, CLear-TV will not approach the company or companies selected for boycott. The boycott will simply begin. The boycott will continue regardless of any change in advertising practice by the company or companies selected after the monitoring period is over and the boycott begins. If a company desires to avoid the boycott, they must show good faith by seeking to

change their practice prior to the monitoring period, not after.

CLear-TV will aggressively promote the boycott through the various means our constituencies offer, including but not limited to: denominational publications including magazines and newspapers, church newsletters and bulletins, direct mail, Christian radio and television stations, boycott cards to be distributed in our churches, etc.

Why This Effort Has The Most Reasonable Chance For Success

Network television is driven by money. They gain their revenue by selling advertisements in their programs. If a company that is sincere about working with CLear-TV decides to pull their advertisements from a given program because of the program's content, the network must then secure a replacement. If one responsible company pulls out of a program, it is doubtful that another responsible company will buy into that program. The network must then sell that time at whatever price they can get instead of the price the responsible advertiser was expected to pay. Such time is known as "distressed merchandise."

Let's say that a minute sold for \$300,000. Company A, the responsible advertiser, pulls out. The network then seeks another company to take Company A's place. However, other responsible advertisers don't buy. The network then sells the time to a company which is not concerned with the moral content, but only with the number of viewers they can get at the lowest price. Thus the network ends up

selling the minute to Company B, the irresponsible advertiser, for only \$50,000. The network loses \$250,000 on that minute of time, the irresponsible advertiser will be scored in the monitoring and their practice will show up on the final monitoring report.

A network has six minutes of time to sell in each hour. Let us suppose that we can affect only one advertiser (one minute) in one program each night during the monitoring period. During the monitoring period the network will lose \$6,000,000 in advertising revenue. Actually, if things go right, the \$6 million projection could be an extremely low estimate. It could be much higher. A hard example. In NBC's recent mini-series *FAVORITE SON*, responsible advertisers withdrew. Their slots were filled with other advertisers. A knowledgeable source said that NBC lost \$3,000,000 on the series.

Losing money is not the reason the networks exist. When they begin to lose money, they will readjust their programming to meet standards which the "responsible" advertiser can buy, thus reducing the amount of sex, violence, profanity, and anti-Christian stereotyping. In addition, the companies to be boycotted can be identified through their advertising practice, not their stated paper policy.

Finally, when CLear-TV demonstrates that it can impact the sales of a company which sponsors sex, violence, profanity or anti-Christian stereotyping, CLear-TV will have much more real influence on all companies and thus on the networks and finally on the program content. Consequently, there will be less sex, violence, profanity and anti-Christian stereotyping.





Quantity	Cost
BOOKS AND BOOKLETS	
... Building Up the Body, Needham, 88 pp.	1.95.....
... Christ or Confusion (Gospel Pub League)	.75.....
... Concerning the Nations (Gos Pub League)	.75.....
... Emphatic Diaglott (Wilson)	4.95.....
... "Except" (baptism, Bilton)	.95.....
... First Principles (Marsh)	.75.....
... Fundamentals of the Christian Faith (Lyon)	.75.....
... God's Covenant with Abraham (Lindsay)	.75.....
... Historical Waymarks of the Church of God	5.95.....
... Making the Most of Your Marriage	1.95.....
... "Must Not Fight" (Bilton)	.75.....
... One God (Judd)	2.95.....
... Prophecies of the End of the World, Mattison 136 pp.	3.95.....
... Russia, Israel, Christ, and You (Bilton)	1.25.....
... Scripture Searcher's Assistant	.95.....
... 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 Covenants	1.75.....
... The Fire That Consumes (Fudge) 600 pp.	19.95.....
... The Miracle of Pentecost (Partlowe)	1.75.....
... The Seventh Day Sabbath (Gos Pub League)	1.50.....
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95.....
... What Happens When We Die? Buzzard	1.95.....
... Who Is Jesus? Buzzard	1.95.....
... Words of Truth, Sub. Concordance	.95.....
... Wrested Scriptures	12.00.....

HYMNALS	
... Psalms, Hymns, and Spiritual Songs	5.95.....
... Loose Leaf for musicians	9.95.....
... Songs of Truth, No. 2, Musician's Loose Leaf	3.00.....

CHURCH SUPPLIES	
... Baptismal Certificates, doz. 5.00,	ea. .50.....
... Caring System File Folders	ea. .23.....

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	1.95.....
... Growing in Christ, 13 lessons	1.95.....
... How to Enjoy an Abundant & Fruitful Christian Life, 10 lessons	1.95.....
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.95.....
Systematic Bible Study Course, 29 lessons	
... Correspondence course (enrollment only)	Free.....
... Loose leaf edition	2.95.....
... Bound edition	3.95.....
... The Nature and Destiny of Man, 13 lessons	1.95.....
... Where Do I Fit? 8 lessons	1.95.....

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	2.00.....
... 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	1.95.....
... 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 page 32	\$ _____
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%
 Overseas: Actual Cost

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

Quantity

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

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 90.0, it expires with the February/March issue, 1990. An 90.2 number means a June/July, 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
Oregon, Illinois
Nonprofit Org.

Address Correction Requested

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?

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, 2 yr. \$21, 3 yr. \$30. [British subscribers send U. S. funds]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Please send me Great Commission Team information.

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 31)



Marriage and Family Issue

- Things to Consider Before Marriage
- Ways to Strengthen Your Marriage
- The Empty Nest Years
- The Marriage God Planned
- We are . . . Family



The Restitution Herald

June/July/1989



Marriage and Family

This issue is dedicated to the support of marriage and family. We lead off with Michele Millard's *Things to Consider before Marriage*, a short primer and true/false test for those about to enter a beautiful, lifelong relationship. Next comes *Ways to Strengthen Your Marriage* from the pen of Joe James, chairman of the Church of God General Conference Board of Directors. Joe also manages a mental health clinic in Greenville, South Carolina. For those in the empty nest years of marriage, Warren and Irene Sorenson offer thoughts to help in an article on pages 8 and 9. Then a tried-and-true article from Hollis Partlowe's booklet, *Making the Most of Your Marriage*, appears on pages 10 and 11. His article is counterpoint to a later article on divorce and remarriage, and serves to balance this issue of THE HERALD. You may purchase the whole booklet from us by using the order form which appears on pages 29 and 30.

You know of perfect families with all the components—husband/father, wife/mother, and children of the same parents. But what about families composed of children from broken homes, or families with a sole parent? Vickie Pulling tells about her dual role as mother/father to her two children. Read her thoughts on page 13.

Perhaps the most controversial issue in the church concerns divorce and remarriage. Pastor

Editor's Viewpoint

William Wachtel's article, starting on page 14, uncovers one view of this dilemma. Pastor Wachtel admits that more study is needed; his offering is not the final word. Recognizing that there are divergent views on this subject within the Church of God, the Board of Directors has asked the License Board to study this issue. They are considering papers and books written on the subject; they will be interviewing Church of God pastors; and they would appreciate insight you may have. Your comments to them can be addressed: Church of God General Conference License Board, Pastor Sydney Kirkpatrick, 3900 101st Ave. North, Brooklyn Park, MN 55443.

You are Important

There are people caring for you whether you know it or not—24 hours a day, seven days a week.

Who are they? Members of your immediate family.

You don't have to be told that; you know it already. You know that whatever happens to you—no matter what it is—you will be loved and accepted.

That's not always a given. In some families such unconditional love is not there, yet siblings still have the feeling of connectiveness in spite of the circumstances. Of all the groups you attach to in the world, your family ranks high on the list.

That's why motivators and advertisers use your emotive desires for your family (baby photos, pets, family scenes, etc.) to pitch their products and services. The same is true with us. We know the value of your place in the family and we want to enhance it for you with this issue.

Speaking of Value . . .

Marriage counselors, social workers, and others in the helping professions are now finding out what pastors have known all along. Divorce is not the way out of a troubled marriage. To treat it as a "morally neutral" option is a mistake.

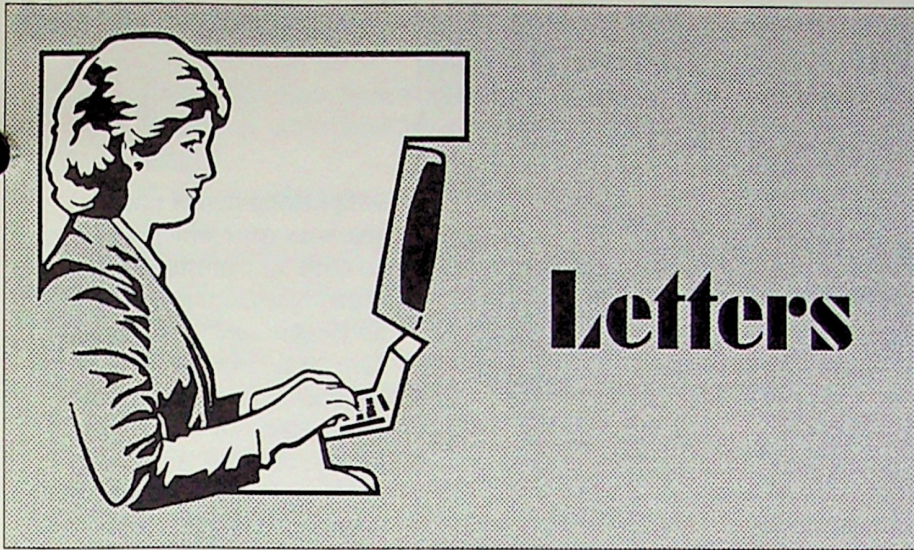
A psychologist who has shifted her practice to divorced individuals has admitted she was wrong in her former opinions about divorce being an acceptable way out of a bad marriage. After helping the divorced attempt to pick up the pieces, Diane Medved, in her book "The Case Against Divorce" declares: "Divorce is hell. Divorced people everywhere are lamenting their plight—on call-in radio, on 'Oprah' and 'Donahue.' Magazines are rife with stories of latchkey kids, custody kidnappings, delinquent dads, single moms and offspring in shelters for the homeless. The horrifying news is out there."

Medved continues to destroy four myths about the glories of divorce. She then states: "There are sound benefits to the old-fashioned virtues that foster a faithful marriage and a stable family. . . . Let's not ignore their lessons."

We understand the plight of those caught in divorce. We also understand the value of solid marriages and the need to better marriage for all. Thus you have this issue.

Good Things in our Churches

Pastor Richard Eldred of North Kent Bible Church in Rockford, MI, reports 14 baptisms over two Sundays in April. Most of these converts resulted from a contact Eldred developed over a four-year period. Pastor Richard Alcumbrack of Open Bible Fellowship, Baton Rouge, LA, had 115 attend on Friends Day. The TroyView Church of Troy, OH, continues follow up from Friend Day of a year ago. Several new families have enrolled in a Bible class for single moms.



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 six times a year.

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.

Bible-Based But Embarrassing

The April/May/1989 issue of THE HERALD contains some inspiring articles. Those by Anthony Buzzard, Bill Burnham, and Pastor Baldwin are excellent and Bible-based. The book reviews, report about Mexico, and the poem are worthwhile. Let's have more like these.

Much of the remainder of this issue would be an embarrassment to me if I were to hand the paper to a friend.

It is regrettable that THE HERALD has become a forum for political activists' arguments. —Santa Barbara, CA.

I really enjoyed the April/May/1989 issue of THE HERALD. I especially enjoyed the article on finances. In it Bro. Gasper mentioned a packet of forms which he will supply upon request. They have to do with making a budget and getting one's finances in order. Please relay the message to him for such a request. —Tipp City, OH.

Relay accomplished. —Ed.

Showtime

Correction to THE HERALD's issue [February/March/1989]: Nevada is now the fastest growing state in the union! Three thousand people per month are moving to southern Nevada.

How long will it take before the Church of God starts a church in this state? We have made friends, but I work full time and do not feel I have the energy to spearhead a new work without help. We have a grand piano and the world's greatest drummer for a music department. If we just had a full time minister, I think we could really do something.

People from 137 nations come through this city each month. We plan to air one of the *Good News* video segments for 1/2 hour when there is a big convention in town. We would like to ask everyone to pray for this venture in your missionary literature. Cost is \$500 for 1/2 hour. —Las Vegas, NV.

Editor: Russell Magaw
Associate Editor: Gordon Landry
Typesetter: Betty Hall
Proofreader: Barbara Landry
Contributing Editors: Anthony Buzzard, Rachel Carr, James Mattison.
Creative Consultant: Rick Cooper
Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, Becky Hall

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

In England: THE RESTITUTION HERALD, 16 Parsley Close, Pinefields, Walnut Tree, Milton Keynes, Buckinghamshire, England MK 77 DA.

SUBSCRIPTIONS
One Year, \$12 [£10]
Two Years, \$21 [£18]
Three years, \$30 [£27]
[English price in brackets]

Most subscriptions begin with the February or August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Russ Magaw, page 28; Janice Hart, page 32.

In This Issue . . .

Article	Page
Theme	
Things to Consider Before Marriage	4
Ways to Strengthen Your Marriage	6
The Empty Nest Years	8
The Marriage God Planned	10
We Are . . . Family	13
Divorce and Remarriage	14
Features	
Called to Ninevah	16
The European Economic Community	18
Book Reviews	27
You're Special	28
Testimony	
God Is Alive!	19
No Longer a Freak	25
Doesn't God Do Nice Work?	32
Theology	
Christian Scholars Reject the Second Coming	20
Christology in the Making	23

Things to Consider Before Marriage



By Michele Millard

A YOUNG COUPLE is in love—moonstruck, starry-eyed, and smitten.

They spend hours upon hours planning for their perfect wedding day. They want to make sure they have everything just right—the most beautiful dress, the most attractive bridesmaids and groomsmen, the most talented musicians and photographer, the nicest cake complete with fountain, and the most exciting honeymoon. This is considered the most important day in their lives and they want it to be close as possible to perfection.

Although most “nearlyweds” plan extensively for a great wedding, few plan to have a great marriage. Certainly, their intentions are great; they enter marriage with great expectation, genuinely desiring to be good husbands and wives. Each one has the intention of meeting the other’s needs and fulfilling their dreams. Though well-intended, those intentions are backed with little planning and forethought which, in turn, will lead to an increase of probability of failure.

It is ironic and very tragic that we spend years training to be good citizens, professionals, and workers, yet receive very little education or aid in becoming marriage partners or parents—two of the most important roles any of us will ever hold. We are called to excel in business, education, computers, and even gourmet cooking, but not necessarily in marriage. It is our role, especially as Christians, to actively seek out ways to insure our success as marriage partners, even before the marriage occurs.

All couples marry intending to be happy, but few marry planning to be happy. Most people, before marriage, tend to look at this relationship with “rose-tinted glasses” or selective vision. Everything is either perfect now, or will be after they are married. Many float along on this cloud of bliss ignoring issues until after the ceremony occurs. Very few will take the time, effort, and discomfort to work these things out in advance. There are preventive measures that can be done before marriage to avoid bigger problems down the road.

The first step is to become aware of the issues, followed by communication with each other, preferably with the help of a pastor or counselor. The following are issues and questions that may be helpful to talk through before the wedding ceremony:

1. Gain an understanding of what love is. We “fall in love,” love horseback riding, love going to the beach, and love chocolate ice cream right along with loving God. We feel like when we have found the right person, we are

swept along in this tide of emotions over which we have no control. Unfortunately, sometimes the tides turn and we no longer “feel” in love, and then “feel” like the relationship has ended. Granted the emotional aspect of love is very important, but it is also very fickle and cannot be depended upon. Love is much more than emotion. It is first a decision. Instead of “falling in love,” we “decide to love.” It is a conscious choice of ours to love

when we do not feel like loving. That is what commitment in marriage is all about. It is then going beyond the decision to love and realize that love is also a behavior. Love does not exist until it is fleshed out in daily life. It exists in sitting down to listen to one another as well as taking out the garbage. When love is seen as a decision and a behavior, then a solid foundation is laid for all other issues. It will take you through those days when you do not feel like loving.

2. Role expectations. Each partner comes into the marriage carrying with him/her baggage from his/her previous life. In that baggage is found a set of expectations for themselves and the other partner, based partially on what they say their parents do and their reactions toward those roles, either emulating them or reacting against them. Some may have very rigid views concerning this issue, others may be waiting to “feel it out” as they go. Either way, it is important to let the other partner know his or her views. More problems arise in marriage because one or the other partner is not living up to the other’s expectations that they do not even know exist. Whatever your feelings are, it is important to look to the meaning of Ephesians 5, where Paul calls for both husband and wife to be “mutually submissive.” With that as your guideline, all other roles will fall into place.

3. Decision making. How will daily decision making occur. Does one or the other feel like it is his or her “role”? Who is better at it? Is it one partner’s role to always “give in” or is there mutual give and take? It is important to look at the process of decision making and apply that to situations that will arise within a marriage.

Michele Millard graduated from Oregon Bible College in 1975. She received a BA in Psychology from Southeastern Louisiana University in 1976, and earned her MS degree in Psychology from Texas Christian University in 1980. Currently Millard counsels students at Creighton University, Omaha, Nebraska. She also has a private practice in Christian Counseling.

- a. Isolate decisions from the emotional aspects.
- b. Determine what objective you are working toward.
- c. Rank your objectives and then
- d. Brainstorm.

With each person involved in the process, no one will feel like they are always giving in. When an impasse is reached, it is time to look at the wisdom of the decision, wait on it, or get some objective help in making it.

4. Finances. Along with the baggage of role expectations, partners come into marriage carrying emotional feelings and attitudes toward money. What backgrounds do you come from? What is a necessity for one person may be a luxury for another. What are your feelings about saving money? How do you want to spend it? What are your feelings about giving it away? How do you budget and manage your finances? Which person will balance the checkbook? Not answering these questions before marriage can really create havoc when the bills come rolling in.

5. Sex. That little three letter word can be the gateway for much pleasure and satisfaction, or frustration and heartache. Our culture has set us up with a very unrealistic view of what sex is. "The world" sees it as a momentary pleasurable release due to a hormonal urge. However, in God's eyes it is something much different. Sex is the intimate extension of loving communication that goes on during the day between husband and wife. It is a projection of emotional intimacy that exists between two people. If that intimacy or communication does not exist, it becomes merely a release of hormones and desecrates what God has consecrated as sacred. A meaningful relationship between husband and wife is made complete as each partner seeks to understand and meet the needs of the other. It is understanding what makes each other tick sexually. Gary Smalley says that "sexually, a man is like a microwave and a woman is like a crockpot." A woman will not be receptive to sexual overtures if during the day she has received no support or encouragement from her husband. The more we understand the sexual nature of our spouse, the more meaningful and complete will be the sexual relationship as married partners.

6. Communication. The cornerstone of a successful marriage is communication. When communication breaks down, the marriage stops growing and starts dying. The key to successful communication is listening. When one actively listens to the other, communication takes place and both feel valuable and worthwhile. Communication involves expressing love to each other, sharing thoughts and opinions with the other, and sharing innermost feelings with each other. Communication even involves sharing anger and negative feelings in order to resolve them. It is a skill that needs to be developed and practiced daily in order to enhance a relationship.

7. Resolving conflict. Many newlyweds are amazed when their idealistic perspective of marriage is shattered by their first argument. It is important to realize that when

two people live together, there are bound to be disagreements. It would probably not be a healthy, growing relationship if there were not. However, how these disagreements are handled is indicative of how healthy the relationship really is. One partner may erupt like a volcano, shoot off steam, and return to normal. The other may smolder and seethe for days, unwilling to let it die. Neither approach is healthy. Conflicts need to be resolved as they arise, in a loving and assertive way from both partners. Avoiding issues does not make them go away.

8. Establish priorities. What are the most important things in your life? Will that remain the same or change after the marriage ceremony? When priorities differ between partners, they may actually be working against each other. Decision concerning expenditures of time and money is indicative of where your priorities are placed. Most partners will assume that the marriage is top priority, but when the career takes front seat with 60-hour weeks, disillusionment and resentment are the result.

9. Set goals. Both short- and long-term goals are needed in order to feel like things are progressing for personal development and for the marriage itself. Goals are useful in using time wisely, by giving you feedback and helping you define what you are motivated to accomplish. If there is no direction, the marriage is likely to drift. With concrete goals and specific time limits, you will feel like you are moving in a desired direction.

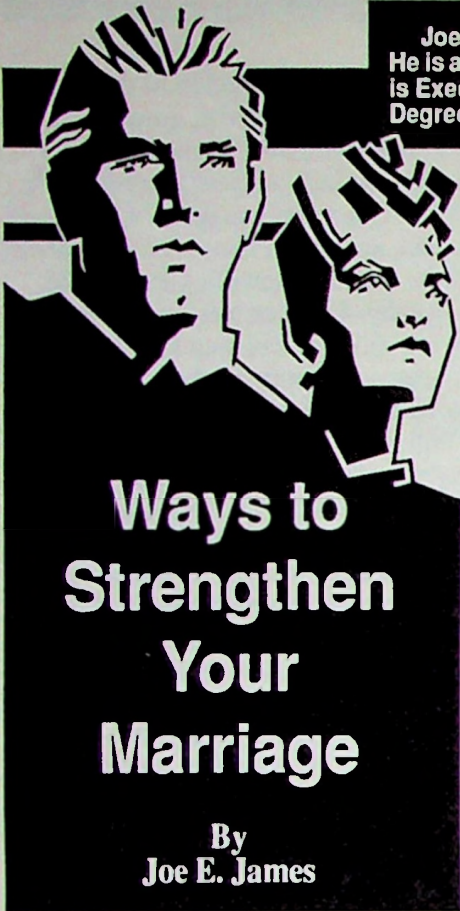
10. Spiritual growth. Two areas in which couples seem to feel the most stress are sexual and spiritual. Both touch on deep levels of intimacy and high levels of expectation. Progress here is important; failure here can be painful. If one person is growing spiritually and the other is stagnating, the gap between the two can be impossible to bridge. What are your feelings about attending church, tithing, devotions, etc.? Are you comfortable in sharing your spiritual journey with your mate? Are you able to pray together? Do you have similar spiritual goals and motivation? The answers to these questions are critical to any Christian couple as they begin their spiritual journey together.

11. Developing trust and commitment. Trust is essentially emotional safety. It enables you to put your deepest feelings and fears in the palm of your partner's hands, knowing that they will be handled with care. It is feeling safe enough to self-disclose. When the "feelings" of love wax and wane, trust is a constant, providing that foundation that endures. Researchers have found that the more you invest in a relationship by self-disclosure, the more the commitment increases. It is the willingness and the cold self-discipline to daily flesh out the vows you will be making on your wedding day.

This is by no means an all-inclusive list, but it is meant to motivate you to approach these as well as other issues as you plan to commit to marriage. Perhaps taking the following quiz will help you to see if your ideas on marriage are realistic or not.

(Please turn to page 26.)

Joe E. James is chairman of the Church of God General Conference Board of Directors. He is an elder and chairman of the board of the Guthrie Grove Church of God, Pelzer, SC. He is Executive Director of the Piedmont Center for Mental Health Services and has a Masters Degree in clinical social work from the University of North Carolina.



MANY YEARS AGO noted author John Milton stated, "Loneliness was the first thing God's eye named not good." Following his creation of the heavens, the earth, plants, animals, and finally man, the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). The remaining verses of Genesis 2 reveal how God responded to Adam's need by making a woman and instituting the first marriage. From this union both Adam and Eve were to experience all the benefits of intimate companionship and gain the fulfillment intended by God. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23, 24).

Adam expressed the goal for unity, oneness and completeness, and this is generally the stated goal of most people contemplating or beginning marriage today. The words "one flesh" describe the quality and degree of closeness and intimacy that Adam desired and which continues to be the objective in marital relationships today. The Apostle Paul in Ephesians 5 emphasized that the intimacy, commitment and love in the marital relationship should grow and be patterned after the relationship characteristics that exist between Jesus and the church.

Strengthening your marriage will require that you give attention to all aspects of your marital relationship including the spiritual, psychological, social, and physical aspects. All of these areas are important to the individual parties in the marriage as well as to the combination of the two partners as a single unit. To neglect one area of the

marital relationship will detrimentally affect the other areas. As we discuss ways to strengthen marriage, we will look at the very way we live, the manner with which we relate, and the attitudes and emotions which we bring to the marital relationship. The biblical texts mentioned above speak of the satisfaction, completeness, security, and sense of belonging which can be experienced through the marital relationship. None of those texts nor others present the process of building, nourishing, and maintaining a good marital relationship as simple, or as a "bed of roses."

There is a great deal of concern today regarding the selection of a mate, developing a strong marriage, marital and family breakdown and divorce. In recent years the divorce rate has been very high. In the past few years we have been somewhat encouraged by volumes of material written on personal and marital enrichment, by videos and films made for the same purpose, by church-sponsored seminars on this topic and even by the political attention given to marriage and family values. Divorce rates, however, remain high. Recent figures from *American Demographics* show that "51.6% of new marriages will end in divorce. Of these that last five years, 41.9% will terminate in divorce; and of those lasting for 10 years, 30% will dissolve in the divorce courts." These figures tell us that the risks of breakdown and divorce continue to be present even in marriages which have endured for over 10 years.

I suppose most of us would be pleased one day to be able to say, "We have arrived! Our marriage goals have been reached—we have made it! We do not have to concern ourselves with marital issues anymore." Perhaps such a state of achievement is pleasant to fantasize in marriage as well as in a career, one's spiritual life, or other facets of life. While we reach plateaus in our marital relationships, careers and spiritual lives, we seldom remain static for very long. Human beings are constantly growing, developing, learning, having new experiences and changing. This is true of both partners in a marriage. New adaptations, new levels of stability, changes, new and broader understandings of each other, constant communication, and an ongoing process of self awareness and awareness of the partner are essential for both persons in a marital relationship.

There are many events or factors which may impact a marriage. These include the birth of a child, moving the family, changes in economic status, a job promotion, health problems in a partner, problems in rearing the children, aging, a parent who becomes dependent on the couple, children growing up and out of the home, and many others. Any of these events may have both positive and negative features or result in a state of a high level of ambivalence.

For example, the birth of the first child may have been approached with great anticipation with all the joys and excitement experienced by expectant parents for nine months. The new addition to the family, however, requires many new adjustments. There are new economic demands on the parents and sleeping patterns may be dis-

rupted. Participation in social functions may be restricted by the attention needed by the baby. A new baby will probably receive from each parent time and attention the parents previously gave to each other. There are many more possibilities in ways the advent of a child may affect a marriage.

This is all intended to point out that throughout a marriage things will occur that require new understandings of situations and each other, adjustments, changes, and adaptations. All through the process the question should be asked, "How can I strengthen and improve my marriage?" It is a delicate process in marital growth and development to maintain an adequate level of stability and, at the same time, to maintain a high degree of flexibility to allow and deal with change. Here, it should be mentioned that Paul's admonition to "Pray without ceasing" (1 Thes. 5:17) is good advice to follow throughout all stages of a marriage. The power of God is a mighty resource to have available in our marriages and marriage improvement efforts.

Perhaps this discussion has seemed to be discouraging to this point. That has not been the intention. Marriage can bring satisfaction, happiness, security, and fulfillment even in this complex world in which we live and even though relationships breakdown and divorces happen in many marriages. A happy marriage is worth all the investment required to achieve the happiness. Of all human institutions, marriage provides the best opportunities to fulfill the needs for understanding, acceptance, self actualization, and to love and be loved. Marriage provides the appropriate setting for the satisfaction of the sexual needs of men and women in an intimate and loving relationship. The opportunities for openness and closeness in communication between understanding, loving and accepting partners are not equaled by any other interpersonal relationships. Some studies have shown that married individuals generally live longer than those not married. Making a good marriage better can multiply the satisfactions and gratifications for those involved.

Parents desire to help their children prepare for healthy, satisfying marriages. Classes in our schools and colleges are very helpful. Seminars and published materials on the subject are great. The best means that parents have for teaching and preparing their offspring to develop happy marriages is found right in the home. The teachings and training of parents who model a successful and happy marriage are far superior to any published material on the subject of marriage. A happy marriage, therefore, can have positive and lasting effects that touch several generations.

Specific ways of strengthening a marriage include the psychological, social, physical, and spiritual aspects. The word "relationship" has been used over and over in this article. Augmenting the relationship that exists between husband and wife is the very core of the marriage. The healthy marital relationship is characterized by closeness and unity with the obvious application of the "fruit of the Spirit . . . love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Strengthening the marriage, therefore, will happen as the basic husband/wife relationship is strengthened. What will strengthen the relationship?

Communication is the medium through which relatedness and relationship take place. Improving communications and communication techniques will strengthen the marital relationship. Revel L. Howe in *Herein Is Love* stated, "If there is any one indispensable insight with which a young married couple should begin their life together, it is that they should try to keep open, at all cost, the lines of communication between them." This statement gives recognition to the fact that breakdowns in communication will result in deterioration in the relationship and marriage. It also implies that an important means of strengthening the marriage is to develop effective communication techniques in the marriage. People training for sales positions, public relations careers and other related fields spend a great deal of time in studying for effectiveness in communications. Certainly marriages deserve similar amounts of attention regarding communication skills. Howard J. Clinebell in *The Intimate Marriage* said, "The ability to communicate in mutually affirming ways is the fundamental skill which is essential to the growth of marital intimacy." A key here is to affirm, accept, approve, and build up each other through the communication process. We must keep in mind that speech is a primary means of communication, although much communication of love, care, concern, acceptance, approval, and other important emotions and concepts are communicated on a non-verbal level. Most of us have the need to strengthen our marriages by improving communications.

Most of us think of talking—giving out messages—when communication is mentioned. A more frequent problem area involving communication in marriage is that of effective listening. To strengthen your marriage, learn to listen more effectively. When the spouse is speaking, full attention should be given to the person and the message. This is not a time for the attention to be distracted or for you to be engrossed in thinking about what you will say in response to the spouse. Attentive listening communicates interest, concern, respect, and generally shows that the other person is valued. It is a way of affirming the other. Attentive listening will also prevent misunderstandings which may otherwise result in problems for the marriage.

It is important to take time for effective communications. We live in a busy, demanding world with many activities in competition for our time. To improve communications in the marriage, give conscious attention to the quality of your messages to your spouse. Be open in communications and say what you mean. It is also important to be aware of how you say things and the effects of how you say them to the spouse. Also, it is fairly common to neglect and take for granted such messages as "I love you" or "thank you." It is often assumed that the spouse knows that these feelings or thoughts exist and that they need not be spoken. To improve and strengthen your marriage give special attention to these brief yet meaningful messages. The responses and feedback you will receive will amaze you. Positive messages tend to evoke positive responses.

The marital relationship will grow stronger as

husband and wife manifest a high degree of caring for each other. Many of the individual and social needs of the partners will be satisfied through expressions of caring and sharing. Couples tend to neglect many of the little day-to-day opportunities to care and share. Giving a helping hand with household chores, showing interest in a project or job assignment, an embrace during a time of frustration, providing free time for the wife to shop or giving a gift are ways of saying "I care." Of course, both spouses can communicate caring by remembering special dates, anniversaries, birthdays, or recalling affectionately pleasant and meaningful experiences together from the past. To strengthen your marriage, start now to say and do things frequently which communicate "I care."

There are psychological aspects of the marital relationship and psychological needs of each spouse which must be responded to if the marriage is to be a strong one. Your marriage can be strengthened as you become more aware of your partner as an individual and as you become more emotionally present with your partner. This involves being aware of and appreciating the personal qualities and assets of your partner. The need for affirming one's partner has already been mentioned. Anytime you can contribute to higher levels of self-esteem, self worth, self acceptance, or a feeling of accomplishment in your partner, you are strengthening your marriage. Also, when you develop a greater level of self-esteem within yourself or as your partner affirms you, your marriage becomes stronger. Thus it is important to be emotionally close and in tune to your mate. A healthy degree of emotional closeness is not smothering nor possessive. It does not deprive the mate of opportunities for some personal time, privacy, and freedom. It does help and encourage each mate to bring the personal qualities and attributes to the shared experiences of the marital relationship.

Sexual intimacy is a very important part of the marital relationship. Marital enrichment will involve doing those things which enhance the sexual adjustment and mutual satisfaction of the mates. The physical sex act should not be viewed in isolation from other aspects of the marital relationship. Expressions of caring, sharing, love, devotion, and physical and emotional closeness are all a part of sexual intimacy and fulfillment. Wives frequently complain that husbands are neglectful in these expressions of loving and caring while expecting the wife to be excited about the physical sex act. Husbands give more attention in this area.

There are times that problems arise in the sexual adjustments of marriage. Problems of impotency, loss of interest, and other such situations do occur. Individuals and couples are often embarrassed to seek professional help with these matters. If problems do occur contact with one's personal physician is a good starting point in seeking help. Physical health problems, aging, stresses, emotional problems, marital discord or other factors may be the cause of sexual problems in the marriage. One's physician can assist in getting to the proper source for medical or psychological help. Remember that the process of sexual adjustment in the marriage is a continuing one. Things going on in all areas of the lives of the mates affect the sexual adjustment in the marriage.

Several additional ways of strengthening a marriage will be mentioned in less detail. Feelings

of anger and guilt should be dealt with expediently. Paul's advice in Ephesians 4:26 to "Be ye angry, and sin not: let not the sun go down upon your wrath:" is sound advice for the marital relationship. The relationship must allow for open and honest communication regarding anger so that it can be resolved. Anger, especially when unresolved, is a detriment to marital contentment. Competence in admitting anger and resolving related problems strengthens the marriage.

Closely associated to dealing with anger is the importance of a forgiving spirit. No spouse is perfect. All make mistakes. The development of a forgiving spirit will strengthen the marriage. Jesus and the apostles taught the significance of forgiveness and a forgiving spirit.

A couple should together establish priorities in the marriage. Areas of frequent conflict are the uses of time and money. Time is required for the job, the children, church activities, household duties, and other demanding involvements. Agreements should be made on the use of time. It is important to provide some time for the frequently neglected areas of recreation, relaxation, pleasure, hobbies, and time alone for the couple. The same concepts apply to establishing priorities and planning for the financial resources of the family.

An often source of marital discord involves parenting—all aspects of rearing children. Parenting is not easy in today's world. Harmony will be enhanced if the husband and wife grow together in the development of parenting skills. Strengthen your marriage by increasing your parenting skills through reading books and articles, attending seminars and courses, or getting information and advice from knowledgeable people in the field of parenting.

It is desirable that both husband and wife work together to strengthen their marriage. The ideal may not occur. If you should feel the need to strengthen or enrich your marriage in a given area, communicate this to your mate. If your mate agrees to participate with you, that is great! If not, move ahead to initiate the process and at the same time maintain a loving and caring attitude. For example, do not wait for your partner to be more understanding before you become more understanding and accepting.

Finally, shared meaningful spiritual involvement will strengthen a marriage. Improving the shared prayer life in the marriage will effectively enrich the marital relationship. Shared commitment to God, sharing with the mate one's faith in God, and establishing Christian values as values for the marriage are powerful ways of strengthening the marriage. Reliance upon God and his power during the tough times will bring the spouses closer together. Being thankful to God for each other, for the home, the church, the children, and all other blessings will surely strengthen the marriage. A strong spiritual life will help to nourish and sustain the marital relationship.

Perhaps you, or you and your mate together, can think of many other ways to strengthen and enrich your marital relationship. It is hoped that this article will encourage readers to assess their marital relationships, to refrain from taking the relationship and the partner for granted, and to continually seek ways to strengthen the marriage. Love, respect, appreciate and affirm your mate, and ever attempt to communicate effectively. May God bless each one in this process.



THE EMPTY NEST YEARS

Does life really begin after 40 . . . ?

THEY SAY It's the better half of life—the time you spend after 40, or 50, or 60.

After all, the children are either relatively independent or married and have children of their own. You own your home, all the major appli-

ances you want, have two cars, and have settled the matter of pets long ago.

Both husband and wife know what to expect of each other. He leaves his shoes under the dining room table each night. She keeps books of good reading in every room of the house. The nest is empty, but time yawns from one quiet hour to the next.

The empty nest. How can there be family life in a silent house where just two people

live? What can change a routine marked by three meals, the daily vocation, and quiet evenings?

Perhaps you've decided that life over the hill is gloomy. You're going to be lonely. You'll be making more visits to the doctor. One day will be just like another. Nothing you do will hide the fact that you are no longer 35, or 30, or 25.

Then again, with life spans now reaching into the 80's, 40 seems to be a good point

for dividing life into its first and second halves. The second half will be better. You may launch forth into a whole sea of new experiences—return to school, work, or take a trip—just the two of you.

The best way to prepare for the empty nest years is to build on the good times of early life—your years of young marriage. As you can see from the following story, that's what Warren and Irene Sorenson have done . . .

Our Storybook Romance

By Warren & Irene Sorenson

HE WAS A BLOND, blue-eyed, bashful young man from Omaha, Nebraska. She was a tall, slender Canadian girl with long black hair and dark eyes. Their lives were brought together as Bible college students each searching for God's will and leadership. The campus was situated on the banks of the Rock River just north of Oregon, Illinois, a perfect setting for a budding romance. And that is what happened; romance brought their lives together in a deeper relationship. As Paul Harvey would say, "and now for the rest of the story."

Warren was that young man from Omaha, Irene the girl from Canada. The story we have to tell concerning the Empty Nest is not based upon formal training in psychology or marriage relationships. It does not come from vast knowledge acquired by reading, but rather from living. Because of this we share it with you not as the most profound information, not as advice and counsel to other couples soon to have their children leave home, but as our personal experience and observations. Our story helps us face the Empty Nest years.

Our marriage began with the key components: love, romance, friendship, and open communication. We didn't figure this out ahead of time; it is just the way it is. The wedding ceremony was performed by Grover Gordon in the Fonthill, Ontario, Church of God. Most couples will acknowledge that the marriage is much more important than the wedding. For Irene and I, this is fortunate. Our wedding was less than the ideal; it didn't go as planned. Mom Sorenson's plane on the day of the wedding was late, so the ceremony was delayed at least an hour. The guests were seated at the church, the organist was playing

the prelude, the minister was ready to do his part, but there was no bride and groom. The bride was waiting at home at Beaverdams and the groom was at the airport in Buffalo, New York. After a high-speed trip back to Fonthill, driven by usher Ross Anger, the wedding was ready to begin. Irene, walking down the aisle with the long white train of her wedding dress, was a beautiful bride. But then she stopped. Her father, Mr. Payne, nervously went back and freed the train from under the door that had closed on it. The ceremony was over, finally, and a caravan of cars started for the 15-mile trip to a hotel in St. Catherine's for the wedding dinner and reception. About halfway there Irene's brother-in-law hit a dog on the road. The law stated the driver had to stop. This was just one more delay and interruption in the wedding proceedings. Even though the wedding didn't go as planned, we knew that we were the only couple in the whole world who loved as raptly. Others were in love, but not like we were.

Very early in our marriage we determined three things: To keep romance alive in our marriage; to maintain a friendship by doing things together; and to keep communication open with each other. These ingredients have blessed us as "Empty Nesters," but that's getting ahead of the story.

We began our ministry living in Terre Haute, Indiana, and pastored the Hedrick and Marshall churches part time. Separated from church family, most of our friends, and our immediate families, the time was lonely. We took our first full-time pastorate at Ripley, Illinois, and found a wonderful church family and developed lasting friendships in the community. While at Ripley our son Ronald

We have not suffered from being empty nesters because we still have everything we had before, and more.

was born. He brought a very special time to our marriage. We shed tears of joy together and marveled over God's process of birth. Four years later our daughter Leanne was born. By this time we were used to babies and we knew they wouldn't break, so she was easier care. The joy was the same and our marveling of God's process of birth had not diminished. The birth of our two children qualified us to be called "Empty Nesters" today.

Before Ron and Leanne were born we could make our plans and set our schedule according to our own desires. The coming of children drastically altered our schedule. At first it was the care of toddlers. Then came school and a multitude of experiences, good and bad. Like the time Ron came home after just a few days in kindergarten. Irene asked him, "What did you learn today?" His reply: "Do I have to tell you everything?" Independence and individuality was started. We began a long process of years of school activities.

During the years that followed our family enjoyed favored times together. In fact, all of the time was cherished. As a family we had some special activities. We enjoyed going out to eat. In the early years it was easy. After Ron and Leanne were older each had preferences as to where we would eat. Coming to a decision was part of family life. All of us enjoyed going shopping; we made a day of it. During days off or on vacation, family miniature golf was often on our schedule.

Ron and Leanne were involved in camps and retreats, the same as many families in the church. It was during one of these that their parents realized the meaning of "Empty Nest." On this occasion we stayed home (unless we also served on the retreat staff). For an entire weekend it was just the two of us. It was nice to have some time to be alone together, but it was far too quiet. We sat and looked at each other, wondering what to say. It was great to have the kids come home after the retreat.

There were two times which were important to us. We always tried to eat our meals as a family. With work and school schedules it wasn't always possible, but we felt it important to eat together. A second special time was at night. After the two of us would go to bed, Ron and Leanne would come home after being out and knock on the bedroom door to come in and talk. These were not times of great discussions, just a time of sharing their evening.

Then Ron left home to attend Oregon Bible College for a year, and we missed him very much. We were anxious

for Christmas to come so he would be with us again. When Leanne went to OBC, we went through the same experiences and emotions. It sure is tough on holidays not having your children at home.

It wasn't long before Mom and Dad did the same thing. When the General Conference called Warren to the ministry of Outreach and Church Development, it meant a year of schooling. So Mom and Dad went off to school and left the kids at home. This transition time probably was one of the biggest aids in moving from a very close family to the time when Ron and Leanne formed their own families.

What's it like with an empty nest? At this writing we have a large house; we wanted room in case both families came to visit at the same time. The house is not full of people. We don't buy as many groceries as we did when Ron and Leanne were at home. At night we aren't wondering what time is he or she coming home. There have been a lot of changes. It is a lot quieter around the house— most of the time.

To us an even more important question is, "What is still in our home?" After we moved to Oregon and Ron and Leanne were in the Southwest, Leanne said to us, "You have the opportunity to start your lives over just like it was when you were first married. You have time to spend alone together to do things together. Make the most of this time. Make it a romantic time in your marriage." Wise and moving advice from one who had taken so much advice from Mom and Dad. We still have a great deal of love in our lives, the romance is still there, the friendship is still there, the communication remains.

We still keep in communication with our children; it just requires a higher phone bill. We have not suffered from being empty nesters because we still have everything we had before, and more. Our children live a distance from us, but only in miles. We have more now than ever before. We have all the freedom of planning our own schedules and doing what we want. We still go out to eat as a special occasion, we still go shopping. We haven't played miniature golf in years, and we don't have anyone coming to talk to us in the evening. We miss those features, but life is full of meaning and joy. Our families are special to us. Grandchildren add joy to life that only grandparents can truly understand. When a two-year-old voice comes on the telephone and says, "I sure do 'wove' you," the nest is not empty.



IN GENESIS 2 WE SEE THE MARRIAGE GOD planned, but most marriages today are not planned. In fact, most couples spend more time preparing for the wedding than they do for marriage. Let's observe five basic things in the marriage God planned.

1. *Man's Need (Gen. 2:18)*

God saw that it was not good for man to be alone. Alone, man was incomplete! God, man's maker, knows this better than anyone else and has graciously provided for his every need. Marriage is wonderful, but it doesn't solve your problems. It's not supposed to! If one is unhappy before marriage, he will be after marriage. Two people combine their problems when they marry. Now God intends Christian marriage to be wonderful, satisfying, and joyful. He has the power to make it so. Yet a truly happy marriage is not a common thing. We are surprised when a marriage "suddenly" breaks up.

Marriage doesn't fail because one of the partners suddenly finds someone else more "interesting." It's because the marriage relationship had already broken down. No change in circumstances is going to solve the basic problems in marriage. A better house, more money, moving away from in-laws, or having children will not change much. We must discover the underlying causes of unhappiness that drive partners to alcohol, infidelity, and other escape hatches.

Christian marriage means that I no longer do as I please. Many, no doubt, make the mistake of thinking they can. Certainly, self-will can take many forms. It can be expressed as hostility, nagging, or irritability. Being afraid to face the real cause of a failing marriage, we choose certain areas of battle: where to squeeze the toothpaste, how to discipline the children, or who spends more money foolishly. Such fights let us express our hostility without getting into the deeper and more painful issues.

2. *Man's Need Provided (vv. 21, 22)*

Eve was the result of an immediate act of God. He took the rib of Adam and made woman from it. Here we find the first surgery. Physicians use various kinds of anesthesia to produce deep sleep. We don't know what God used, but we see divine mercy displayed. The part of Adam, moreover, was taken from his side, not his head or feet, which strongly suggests that the woman belongs beside the man—not on his head or under his feet. After God had made Eve, he "gave her away" in marriage to Adam. Adam didn't willingly seek a wife. God bestowed her upon him.

Interestingly enough, in all but the human race God put the beauty in the male. We have prize roosters or prize stallions, but with mankind the beauty is in the woman, not the man.

3. *The Leave and Cleave Rule (vv. 23, 24)*

The Hebrew word translated "cleave" means to "glue himself to." In marriage, man is to leave father and mother and be glued to his wife. The basic concept of marriage is that God made them male and female. God's first institution was not the church or school, but the home. And the home is in real danger today! It's coming apart at the seams. In our society, there is a major breakdown in the home; and the cause is as obvious as empty pews. God's plan for marriage has been neglected.

Marriage is the only institution that comes from the other side of the fall of man. Society did not invent it. God instituted it. To the Christian, moreover, marriage is more than a legal contract. It's a lifetime contract in which God has united the two persons.

Most of the efforts toward a good marriage must be made by the couple themselves. One gets out of it no more than he puts into it. Years ago, it seems that we told people what to do without telling how to do it. Now we've gone to the other extreme. People refuse to budge

until we tell them "how to" to the last detail. Some of them even seem to refuse to think for themselves. Henry Brandt, a Christian psychologist, said: "If one can reason, absorb information, and really wants help, he doesn't need personal help from me." The writer agrees with him completely. Sit down and think about what God wants you to do at home, at church, at work. Use what God put between your ears. Another author has suggested that instead of running to a therapist, one should observe some common-sense principles such as exercising, not overworking, and getting enough sleep. He feels that these things should help one handle the less serious problems of daily living. We are well aware of how irritable we become from lack of sleep and overwork. Why not use the common sense that God has given us and solve our own problems? Of course, we should seek Christian counsel when needed; but, after all, a large part of counseling is designed to help one use tools and resources he already has.

4. *The One-Flesh Law (v. 24b)*

This verse is a part of most wedding liturgies. The Living Bible reads: "This explains why a man leaves his father and mother and is joined to his wife in such a way that the two become one person." God demonstrated the oneness of the marriage bond by the fact that the part from which Eve was made was taken from Adam—his side. Here, at the beginning of the human race, we see the divine origin and sanctity of marriage: one woman, one man, one flesh. Mathematically, this means that one plus one equals one. It sounds ridiculous in the science of mathematics, but it is a beautiful spiritual truth.

In marriage, we have to relinquish the "I" concept for the "we" idea—"no more twain but one flesh." This term "one flesh" is used five times in Scripture (Gen. 2:24; Matt. 19:5, 6; Mark 10:8; Eph. 5:31). It has been said that when two people marry they become one, but often the question is, which one? In Christian marriage, Christ is the center: husband, wife, and children can find their proper orbit around him. Genuine love is the basic ingredient in marriage, and it doesn't vanish when the faults of your partner appear. Perhaps many definitions of love have been given. I like this one: "Love is giving, forgiving, and *forgetting*." Forgiveness is a two-way street. Successful marriage is built by a team of two good forgivers. None of us is perfect. Someone has said: "Perfect marriages are made in heaven." Well, they must stay there. We have none here.

Furthermore, mothers and fathers, make sure that you are on the same team. Many are not but are in competition. The experts say there are two main views of marriage: the traditional role and the companionship role. In the former, the husband is the authority, the only breadwinner, while the wife cares for the house and children. In the latter, both husband and wife contribute to the income and live more as companions. The experts also

point out that good marriages can be found in both roles. The important thing is that the couple agree on which view of marriage is for them. If they disagree on these basics, there is stormy weather ahead. It should be obvious to anyone, moreover, that the transition in our society is toward the companionship role in marriage.

This paragraph is for husbands only. You will never get into God's coming kingdom on your wife's good name. You must accept Christ as your personal Savior. Please don't send your wife and children to Sunday school and church. TAKE THEM! "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3). Observe this order carefully. The man is the head of the woman provided that Christ is his head. The father has the authority and responsibility for the Christian education of his family. It appears that some husbands confuse authority with superiority. Men are not superior to women.

This paragraph is for women only. Please read 1 Peter 3:1-7, especially verse 4. The meek and quiet spirit is the tool for an unbelieving husband. Many a beautiful woman has opened her mouth and spoiled it all. Yes, the woman can win her husband by her silent preaching. By her beautiful life, a woman can win her husband to her lovely Savior. Christian wives are to be in subjection to their Christian husbands (Eph. 5:21-33).

5. *Let No Man Put Asunder (Matt. 19:4-6)*

Here is Christ's commentary on the union of man and woman in marriage. It's not to be dissolved by man. That's an old statement, but it's truly God's Word for all our hearts today. The sacredness of marriage is founded in the very heart of Scripture. When we get a gadget for the home, we often get instructions telling us how to put it together or operate it. Likewise, when God made man, he gave him a Book to go along with him, and the ones who have followed its instructions have found life worth living. The Bible is a NOW BOOK! It speaks to our generation in all of our relationships, especially marriage.

We live in a society of lax morals: love-ins, rock conventions; a growing free love, are all very common. Consequently, many look upon marriage as a short-term experiment. The spirit of the age is against purity of life and sanctity of marriage. Some of the most blatant forms of sensitivity training are being employed to make this way of life seem natural and right, but clearly it's not the way of Christ. The Christian has only one court of appeal—the Bible. It says much about wedlock. There is no lovelier episode in all Scripture than the wedding God planned. "It is not good that the man should be alone."

Marriage, then, in Biblical terms is a life contract. Death alone can break it. "For the woman which hath an husband is bound by the law to her husband" (Rom. 7:2). The testimony of all the Bible is uniform, consistent, invariable, and changeless.

Oregon Bible College Development Foundation Nears



The Board of Trustees for the Oregon Bible College Development Foundation conducted a phone-a-thon April 6-8, 1989, to raise the last \$66,000 needed to reach our goal of one million dollars.

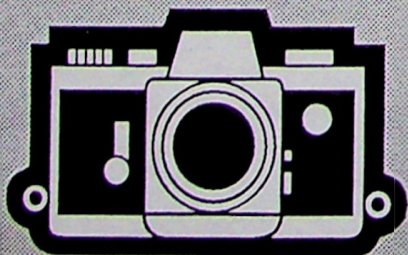
We appreciate the 221 people who collectively contributed over \$58,000 in response to the phone call, which moved us within \$8,000 of our goal.

Since then several more contributions have been received to edge us even closer. By General Conference time on July 31, we expect the final contributions and commitments.

If there was only \$500 needed to reach our goal, how many people would step forward to join in the celebration of putting us over the top?

Would you be willing to give the last \$500?

**Picture yourself
giving the last \$500!**



I want to help reach the ONE MILLION DOLLAR goal of the OBC Development Foundation.

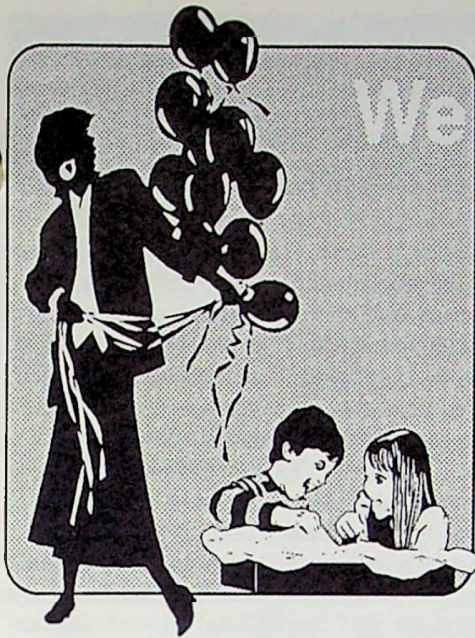
My commitment is to give \$_____ over two years to the Oregon Bible College Development Foundation

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: Oregon Bible College Development Foundation, Box 100, Oregon, IL 61061.



Are . . . Family

We are a family of three, Jenny, Ben, and I. We may not fit into the All-American mold of a family consisting of mother, father, and two or three children, but we are a family nonetheless. We are strong. We have been through years of conflict together. We are loving. Hugging abounds at our house. We are united. We have had opportunities to fight adversity together. We are determined. We will survive, and have goals as a family that we meet. Just like your family, we are deluged with outside influences, but remain strong in our determination to follow the will of the Lord.

There are many ways in which we are typical—piano lessons, violin lessons, guitar lessons, football, clean the house, do laundry, go to school, go to work. There are many ways in which we are atypical. We spend a lot of time together, we live in peace, we believe in each other, and we know that despite what the world throws at us we will survive. We have a strong belief in God, and we trust him to protect us.

We are living in what seems like the calm after the storm. There were years of no happiness in our house; the children spent their first few years in a violent atmosphere. The effects of those early years are still with us; more than anything else we notice the quiet peace in our house now. The children were young when I was

divorced, and young children are remarkably resilient.

There weren't too many difficult times until the junior high school years began. Junior high years are the "social" years, and it's difficult for a junior high student to be "different." We've dealt with several situations, such as: "Suzy Smith's mother said she feels sorry for me because my mom works all the time and I don't have a dad"; or, "Mom, do you realize what it's like to be one of the few kids in the class whose parents are divorced?" or "It is so weird to go to Suzy's house and have her dad sitting at the dining room table eating dinner with us; I'm not used to a man being there"; and, "I wish I had a dad like everyone else." We discuss each situation as it arises, and we come to terms with feelings.

The comments that people have made have been enlightening to me. I was amazed that "Suzy Smith's mother" felt sorry for Jenny and Ben. I was surprised to hear that other children were uncomfortable talking about their parents or talking about divorce in front of Jenny and Ben. I know that just like instances of death, people are at a loss for words, but we have no problem talking about it. Don't worry; we're fine. Feel free to talk about it with any of the three of us.

Jenny and Ben are fortunate in the fact that they have learned independence that will help them in a society that calls for independent living situations. They have to deal with feeling "different" from others despite the discomfort at times. They have learned to trust God to provide strength during times of trouble, and, most of all, they are learning a strong sense of commitment. You see, just like your family, we are committed to each other, and we are our own mutual admiration society.

I chuckle inside every time someone calls me a "single parent." I am positive that whoever coined that phrase was happily married and blissfully ignorant. A more enlightened person might have coined the phrase "double parent," because we have double-time duty, and I've never felt further from single in my entire life. (Do I hear resounding "AMENs" from somewhere?)

I thank God that parenting is parenting, no matter what your family situation is; God wrote the handbook. He is explicit in his instruction. He has helped me more than I could possibly tell you. His answers make sense and they work. When we have a "parenting" problem in our family, we have a session during our Bible study to find the answer. It is healing to get into the scriptures and find the solution to the problem of the moment. When we've found what seems to be the solution, we discuss it, apply it to our situation, and pray about it. The prayer is healing. It is not very often that any of us goes to bed angry.

Being a parent isn't easy in any family situation. I believe God has the parenting situation under control. When I have a problem, I go to him. When Jenny has a problem, I pray her through it, because I don't have the answers. When Ben has a problem, God gives us the answer. We can trust and follow God's advice, feeling safe in knowing that he will guide us through his Spirit and his Word.

Whatever your family situation, I believe that families that pray together make it. My grandmother used to say, "Prayer changes things." Let's alter that saying just a bit: "Prayer changes PEOPLE." I believe the road is brighter for a parent who stays in the Word and prays his children into adulthood. I know of no other way to survive the '80's.

God bless.

By Vickie Pulling

DIVORCE AND REMARRIAGE

By Pastor William Wachtel



THE SEVENTH COMMANDMENT in the law of God states, "Thou shalt not commit adultery" (Ex. 20:14; Deut. 5:18). This commandment was reiterated by the Apostle Paul, in Romans 13:9, as part of that which is "briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Adultery—which may be defined Biblically as sexual relations on the part of a married person with someone who is not his or her spouse—presupposes that the bond of marriage creates a relationship that entitles the partners to exclusive rights and responsibilities regarding one another, in which no third party has a legitimate share.

This suggests that the Seventh Commandment, given on Sinai, is based on a provision from God that established the exclusive marriage relationship. That is, the Seventh Commandment PRESUPPOSES earlier legislation still in force at the time of the enactments at Sinai. But where can such be found?

The same Moses who recorded the Ten Commandments and who mediated the Law of Israel (Gal. 3:19) is the one who recorded the earlier enactment which forms the basis for the law forbidding adultery. In Genesis 2:21-23, Moses relates the history of the creation of woman from Adam's rib and Adam's response upon seeing his new mate: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." In verse 24, Moses the historian is seen as Moses the lawgiver, as it is Moses who declares under inspiration, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The one-flesh principle, which Moses bases on the facts surrounding Eve's creation and Adam's response, is the God-ordained foundation for the institution of marriage and for all subsequent Bible teaching relating to marriage! It constitutes the basic RULE to which all later marriage legislation is an appendage—either in the form of supplementary or explanatory material or in the form of an exception to the rule. In either case, the rule is NOT CHANGED: it always remains as the basis and foundation of God's institution of marriage!

There is an old saying that "the exception proves the rule." This means that any exception to a rule proves the existence and validity of the rule itself, else the concept of "exception" is meaningless. There can be a rule without an exception, but there cannot be an exception without a rule! God's rule regarding marriage started in the Garden of Eden, as Jesus attested in Matthew 19:4-6. It has been his rule ever since.

Pastor Wachtel uses presuppositions throughout this theological treatise, and he offers it to you for further study. This is not the final word on this controversial subject. He claims sole responsibility for his views here. Because of his scholarship, THE RESTITUTION HERALD publishes this article.

In his discussions with the Pharisees, our Lord on one occasion reminded them that "it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery" (Luke 16:17, 18). This basic rule of the law is stated unequivocally, as though there were no exceptions, and yet it is obvious from the context that the Mosaic Law IS THE ONE IN VIEW! There simply are no grounds for claiming that some other law is intended here.

In Romans 7, Paul makes a similar unequivocal use of the BASIC RULE. He says he is speaking to those who "know the law" (v. 1). A few verses earlier (6:14, 15) he had designated "the law" as that which Christians are NOT "under," and a few verses later (7:4) he says "ye are become dead to the law by the body of Christ." It does not harmonize with the context to claim that somehow in verses 1, 2, and 3 Paul is not talking about the same law at all, but about the so-called "law of Christ"! Such a way of treating Scripture conflicts with sound methods of Bible interpretation and may be seen as an example of misusing a text in order to make it support a questionable point of view. Paul's purpose in citing the BASIC RULE regarding marriage is clear. He is using it as an illustration to the old law. We are now "dead to the law" and "married to Christ" (v. 4). Any exceptions to the BASIC RULE are not mentioned, since they are not relevant to the illustration. This does not mean there were no exceptions to the basic rule, nor that Paul is talking about a law different from the old law, in verses one through three!

Mark's account of Jesus' discussion of divorce with the Pharisees and with his disciples (10:2-12) is a clear example of the same principle. The basic rule is set forth, as it is in Luke 16:16, 17 and Romans 7:2, 3. No exceptions are stated or implied. This does not necessarily mean that there are no exceptions or that the rule here set forth is different from the rule expressed in the parallel text in Matthew 19! In *both* Mark 10 and Matthew 19 Jesus calls attention to, and insists on, the basic rule as set forth in Genesis 2—the one-flesh rule. He further adds (in *both* texts), "What therefore God has joined together, let not man put asunder." The meaning is clear: God, and Christ also, intended marriage as a permanent relationship. No Bible student can seriously dispute this fact!

The Pharisees, anxious to justify their looseness regarding marriage and divorce, hasten to remind Jesus that Moses had made an exception to the rule. In the case of some matter of sexual transgression (in Deut. 24:1 called "uncleanness" or in the Hebrew "nakedness") the husband was permitted to divorce his wife, giving her a certificate of divorce that freed her from the relationship and allowed her to marry another man. Presumably, in this situation, the divorced wife who remarried was not considered an adulteress, nor the first and second husbands adulterers. The only stipulation was that, once remarried, she must in no wise return to her former husband.

Jesus further observes that the exception was provided because of Israel's "hardness of heart." Was it hardness of heart on the part of the woman who was put away and who remarried, or on the part of the first husband, who divorced her? It has been represented by some that this hardness of heart was, essentially, unforgiveness; but an examination of this expression in Scripture shows that there

is more to it than that! The same term—*sklerokardia*—is used in Mark 16:14, where the risen Jesus appeared to his disciples and reproved them for their unbelief and “hardness of heart.” In this case, unforgiveness is obviously not involved at all! It is, rather, spiritual insensitivity that is being described. In Deuteronomy 15:7, the people of Israel were ordered not to harden their heart against the poor man in need. Again, it is not a matter of forgiveness, but of sensitivity and compassion! Many other examples from Scripture could be cited to show that unforgiveness is not necessarily in view when “hardness of heart” is mentioned.

In context of Matthew 19 and Mark 10, this writer concludes that Jesus is teaching that lack of compassion and lack of spiritual sensitivity impels people to seek for divorce when they become dissatisfied with their spouse. Christ is clearly against such “hardness of heart”—whether it be on the part of Israel or of his church! It implies that a Christian who wishes to obey his Lord will not initiate any rupture of the marriage relationship. Not only will an obedient child of God be faithful to his spouse, but will seek to *maintain* the permanence that God intended in the marriage relationship! By such attitude and action, the believer remains clear of “hardness of heart.” This permanence is God’s rule from the beginning of creation, and it has never been abrogated.

This brings us to the need to consider Jesus’ statement in Matthew 19:9—“And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.” (The remaining part of the verse, as found in KJV, is not in the best Greek texts or in the modern English versions.) The original rule is not cancelled in any way. It remains the same. Marriage is a permanent institution, as established by God. But in this case, Jesus mentions one lone exception to the rule—unchastity, fornication, unfaithfulness—on the part of one of the spouses. The legislation in Deuteronomy 24 had, in effect, also been an exception to the basic rule. Some see in this fact a support for the idea that Jesus is simply reiterating for the Jews how marriage and divorce were to be handled under the Mosaic law, and that he is not in any way stating a principle to be followed by his church. They further see a distinction between Matthew’s and Mark’s accounts that results in Mark 10:10-12 being for the church and Matthew 19:9 for the Jews only. Such a distinction, ingenious as it is, may prove to be artificial indeed!

Even though Mark represents that material to be spoken privately in the house to Jesus’ disciples and Matthew represents his material to be spoken directly to the Pharisees—in the hearing of Jesus’ disciples—there is no contradiction in the material when we remember that in both cases the basic rule is in view and that Matthew only adds a lone exception to the basic rule. Moreover, if Jesus is in reality only expounding on the law for the benefit of the Pharisees, in Matthew 19, *with no application for his church*, he is doing something he NEVER DOES anywhere else in the Gospels, to this writer’s knowledge! The burden of proof MUST FALL on those who think otherwise to prove that Jesus ever follows such a procedure!

As a student of Greek who has consulted others who read the Greek New Testament, I do not find any appreciable difference in the *lego de humin* of Matthew 19:9 and the *ego de lego humin* of Matthew 5. It seems certain to most readers of the New Testament that Jesus’ declaration in Matthew 19:9 is one of his TYPICALLY STATED teachings that are intended to reflect his thinking and his standards. Can a serious Bible student really expect others to take seriously the claim that Jesus has merely expounded the old law at this point? (It is interesting that the forefathers of the Wenatchee, Cashmere, and Waterville Churches of God who put together and

adopted the Articles of Faith in 1911 failed to see such a possibility, as their statement on divorce reveals. They, like this writer recognized in Matthew 19:9 Jesus’ authentic teaching for his church.)¹

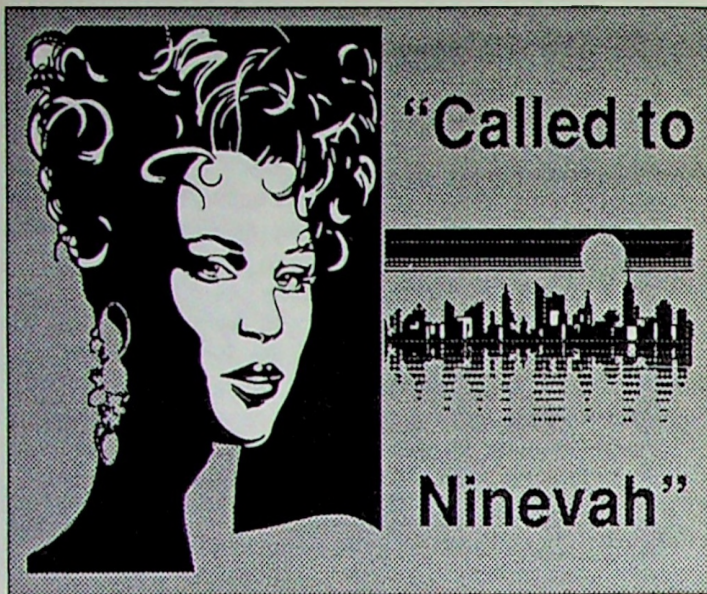
Again we say, the exception proves the rule; it does not contradict it. Let us look at some other Scriptural rules and their exceptions. Jesus said, “Except ye repent, ye shall all likewise perish” (Luke 13:3). The rule is that men perish, or are destroyed, because of their sins. The exception, thank God, is that those who repent will be saved, and not destroyed. Similar exceptions are found in Matthew 5:20; 18:3; and John 3:3, 5. An interesting exception is found in 1 Corinthians 7:5, where the rule is laid down for marital relations to continue on a regular basis, except by mutual consent for the purpose of seeking God in a special way. The rule *remains*, however, and is not canceled by the exception. Another rule is found in verse 10: “Let not the wife depart from her husband.” This is the primary consideration and preferable course of action, in Paul’s mind. But in verse 11 he appends an exception: “But IF she depart . . .”—and then he lays down a contingent course of action. We conclude from this that whenever a rule is laid down in Scripture, we must take it just as it is, UNLESS we find elsewhere in Scripture that an exception has been appended. Then, *both* the rule and its exception must be allowed to stand, as we seek to know the entire will of God!

To return to Matthew 19:9, Jesus’ exception allows divorce for cause. He is not saying that a man MUST divorce his wife for cause or a woman her husband. That would contradict his teaching regarding compassion, in verse 8. But the exception, recognizing that marital unfaithfulness MAY bring an end to the marriage, certainly implies that the one whose marriage has ended because of his or her spouse’s fornication is free to marry again without being considered an adulterer or adulteress in the eyes of God. In the Bible, “divorce” (for cause) means an end to the marriage and implies the right to remarry! It is *this fact* that has caused those who oppose divorce and remarriage under any circumstances to struggle so hard to make Jesus only an expounder of the Mosaic law in Matthew 19:9. They recognize the Bible meaning of “divorce,” but wish to make divorce impossible for Christians.

The reaction of his disciples in verse 10 and his reply to them in verse 11 and 12 make it quite clear to me that they understood verse 9 to be *for them* as his followers and that he *wanted them* so to understand it! To introduce the material in Mark 10 as a *contradiction* to this is simply to misunderstand the Bible principle regarding rules and their exceptions. It is also to ignore the manner in which the Synoptic Gospels often include or exclude material in parallel accounts.

The reason for the disciples’ strong reaction to Jesus’ statement in Matthew 19:9 is that his exception is much more clearly worded than that of Deuteronomy 24:1, which was “some matter of nakedness” (KJV margin). The Pharisees, in their lack of sensitivity and compassion, had been able to seize on that apparent vagueness to justify their free-and-easy practices of divorce and remarriage (and the money these practices brought into their coffers!). Jesus, with his one, lone, clear exception, is stricter—and, so, is in opposition to the Pharisees—NOT ON THEIR SIDE. That’s why the disciples objected that—with such strictness—it might be better not to marry at all!²

Jesus IS strict, as this writer sees Matthew 19:9; but he is not as strict as those who forbid divorce and remarriage under any circumstances. They are stricter than Jesus, and the plea that “it is always safer to take the strict stand” is NOT TRUE if that “strict”
(Please turn to page 24.)



Whatsa

know the story; after all you have been raised in a Bible church. Jonah was a prophet (minor in stature and we shall see why).

God speaks to him and says, "Go to the great city of Ninevah and preach against it" (Jonah 1:2). Now this is a pretty simple task. Clearly delivered and easily understood. Not unlike the one given to us: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you" (Matt. 28:19, 20). Little more should be needed on this subject. It is clear, precise, and easily understood. We are to go, just like Jonah was told to go.

"BUT." An impressive word isn't it? Jonah said BUT (1:3) and ran away. "I know what you want, God, and I know what I should do, BUT." And off he went on his tangent of rebellion.

Now is a good time to explain why I think the church that I experience is out of the will of God. We have emulated Jonah. BUT is either on our lips or stamped indelibly upon our hearts. We know we are to go, preach, and teach, "BUT":

- It's not the right time for me to make a change. . . .
- I'd have to take a cut in pay. . . .
- I have to think of the impact on my family. . . .
- It would be a terrible place (Ninevah, New York, Chicago, Phoenix, Los Angeles, etc.) to raise a family. . . .
- I like the country and hate the city, or
- I hate the country and love the city. . . .
- It's too dangerous. . . .
- I have an inferiority complex, from an unhappy childhood, and could not stand rejection.
- It's not my gift. . . .
- My parents want me to get an education and then after I have my career well under way, I could fund someone to go, maybe two or three. . . .
- I don't believe in missions. . . .
- I want to work in a clean, new environment, not with all those poor folks of _____ descent (you fill in the blank).

Do you get the picture? We modern descendants of Jonah have many reasons for not obeying. Don't we understand that God has already thought through all of our excuses? He knows what is best and asks us to go!

Now let me get specific. What we need is a giant fish to bring us to our senses. The Church of God is being swallowed by a giant fish. It is a fish of death. We are desperately gasping for life-giving breath. Like desperate terminal patients we are trying everything. We try planting churches, we use telemarketing, we will even move our corporate offices (talk about extreme measures) to live. Maybe we ought to do what Jonah did.

Pray.

Not a "name it and claim it: . . . 'dominion now'" type of pagan prayer. But one of repentance and admission of rebellion.

I AM MORE CONVINCED than ever that the church as we know it today is out of the will of God.

Now before your "Amens" drown out your good sense, hear me out.

My conviction concerns the church as we know it! I'm not talking about the church out there . . . the one we observe. I'm talking about the one we experience. Our church. The one we will attend this Sunday . . . maybe. That church is the one out of the will of God. Or at least it is dancing (if I dare use that word) along the edge of the vortex of departure, and, what is even worse than this scathing observation, we are more or less happy with it this way.

We have grown satisfied in a church which fills our needs. One which makes us feel good and is there for all of the hatching, matching, and dispatching ceremonies (you know, baby dedications, marriage ceremonies, and funeral services). We like being told that we, of all the people on earth, are the chosen ones and have the truth. We think that God is pleased with this.

But when I read of what God wants, I become frightened. I start to feel like Isaiah . . . I am a man of unclean lips. I'm not worthy and am not doing what God wants me to do, I need restoration that can only come from God. And I need to follow this recognition of failure with a recognition of willing obedience . . . "Here am I, send me!" Anywhere, anyplace, and for any salary.

The problem is that we don't see it this way. We have gotten into the habit of hearing that we are special and we forget that we must become nothing. We are told to empty ourselves. We worry over how to do it, or even when to do it and forget that God just said do it. We like to talk of the power we possess without realizing that it is not our power. We talk of God answering our prayers and requests but forget that he cannot answer something outside of his will. We talk of joy and God tells us to crucify ourselves. We see Christianity as something to enhance our lives and God declares it as something to dominate our lives.

Let's take a lesson from Jonah and Ninevah. You

matter with you, got Blubber in yer ears?

The beginning of life for Jonah and ours is when we decide to be obedient. I'll sacrifice all that I am, Lord, and let you direct my life. I'll lead my children to do the same. We will give of time and money, to that which we believe is of most importance. . . . Going, preaching, and teaching.

God is a God of 100 percent. Anything less than that and he ceases to be God. He is Creator of ALL things. He is Omnipotent 100 percent of the time. He is Omniscient 100 percent of the time. Anything less and God falls. Imagine the confusion we would have if God is only Truth 75 percent of the time. What would we believe? How would we know if he was just foolin' this time?

And . . .

Jesus died for 100 percent of all mankind. Because 100 percent of all mankind sin and 100 percent will die. Just think of the confusion and fear if Jesus died for 90 percent of all mankind. Or if instead of 100 percent of those who call upon his name are saved, God ran a quota system and only 75 percent were saved. God is a God of 100 percent. That is the way he runs things.

So . . .

When Paul challenges us to make our lives a living sacrifice (Rom. 12), he is asking for 100 percent. When asked to obey all things, the option to only obey 75 percent is not ours. We must function under the same standards as God.

"Any of you who does not give up everything he has cannot be my disciple"! (Luke 14:33.) If we would use a little deductive reasoning, we would then assume that if one does not give up everything, then he is not a disciple! Let's give up and let God rule our lives through the Lordship of Jesus Christ. Let's begin to do things as God would have us to do. I am under a deep conviction that this is the only action that will make a real difference. If we can, if we dare, the death fish that is engulfing will release us to live again.

Money is not a problem in a church where people have given everything to the Lord and therefore give him his tithe and offering for his work cheerfully and willingly.

Morality will rise when we give him our bodies and lives to be used for his glory.

Marriages will last and be reflective of a covenant relationship with the Lord.

Numbers of believers will increase as we realize that attendance at worship is not an option of convenience and not dependant upon whether or not it pleases and blesses.

New people will be won to Christ as we realize that going, preaching, and teaching the risen Lord are not suggestions, but mandates.

We will be willing to go anywhere, anyplace, and at anytime when we ask, "Can God be glorified with my actions?"

Churches will not want for workers when we understand that we are called to be "a chosen people, a royal priesthood, a holy nation, a people belonging to God, that

you may declare the praises of him who called you out of darkness into his wonderful light" (1 Pet. 2:9).

In fact, if sold out to the Lord at his standard, 100 percent, we would have people moving to the major cities of the world not for the availability of work, but because that is where people who need Christ live. Work in the inner city because that is where the poor and oppressed are suffering and Jesus tells us to love them. Missions would be a reality because our young people would not be able to say "no" to the lost of this world. Pulpits would be filled as the call to obedience is met with the sacrifice of lives given in Christian service.

"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people [100 percent] for works of service, so that the body of Christ may be built up until we all [100 percent] reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things [100 percent] grow up into him who is the Head, that is Christ. From him the whole [100 percent] body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part [100 percent] does its work." (Eph. 4:11-16.)

If we were in the will of God, we would not be in the belly of death. We would be going, preaching, and teaching. When I hear churches losing members and being split over the pentecostal or charismatic movement, worship style, or even doctrine, I believe it is because there has been previous sin. A sin that said "BUT" when God said "Go." When a church loses its vision and obedience is ignored, it becomes a hot house for frustration, fear, and laziness. And out of frustration, fear, and laziness, some opt for the easy way out and listen to the cunning and crafty teachings of men. They are led into unscriptural practices and experiences because they see it fulfilling to do something and see something happening for the name of Jesus. This can all be remedied if we would become a people dedicated to giving 100 percent to the Lord when he asks us to be a living sacrifice.

The choice is ours to make. Do we make the best out of our living quarters or demand to be vomited back to God?

By Pastor James Graham

The European Economic Community

THE TARGET DATE for the economic unification of Europe is 1992. For more than 30 years, visionary leaders of Europe have looked to the day when the nations of Western Europe would be united into a powerful economic force in the world.

The 12 countries involved in the European economic community are: Portugal, Spain, France, Ireland, the United Kingdom, Holland, Luxembourg, Denmark, West Germany, Italy, and Greece. Norway and Austria are likely to join later. These nations combined have a population of 325,000,000 people. Together they will have a total economy almost as big as that of the United States.

By 1992, new rules for trade and commerce will eliminate most of the obstacles that exist to the free movement of people, money, goods, and services within Europe.

While European leaders are caught up in economic consolidation, the spiritual condition of the people continues to decline. The Bible, church, and spiritual issues are of little concern to people who are caught up in the worship of materialism.

A banner year in the Church of God was 1988 as we undertook an ambitious project to take the gospel of the kingdom of God to England—back to the roots of our movement. In the early 1800's, the Wilson family of Halifax, England, came to new understandings of Scripture—understandings which we of the Church of God hold today. In the fall of 1844 Benjamin F. Wilson, along with his brother James, migrated to the United States. They settled in Geneva, Kane County, Illinois.

So it was that, 144 years after Benjamin Wilson arrived in the United States, we, as the people of the Church of God, sent Jeff and Karen Fletcher to England to bring the good news of life in Christ to a needy people that are lost in the darkness of sin. Our vision is not just for Milton Keynes where Jeff and Karen have settled; it is not just for the United Kingdom; we envision the work in England to be a launching pad to reach out to the other nations of Europe which have a similar need to those in England.

Many State Conferences, churches, missions organizations, and individuals have contributed to make this mission effort possible. And God is giving the increase. We rejoice in the most recent newsletter from Jeff and Karen as they share the names of individuals who have started attending Bible studies, fellowship, and worship experiences. We sense there is a hunger for a meaningful spiritual experience and understanding of God's Word. We continue to pray that God will lead others to an understanding of God's Word.

Some see the economic union of the nations of Europe as an important fulfillment of end-time prophecy. Whether it is or not, we must sense the urgency of the hour to reach a dying world with the message of salvation. How we pray that when Jesus comes he will find us faithful in spreading the Good News around the world!

We ask for your continued prayer and financial support that this effort might continue to thrive and prosper.

—David Krogh.

God Is Alive!

I am living proof of his work



HELLO. My name is Dean Kruger, and I am an alcoholic. I'd like to tell you my story and how the disease of alcoholism helped me to find GOD in my life.

It was three years ago this May that I was having a few drinks when my life began to change completely. It was about 10:30 in the evening when a strange feeling came over me, and a voice inside told me to go home. This seemed rather odd; there was no real reason for me to go home, as the day before I had received divorce papers while at work. There was no one to go home to; there wasn't even any furniture in the house when I got home. This little voice was so faint I couldn't tell what it was, but it told me to quit drinking and go home.

Everyone knew that I never left a drink, but this night was different. I set the drink down, walked out, and went home. The next day when I woke up, a strange feeling was all through my body. I got up and can't remember what I did but I did not drink. It was about 5:30 p.m. when I called a person that I knew and asked for help. This person told me where there was an Alcoholics Anonymous meeting on Tuesday evening, so I went. All I remember seeing at that first meeting were people smiling and laughing in a way I never even knew how to. All they said was keep coming back, so I did.

After going to a few meetings, I started to listen to what they had to say, and it was then I realized I wanted what they had. Then I heard someone say that alcohol is cunning, baffling, and powerful! Without help it is too much for us. But there is one who has all power—that one is GOD.

May you find him now.

Then I knew who I had to find to help me and to guide me—and who my little voice was.

It was then I knew how to go about finding sanity and serenity in my life. There was a Power greater than myself—and that one is GOD!

It's truly amazing what happened after

I turned my will and my life over to the care of GOD.

All of a sudden I quit hurting and trying to change things. It was then things started to change for the better—but only until I took my will back, then things went downhill. When I let things go—"Let go and let God"—everything started to get better again. It was then I knew GOD was in my life for good.

As time went by I met this very attractive young lady in the A.A. program. Yes, you guessed it. My wife Loa is a recovering alcoholic of five years (which is quite an accomplishment in itself). I LOVE YOU, LOA; thanks for your support.

It was after we were married that we both agreed there was more to GOD than A.A. meetings could show us. We started our search of GOD as we understood him. We went to different churches to see if we could find some place we could be comfortable, as well as worship GOD.

It was then our neighbors Judy and Gary Boyd invited us to the coliseum for your 1988 community get-together. We found the people warm and friendly. Then we decided to go to church that following Sunday, to see if you were as friendly on your own turf. And you were!

Pastor Partlowe was an inspiration to us in the way he delivered GOD'S Word each and every Sunday. Following Hollis's retirement came Pastor Hoffman who continues to inspire us, and does an exceptional job at sharing GOD'S Word and leading us in GOD'S way. As for you, the people, you continue to be as friendly and genuine now as you did then. We truly believe that faith without works is dead, and our work is sometimes done in a different way than that of others.

Alcoholism is a disease and there are many, many people suffering from this disease right now. Some are dying and some are still suffering.

My wife and I decided to turn our will and our life over to the care of GOD.

The good Lord knows we tried everything else and it didn't work.



Christian Scholars Reject

disagreed, and two said they agreed" (ibid).

Seminar member Marcus Borg, who chairs the religious studies department at Oregon State University, said the Gospels depict Jesus uttering words linking the Last Judgment and worldwide calamity with the coming of the Son of man. "The Jesus Seminar thinks he didn't speak of the coming of the Son of man at all," Borg said.

Comment

This question to be voted on—Did Jesus say he would return to earth and usher in a new age?—was ill-advised. It suggests that Jesus *will not* return to earth and usher in a new age.

God intended for us to search the Scriptures and compare scripture with scripture—"here a little, there a little" (Isa. 28:13). By comparing scripture with scripture there is no question but that God's plan and purpose is to usher in a new age when he sends Jesus back to earth. See Acts 3:19-21; Daniel 2 and 7, and Revelation 11:15.

In the Last Days, Scoffers

Higher critics have often scoffed at major Bible teachings before. Peter told us to be mindful of the words of the prophets and of "us apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of his coming?" (2 Pet. 3:2-4.)

It was this Apostle Peter who said that men should repent and be converted because at the appointed time God will "send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things" of which God has spoken (Acts 3:19-21). Peter also penned these words, "When the chief shepherd shall appear" (1 Pet. 5:4). In his first chapter, Peter speaks of "the appearing of Jesus Christ" and "the revelation of Jesus Christ."

Long ago this writer read through the New Testament, writing down every passage that spoke of the second coming of Christ. There were 108 of them. It is true that the Gospel writers mentioned Jesus' second coming many times.

Take Paul, for example. It was he who said, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together . . . to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:15-17). In the next chapter Paul prayed that our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (5:23).

It was John who saw in vision the Lamb standing on Mt. Zion (Rev. 14:1). He also said, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (1:7).

A GROUP OF 30 Biblical scholars assessing the most likely teachings of the historical Jesus agreed overwhelmingly in Sonoma, CA, on March 4, 1989, that he did not say that he would return to earth and usher in a new age.

The occasion for the above decision was a Jesus Seminar, conducted by an academically mainstream group that has involved more than 100 Bible scholars at one time or another in twice-yearly voting sessions.

One outvoted pastor who disagreed, Pastor Marion H. Reynolds, of Los Osos, CA, said, "They're robbing the church of its blessed hope." He also added that the impact of this decision cannot be dismissed because our society tends to place scholars on a very high level.

"However, the seminar findings on the Second Coming reflect what is quietly taught in most major universities and seminaries," said Father Edward F. Beutner, campus minister of Santa Clara University, and a seminar member. (Read that startling statement again!)

"These are not maverick scholars," Beutner says. "They take a very careful approach to how sayings of Jesus were transmitted and to the evolution of the Bible texts."

The conclusion of the members of this particular seminar was that "predictions of a Second Coming were put on Jesus' lips by later followers and gospel writers."

It appears unusual to this writer that a modern-day group of Bible scholars would be this open in challenging a major Bible doctrine. "Seminar leaders admit that they want to be provocative in order to publicize what they feel are standard, modern interpretations, and thus offset what they see as unsophisticated Bible teachings" (ibid).

"To the proposition, 'Jesus expected to return as the Son of Man and usher in the new age,' 26 seminar participants said they 'strongly disagreed,' two said they

the Second Coming

Let's look into this claim that Jesus never said he would return to earth and usher in a new age.

Jesus' Own Words

In his own five-point outline of end events in Matthew 24:29-31, Jesus pointed out that 1) After the great tribulation, 2) there would be great signs in the sky, 3) then his sign would appear in heaven, and then 4) all the tribes of earth will mourn, "and they shall see the Son of man coming in the clouds of heaven with power and great glory," and 5) he will send out his angels with a great trumpet sound to gather together his elect. (To us, point 5 is the first-resurrection trumpet.)

In Matthew 26:64 Jesus said to his accusers, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Many other times did both Jesus and the apostles speak of his second coming. Paul actually said he shall appear "the second time" (Heb. 9:28). The angels said that this same Jesus which was taken up into heaven should return in the same manner as they saw him taken up into heaven (Acts 1:11).

Why This Criticism?

We feel this criticism of the idea that Jesus will come again to earth and establish God's kingdom here is based on 1) a misunderstanding of the future kingdom of God, 2) a misunderstanding of the nature of man, and 3) a misinterpretation of various scriptures.

God's central plan is carefully unfolded in the Abrahamic and Davidic covenants, showing God's purpose is to have his righteous will done on earth at a date in the future by means of a literal kingdom with a world-wide King (Jesus); his co-rulers (God's people); Jerusalem, the capital city of the world; earth's remaining peoples as subjects of the kingdom; and all law being God's law. Results of this kingdom of God will be world-wide peace, obedience to God and to Christ, eternal health and life, with no pain, suffering, or death.

Since the fall of man and the removal of the tree of life, men have become dying creatures in need of eternal life. This hope God has provided through his own Son Jesus, who died to take away our sins, and lives to intercede for us with his Father. He is coming again to raise the dead Christians and change the living Christians to immortality, and restore the earth to its Edenic condition.

One great misunderstanding of the kingdom of God is the idea that it will be in heaven. It truly will be a heavenly kingdom, but it will be on earth. A study of the kingdom of God in the book of Daniel reveals it to be a coming literal kingdom ordered by our Father here on earth.

Yes, Jesus will come again to earth and save his people, establishing God's wonderful kingdom of righteousness and peace here on earth. May we all be acceptable in that day!



1990-International Year of Bible Reading

A Coalition of Christian Leaders
P.O. Box 1501, Murfreesboro, TN 37133-1501
(615) 896-4243 or (800) 222-3161

The year 1990 has been declared the *International Year of Bible Reading*.

The Washington, D.C.-based *International Bible Reading Association*, endorsed by a broad coalition of Christian leaders, expects a congressional resolution and a presidential proclamation to make it official.

The organization is encouraging people worldwide to read through the Bible.

Recent surveys find American adults are biblically illiterate. In a survey of American adults, the Barna Research Group examined how often Americans read the Bible and how much they know about the Scriptures.

The survey revealed that 93 percent of all Americans own a Bible, but half of them have never read the Bible. Only 18 percent of all who say they are born-again Christians said they read the Bible every day.

A recent George Gallup poll revealed that many Christians could not name the first five books of the New Testament.

An estimated 200 million Americans have never read through the entire Bible. Furthermore, over one-half of the world's population has never even seen a Bible.

The Bible is God's training manual for mankind. The Bible states that "all scripture . . . is profitable . . ." (2 Tim. 3:16).

As individuals, groups, and even nations read and follow God's principles for living, the quality of life will be improved for all mankind. (Note Hosea 4:6.)

Just think of the difference it would make if additional millions of people began a systematic, consistent reading of the Bible, the key to successful living. (See Joshua 1:8.)

The *International Bible Reading Association* plans a number of action points in 1989, including:

- Gather a strong list of endorsements from worldwide leaders in national governments, religion, business, academia, athletics, and the arts.
- Secure endorsement proclamations from governors and mayors of large cities.
- Utilize a powerful speakers' bureau of leaders.
- Implement major public-relations programs utilizing all forms of electronic and print media.
- In the U.S. and other countries where Bibles are readily available, focus on a variety of innovative programs designed to encourage systematic, consistent Bible reading.
- In countries where Bibles are not readily available, focus will be on distribution of Bibles and Bible-study materials in each country's primary language.

"As we approach the closing decade of the twentieth century and realize the widespread deterioration of our moral and traditional values in America and elsewhere, we must press for a unified action on the part of all Christians," said Dr. John A. Hash, chairman of the association. Further information can be received by contacting the address at the top of this column.

RECOMMENDATIONS AND CONSTITUTION REVISIONS

The following recommendations and constitution revisions will be acted upon by delegates to the summer Conference, July 31 to August 4, at Western Illinois University, Macomb, Illinois.

Recommendation One

The Board of Directors presents for the approval of the delegates of the Church of God General Conference, the relocation of the corporate offices of the Church of God General Conference, including Outreach and Church Development, Oregon Bible College, Printing and Publishing Services, and Business Services.

Explanation: Please see pages 9 to 16 in the May/June/1989 *Progress Journal* for specific proposals regarding this recommendation.

Recommendation Two

To implement Recommendation One, the Board proposes an amendment to Article I, Section 1 of the General Conference Constitution: "The general offices of the Church of God General Conference shall be incorporated in the state in which the offices are located." (The present reading: "The general offices of the Church of God General Conference shall be located at Oregon, Illinois.")

Recommendation Three

The Board of Directors proposes an amendment to the Constitution, Article I, Section 3: delete entire section. This section currently reads "For the purpose of conducting business, the General Conference is incorporated in the state of Illinois under the name of 'Church of God General Conference,' a corporation not for profit."

Explanation: The deletion of this section helps to implement Recommendations One and Two. It is also redundant because the preamble to the Constitution says that the name of the organization is Church of God General Conference and that it is a not-for-profit organization. The proposed new Article I, Section 1 says that the organization shall be incorporated.

Recommendation Four

The Board of Directors recommends an amendment to Article II, Section 3, c, which has to do with delegates entitled to vote at business sessions. Delete the following: "The Executive Director of Church of God General Conference and the President of Oregon Bible College."

Explanation: Titles and positions have been changed. Currently there is a President of Church of God General Conference/Oregon Bible College. In most cases this individual is eligible to vote under Article II Section 3, b, as a licensed or ordained minister.

Recommendation Five

The Board of Directors proposes an amendment to the Constitution regarding nominations for the Board of Directors in Article

IV, Section 4. Eliminate the entire section and replace with the following: "Nominations for the Board of Directors of the Church of God General Conference may be submitted by: State or District Conference Boards of the Church of God; Churches that are members of the General Conference; Pastors' Association of the Church of God General Conference. Name(s) of nominees and resumes will be submitted to the President of the General Conference by May 1 and will be printed in the General Conference issue of *Progress Journal*."

Explanation: There are two major changes in this amendment. 1) The Board is proposing that our Pastors' Association be given nominating authority. 2) The current Constitution calls for nominations to be submitted by January 1. Throughout the history of the General Conference, pastors have played a significant role on the Board of Directors. The Board feels it is appropriate to encourage our Pastors' Association to have a role in placing nominations. Changing the date from January 1 to May 1 will permit more time for nominations to be prepared and will still permit them to be included in the General Conference issue of the *Progress Journal*.

Recommendation Six

The Board of Directors proposes an amendment to the Bylaws of the Church of God General Conference, Article I, Section 1 regarding the purpose of the Conference: "The purpose of the Church of God General Conference is to assist Church of God members, churches, and conferences to perform their commission, which is to make disciples by bringing the lost to Jesus Christ, and by leading the believer to maturity, by providing leadership, resources, and services."

The present wording is: "The purpose for which the Church of God General Conference is incorporated is to assist Church of God members, churches, and conferences to perform their commission to feed the Church of God and preach the gospel to all the world by providing trained personnel, services, resources, and materials."

Explanation: The proposed amendment clarifies our understanding of the mission to which the Church of God has been called. The words "make disciples" bring to mind the work of Jesus as he worked with the twelve disciples, beginning with his selection of them, his association with them, and the impartation of himself to them. "Make disciples" helps us to focus on the process of finding the lost and leading them to conversion.

The phrase "leading the believer to maturity" includes the idea of establishing individuals in the faith (Colossians 2:6, 7), equipping them for ministry (Ephesians 4:11, 12), and providing in-depth personal training (Mark 3:14).

The Conference seeks to help local churches in their mission by offering lay and professional training of leadership. The Conference also seeks to play a servant leadership role by giving encouragement, assistance, and a role model in ministry.



Christology in the Making

By James D. G. Dunn

During the past two decades there has been a great deal of scholarly debate regarding the doctrine of the incarnation. Many theologians and historians have suggested in one way or another that the orthodox doctrine of the incarnation may not be as Biblical as many Christians have believed.

It was in the midst of this debate that James D. G. Dunn wrote his book, *Christology in the Making*, a New Testament introduction into the origins of the doctrine of the incarnation. Dunn's purpose in writing the book was to help us understand the pre-Christian Judaism and Hellenistic backgrounds into which the New Testament was written. How would its early reader have understood the New Testament and what it said about Jesus?

In doing this, Dunn focused on several Christological themes: Son of God, Son of Man, the last Adam, Spirit or Angel, Wisdom and Logos. He traced the development of thought from the earliest (hypothesized) writings of Paul, the Gospels, Hebrews, and finally John. He believes along with many scholars that John was written at the end of the first century and reflects a greater development of New Testament theology.

Dunn's meticulous background research reveals a gradual development of thought about the person of Jesus. In the earliest New Testament writings of Paul, Jesus is seen as the Son of God in light of his death and resurrection; Matthew and Luke view him as the Son of God at his birth.

As Dunn works section by section he concludes that we cannot find the doctrine of preexistence explicitly stated in Matthew, Mark, Luke, Acts, Pauls epistles, Hebrews, or the catholic epistles. Many of the proof-texts that have often been used by advocates of the trinity such as Philippians 2:6-11, Colossians 1, and others are carefully explained and shown to say nothing that would have been understood to imply a heavenly preexistence of Jesus prior to his birth. I felt that in this area Dunn was extremely helpful to my understanding of Jesus' person and function.

Dunn concludes that only one passage in the entire New Testament explicitly speaks of Jesus as personally pre-existent; that being John 1:14. "The word became flesh and dwelt among us." It is from this passage, Dunn contends, that we see the doctrine of the incarnation. In following Dunn's conclusions, I felt that his interpretation of John 1:14 was unclear at best, and very misleading. Up to that point Dunn had made it clear that the concept of wisdom/logos'

preexistence was a part of Judaism and could be seen in the Old Testament, but in no way implied the personal preexistence of Jesus. He saw that in Jesus, God's creative word, his utterance, his plan had come to fulness. Yet when it comes to John 1:14, Dunn seemingly forgets all the foundation he has laid; he forgets the strict monotheism of the Old Testament, of Jesus and the apostles, he forgets that God's creative word had existed from the beginning; he forgets that the *logos* could properly be understood as God's utterance, his plan; and he unnecessarily interprets "The Word became Flesh" to mean that Jesus did personally exist from all eternity.

It boggles my mind to see how Dunn can understand that 99.999 percent of Scripture says nothing about incarnation while forcefully showing how incarnation is an unnecessary way to talk about Jesus and still understand him as Messiah, Son of God. Yet Dunn believes that one single text is sufficient to provide evidence for the doctrine of the incarnation.

Another book, *The Priority of John*, by J. A. T. Robinson, gives a very sound critique of Dunn's work on John 1 and would be a good book to help balance Dunn.

Having commented on what I feel are Dunn's numerous strengths and one weakness, I would recommend *Christology In the Making* for anyone who would like to better understand how first-century readers would have read the New Testament teachings on Jesus. For those who aren't satisfied with the doctrine of the incarnation as taught by the majority of churches, this book is a breath of fresh air.

For the scholar, this book offers a multitude of notes and an enormous bibliography for further study and research. I will caution that the book should be read critically as some of Dunn's presuppositions about God's Word are far from conservative. We must never absorb what any writer says without comparing it with Scripture.

Be prepared to invest a lot of time in this book; this is not bedtime reading. Yet it is more valuable than the combined value of 20 books you will find in Christian bookstores today, especially for Church of God members who wish to adequately explain their distinctive beliefs about the nature of Jesus Christ and to correctly refute the erroneous teachings of the doctrine of the trinity and incarnation.

—Pastor Jeff Fletcher.

Divorce and Remarriage (Continued from page 15)

stand" is in fact adding to Scripture or going beyond what the Scripture teaches! "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?" (Eccl. 7:16.) The Pharisees by their traditions sought to be righteous, and their overrighteousness was in fact self-righteousness, an abomination in the sight of God (Matt. 15:1-9).

Paul's teaching in 1 Corinthians 7 ASSUMES that there is such a thing as divorce which may permit remarriage, and this assumption must go back to Christ's teaching in Matthew 19:9. This writer finds unconvincing the argument that the "bondage" in verse 15 has nothing to do with the marriage bond itself. Paul constantly uses in his writings the contrast between "bondage" and "freedom." (Please check out Rom. 6:18, 22; 1 Cor. 9:19; Gal. 4:3-7 for examples.) Furthermore, in Paul's day, the verb here used—*douloo*—in a context discussing marriage, would easily be seen to include the bond which united the married couple.³ It seems logical that Paul's Corinthian readers would *naturally* understand verse 15 to mean that a Christian abandoned by his or her unbelieving spouse was now free from the marriage bond, implying the right to marry someone else (but only another believer, as in the case of a Christian widow or widower, verse 39). To understand the word "bondage" in some other sense seems very UNNATURAL under the circumstances, and must result from the already formed conclusion that remarriage is forbidden in every case. The latter idea comes not from an exegesis of the text itself, but from trying to read into the text some explanation that will harmonize with an assumed prohibition against *all* remarriage! At any rate, the unbeliever who had abandoned his or her Christian spouse would in all likelihood marry or live with someone else, so falling under the circumstances described in Matthew 19:9.

Likewise, in verses 27 and 28, Paul refers to marriage as being "bound to a wife." The Greek verb is not *douloo*, but *deo*. It is contrasted to *luisis*, being released or set free (from the verb *luo*, to loose, release, set free). Paul lays down a rule that harmonizes with the basic rule we have been considering all along. If you are bound in marriage to a spouse, don't initiate a rupture in that bond—"seek not to be

loosed." This has nothing to do with widowhood, as some students have claimed, since Paul would not ask his readers not to seek widowhood! Such an interpretation only avoids the obvious meaning that Christians are not to initiate the rupture that culminates in divorce. Rather, they are to make every effort to perpetuate the marriage. But—and here is the exception—if they are loosed from a spouse (loosed *Scripturally*, that is) in accordance with Matthew 19:9 or 1 Corinthians 7:15—then "if thou marry, thou hast not sinned" (v. 28).

Many times Christians are the *victims* of divorce. They neither sought nor wanted one. Their mate—either a church member or an unbeliever—left them for someone else, eventually marrying again and leaving the Christian to pick up the pieces as best he or she could. The one who left is the one who disobeyed God's and Christ's rule regarding the permanence of marriage. The other mate was the victim of such disobedience. The exceptions we have examined appear to permit this victimized mate, so divorced, to get married again without being considered an adulterer or adulteress. The lack of compassion—"hardness of heart"—was on the part of the mate who betrayed the other by unrepented adultery ("fornication"—Matt. 19:9), not on the part of the mate willing to forgive and restore the relationship if at all possible! It is simply a false accusation to shout "hardness of heart" at the mate who has worked for a reconciliation, only to see his or her former spouse now married to someone else; and it is a false accusation even in the case where the abandoned spouse finally marries again!

FOOTNOTES

¹The Articles of Faith and Discipline of the Church of God of the Faith of Abraham were adopted March 31, 1911.

²It is clear that Jesus did not side with either party of the Pharisees regarding divorce and remarriage. His declaration in Matthew 19:9 represents his break with current Jewish thinking, so provoking his disciples' reaction. Therefore it is clearly wrong to take this verse as a mere expounding of the law intended for Jews living under the law. (*Expositor's Bible Commentary*.)

³Meyer comments on 1 Corinthians 7:15 that—According to the context, *ou dedoul* is the opposite of the *me aphieto* in verses 12, 13, denoting legal necessity, like *dedetal* in verse 39.



1989 Annual General Conference

**"PARTNER-
SHIP
IN
ADVANCING
THE
GOSPEL"**

**JULY 31—AUGUST 4,
1989
WESTERN ILLINOIS
UNIVERSITY
MACOMB, IL**





PRAISE GOD! I am no longer a freak!

I have struggled with an overweight problem since I was nine or 10 years old, and the last few years I had crossed over the line from being an extremely obese person to that of freak status. I know what it's like to be stared at by adults and children and many times I have seen the "silent" nudge one gives to another so they can share in the disbelief. I am anxious to share my testimony with you because the 100 pounds that I have lost since August 30, 1988, is a testimony of God's faithfulness to his Word and to the power in the name of Jesus.

I knew my eating was out of control and most of the time I didn't care because I knew what a struggle it was to stay on a diet. Countless times I felt very defeated as a Christian, because for some reason I wasn't strong enough to fight against my fleshly desires. I can recall one specific day, standing at work and actually thinking, "I really don't care. I'm going to eat anything I want!" I didn't realize it at the time, but I was giving Satan free reign over that area of my life. I seemingly was in my glory eating anything I wanted and enjoying myself until my blood pressure had reached a dangerous level and I was denied a life insurance policy. Finally, on August 30, on the way to a prayer meeting, I prayed, "God show me what it is that I need. I can't diet. I don't want to diet, but something has to change. Show me what I need." I have learned from

experience that if you specifically and sincerely ask God to show you something so his will can be accomplished, he'll do it.

The Scriptures tell of many accounts where Jesus healed the sick and times when a person was under the influence of an evil spirit until Jesus took authority over it and cast it out. (Mark 1:27.) I believe there are evil spirits around us today, even though we may fail to recognize them. Paul says that "our struggle is not against flesh and blood, but . . . against the spiritual forces of evil" (Eph. 6:12, NIV). But Praise God Jesus came to destroy all the works of the devil. If Jesus was able to set people free when he walked on the earth, then he is just as able to do it for us today. "Jesus Christ is the same yesterday and today and forever" (Heb. 13:8, NIV).

I learned that my struggle wasn't just with my eating habits, but that I was held captive by the most deceitful one of all . . . Satan. Because I didn't know any better, I had allowed Satan and his spiritual forces to have control over that area of my life. Satan knew that he could have the victory if he attacked me in a vulnerable area—a place where I had a definite weakness. He had such a hold on me in a spirit of gluttony that he must have had a joyous party every time I tried to use fleshly methods to overcome my problem, just waiting for me to fail again! My battle was against an evil force and I would never have success using only earthly methods. As Paul

wrote, "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds" (2 Cor. 10:4, NIV).

In prayer we took the authority that Jesus gave to us (John 14:12, 13; Mark 16:17, 18) and that spirit of gluttony was commanded to leave in the name of Jesus. Not only do the demons tremble at the name of Jesus (James 2:19), but they also have to leave under the authority of his name. Praise God! The name of Jesus is more powerful than any stronghold of Satan. I didn't feel any different that night except for the assurance I had that I had finally reached the source of my problem and I knew that God had sent the answer I was seeking. The next day I felt like a prisoner who had his shackles removed and was now living in freedom. I actually wanted to eat those foods which were good for me. One week later I began working in a bakery and I knew what a miracle God had performed, because I wasn't even tempted by all the goodies around me.

I praise God for my new way of life and the victory I now feel. I've known for many years that when I lost weight it would be to God's glory and that thought is what has kept me from trying surgical methods. I thank God and praise him for the testimony I have to share. God is faithful to his promises and he is still performing miracles. I can say with the Psalmist, "You are the God who performs miracles, you display your power among the peoples" (Psa. 77:14).

There have been times since my deliverance that I have struggled, and I've had to stand against the devil and claim the promise in James 4:7; "Resist the devil, and he will flee from you" (NIV). When I have done that, the victory comes again. I still have many more pounds to lose, but I claim that victory in Jesus' name.

By Sue Holsinger

Things to Consider Before Marriage

(Continued from page 5)

My Marriage Expectations

1. A couple's marital satisfaction usually increases gradually from the first year of marriage through child-bearing years, the teen years, the empty-nest period, and retirement. True False

2. No matter how I behave, my spouse should love me simply because he/she is my spouse. True/False

3. There are more two-career couples now than in 1970. True False

4. Having a child usually improves marital satisfaction for both spouses. True False

5. The U.S. divorce rate rose between 1960 and 1980. True False

6. If my spouse loves me, he/she should instinctively know what I want and need to be happy. True False

7. One of the most frequent problems couples face is poor communication. True False

8. Husbands usually make more lifestyle adjustments in marriage than wives. True False

9. Couples who live together before marriage usually report greater marital satisfaction than couples who do not. True False

10. I can change my spouse by pointing out his/her inadequacies, errors, etc. True False

11. My spouse either loves me or doesn't; nothing I do will affect this. True False

12. I must feel better about my partner before I can change my behavior toward him/her. True False

13. The more spouses disclose positive and negative information to each other, the more satisfaction they will feel. True False

14. Maintaining romantic love is the key to a satisfying and enduring marriage. True False

15. Divorce is more likely if the couple married before the age of 18. True False

3. *True.* This fact helps to have realistic expectations as well as being aware the extra stresses this places on a relationship.

4. *False.* Having a child places stress on the relationship, even though it is a desired condition.

5. *True.* The increase of divorces provides external pressure on couples to cut and run when things do not go smoothly.

6. *False.* Marriage partners are not mind readers. They only know what you disclose to them. The responsibility is on you to disclose, not on them to guess.

7. *True.* Few people have the art of talking or listening to the other. When that fails, everything else tends to fall apart.

8. *False.* Wives generally make more adjustments in marriage, whether or not it is fair.

9. *False.* Living together before marriage does not give couples an "edge" in entering marriage. To the contrary, it opens them up to greater problems.

10. *False.* Many people go into marriage believing that they can change their spouse. Reality is that the only one they can change is themselves. Pointing out inadequacies will only increase resentment.

11. *False.* Marriage is not a result of fate or karma. It is the result of intentional hard work. Your perspective on marriage will affect your spouse's feelings toward you.

12. *False.* Feelings are fickle, and our behavior cannot be based on them. We have control over how we think and ultimately how we behave even though we don't "feel" like it.

13. *False.* Disclosure, both positive and negative, is important. However, if the negative outweighs the positive, the result is less satisfaction.

14. *False.* Romantic love is important in marriage. However, it is the result of successful intimacy and communication, not the key to it.

15. *True.* The younger the couples are, the higher are the chances of divorce.

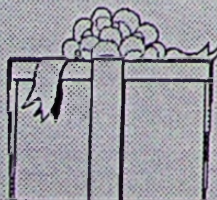
Answers

1. *False.* Marital satisfaction usually drops during the child-bearing years, and then gradually increases from that point. This is not necessarily wrong—just a statement of fact. Knowing this ahead of time helps you prepare to lessen the probable impact of this stage.

2. *False.* Marriage should be based on unconditional love, but with that comes the responsibility of behaving "in love," knowing that your behavior affects the well-being of your mate.

This little quiz may help you dispel some of the myths associated with marriage. Hopefully, it will motivate you to become more knowledgeable concerning this all-important step in life. Counselors and pastors have inventories and exercises to aid you in preparing for your marriage. They will help you in realizing that it's trust, respect, commitment, and friendship that will sustain a marriage relationship that is centered on God.

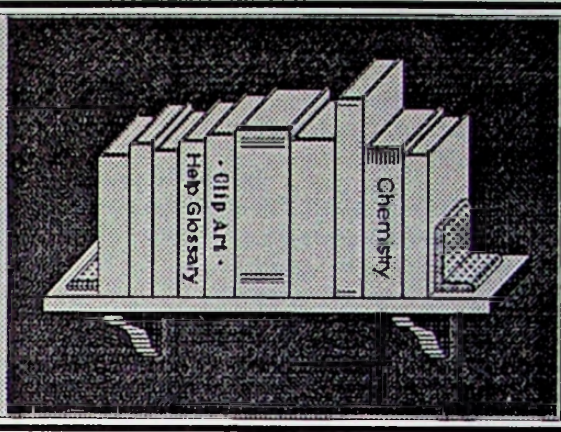
Gift
Reading
for
Newlyweds?



What's the best gift you can give an about-to-be-married couple? Your own advice? A book on weddings?

Maybe, but such gifts aren't on most gifts-I've-always-wanted newlywed lists. However, if you are in the category of a summer bride or groom, and want more information—some of which was hinted at in this article—you can find it from the author. Just address THE RESTITUTION HERALD, Box 100, Oregon, IL 61061 with your request and it will be sent to Michele Millard.

Book Reviews



Bonding and Breaking Free, John Q. Baucom, Pyranee Books/Zonder-van Publishing House, \$7.95, paper, 224 pp., 1988.

IF ANYONE could raise perfect children, wouldn't it be God? Yet, how did Adam and Eve respond to their perfect father?

That question appears as not part of an overall principle Baucom is laying on the reader. Rather, he asks that question to a real, live person—a mother troubled with a rebellious teen-age son.

Her response and the teaching situation it offered Baucom illustrates the value of this book. *Bonding and Breaking Free* comes out of the mosaic of Baucom's ministry as a psychologist who specializes in marriage, family, and child counsel-

ing. In other words, the author teaches through the results of case studies, not by dictums and ideals true of most lineal learning techniques. Then Baucom concludes each chapter with specific suggestions in sections titled "Improving Your Parenting Art."

Ideas which help parents feel hope in their parenting can be summed up with these Baucom quotes: "Love and accept your children as being imperfect and unique. They are separate individuals and will make their own choices." His view of unconditional love as "the ultimate expression of love" frees parents to embrace their children, while also developing in them wings of independence. Baucom believes that "the purpose of any parenting structure is to help parents produce healthy and

responsible children."

Some of the main ideas in Baucom's 10-chapter book:

SET YOUR CHILD UP TO WIN

If you expect your child to be a duchess, she's likely to perform as one. If you expect her to be a loser, she'll probably be that.

BRING OUT THE BEST IN YOU CHILD

Rewarding people with social recognition is an important part of any relationship.

CHERISH YOUR CHILD'S INDIVIDUALITY

Just like a fingerprint, each child's personality is unique.

In his book Baucom says he hopes readers can build in their children self-discipline, self-esteem, and self-identity, while loving them as they are.

—Russell Magaw.

The Interpretation of Prophecy
Paul Lee Tan, BMH Books, Inc.
Winona Lake, Indiana 46590
\$6.95 (cloth, 435 pp.)

THIS BOOK has many strengths, many more than I can share in this review, but Tan's argument for literal interpretation of the prophetic Scriptures is perhaps the strongest point. The book is well worth the cost and much more.

Tan defines literal interpretation as follows: "to explain the original sense of the Bible according to the normal and customary usage of its language" (p. 29).

He argues a solid Biblical case for the premillennial return of Christ and the pretribulational rapture of the church based on a consistently literal

interpretation of the prophecies of God's Word. Amillenarians who see the church as Israel, and some premillenarians who fuse Israel with the church at some point in their interpretations, will be hard pressed to refute his consistently literal interpretations of key passages.

Whatever view you hold of the tribulation, you will appreciate Tan's fair and accurate treatment of the various methods of interpretation of prophecy. Readers of THE HERALD will agree with 95 percent of his book. Amillenarians will be uncomfortable as Tan gives close scrutiny to their views which he affirms are gained by "spiritualizing" Scripture.

Many Christians know something about Bible prophecy, but very few

are acquainted with the principles and procedures by which Bible prophecy is interpreted. Tan seeks to fill that need. Pastors and laymen alike will find his work valuable to the whole area of Bible prophecy and its interpretation.

The author of *The Interpretation of Prophecy* points out that literal interpretation makes full allowance for figures of speech such as simile, metaphor, personification, hyperbole, irony, allegory, parable, riddle, etc. Several pages are devoted to explaining these areas.

Finally, a glossary of prophetic terms (eight pages), makes this book a must for all who would seek to understand the prophetic Scriptures.

—Hollis Partlowe.

YOU'RE



SPECIAL

"You're something special; you're the only one of your kind . . ."

Suzie Dumpling listened. She had heard this song by the Gaithers on her tape player many times before but never really stopped to listen to the words.

"I *am* special," she thought. "I am the only Suzie Dumpling in the world! God made me in a very special way, all my very own."

She listened on. The words of the last verse explained God's purpose in making each one an individual. She giggled as she thought of what it would be like if we all looked and acted exactly alike. Just think—everyone with red-dish braids and freckles! We need each other, especially in our family.

Her mind wandered to yesterday. Everyone was home on vacation. John, her older brother, mowed the yard. Dad painted the trim on the north side of the house. She helped Mom plant flowers around the front walk. Even Tim, her five-year-old brother, had a part. He set the pansies in the holes she dug and carried the tools to the shed when they were finished.

Everyone working together really made a big difference in the looks of the yard and house in a short time. "I'm not big enough to mow or reach the trim to paint, but John and Dad took care of those hard jobs," Suzie thought. "It was fun to dig the holes and set the pansies." Everyone felt proud of jobs well done.

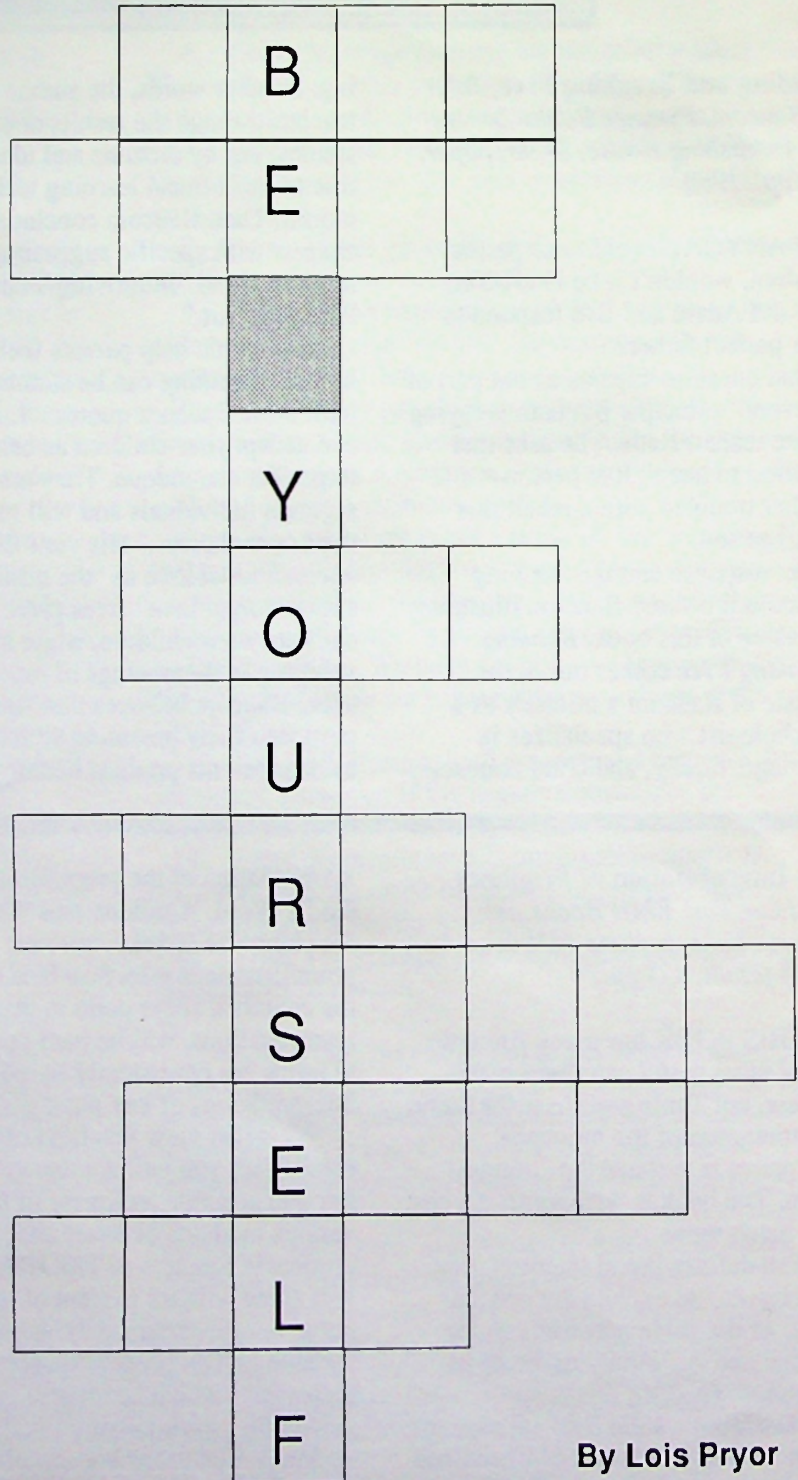
A family works much like a bicycle wheel. All the spokes must work together to support the rim. If one of them is bent out of shape or loose, the wheel is altered and won't roll smoothly. Each spoke has a job to do. Each member of the family, with different abilities and talents, adds to the support of the family.

Suzie reflected on herself again, "I am a very important person! God loves me and has a special purpose he wants me to find. The more I study his Word, the more I discover about his guidelines for my life."

Use your Bible to find some key words to help form the guidelines God has in store for you.

Fill in the key words:

1. Ephesians 6:1
2. Psalm 103:2
3. John 15:17
4. 1 Thessalonians 4:11b
5. 2 Timothy 2:15
6. Psalm 100:2
7. Isaiah 41:10



By Lois Pryor



Box 100
Oregon, IL

SUPPLIES ORDER FORM

Prices effective May 1, 1989

Quantity Cost

BOOKS AND BOOKLETS

... Building Up the Body, Needham, 88 pp.	1.95....
... Christ or Confusion (Gospel Pub League)	.75....
... Concerning the Nations (Gos Pub League)	.75....
... Emphatic Diaglott (Wilson)	4.95....
... "Except" (baptism, Bilton)	.95....
... First Principles (Marsh)	.75....
... Fundamentals of the Christian Faith (Lyon)	.75....
... God's Covenant with Abraham (Lindsay)	.75....
... Making the Most of Your Marriage	1.95....
... "Must Not Fight" (Bilton)	.75....
... One God (Judd)	2.95....
... Prophecies of the End of the World, Mattison 136 pp.	3.95....
... Russia, Israel, Christ, and You (Bilton)	1.25....
... Scripture Searcher's Assistant	.95....
... 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 Covenants	1.75....
... The Fire That Consumes (Fudge) 600 pp.	19.95....
... The Miracle of Pentecost (Partlowe)	1.75....
... The Seventh Day Sabbath (Gos Pub League)	1.50....
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95....
... What Happens When We Die? Buzzard	1.95....
... Who Is Jesus? Buzzard	1.95....
... Words of Truth, Sub. Concordance	.95....
... Wrested Scriptures	12.00....

HYMNALS

... Psalms, Hymns, and Spiritual Songs	5.95....
... Loose Leaf for musicians	9.95....

CHURCH SUPPLIES

... Baptismal Certificates, doz. 5.00,	ea. .50....
... Caring System File Folders	ea. .23....

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	1.95....
... Growing in Christ, 13 lessons	1.95....
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life</i> and <i>The Christian Family</i>)	1.95....

Systematic Bible Study Course, 29 lessons

... Correspondence course (enrollment only)	Free....
... Loose leaf edition	2.95....
... Bound edition	3.95....
... The Nature and Destiny of Man, 13 lessons	1.95....
... Where Do I Fit? 8 lessons	1.95....

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	2.00....
... 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	1.95....
... 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 page 30 \$ _____

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%
 Overseas: Actual Cost

Name _____

Address _____

City _____ State _____ Zip _____



SUPPLIES ORDER FORM

Prices effective May 1, 1989

**Lean on
the Support
of Helpful
Tracts**



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
- ... 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
- ... See What Real Love Is
- ... 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

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.

Quantity

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?

_____ Total Number of Tracts

_____ Total cost on this page

(Transfer to line 2, page 29)

Doesn't God Do Nice Work? (Continued from the back cover.)

I called a friend who is a nurse and she came right over. I scared her as I can remember the look on her face when she first saw me. She went into immediate action on my injuries. Once she had my face, neck, and left ear coated in burn cream she treated my left hand that had been in a sink of ice water. She then proceeded to peel the burnt robe and clothing from my body. That robe saved the rest of my body! She cleaned me up as best she could and as she was done my husband came in from the midnight shift. Imagine his horror at what he found! He rushed me to the hospital where I received immediate attention.

The doctor was not encouraging. He prepared me for agonizing pain, scars, and "slight impairment" of my left hand, even talk of skin grafts. Everything seemed to be happening so fast and yet in slow motion at the same time. I kept seeing the fireball coming at me, hearing myself screaming, and the smell. My hand was the worst, having second- and third-degree burns. The left side of my face, neck, and left ear had first- and second-degree burns. I had a blister right on the tip of my nose. I was given a shot of demerol against my wishes and within minutes the room was spinning. I was crying, laughing, and praying all at the same time as they wrapped my hand up to resemble a huge club. My face, neck, and ear could only be coated with burn cream. A burn on my left leg was also treated. I feared being kept in the hospital. I had to go home to my children; that was all I could think about. Once I knew they would not keep me, I calmed down and thanked God for letting me go home.

I had to make daily visits to the emergency room for the next six days. In the days that followed I was a mass of emotion. I must have thanked God 100 times a day for my life, my home, and my children, all of which he had spared. My hair and skin would grow back. From the beginning I *refused* to believe that I would be ugly and impaired. It was amazing but I was not in pain . . . and that had the doctor worried. I had not taken even one of the pain killers he prescribed and by the third day the doctor and nurses thought I was lying to them when they would ask how many pills I had taken and I always replied, "None." I was tested for nerve damage and, praise God, they found none. The doctor told me I was a robot, no pain and no nerve damage and I had a smile on my face for

everyone every day I would walk in for my treatments. I told him he just didn't understand who was on my side. "The Lord will not let me down. This is all going to be fine; you'll see." Even the doctor was put off at the sight of my bare hand. But I still *had* a hand! I still had my *life!*

Calls and friends poured in from all over as the news of my accident spread. People came to visit almost nonstop. My own church family was terrific. In the days that followed I refused to accept the doctor's poor outlook. I discussed my situation with the Lord several times a day. I felt a special inner peace that I cannot explain. I just trusted God to take care of me. People were so concerned, but I just kept telling them it would all be fine. I was in God's hands and he would not let me down. People were amazed at my positive attitude and my determination to continue as normal a life as possible. Even the doctors laughed at me doing paper work from a gurney!

On the sixth day I received great news. I would be allowed to care for my wounds myself at home for the next 10 days. I was to be carefully monitored and call the doctor if any signs of infection should arise. I learned how to debride (medical term for removal of dead skin) myself and clean and dress the hand. I would not allow my family to see my "hamburger paw." A skinless hand is not a pretty sight! At this point not being able to drive hurt more than anything. But I continued on a modified work schedule. When my husband couldn't help, I had lots of friends willing to drive me to meetings, shopping, and other community functions in which I was involved. I was self-conscious about my appearance and yet I had to be out in the world; I had to get back to normal. I would not let this make me into a hermit. I was alive and I wanted to get on with my life, not sit at home crying, "Why did this happen to me?" I would rather scare a few people and be productive than to withdraw altogether. My poor appearance was only temporary.

I learned a lot about myself during this time. I learned to accept help from others. I've always been one to give and never thought that accepting would be so difficult. With time on my hands I started to analyze my accident. It is something that I am still doing. I learned to trust in the Lord. I thought I knew what that meant. I had no idea what *real* trust was

until then. I accepted the doctors' help and instructions, but to listen to them I should roll over and give up. Not me! That wasn't me even before I had accepted Jesus Christ.

I continued my regular checkups. Infection, which is the greatest threat to burn victims, was never a factor in this case. Healing was faster than the doctors expected. In those first five weeks I was *never* discouraged. I was always positive I would be fine. I was given therapy instructions for my hand, and stretching exercises to help the new skin to fit my hand. They were painful and difficult, but I was determined to do them.

Just a few days before the Christian Workers' Seminar I went back for what I hoped would be my last checkup. My hand was now covered with new skin, delicate but healed. As the doctor looked at my hand he said, "It looks beautiful. Don't I do nice work?" He touched a button on me and I looked him right in the eye. "You didn't have anything to do with fixing this hand; *God* did. Doesn't *God* do nice work?" I had humbled this man whom I called a friend. "You're absolutely right," were the words he choked out. He then released me. No skin grafts were necessary, no more bandages. I was to wear no jewelry, or stay in the sun, and I was to keep up the therapy. I screamed with delight and thanked God right then! I then asked the doctor if I could go on a trip. "You can go anywhere you like. You deserve some R & R. You have been a real trooper."

I went into action, making arrangements to attend the Christian Workers' Seminar. It was my first conference, one of many I am sure. I have never known such a special week in all my life. The fellowship with my "family" and the classes were excellent. I learned so much about myself. I have asked the Lord to take me and use me as he sees fit. He gave me a second chance and I want to please him in every way I can. I realize I could have been killed in the explosion, but God didn't let that happen. I could have been impaired for life, but I was spared that too. To quote a friend: "You have taken a negative situation and turned it into something positive. I would expect nothing less from someone so special." And I am special because I am loved. I love life and I love the Lord. I pray every day that he finds a special way to use me, and I am ready whenever he is!

DOESN'T GOD DO NICE WORK?

By Janice Hart

THE MORNING OF FEBRUARY 25 started out as normal for this mother of two. Breakfast, cartoons, and the usual sibling rivalries. My thoughts were on the day's plans, the highlight of which was supposed to be a Christian Women's Luncheon. I was looking forward to meeting new people and the fellowship that is found at any Church of God function. Little did I know that, not only would I miss the luncheon, but my life would be changed forever this day.

I went down to the basement and began to vacuum dried mud from the basement floor. I was using a huge dust collection system from my husband's workshop. It is a tool that is used to collect dust as it comes off a board that is being planed or sawn. This machine is about six feet tall, with two nylon bags on the outside of the frame and when full of sawdust weighs about 150 lbs.

I had been using this machine only a few minutes when I noticed sparks flying from the bottom bag. I was shocked and within seconds flames were coming from the bag. I immediately turned the machine off and started to drag it to the basement door, thinking only that I had to get it out of the house. As I jerked on the huge hose trying to get it over the door jam, the lower bag exploded, sending a fireball up from my feet to the top of my head. It knocked me to the ground and I realized that my hair was on fire. I do not remember the rest of me being burned.

All I could think of was to get this machine out into the yard. It was stuck in the doorway, flames leaping in all directions. I could not move it or get back into



Jim and Janice Hart of Front Royal, VA, have two daughters; Sarah, 8, and Alisa, 5. They live in a self-designed log house. Janice is Promotion Director for a shopping center, serves on the Chamber of Commerce board, and owns a craft business.

the house from this door. I started to pray, "God, you can have the house, but please give me my children." I ran up the front stairs, still rubbing my smoldering hair. I can remember the awful smell. Both the front and back doors were locked. The children were upstairs watching TV and could not hear my screams. "Okay, God, help me to put the fire out." There was no way to get to the phones and it was me and the fire and God by this time. I felt I had no choice. I went back to the basement and found that the fire was smaller. I could get to the machine. I took one look at it and I started to cuss!! I picked the machine up to get it over the door jam and out onto the patio. It was still plugged in and I ran back inside to pull the plug. When I got back inside the basement I found three little fires that were a result of the explosion. I used an old coat to smother them. Then I realized what I had been saying and began to apologize to God for the foul language. I remember thinking I'd make a sailor blush!

At this point my seven-year-old daughter came down the basement steps and said, "Don't panic Mom, use the fire extinguisher." I had passed it twice in my panic and not remembered it was there and yet I had remembered to turn off the machine, unplug it, and even throw the breaker!

Once all the fires were out I went upstairs and found the house full of smoke and the children concerned. Thank the Lord they did not see their mother on fire. But my appearance by this time was less than normal. I had lost most of my hair, my robe was melted on me and I was full of soot, smoke, and black dirt. I opened all the windows and doors and wrapped the children in blankets. I kept putting water on the machine outside, just making sure it was out. I can remember running up and down the stairs mumbling, "Thank you, Lord, thank you." The children kept telling me how awful I looked. What I did not realize was how badly hurt I really was.

(Continued inside, page 31.)

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 90.0, it expires with the February/March issue, 1990. An 90.2 number means a June/July, 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
Oregon, Illinois
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, 2 yr. \$21, 3 yr. \$30. [British subscribers send U. S. funds]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061. In England: THE RESTITUTION HERALD, 16 Parsley Close, Pinefields, Walnut Tree, Milton Keynes, Buckinghamshire, England MK 77 DA.

Wisdom

It's easily within reach

God's Word gives us all that we need for life today.



The Restitution Herald

August/September/1989

Editor's Viewpoint



In this Issue . . .

We look at Biblical teaching and provide help for families who will be sending children back to school this fall. Both themes are critical today. Our children are hassled to do drugs and alcohol with pressure unheard of just a decade ago. In today's world almost nothing is known about the Bible.

Our middle pages on tangerine-colored paper emphasize the back-to-school theme. The Biblical issues will be found interspersed throughout the layout. Strong emphasis is also laid on historical and current reaction to Biblical truth.

With this issue we inaugurate a new series on Biblical foundations. The lead article, "Our Response to the One God," by David Krogh, kicks off the series. In future issues we will continue the series with several Church of God pastors and leaders providing input.

Challenge to Youth

Great emphasis has been placed on spirituality for your youth this summer in the form of camps, our



Youth in Pastor Leon Driskill's/Editor Magaw's class at Arkansas Youth Camp.

International Berean Youth Congress, and other activities. Young people from Virginia to as far away as Washington State have responded to the call. Our churches have benefitted through numerous baptisms. Hundreds of teens have rededicated their lives anew, anticipating the Lord's working as fall begins.

God be praised for the response to his Spirit, for the many hours of volunteer labor donated by staff and youth, and for the planning and preparation contributed for each experience.

Prayer and Fasting

Church of God ministers passed a resolution calling for a year of prayer and fasting in conjunction with the reorganization/relocation/revitalization of the Church of God General Conference/Oregon Bible College. Already congregations are observing the call. Reports of such ventures in faith find their way into church bulletins and other publications.

The blessing of God is guaranteed when his people trust him through such intimate contact with his power.

Jesus told the disciples that only prayer and fasting removed demonic forces and "mountains" (Matt. 17:20) of doubt. If a tall order such as relocation and revitalization is to happen, it must result after spiritual renewal takes place.

Caesarea and Mortality

During the Byzantine period of history the world everywhere bowed to Roman authority. Driven by its

engines of democracy, lavish business and cultural centers sprang up throughout the colonies.

One such economic and well-planned oasis was the Herodian city of Caesarea on the seacoast of Palestine. Designed by the best in civic planning and constructed with the finest material craftsmanship, Caesarea stood for 13 centuries as a model city. But Caesarea had one major flaw.

The new town of Caesar had foundations on a seismic fault. Gradually the best man could offer sank into the sand, allowing the Mediterranean to wash it under. Mortality's scepter, always a plague-ending curtain for man's lives, arched its shadow over the best of man's cities and squashed it in its prime.

Jesus and the Apostle Paul spent time in Caesarea. Our Lord had his disciples poll the citizenry regarding their opinion of his personhood. His apostle was tried there and from there also rescued by 400 horsemen.

Now archaeologists are busy digging through the sands of time on the site. What they uncover illustrates that life goes on as usual—right up to the day of death and/or judgment. Such discoveries echo the warning of the Master: "Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all" (Luke 17:26, 27, NIV).

What will be found of your life when Jesus comes to dig up your past?



LETTERS

Liked the Recent Issue

Today I just completed reading the June/July/89 issue of THE RESTITUTION HERALD. I was impressed. This is the most practical and uplifting set of articles I have read in some time.

The issue of planning for a great marriage was of great value to those that are considering marriage as well as good for those of us married for several years.

The idea of relationships and communications within the marriage was also well done. There is nothing more important for a successful marriage than our relationship with God and each other. If those aren't maintained we are sure to fail.

The refreshing, compassionate look at divorce and remarriage was also a welcome breath of fresh air. I believe that marriage should be forever, and God in his grace has allowed me a wonderful bride and mate. That, however, is not always the way it goes. Some experience terrible things that would turn almost any of us inside out. We need to follow the Biblical example of compassion and accept those that God has accepted all along.

The challenge of Jim's article, "Called to Ninevah," is much needed. We all need to be shaken from our apathy and get to work for the Christ. Is he really Lord in our lives?

The personal testimonies were great praises to our Lord. When we yield to him we can expect great results. I believe it is wonderful to learn what is happening in our brothers' and sisters' lives. What a thrill to see what Christ is doing TODAY!

Keep up the good work. God bless and encourage you in this special ministry.
—Rockford, IL.

Some thoughts on the June/July HERALD which I thought I would pass along . . . I appreciated the "Christology in the Making" review of James Dunn's book by the same name. It is a book that demands more attention. This is the type of scholarship we should be pursuing in the church. I contrast this with the yellow journalism contained in "Jesus is not God" by Weirwille. This product of a cult leader is not an example of the quality scholarship good Bible students should aspire to. We must be careful to keep our distance from those who have twisted not only Scripture,

but lives as well. Such is the case of Weirwille and The Way International.

I applaud the article by Bill Wachtel on "Divorce and Remarriage." It contained sound scholarship and courageous conclusions. Many who occupy the pulpits and pews of the Church of God agree with Bro. Wachtel's view and believe that it is time to assume this posture as we minister the Word and grace of God.

I am pleased that Sue Holsinger is giving credit for her weight loss to the Lord. I am however concerned with whom she is blaming for her lifelong struggle with weight. Where in the Bible is gluttony referred to as a demon or spirit? This powerful testimony is blemished by an inaccurate interpretation of Scripture that would lead one to believe that a Christian can be possessed or controlled by a demon. "That demons can and do possess the bodies of unbelievers is an accepted fact of Scripture, and that they can be exorcised through the authority of the name of Jesus is also evident. But to believe that a child of God can be freed from the problems of the flesh (such as lust, anger, and envy [I would add gluttony]) by exorcism is Charismania"—Chuck Smith.

—Paradise Valley, AZ.

At the top of the List

Thank you for being a faithful steward every two months! Each time the journals are due to arrive, I find THE RESTITUTION HERALD there on my doorstep when I walk in from work.

I am glad to be getting a magazine of this unique quality and character. I review several magazines, among them: *Christianity Today*, *Catholic Digest*, *Christian Monitor*, and a few Unitarian journals. How strange it would be if I opened up THE RESTITUTION HERALD one day and failed to find a peaceful solution offered there from the Bible to our poor, wretched, misguided world; telling us the things concerning the Christ and his kingdom message! Those editors of the magazines mentioned intentionally omit that message in their columns! Isn't it odd how they are able to sidestep the whole message of Christ and the prophets and still manage to get attention?

Keep doing what you are doing, and do it proud!
—Chicago, IL.

THE

Restitution Herald

Vol. 78 August/September/1989 No. 6

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 six times a year.

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.

Creative Consultant: Rick Cooper

Mailing and Subscriptions: Bill Burnham, Judy Myers, Becky Bull, Becky Hall

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

In England: THE RESTITUTION HERALD, 16 Parsley Close, Pinefields, Walnut Tree, Milton Keynes, Buckinghamshire, England MK 77 DA.

SUBSCRIPTIONS

One Year, \$12 [£10]

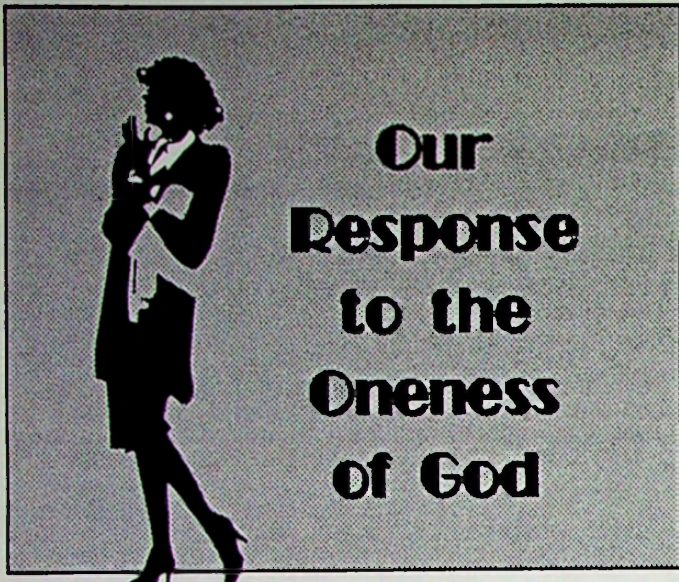
Two Years, \$21 [£18]

Three years, \$30 [£27]

[English price in brackets]

Most subscriptions begin with the February or August issue. Readers may begin full-year subscriptions at any time. Use the form on page 32 when corresponding concerning your subscription.

CREDITS: Russ Magaw, page 2.



Our Response to the Oneness of God

THE CHURCH OF GOD has an outstanding heritage! Early members discovered many neglected truths in Scripture.

They became aware of the error that had crept into the church through the centuries as predicted by Jesus and other New Testament writers. Scripture contains many warnings of false prophets and teachers who would creep into the church and lead many astray. (Matt. 7:15; Acts 20:29-31; 1 Tim. 4:1; 2 Tim. 4:3, 4; 2 Pet. 2:1, 2; 1 John 4:1.)

The joy of new-found truth was a driving force that sent Church of God evangelists everywhere preaching the oneness of God, the second coming of Jesus Christ, the kingdom of God on earth, conditional immortality, the restoration of Israel, etc. Our early leaders and members had a strong sense of mission and they boldly proclaimed the good news. They were filled with optimism as they organized Bible studies, tent meetings, and churches.

Our early members called themselves Bereans because they searched the Scriptures daily, as did the believers of Berea (Acts 17:16.) They were truth seekers who identified with early martyrs who lost their lives in their fight for truth and righteousness.

The Church of God is unique among all churches in the world. Certainly all denominations have their differences, but the differences our church has with others are major: Who is God? Who is Jesus? What is man's nature? What is man's hope?

The differences between other denominations are relatively minor. They have different founders, forms of church government, styles of worship, entrance requirements, etc. But they have very few real differences in their basic interpretation of Scripture. In fact, many people who attend these other churches don't know why they are distinct bodies; therefore, efforts are being made to merge some of the main-line denominations.

Members of the Church of God have inherited a tremendous legacy. We are privileged to have heard the message of truth and salvation.

The Oneness of God

One of the great foundational truths upon which the Church of God is built is the Bible teaching of the oneness of God.

Deuteronomy 6:4 is a cornerstone upon which this teaching is built: "Hear, O Israel, the LORD our God is one LORD." This verse stands as a great declaration of the oneness of God. It stands as an eternal pronouncement of this great Bible doctrine.

But it does not stand alone. The Scriptures abound with declarations of this great truth. The Scriptures affirm that God is one; that there is only one God; that there is none other. A key New Testament text is 1 Corinthians 8:4-6, where Paul says, "So then, about eating food sacrificed to idols: we know that an idol is nothing at all in the world and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth (as indeed there are many 'gods' and many 'lords'), yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live (NIV)." Nothing could be clearer in establishing the separate identity of God the Father, and the one Lord Jesus Christ.

Not only do we have a chorus of scriptures that affirms God's oneness, but reality itself permits the existence of only one individual who is supreme. When one speaks of the greatest, the highest, the supreme, the ultimate, he refers to a position that only one individual can occupy. For more than one supreme being to exist would be a contradiction of thought. Furthermore, God's unity is indicated by the unity of nature. All created things form a universe, not a multiverse. The universe shows the work of one mind, one power, one will.

Confusion in the World

Though overwhelming evidence affirms the oneness of God, millions in the world have failed to grasp this simple Bible truth. Millions have been led astray by false prophets who have failed to "rightly divide the word of truth."

Among those who do know the truth of Scripture, there is a temptation to compromise the truth in order to receive recognition and the acclaim of men. My prayer is that the Church of God will always "contend for the faith that was once for all entrusted to the saints" (Jude 3).

Application of Truth

Though we are pleased with the commitment of the Church of God to a belief in the oneness of God, there are troubling words in James 2:19: "You believe that there is one God? Good, even the demons believe that and shudder." The essential question that must be addressed by the Church of God is, "What differentiates us as members of the Church of God who believe in the oneness of God from the demons who also believe in the oneness of God?" James challenges us to consider the fact that intellectual belief only is not enough. Even the demons believe that there is one God! What makes the difference is what we do with what we know!

In reading the context of James 2:19, we see that James is talking about the relationship between faith and deeds. He says that Abraham was considered righteous for what he did when he offered his son Isaac on the altar. Abraham's faith and his actions were working together and James says, "His faith was

What differentiates us as members of the Church of God who believe in the oneness of God from the demons who also believe in the oneness of God?

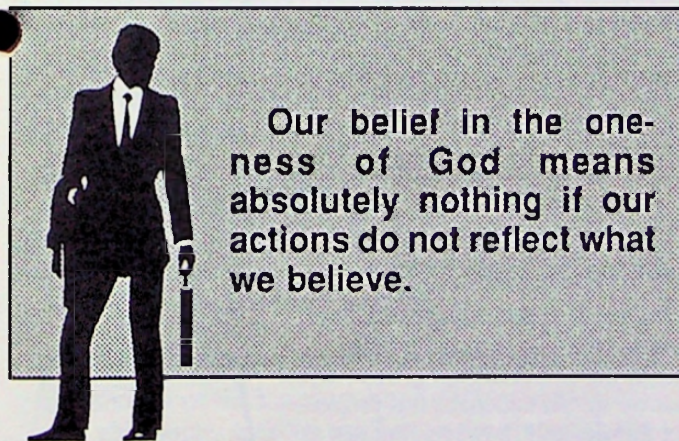
made complete by what he did" (James 2:22). In James 1:22-25 we are told that we deceive ourselves if we merely listen to the word and do nothing with it. But those who are willing to be doers and not hearers only will be blessed in what they do, according to verse 25.

Therefore, what are we going to do with the belief in the oneness of God that we hold?

There are several things that we must do with this belief. In Deuteronomy 6, after reciting the words, "Hear, O Israel, the LORD our God is one LORD," Moses went on and said:

1. "Love the Lord your God with all your heart, and with all your soul, and with all your strength" (v. 5).
2. "These commands I give you today are to be upon your hearts" (v. 6).
3. "Impress them upon your children—talk about them when you sit at home and when you walk along the road, when you lie down, and when you get up" (v. 7).
4. "Tie them as symbols on your hands and bind them on your foreheads" (v. 8).
5. "Write them on the door frames of your houses and your gates" (v. 6).

These instructions deal with our response to the one God—we are to love him with our entire being. We are to communicate that truth to others, beginning with our own children. How



seriously have we taken our responsibility to disciple our own children in teaching them the truths of Scripture as we talk about them in the home, while we are walking, and lying down, and getting up, as an ordinary part of our daily lives?

In an attempt to remind themselves of these great truths, the Jews wore phylacteries on their arms or on their foreheads. These small leather cases contained passages of Scripture written on parchment. They also attached a mezuzah, which was a small box, by their doorpost which contained a piece of parchment inscribed with Deuteronomy 6:4-9. Every time they went in and out of the door they were reminded of these truths.

In the 20th century it does not seem realistic for us to wear phylacteries on our head or arm or nail a box to the doorpost of our house to remind us of the truth of the oneness of God. But perhaps we each need to think of some way to emphasize this

and other important truths of the Bible to keep them before our minds and before our children.

Polytheism and Idol Worship

Another application of this important truth regarding the oneness of God has to do with polytheism and idol worship. Polytheism is a worship of more than one God, and idolatry, of course, is the worship of a substitute for the one true God. In our 20th century, we have a particular problem with the worship of materialism. Do we fully realize how much materialism has affected those of us in the church? Our whole society is directed toward the accumulation of more and more of this world's goods. Jesus said that man's life does not consist in the abundance of things which he possesses. (Luke 12:15.) That is exactly the opposite of what the world tells us today. It tells us that our life does consist of our possessions, and the only way we can be happy is to have more of this world's goods.

It seems to me that materialism is a substitute for the one and only true God. Our society has made money its god. Many are guilty of idol worship when it comes to materialism. Or, some may be guilty of polytheism; they try to serve two gods: God and money.

Conclusion

Our belief in the oneness of God means absolutely nothing if our actions do not reflect what we believe. We all have a great deal to learn about what it means to love God with all of our heart, soul, and strength. Many of us could do a much better job of impressing the truths regarding the oneness of God and the other great and precious truths of Scripture to our children. We all would do well to look at our lives to see what we worship and if we perhaps are trying to worship more than one God.

One of the greatest legacies that we can pass on to our children is a demonstration by our actions that the things we believe are really important to us. I fear that we have lost many of our children from the Church of God because they have not seen the truths of Scripture reflected in the way we live. They have perceived the doctrinal distinctives of the Church of God as only a creed which must be learned intellectually. They have failed to see that these truths can transform our lives; that they relate to day-to-day activities. Let us make a new commitment to not only know truth, but to also *live* truth.

By David Krogh

**Who says no
one looks
forward to a
spiritual
diet?**

Trouble is, we want it when we can get it—at our convenience. But what would happen to our spiritual well-being if the church died?



**Worship in Spirit & Truth at
your local Church of God.**

Haunting Sadness . . .

Recently my brother and sister and I returned to the church which we had attended as children and learned so much of the Bible. We are thankful to those dedicated teachers and workers.

The church was forsaken . . . all interior furnishings gone except the old piano, many windows broken, paint peeling, old quarterlies strewn about. Only a picture of the "Good Shepherd" remained as well as a larger picture called "The Presence" which had been given in memory of one of our early teachers.

It is evident that "The Presence" had fled the scene as had all the people, having grown old or moved away, leaving few to carry on or even care. The building is soon to be torn down.

Now folks—children, young people, middle-aged and old—please care about your church and "The Presence." It represents your heritage of over 125 years. It takes dedication, persistence, attendance, and support as well as going forth into the mission field (both near and far). Won't you make yourself a committee of one to see that this never happens to your church?

"Let us not neglect our church meetings, as some people do, but encourage and warn each other, especially now that the day of His coming back again is drawing near" (Heb. 10:25, LB).

—*Millie Laning, Ripley Church Bulletin.*

Are we fooling ourselves?

Any honest reading of the New Testament must make it clear that true Christianity involves more than simply occupying a pew on Sunday morning!

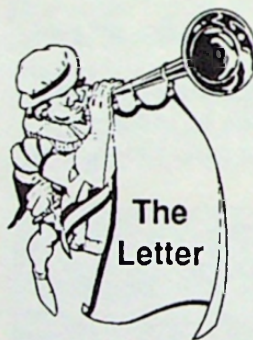
Church members deceive themselves when they get comfortable with such a limited involvement. This kind of participation is like a person who would sit down once a week to eat a meal, and then starve himself the rest of the time. Everyone knows what the end of such a program of "nutrition" would be.

We know we all have to eat regular and balanced meals to keep in good health. The same is true in the spiritual realm. We need to meet together regularly and as often as possible during the week to share the Word of God—our spiritual food—with one another.

But even *that* is not enough. If we eat food without putting forth any physical exertion, we become flabby and weak and sick. Likewise, if we simply take in spiritual food without putting forth any active effort to serve the Lord—witnessing his message to others and doing any good we can to our fellow humans in his name—we become spiritually sick. Anemic Christians are those who do not seek a proper balance of intake of the Word of God and outreach toward their fellow-believers and toward the needy, lost world.

Again we ask, "Are we fooling ourselves?" We certainly are if our spiritual diet is insufficient in quantity and quality, and if our output of service to the Lord is minimal. At this very moment each of us is being weighed in the balances of God's scales. How do we look to *him*?

—*Pastor William Wachtel, Wenatchee Church Bulletin.*



Dear Christians,

I have been given all authority in heaven and on earth. Go, then, to all people everywhere and make them my disciples. Baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey, observe, and respect everything I have commanded you. And remember, I will be with you always, even to the end of the age.

With all my love,
Jesus Christ.

Dear Jesus, our Lord,

We hereby acknowledge receipt of your memo. The proposal is both interesting and challenging, and we feel that we should undertake this project—*not* immediately, however, but just as soon as it may seem feasible.

Due to a shortage of personnel, as well as several other financial and personal obligations, we do not feel that we can give it proper emphasis at this time. Nevertheless, a committee has been appointed to study the plan. With this in mind, we should have a report to bring in a few months.

In the meantime, we are honored to know that you have considered us for the task; and we appreciate your offer to serve as our resource person should we choose to undertake this project. You may rest assured that it will be given careful consideration by our committee, and we hope to have the matter taken care of at our earliest convenience.

Your obedient followers, The Christians.

—*Macomb Church of God Bulletin, 3/5/89.*



THE BAPTIST CONFSSION OF FAITH, 1660

THE FOLLOWING confession of faith, signed by John Bunyan and forty other 'elders, deacons, and brethren,' and approved by more than 20,000 others, was presented to Charles II., in London, in 1660. In presenting this confession of their faith, these Baptists declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

Art. 22. We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs [Acts i., 3], which was taken up into heaven [Luke xxiv., 51], shall so come in like manner as he was seen going into heaven [Acts i., 9-11]; and when Christ, who is our life, shall appear, we shall also appear with him in glory [Col. iii., 4]. For the kingdom is his, and he is the governor among the nations [Ps. xxii., 28], and king over all the earth [Zech. xiv., 9], and we shall reign with him on the earth [Rev. v., 10]. The kingdoms of the world, which men so mightily strive after here to enjoy, shall become the kingdom of our Lord and His Christ [Rev. xi., 15]. For all things are yours [ye that overcome this world], for ye are Christ's and Christ is God's [I. Cor. iii., 21-23]. For unto the saints shall be given the kingdom, and the greatness of the dominion, under the whole heaven [Dan. vii., 27]. Though, alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be given unto them power over the nations, to rule them with a rod of iron [Rev. ii., 26-27]. Then shall they receive a crown

of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces [Ps. lxxii., 4], and their vain rejoicings be turned into mourning and lamentations, as it is written [Job xx., 5-7].

We believe that there will be an order in the resurrection. Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father, David, on Mount Zion, in Jerusalem, for ever.

We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

We believe that, as this kingdom will be universal, so will it also be an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.—*Crosby's History of Baptism*, vol. ii, Appendix 58.

THIS INTERESTING STATEMENT of faith came across my desk many years ago. I have distributed several copies of it, and now share it with the readers of THE HERALD. It certainly affirms some of the great truths of God's Word such as:

The literal, physical, visible return of Christ and the establishment of his kingdom on earth; it was not until Greek philosophy saddled itself upon the church in the Middle Ages, (the period of European history from about A.D. 500 to about 1500) that the second coming, resurrection of the dead, and the kingdom on earth were lost sight of by the church. Greek dualism has flourished for many centuries, and many theologians have accepted it hook, line, and sinker, although no trace of it can be found in the Bible.

This statement of faith also affirms that, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4), and his kingdom will be given to God's people and will be "under the whole heaven" (Dan. 7:27). That could be only one place—on earth.

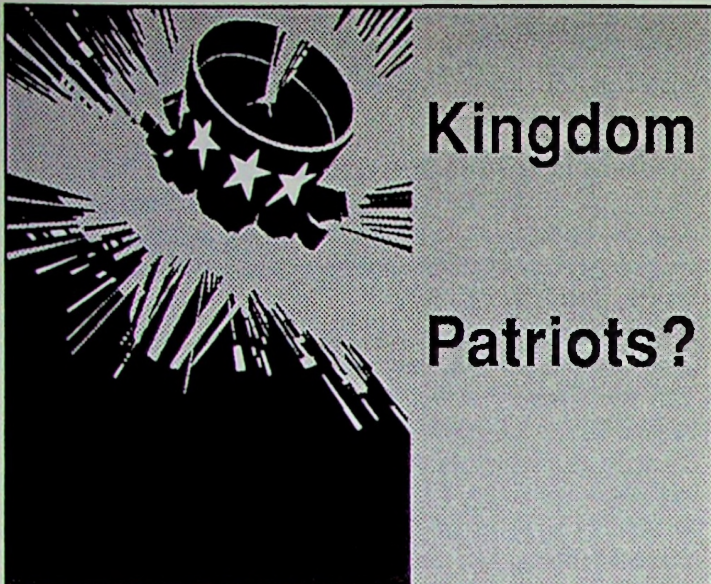
Then too, notice that there will be an order in the resurrection (1 Cor. 15:23). Moreover, at the appointed time Jesus comes to judge and restore the world, take the

kingdom, and reign on David's throne in Mount Zion forever. The kingdom will be universal as well as eternal when Jesus becomes King of the whole earth.

Certainly there is much Bible truth in this ancient Baptist confession of Faith which is hard to find in many theological circles today. Small wonder that Paul the apostle warned us of such things. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

Another clear warning from the pen of the great apostle would seem appropriate: "You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these" (2 Tim. 3:1-5, NEB).

—*Hollis Partlowe.*



"I pledge allegiance to the Flag of the United States of America. And to the Republic for which it stands. One nation, under God, indivisible with Liberty and Justice for All."

I am almost always moved by the pledge of allegiance. The Star Spangled Banner is as inspiring as it is hard to sing. "God Bless America" brings tears to my eyes. I can be as red-necked as anyone screaming, "I'm Proud to Be an American!" The Fourth of July and Old Glory stir me to the very core.

I watch documentaries of past wars and am deeply appreciative of those who fought to preserve the freedom of our land. And I am inspired at the dedication and sacrifice of those who have died for the cause.

But there is also a deeply disturbing problem revealed with our pursuit of patriotism. I wonder if we American Christians are as dedicated to Christ and his kingdom as we are to the United States of America. Now don't go labeling me as an unappreciative liberal commie. I just want to know why I get jumped on when I question national pride and rarely get a response when I point out apathy to the cause of the eternal kingdom.

In my nearly 20 years of pastoral ministry I have seen people who would die for this country, who willingly "join up" to give four years of their lives or compliantly go if drafted. I have listened to the stories of wars fought to preserve freedom. I have participated in services to remember fallen freedom fighters. I have rung church bells for prisoners of war and hostages in Iran. I have

I wonder if we American Christians are as dedicated to Christ and his kingdom as we are to the United States of America.

seen church people fighting mad over injustices done against the U.S. while strangely quiet when we have assumed the oppressor's role.

The Problem?

When I have asked people to give their lives to Jesus Christ and to commit their very existence to his kingdom . . . I receive excuses. When I speak of our citizenship in another kingdom, of another place and time . . . apathy. When I suggest that we must be willing to die for our Lord and his kingdom . . . accusations of fanaticism. I know of people who fly the flag yet wouldn't think of displaying a sign that declared them to belong to Christ, who slap a flag decal on their car but never the sign of the fish, who consider patriotism a matter of essential public proclamation and faith a private matter.

I found it very interesting that during the recent elections, much to-do was made over whether or not the pledge should be recited in the schools of this country. The despicable liberal said "no" and the flag-waving protector of the American way shouted "yes." Friends, we got trouble . . . right here in river city. Right is right and wrong is wrong and we better stop these pinko liberal commies from coming in and taking over our country. From undermining it and making it into something far different from what our founding fathers (those saintly and God-inspired folks) had in mind. You know the guys, don't you? . . . the ones who violated Romans 13. There they were admonished to submission and prayer for the leaders that God had ordained, then circumventing oratory by going out and throwing tea overboard and dumping old king George and replacing him with the one on the dollar bill. Those slave-holding deists who believed that God had withdrawn from humanity created a country that we have mythically come to believe was God ordained and one they declared to be "by the people and for the people."

Haven't we been called out of this world? Aren't we

How can we tolerate weeping during a song of patriotism and yawning during worship?

the ones who are supposed to give our allegiance to another world? a world that will replace this one because it is imperfect and the one to follow will be perfect?

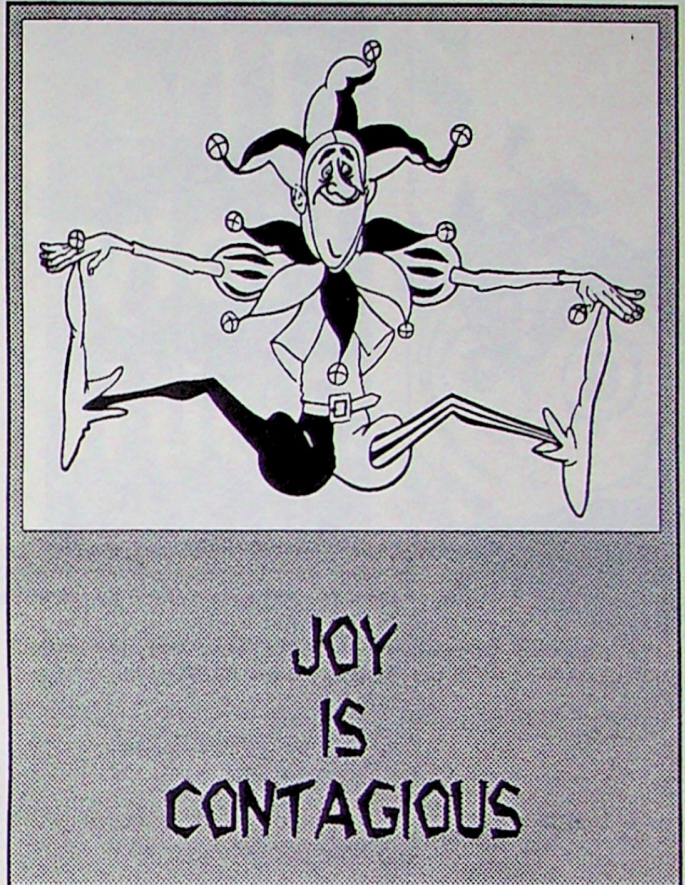
"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us" (1 Pet. 2:9-12, NIV).

Do you dare comprehend what this means? We are to be called out of this world. We are first Christians . . . we belong to him. Then we are Mexican, Irish, Italian, or citizens of the United States. Our allegiance is to our King and not the one he set into place. We are to give our lives as living sacrifices to him. How dare we tolerate giving up our rights to the nation we live in while at the same time adamantly refusing to submit to the will of the one and only . . . King of Kings and Lord of Lords? How can we tolerate weeping during a song of patriotism and yawning during worship? How can we sacrifice our youth to the armies of this world and then discourage them from giving their lives to the service in ministry? I have even heard of parents who would rather see their child in the military forces of this country before they would have them go to Oregon Bible College to be equipped for the army of the coming world.

Maybe I'm just not understanding this whole thing. Maybe I'm wrong. But I think not. What about you?

By Pastor James Graham

I have even heard of parents who would rather see their child in the military forces of this country before they would have them go to Oregon Bible College . . .



JOY is contagious. So Pastor Ray Hall and his wife Susan have heard from teachers in the public school system which serves the community surrounding the Garden Park Church of God in Kentwood, Michigan.

Several years ago an after-school activity club for children in grades K-4 was started and sponsored by the church. It meets one day a week from 4:00 to 5:00 p.m. in the church basement. Its purpose is to communicate Bible truth, to make Bible truth relevant by telling life application stories, and to reinforce the Bible truth through memorization of pertinent, paraphrased Scripture verses.

JOY really is contagious! We know it because our weekly attendance is composed of children who do not otherwise attend services in our church by nearly 50 percent. We know it from the encouragement we receive from the parents of the "outside" members of JOY club. We know it from the unsolicited testimonies of the public school teachers who tell of noticeably improved class behavior prompted by the actions of JOY Club members. We know it from the expressed felling of JOY by those who serve as staff.

—Joyce Knapp.



The Holy Spirit

This article first appeared in THE RESTITUTION HERALD 74 years ago, November 24, 1915. It was selected by Betty Ackels and is reprinted for your study.

—Editor.

By
J.
August
Smith

THE HOLY SPIRIT is spoken of, both in the masculine and neuter gender, both as “he” and “it,” because the Holy Spirit is both a person and the power of a person.

But the Holy Spirit is not a personality separate and distinct from God, else Jesus would not be the Son of God, but the Son of the Holy Spirit; because he was begotten by the Holy Spirit (Matt. 1:18-20; Luke 1:35).

The Holy Spirit, first is God himself, and secondly, the divine power proceeding from God. When the Holy Spirit is spoken of in a personal sense, as in Ephesians 4:30; Psalm 78:40; Acts 5:3-9, and several other instances, reference is made to God himself, and when the Holy Spirit is spoken of in an impersonal sense, the power of God—an influence from God—the mind, will, act of God is meant, as in Genesis 1:2; 6:3; Proverbs 1:23; Matthew 12:18, and many other places.

When this is once clearly understood, such passages as

speaking of the Holy Spirit being grieved or as feeling, seeing, knowing, etc., show clearly that it is spoken of in the personal sense and as God himself. We sometimes say, “God says so” when we mean the Word of God—the Bible—says it. Again, we say, “God did so,” when we mean the Spirit of God—the Holy Spirit. The Holy Spirit is God at work, God in manifestation—the power of God, the influence from God; and as the Spirit proceeds from God, who is a person, the Spirit is sometimes spoken of in a personal sense. We read that God is holy; God is a Spirit; God is one—therefore God is the Holy Spirit.

When the Holy Spirit came upon the believers without man’s agency, as in Acts 2 and Acts 10, it came in great power without conditions, and without intercessory prayer. But when the Holy Spirit was imparted through the agency of man, it was without stipulated conditions, given by prayer and the laying on of hands (Acts 8:14-19; 19:1-6).

Big Things



are happening!
They're all in
your favorite
Christian
magazine,

The
**Restitution
Herald.**

There's a whole new series coming up on

• **Bible Doctrine** •

Who is God?

Who is Jesus?

What is Man?

Where will we spend Eternity?

That's not all . . .

Don't miss the special
Christmas/Advent Issue!

YES, please send me THE RESTITUTION HERALD:

- One year; \$12
 Two years; \$21
 Three years; \$30

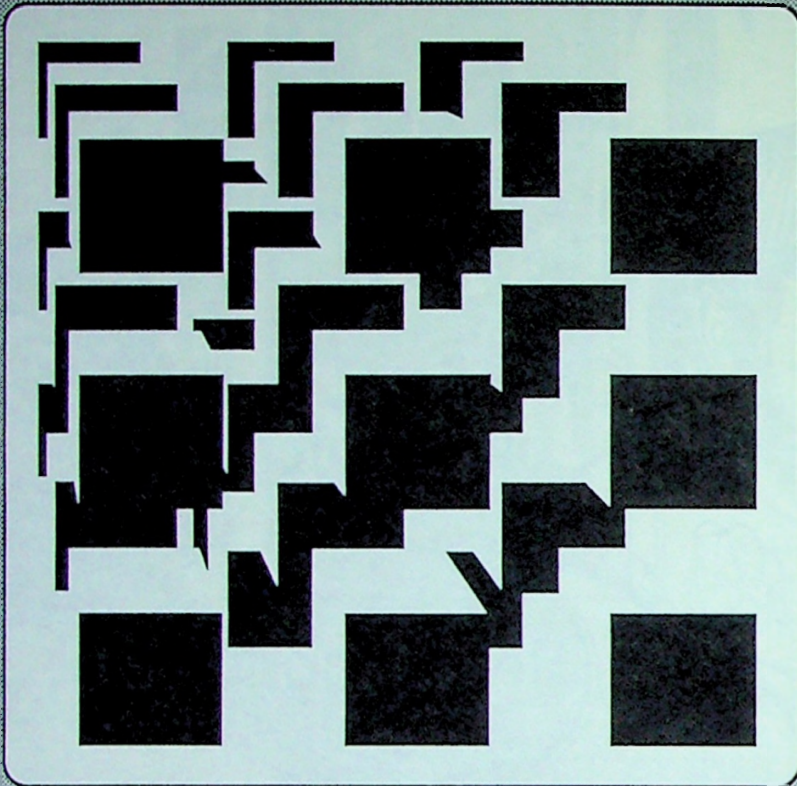
Name _____

Address _____

City _____ State _____ Zip _____

- Check attached
 Please bill me

Mail to: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.



Finding Your Way Out of HELL

IT'S BEEN a long time coming. Evangelicals are finding their way out of hell. Well, at least first steps have been taken. According to a recent book, *Evangelical Essentials*, by John Stott (Intervarsity Press, Downers Grove, IL, 1989, \$13), renowned author and pastor in England, the orthodox view of hell has evolved from Greek mythology and is not Biblical.

Stott goes even further, proclaiming himself as an annihilationist, which means he sees the wicked as consumed at judgment—not suffering the agony of hell's flames forever and ever in an undying state. His new view is in keeping with the nature of God who takes no pleasure in death, let alone endless torture.

The esteemed British author pleads with his evangelical brethren: please at least consider his alternative view. No doubt Stott is familiar with the wrath of biblicalists who in the ancient past burned at the stake those who dared cross orthodox theology. European instigators consigned William Tyndale to such agony when he rejected similar views in the 1500s.

Stott's reasoning sounds so familiar. God's love cannot permit an endless fiery punishing as described

by such American pulpiteers as the 1800's Jonathan Edwards and today's Fundamentalists. Timeless Biblical words as *destruction, death, consumed, no more, perish, cut off, and burned up* have strong meanings of finality which cannot be converted into eternal suffering.

Stott saves his best reasoning for the Biblical passages themselves, making a clear defense for true exegesis. He looks at the idioms of expression (eternal fire, lake of fire, outer darkness), the judgment passages of the New Testament, and how his new view of annihilationism fits with all other teachings of the Bible.

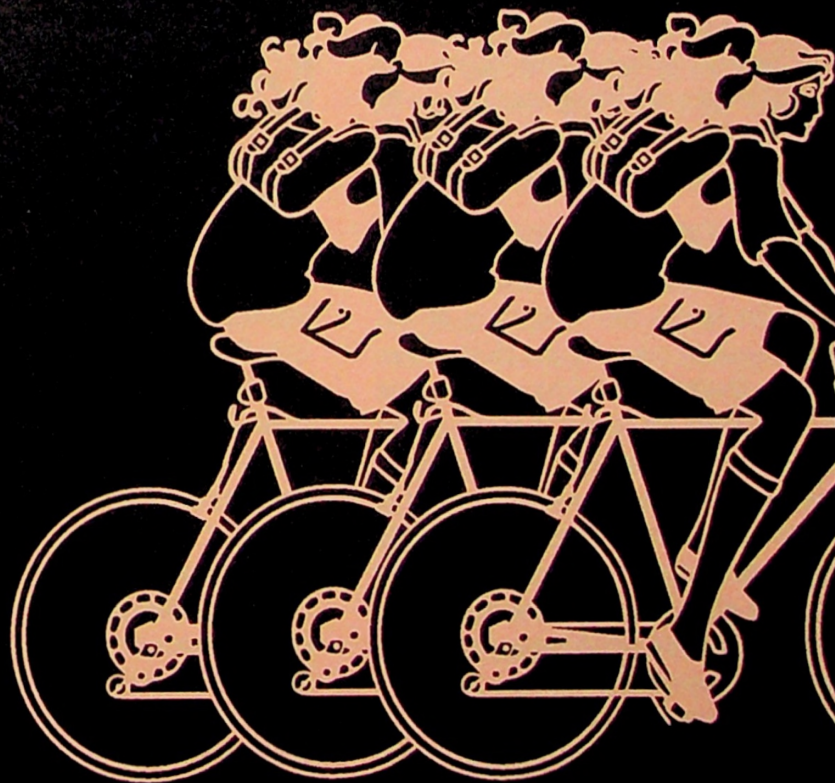
One of the confusing statements Stott declares is a supposed difference between annihilationism and conditional immortality. He confounds the latter with universalism, thus rejecting it out of hand. More study and dialogue are necessary here.

Stott's work is a refreshing breeze. I hope his appeal to evangelical brethren is heeded, short-circuiting invalid responses. In a day when hell is preached less than ever, the modern world needs to hear the truth and come to terms with a just God.

—Russ Magaw

Leave Problems Behind

**Too keyed up to
unwind?
Then find an active
way to relax.**



**Got problems? We understand.
The next seven pages help you
through. Soak them up—now . . .**

WORKING WITH SUBSTANCE ABUSERS

By Brenda Wessel

"I FELT DEPRESSED and hurt all the time. I hated myself for the way I hurt my parents and treated them so cruelly, and for the way I treated others. I hated myself the most, though, for the way I treated myself. I would take drugs until I overdosed, and fell further and further in school and work and relationships with others. I just didn't care anymore whether I lived or died. I stopped going to school altogether. . . . I felt constantly depressed and began having thoughts of suicide, which scared me a lot! I didn't know where to turn. . . ."—**"Stewart,"** a high school student.

What would YOU do for Stewart? What could anyone do for Stewart? The Stewarts of the world are crying out to you and me for help every day of their wretched and lonely existence.

Society should see, as its foremost responsibility, the nurture and protection of its children. Today in America the most serious threat to the health and well-being of our children is drug use. The use of drugs by our children has grown to alarming levels. Use of some of the most harmful drugs is increasing. Still more troubling is the fact that children are using drugs at younger ages. Unfortunately, trying drugs today is no longer the exception among high school students. It is the norm. Even fourth, fifth, and sixth graders today identify drugs as a major problem among their classmates. Your children are not exempt, and neither are mine. Drug use is found in the city and the country, among the rich, the very poor, and the middle class.

As if these facts are not staggering enough, let me share with you some facts from the Michigan Substance Abuse and Traffic Safety Information Center:

1) In 1985, an estimated 18 million Americans 18 years of age and over had problems with alcohol use, and 59 percent or 10.6 million people were considered alcoholics or drinkers who experienced a dependency.

2) Alcoholics use about one and a half times more health-care services and are hospitalized four times more often than nonalcoholics.

3) While individuals over the age of 65 comprise only 10% of the nation's population, they consume 25% of the nation's prescription drugs.



Even fourth, fifth, and sixth graders today identify drugs as a major problem among their classmates. Your children are not exempt, and neither are mine. Drug use is found in the city and the country, among the rich, the very poor, and the middle class.

4) Alcohol has been estimated to be a contributing factor in at least 7,300 to 8,400 fatal and 3.2 million nonfatal injuries in the home including falls and fires.

5) Some 35 to 38% of fatal boating accidents may involve persons with blood-alcohol contents of 0.10 or more.

6) An estimated 28.6 million children of alcoholics—some 6.6 million under age 18—may have an inherited tendency toward alcoholism. They may also have problems in school, physical health, and emotional health affecting social and family relationships.

7) Approximately 40% of suicide attempts involve alcohol, and some 16 to 40% of those who die by suicide were drinking at the time of the act.

8) The Fetal Alcohol Syndrome—which results from women drinking during pregnancy—occurs at the rate of one to three cases per 1,000 live births. It is preventable but not reversible.

I would hazard a guess that there is not a single one of you reading this article who has not been or is not presently being affected by substance abuse. It may be a member of your immediate family, or a close friend, a neighbor, or someone at work whose drinking pattern jeopardizes at least one area of their own personal life, their job, or their finances. If family members, physicians, psychiatrists, clergy, and employers, to name a few, would accept the fact that substance abuse is a disease rather than labeling the abuser a weak-willed moral

degenerate, great things might happen. Families would become more hungry for fact and become more knowledgeable and understanding and reach out for the help that is available. Doctors might diagnose the disease rather than the symptoms and cease to make moral judgments. Clergy might stop threatening the wrath of God and attempt to find help for the abuser. Employers might take advantage of the vital information that is available and establish programs that would assist their employees in once again living a normal life. Of course, many families, physicians, clergy, and employers are already taking these steps, and many have been instrumental in reclaiming otherwise wasted lives.

The causes of substance abuse are many and varied, some involving personality, some involving environment, and still others involving behavioral variables.

Prevention, of course, is the ideal—recognizing the signs before the abuser has reached the advanced stages. Unfortunately, however, we do not always have this luxury. Unless you are trained to deal with the problems of alcohol and drug abuse, you can easily get involved beyond your own capabilities. If you suspect that someone close to you is involved in excessive use of alcohol or drugs, get help. Your local mental health center has trained personnel that work not only with abusers, but with their families also. Families of alcoholics and drug abusers often become as ill as the abuser himself because of the strain in relationships, finances, etc. Even if the abuser refuses help or continues to deny the existence of a problem, the families may join support groups that can help them cope with feelings and their circumstances. These centers have referral networks on which they may draw if their services cannot meet specific needs. They provide self-help and support groups for the substance abuser. In the course of their treatment, they are confronted with the problem and are encouraged to overcome their denial of the illness.

After they have accepted the problem, they are helped to learn more about the disease and to accept assistance from others. Screenings and evaluations are done to assess the severity of the problem and to determine which stage of the illness is present. In the early stages of alcoholism, for example, tolerance to alcohol increases (more is needed to get the effect). Blackouts and loss of memory occur, followed by a preoccupation with alcohol and the "gulping" of drinks. In the middle stages, the alcoholic loses control of his drinking. He can't predict when or how much he will drink. He feels remorse, depression, and guilt, and experiences loss of job and friends. He must drink in the morning to get the day started. In the final stages, the alcoholic drinks continuously. His ethics and morals deteriorate. He suffers tremors, his hands shake, and he admits defeat. These final stages may require in-patient treatment which is often referred to as detoxification . . . not a pretty sight. These

patients often suffer from delirium, insisting that snakes are crawling on them or that someone is trying to kill them. They vacillate between inappropriate laughter and uncontrollable sobbing.

Children of substance abusers may act like responsible "parents" within the family and among friends. They may become overachievers throughout the school years, while at the same time being emotionally isolated. As stated earlier, whether or not their parents receive treatment these children and adolescents can benefit from self-help groups such as Al-Anon and Alateen. Early professional help is important in preventing more serious problems for the children. They must learn that they are not responsible for the problems of their parents. Treatment may include group therapy with other children who have like problems; this reduces the feeling of isolation.

Families of alcoholics and drug abusers often become as ill as the abuser himself because of the strain in relationships, finances, etc. Even if the abuser refuses help or continues to deny the existence of a problem, the families may join support groups that can help them cope with feelings and their circumstances.

The Fellowship of Alcoholics Anonymous is the only program in the 10,000-year drinking history of the human race that has any kind of respectable track record. The Founders of AA said over 50 years ago that of those who followed in their footsteps, 50% would make it from the beginning, 25% would be successful after some difficulty, and 25% would fail because they were unable to become honest with themselves.

Again I ask, what would YOU do for Stewart? . . . AND I hope *now* that you have some ideas.

May I share with you an anonymous piece: "I am more powerful than the combined armies of the world; I have destroyed more men than all the wars of the nations; I have caused millions of accidents and wrecked more homes than all the floods, tornadoes, and hurricanes put together; I am the world's slickest thief. I steal billions of dollars each year; I find my victims among the rich and poor alike, the young and the old, the strong and the weak; I loom up to such proportions that I cast a shadow over every field of labor; I am relentless, insidious, unpredictable; I am everywhere—in the home, on the street, in the factory, in the office, on the sea, and in the air; I bring sickness, poverty, and death; I give nothing and take all; I am your worst enemy; I AM ALCOHOL."

Physical Abuse

HER BODY SHAKES involuntarily as she huddles in the dark corner of the closet, like an animal being stalked. She can hear him out there throwing things; destroying the living room. She breathes silently, though her body is wracked with sobs. . . . She doesn't want him to remember she's here; doesn't want him to hear. Her behavior is primal—she is hiding, an animal that is fearful for its life.

It's difficult to tell how much time has passed. She feels her body relaxing, and is able to breathe more normally now. She listens as hard as she can for any sound that he may be making, and hears nothing. The noises have stopped. Quietly, slowly, she sneaks from her hiding place in the bedroom clothes closet, and trembles with every step as she makes her way cautiously across the floor to the living room door. He mustn't hear her. Please, God, let him be gone. She peeks around a corner of the door into the living room—or what's left of the living room.

The furniture is overturned and piled in the middle of the floor. Thank God he forgot that she was in the apartment, and took the rest of his rage out on the furniture. She picks her way through the maze, heading toward the kitchen. Things are so quiet he must be gone—just check out the kitchen. She leans against the wall and slowly slips her head around the corner. The kitchen is empty, just like the beer cans on the floor.

He may be gone for days. One time he was gone for three weeks. She tries not to wish he'd never return.

Relieved, she goes into the bathroom and splashes her face with cold



time she chides herself, and wonders when she is going to learn not to make him angry.

As she looks into the mirror, she gasps in horror!! One eye is swollen shut, and there's a large bruise on her left cheek. . . . "So you did it again, you stupid. . . .! When are you going to learn not to make him mad? Look what you get! This time you might have lost the baby! That would serve you right; you would just be a stupid mother like you're a stupid wife!" For the hundredth

water. As she looks into the mirror, she gasps in horror!! One eye is swollen shut, and there's a large bruise on her left cheek. . . . "So you did it again, you stupid. . . .! When are you going to learn not to make him mad? Look what you get! This time you might have lost the baby! That would serve you right; you would just be a stupid mother like you're a stupid wife!" For the hundredth time she chides herself, and wonders when she is going to learn not to make him angry. After all, wives are supposed to be submissive.

* * *

She struggles under his weight, and in spite of what's happening, marvels at his incredible strength. She is not a small woman—how can she be so defenseless? It is all she can do to breathe with him straddling her. She tries to concentrate on taking one breath at a time. As his hands close around her neck, she thinks, "This is it. He's going to kill me this time. This is where it all ends, and this is what I get."

It's the closest she's ever been to unconsciousness. Even when the baby was born she didn't feel herself teetering on the edge of darkness like this. The world is spinning now, and getting blacker and blacker.

Suddenly, there's air! She is breathing!! He got up!! Heaving as

she sucks large gulps of air into her lungs, she thanks God that she's been reprieved one more time! She makes a solemn vow never to make her husband angry again. This was the closest it's ever been.

When her knees have stopped shaking, and she can walk, she goes once more into the bathroom. Her lip is swollen, and her nose is bleeding—what a mess! Why can't he die! How could she have gotten herself into this mess!

She turns the light off, and walks toward the bedroom in the darkness. This time, though, it's different. With each step she takes, she feels rage building in her. She feels her nostrils flaring and her hands turning to fists. Her breath comes quickly, and she has a fleeting thought that she's losing control. She turns the corner and in the dim moonlight, she sees her husband lying in their bed with a sweet child-like smile on his face as he sleeps.

Again, primal instincts take over and she cannot face climbing into bed with the man who just five minutes ago was intent upon choking the breath from her body. Five minutes have passed and he's sleeping as if nothing happened! Some unknown emotion takes over as she turns on her heel and walks intently down the dark hallway. She enters the dark kitchen, and without conscious thought crosses the floor to the utensil drawer. She jerks the

This time there is something in Mom's voice; something has snapped. There was venom in her voice as she spoke, and it seemed that the very wrath of God came from her lips.

drawer open, and snatches up the butcher knife from its nesting place. She feels the strength of it in her hand, and relishes the feel of it as a snarl escapes from her lips. She slams the drawer shut, and clenches the knife in her fist. It's not going to happen to her again!

She blinks with a start as the light in the kitchen comes on. In that instant her breath quickens and adrenaline surges through her body as she readies herself for an attack. He is standing there silent as he sizes up the situation, and she is ready to spring. He doesn't advance, though—he just speaks. "I certainly hope you're going to use that on yourself, because if you try using it on me I'll kill you." She knows he means it, so she drops the knife because the baby is in the other room sleeping, and that baby needs her. When the knife hits the floor, he rushes toward her.

* * *

It's a typical family evening. Kids are lying in the living room on their stomachs watching TV. Mom is doing dishes, and Dad is sleeping because he has to leave for work later.

The phone rings, and Mom answers. It's for him, and even though she tells the caller that he's sleeping, the caller asks Mom to waken him. Mom goes into the bedroom, and wiggles Dad's foot. "Wake up, your sister's on the phone, and needs to speak to you." He stumbles from the bedroom to the dining room, and picks up the phone. "I'll call you right back," he says to his sister on the line.

He turns to Mom, and with acid in his voice, says, "Don't you *ever* wake me up again!!" He reaches

down and picks up the solid oak dining room table and hefts it into the middle of the living room. The four chairs, one at a time, follow. He is growling as he throws things, and Mom is reminded horribly of the Incredible Hulk.

The kids are running in bewilderment, screaming, because the table landed just inches from where they were lying while watching TV. The dogs are barking, but this time something is different with Mom. She is just standing her ground with a determined look on her face.

When all the furniture has been hefted from the dining room, he turns on Mom, looking her square in the eye. But he senses the difference in her this time, and it stops him cold. She is seething as she says, "Get out of this house! I will *not* put up with this anymore! We do *not* have to live like this! *Get out!!*"

This time there is something in Mom's voice; something has snapped. There was venom in her voice as she spoke, and it seemed that the very wrath of God came from her lips. Dad just looked at her, picked up his jacket, and drove the car out of the driveway with the tires screaming.

He hasn't lived there since.

* * *

PHYSICAL ABUSE/ SUBSTANCE ABUSE IN THE FAMILY

ABUSE may very well be America's by-line today. Those who are pressured by life and work are looking for release. Some resort to anger—taking their frustrations out on those around them, while others resort to drugs for relaxation.

Many times, chemical dependency and physical abuse go hand in hand.

Everyone is affected. I've been involved with abusers and those who are abused. You may have been, too. Physical abuse may be a problem in your very family; if so, chances are you've seen the signs and either didn't recognize them, or ignored them.

Abusers are people out of control, trapped in a vicious cycle of abuse and repentance. Oftentimes the abuser is the "life of the party" socially—loved by everyone. It is part of the cover-up, and part of the game the abuser plays inside himself. Abusers act as if nothing is wrong in the family . . . it's part of the illusion of perfection. If the "problem" is ignored by the abuser, it doesn't exist in the abuser's mind.

The abused are those who don't take control of things, caught in a vicious cycle of inferiority and dependence. The abused are plagued by guilt—caught in the belief that life would be perfect if they would be more perfect. They tend to feel responsible for and deserving of the abuse. Consumed with guilt, they blame themselves for the horror in their family.

The result is that NO ONE addresses the situation, and it goes on and on. Abuse takes place behind closed doors; only small hints and signs may be noticeable. The problem will not solve itself.

The solution begins with telling someone outside the abused family, and that's hard. It takes guts. Since the abuser would rarely admit there's a problem, the responsibility for action to bring about the solution falls upon either the abused or the bystander. Get help! You pastor will
(Continued, next page)

By Vickie Pulling

Physical Abuse

(Continued from page 17)



guide you in your search for help, and will keep things confidential. God has called us to peace. Get help and you'll find peace. Without outside help, things will worsen.

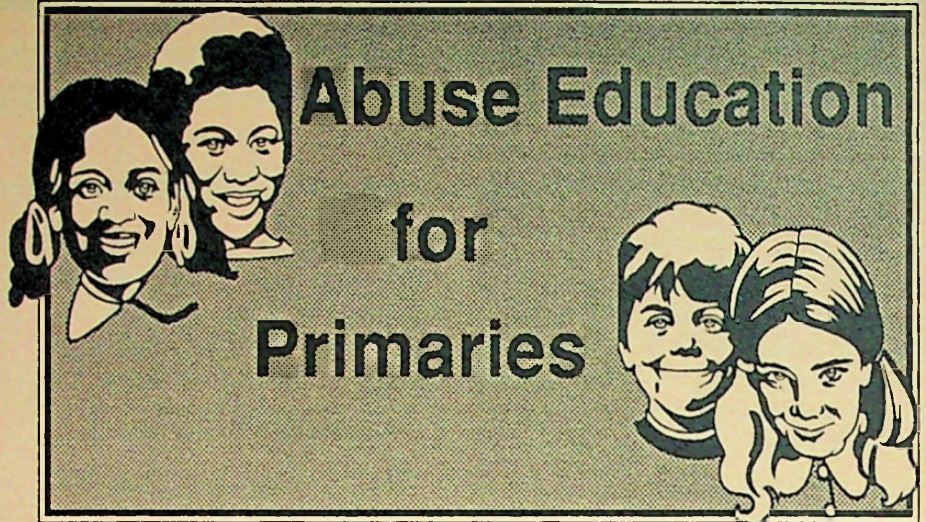
There are those who are aware of abuse and do nothing. It can be happening in the family or right next door. I know it's hard to get involved. Abuse is easily ignored—it can be swept under the rug of secrecy and silence until someone is killed or emotionally crippled for life. The person who knows of an abusive situation and ignores it is as guilty as the abuser, in my opinion.

Are you an abuser? You must ACT in order to put an end to the horrors. The healing begins with therapy and learning to redirect behavior in stressful situations. Your action will move you one step closer to peace and a joyful family life. Your action will eliminate the guilt you feel inside.

Are you abused? GET OUT of the situation, and tell someone outside of the situation who can help you. Don't stay around for another incident. Your family deserves the peace your action will bring.

Are you aware of an abusive situation? Approach the situation, and offer your assistance. It may not be comfortable for you, but better to be uncomfortable now than to be guilty of allowing it to continue.

Abuse is the problem. Action brings the solution. Christians, we are called to peace.



“JESUS LOVES the Little Children. . . BLACK and BLUE,” carried quite an impact in its title. I immediately knew without reading further what the article was about. The purpose of the article was to sensitize children's workers to the problem of “child abuse” (molestation, physical abuse, and drug abuse).

Much of the information was not new to me, but did serve as a reminder of a serious problem we all face. Having finished reading the article, I glanced at the date at the bottom . . . September, 1984. In these past five years the abuse of children has increased dramatically although we have been educated by the media, magazines, seminars, and newspapers on how to “detect and protect.”

WHAT ARE WE DOING WRONG? As parents and Christian leaders, do we believe our children face little danger of being abused? that they are too young to be told of the possibility? that discussing the subject will frighten them unnecessarily?

Let me share some alarming figures from *Readers Digest*, June, 1988. The House Select Committee on Children, Youth and Families report states that sexual molestation is increasing dramatically. There was an 80% increase in 29 states between 1983 and 1985 (one in four girls and one in eight boys before the age of 18). In the United States 1.5 million children are now reported as being abused or neglected every year, and this number is increasing. The most vulnerable years are between nine and 12, and 75 percent to 85 percent of molesters are someone the child knows, loves, and trusts (45 percent are relatives; 30 percent to 40 percent are acquaintances).

What Lures Are Used

- A. Affection/Love Lure: Children from unhappy homes are easy targets.
- B. Assistance Lure
- C. Authority Lure: Clergy, Police, Parent, etc.
- D. Bribery Lure
- E. Ego/Fame
- F. Emergency Lure: Needed at home; Mom sick
- G. Fun/Games Lure
- H. Magic and Rituals Lure
- I. Pornography Lure
- J. Heroes Lure
- K. Job Lure: John Gacy, Jr., example

Children must be told about sexual abuse in a calm, direct manner, using language they can understand. As a starting point, tell your children that no

By Carol Ring

one should touch them in a way that makes them feel uncomfortable; that each child has a right to keep certain parts of his/her body private. Monitor and participate in child's activities. Stress that they are never to go with strangers.

Always keep the lines of communication open between yourself and your child. Talk openly with them about their feelings and always believe them unless proven otherwise. A child almost never lies or makes up a story about sexual molestation. Your child can also alert you to children he knows who may be abused.

We like to believe that our churches do not have the problem of abuse within their congregations. However, the probability of church leaders having to deal with the problem of child maltreatment in their own local church is highly likely. Sunday School teachers should be alert to a possible abusive situation among their students. You may be some child's only hope.

Drug and Alcohol Abuse

Life is a risky business. Children are the biggest risk-takers of all. Dr. Robert E. Windom, assistant health secretary of the U.S. Public Health Service, states that a survey shows that many decisions children make are life-threatening. One of those life-threatening decisions is substance abuse. Psychologist Anne Petersen learned that behavioral problems were usually well in place by the fifth or sixth grade. Yes, at such an early age children can become an addict! *Learning '89* magazine (reported in *Group* magazine) states that teachers report the following percentage of elementary kids using the following:

ALCOHOL	58%
MARIJUANA	30%
INHALANTS	10%
COCAINE	6%
AMPHETAMINES	4%

What will the percentage be when they are in high school?

Pre-addictive personality: independent and rebellious; low self-esteem, anxiety and depression; don't follow traditional values.

Early addict: sensation seekers; personality changes; out-of-control feelings; exaggerated problems; dependency on the surroundings.

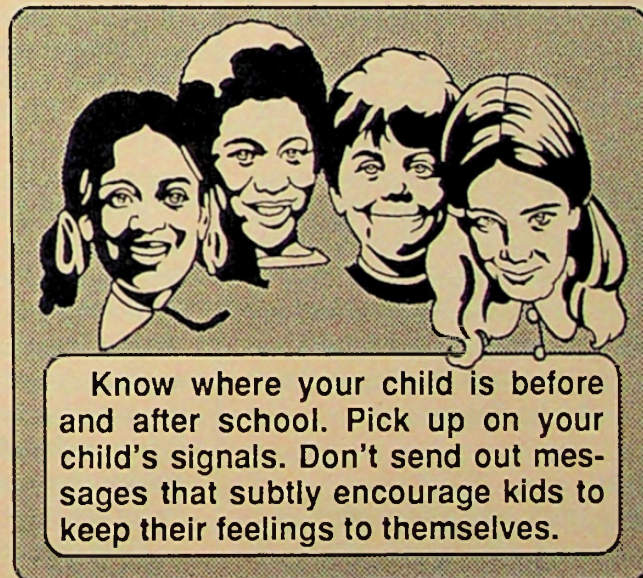
(W. Miles Cox, from *The Addictive Personality*.)

Encouraging children to "just say no" isn't enough to prevent drug and alcohol use. The treatment for drug and alcohol abuse doesn't focus on drugs and alcohol alone. There must be changes in the individual's peer group and dealing with problems in the individual's life. Use a positive peer environment for a profound influence. Good decision making needs to be taught . . . it is not inherent. "Children must learn from an early age that they are responsible for their choices, and that consequences

or rewards follow these choices. The effect of harmful drugs must be stressed—'NO USE OF ILLEGAL DRUGS, EVER.' Teach kids healthy habits with a moral message." (Dr. Gabriel Nahas.) EXPERIMENTATION ENDS UP WITH DRUG ADDICTION AND/OR ALCOHOL ADDICTION.

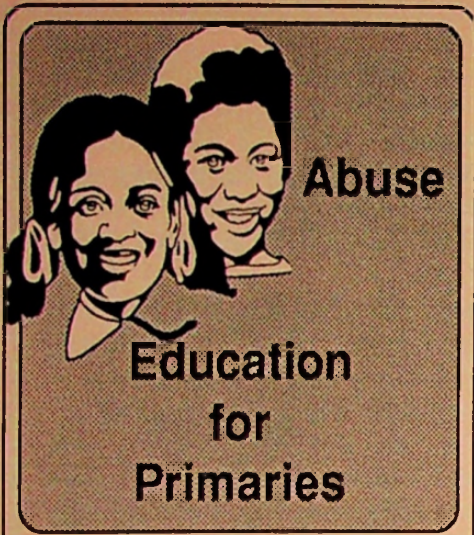
Do you know what your child does with free time? What about the parties they attend? Who are their friends? Some precautions you might want to take:

1. Call the host and make sure of the basic rules.
2. Will there be parental supervision? Do you know and trust the parents? Volunteer to supervise occasionally. By so doing you can become acquainted with your child's friends as well as their parents. You will be better qualified to judge what parties are 'off-limits.'
3. Know party plans: Time, place, travel arrangements, etc.
4. Be available: If your child wants to leave the party early, be available so he has that option. Let him know you are proud of him for making the right decision if the party gets out of hand.
5. Greet your child when he arrives home. Be ready to talk about the fun time at the party, but also be ready to listen in the event he wants to talk about the behavior of his friends.



6. Don't be naive: Drinking and drugs are at school. Know where your child is before and after school. Pick up on your child's signals. Don't send out messages that subtly encourage kids to keep their feelings to themselves. Have a good communication network with your children as well as keeping the lines open with teachers, counselors, and church teachers.

Since the '60's, affluence has mushroomed. "Kids today live in a world where money flows more freely," Dorothy Williams of Search Institute says. "And along with affluence comes the Media's influence and heroes of the screen, TV, and Music." (Continued, next page)

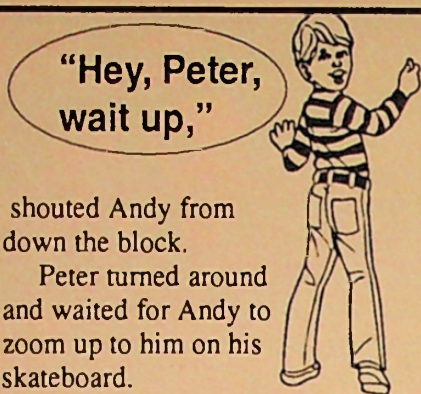


Develop a network of other parents for support and information. Try to spot problems before they arise. Help parents talk about the kind of rules they set. As a group you are better equipped to have some control against substance abuse. Parents, you cannot propel your son or daughter into being perfect. That's not parents' work—it's God's. Offer a home of love and support in opposition to the ways of the world.

"UNALTERABLE STANDARDS MUST BE ESTABLISHED IN THE HOME. Deuteronomy 6:9 says, '... write them on the doorposts of your house and on your gates.' The home must be built on the principles of the Bible. The children must have a clear cut understanding of what is and is not acceptable behavior. Love must be tough."—Pastor Dick Eldred from *Focus*.

Note:

This article was written more as a preventive information article. In the event that you know of children being abused or addicted to drugs or alcohol, don't "mind your own business." The National Committee for the Prevention of Child Abuse says that agencies alone, no matter how much money they are given, cannot curb abuse. The whole community has to care enough to get involved. Suggest in-patient therapy, out-patient therapy, or local chapters for drug and alcohol abuse.



shouted Andy from down the block.

Peter turned around and waited for Andy to zoom up to him on his skateboard.

"What have you been doing this summer?" questioned Andy.

"Oh, nothing much. We were going on a trip, but then Dad got sick, so that's out."

"Why don't you come with me to Vacation Bible School tomorrow?"

"Vacation Bible School? What's that?"

"Oh, it's lots of fun. We sing, hear a good Bible story, play games, make crafts. Tim was there today and so was Matt."

"They were?"

"Yeah—they said they were coming tomorrow, too."

"I guess I can come. There sure isn't much to do around here."

"Good. I'll stop by for you at 9:15. See you." And Andy was off again on his skateboard.

Peter found out that he liked what went on at Vacation Bible School. There was an exciting Bible story about a captain named Gideon. Peter had never heard anything quite like it before. He learned some new songs, too. The kids were friendly, and he had fun playing games with them after the inside activities.

Peter attended Bible School the rest of the week. In fact, he was rather disappointed when it was over. But Andy had a solution for that.

"Hey, why don't you come to Sunday School with me?" he asked. "If you liked Bible School, you'll like Sunday School, too."

When Andy introduced Peter, Mr. Gibson, his teacher, said, "Well, Andy, you and Peter remind me of some men in the Bible."

**Who
Can
You
Tell?**

Mr. Gibson showed them John 1:35-42. "Andrew got acquainted with Jesus and then he went to find Peter his brother. He wanted Peter to know Jesus, too. Here today we have another Andrew bringing another Peter to learn about Jesus. We're glad you are here, Peter. And, Andy, we are glad that you brought him."

Peter continued to go to Sunday School with Andy and his family. After attending three Sundays in a row, he was pleased when his teacher awarded him a pocket-sized New Testament.

As Peter continued to learn more about Jesus at Sunday School, he wanted his mother and dad to know him, too. So he told them what he had learned and invited them to come to Sunday School with him.

Peter was glad his family could go to Sunday School and church together. The Sunday they were all there, Andy and his parents were the first ones to greet them and welcome them to their church.

After Peter's family had been going to church for awhile, they began to talk with their neighbors, the Bronsons, and told them about Jesus. Soon the Bronsons were also going to church to learn more.

You know, this story could go on and on—because the Bronsons told their friends, and those friends told some more friends. And all these people came to know and love Jesus because one little boy named Andy told another little boy named Peter.

That's just how Jesus wants the news about him to get around—one person telling another. Who can YOU tell?

**By
Rachel
Carr**

The Church and the Kingdom



A Mediating View

By Pastor William M. Wachtel

NEW TESTAMENT SCHOLARS, though they may disagree on many things, seem to be agreed on one fact at least: *Jesus was concerned above all with the kingdom of God.* It was “the centre of His entire mission . . . the watchword and nucleus of all His teaching” (Anthony Buzzard). The Synoptic Gospels, especially, are saturated with statements about the kingdom of God (or, to use Matthew’s preferred phrase, the kingdom of heaven). Even the casual reader of the Gospels must be impressed that this subject held for Jesus a vast importance.

After recognizing that the kingdom was the main focus of Christ’s teaching, Bible students diverge in their understanding of the nature of this kingdom which occupied so much of his attention. Some think of the kingdom of God as a purely internal reality for spiritual minds. Others extend this internal reality to include an outward organized body of people called “the church,” with all its prescribed ordinances of worship and service and polity. Still others see the kingdom as a literal government—either in heaven now and or in the future, or ultimately to be established on the earth, when present earthly governments will have vanished from the scene.

Where the truth lies in any or all of these concepts must be determined, of course, by careful exegesis of the relevant Biblical texts. It is axiomatic that the sincere truth seeker cannot depend on the traditions of his church background for authority in these matters, and surely any earnest Bible student will not be satisfied with mere theories or suppositions—no matter how attractive or popular some of them may be.

The title of this presentation claims to offer “a mediating view” regarding the church and the king-

dom, that is, a view not exclusively one-sided in assessing the meaning of those terms. For example, some would see the church as being entirely distinct from the kingdom, and the kingdom from the church. Others would view the church and the kingdom as being essentially the same and the terms practically interchangeable. I propose that there is an intermediate view that sees truth in both these positions on the basis of a fair exegesis of the relevant texts, and that without such a view an injustice is done to at least some of those texts.

Theological Background

Before we look at the texts themselves, however, it is necessary to say something about the theological scene in which Christ carried on his ministry. He said he was sent “unto the lost sheep of the house of Israel” (Matt. 15:24). The general expectation of the nation of Israel at that time regarding the kingdom of God has a vital bearing on the things Jesus told them—since that expectation was inextricably linked to the very phrase “kingdom of God”—as may easily be seen by examination of their writings and traditions of the times. This phrase was constantly on the lips of their rabbis, as we know from the Talmud. The apocalyptic literature and the Qumran scrolls, dating from that era, are filled with statements about the kingdom of God or kingdom of heaven.

The Jewish national expectation regarding the kingdom of God is clearly seen in Luke 19:11, where Jesus is pictured as telling a parable “because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once” (NIV). Obviously, the idea they had in mind was that of a

(Please turn to page 22.)

The Church and the Kingdom

(Continued from page 21)

political transformation that would displace the Romans and reestablish Israel's national sovereignty. Even after Christ's resurrection, his disciples were still occupied with the burning question, "Lord, are you at this time going to restore the kingdom to Israel?" (Acts 1:6, NIV.) Some 30 years earlier, when the infant Jesus was brought to be presented in the temple, the prophetess Anna saw him "and spoke about the child to all who were looking forward to the redemption of Jerusalem" (Luke 2:38, NIV). This last phrase, within its historical context, must be regarded as a reference to the Jewish hope of a deliverance of the ancient capital from foreign domination and its emergence once more as the center of an independent national government.

A Present Spiritual Dimension

While most Bible students recognize that these hopes—political as they were—constituted the Jewish understanding of the kingdom of God, many have been loath to identifying them with Jesus' own view of the kingdom or his pronouncements regarding the kingdom. Moreover, such students have found it hard to see in the New Testament epistles any evidence that the apostles retained their earlier Jewish hopes. Instead, Jesus and his apostles are represented as having "spiritualized" the kingdom, divested it of its political connotations, and removed it from its geographical associations with the land of Israel and with the city of Jerusalem.

There are, of course, certain texts which may be understood to suggest this change of meaning for the kingdom. Colossians 1:13 is a classic for this point of view, in that believers are told that God "has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves" (NIV). The dominion of darkness—the rulership that Satan has over the world in general (Eph. 2:1-3; 1 John 5:19)—no longer has authority over the children of God. They are ruled by another kingdom, *basileia*, royal authority—that of Christ. Christ can exercise such authority because all power in heaven and on earth has been given to him (Matt. 28:18). He has been "highly exalted" (Phil 2:9) and been made to sit at the right hand of his Father on the very throne of God (Rev. 3:21). There is no question that the kingdom exists *now* in a very real sense for all who submit themselves to Christ's rulership.

During his earthly ministry, Jesus declared that whenever he drove out demons by the Spirit of God, "the kingdom of God has come upon you" (Matt. 12:28; cf. Luke 11:20, NIV). He represented Satan as having a kingdom of his own, which could be overcome by the presence of the kingdom of God manifested in Christ's miraculous power. In Christ's ministry the kingdom of God was at work to destroy the works of Satan. In this sense Christ could declare that "behold, the kingdom of

God is in your midst" (Luke 17:21, NASB)—*entos humon* does not mean "within you," for Christ was speaking to the Pharisees, within whom the kingdom certainly WAS NOT.

All of these texts, and a few others like them, combine to reveal a present spiritual dimension in the term "kingdom of God." Any fair exegesis of such texts must gladly acknowledge this glorious fact. This writer makes no apology for believing and confessing the present reality of the kingdom of God in the sense which Christ and Paul expressed in the texts we have considered. Our "mediating view," therefore, embraces the idea that the kingdom has a present, internal, spiritual side which must be recognized.

A Literal Kingdom to Fulfill Jewish Hopes

To do justice to the *majority* of texts which concern the kingdom, however, one must realize that "Jewish hopes" cannot so easily be dismissed. When Jesus told his parable of the nobleman who went away (the so-called parable of the pounds, Luke 19:11-27), his purpose seems not to have been to destroy or reinterpret their concept of the kingdom as a coming earthly government, but rather to inform them that the "nobleman" who was to inherit that kingdom must first go away and then *later return*. Meanwhile, his servants must carry out his orders so that they might be rewarded when he came back. There seems little doubt that Jesus was referring to his own departure for heaven, where he would receive from his Father the kingdom, the *basileia*, the royal authority—in accordance with Daniel 7:13, 14 (where the Son of man is pictured as arriving at the presence of God to receive from him that kingdom). After his investiture with royal power, the nobleman returns and deals with his servants—as Christ will do some day (Matt. 25:1-19). This parable of Jesus did make a correction of their thinking, but it corrected only their notion that the kingdom was going to be set up "at once" (NIV). His Jewish followers assumed—by his nearness to Jerusalem—that he would take his royal throne without delay. There is not the slightest hint in the parable that Christ wanted to change their view about a future literal earthly kingdom. But he *did* want them to know that before they could inherit the kingdom they must prove themselves to be faithful servants.

Likewise, in Acts 1:6, their question about the restoration of the kingdom to Israel focuses on the matter of **WHEN**. "Lord, is it **AT THIS TIME** you are restoring the kingdom to Israel?" Jesus is commonly represented as rebuking their misunderstanding of the kingdom when he replies, "It is not for you to know the times or dates the Father has set by his own authority" (v. 7, NIV). It should be clear, however, that **ALL** he corrects is their implication that surely **NOW** at last he will take his royal

throne in Jerusalem. He reminds them once more that they have a job to do first, while he is away—being his witnesses and carrying his gospel to the ends of the earth. They are assured shortly afterwards, at his ascension, that he will *return* “in just the same way as you have watched him go into heaven” (v. 11, NASB). It is a travesty on Bible interpretation to claim that the apostles were ignorant of what the true kingdom of God is, when Jesus had just spent 40 days with them after his resurrection “speaking of the things concerning the kingdom of God” (v. 3), and when Peter, after the day of Pentecost and filled with the Spirit, could continue to teach the “restoration of all things about which God spoke by the mouth of his holy prophets from ancient time” (Acts 3:21, NASB).

The latter clause, of course, directs our attention to the prophecies of the Old Testament, which Peter apparently expected to be fulfilled when God would send his Son back to earth after Christ’s remaining in heaven for a period of time. The time for the restoration to begin is synchronized with the return of Jesus. Two words here demand our attention: “restoration” and “return.” The restoration of anything implies that it has fallen into a condition of loss or damage that calls for renewal or bringing back to its former condition. It is this *earth*—upon which rest the curse of God and the depredations caused by man—which needs restoration. The heaven where God dwells certainly needs no restoration. It is also the *kingdom*, which Israel lost through disobedience (Ezek. 21:25-27), that must be restored, when the rightful King, descended from David, shall appear to take his throne (Luke 1:31-33). Jesus referred to these promises when he declared, “When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon his throne of his glory” (Matt. 25:31). We submit that Jesus has not yet returned in glory with all his holy angels. Therefore, we are certain he has not yet taken his seat upon his own royal throne inherited from David. He clearly distinguishes TWO thrones in Revelation 3:21—that upon which he is now seated, the throne of his Father, and his own throne, which he promises to share with the overcomers. It is clearly a mistake to think that his present session in heaven on God’s throne is the fulfillment of God’s promise to give him the throne of David some day.

The second of our two words, “return,” needs some consideration. When Jesus states that if he goes away, he will come again (John 14:3, 28), by what exegetical sleight-of-hand is it understood that his going away is to be taken literally while his coming again is not? We all agree that Jesus literally departed from the earth at his ascension, that he went to heaven. Why can’t we all agree that his coming must mean that he returns just as literally to the place from which he departed? In context, “I will come again” has to mean that he will actually set foot on this earth again, or words are allowed to mean anything we arbitrarily decide! A child understands what “go away” and “come back again” mean. Do we adults have

to let our sophisticated reasonings rob us of the blessed hope of Christ’s literal return and reign on the earth?

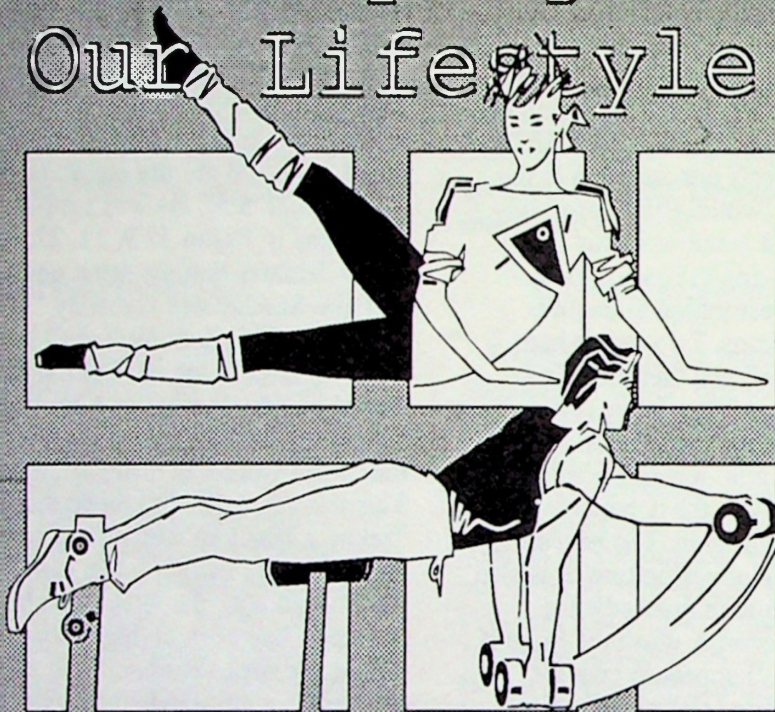
A Future Kingdom to Come

Almost every child in a Christian home has been taught to pray, “Thy kingdom come, thy will be done in earth, as it is in heaven” (Matt. 6:10). If we pray this prayer, we imply the kingdom has NOT YET arrived, but is yet to come. This petition is valid because it is obvious that God’s will is not done on earth AS IT IS IN HEAVEN! When the kingdom finally comes, at Jesus’ return (2 Tim. 4:1), he will see to it that God’s will is done on earth at last. Earlier, in the same Sermon on the Mount, he had stated, “Blessed are the meek: for they shall inherit the earth” (Matt. 5:5). He was simply confirming the promises found in Psalm 37:9, 11, 22, 29, 34, and the prophecy which declares that the same one who rode into Jerusalem on Palm Sunday will someday “speak peace to the nations, and his dominion shall be from sea to sea, and from the river to the ends of the earth” (Zech. 9:10). Daniel had prophesied to Nebuchadnezzar that the stone which smashed the image representing the kingdoms of this world would, in turn, “fill the whole earth” (2:35). This was interpreted to mean that the God of heaven will “set up a kingdom which shall never be destroyed . . . it shall stand for ever” (2:44). God’s kingdom would be established after the fourth empire, symbolized by the iron legs, had been divided into many kingdoms that would not stick together. With many other Bible students this writer understands the fourth empire to be Rome, and the many kingdoms which came out of Rome are the nations which developed into the Europe of medieval and modern times (symbolized by the feet of iron and clay mixed). It is AFTER this division takes place that Daniel represents the establishment of the kingdom of God, not DURING the times of ancient Rome. This makes untenable the claim that the kingdom of God was established during the first century. Rome retained its imperial power until the fifth century, when the barbarian invasions brought it down and divided its empire among the tribes which ultimately emerged as the nations of Europe.

A text which is cited to disprove this understanding is found in Mark 9:1. Jesus said to his disciples, “I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power” (NIV). This is interpreted by some to mean that the kingdom was in fact established during the lifetime of the apostles. It is further claimed that since they were instructed to remain in Jerusalem until they were endued with power from on high (Luke 24:49)—which promise was fulfilled on the Day of Pentecost (Acts 2)—therefore the kingdom of God was established on that day, in the emergence of the church as a distinctive body. All of this surely sounds very plausible.

The only problem with it is that it is not in accord with
(Continued on back cover.)

Shaping Our Lifestyle



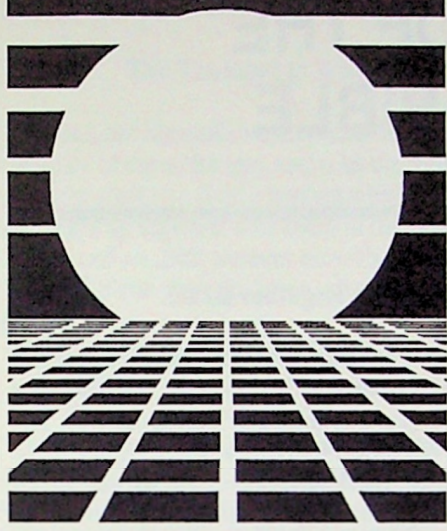
**A Weekend for Young Adults
October 6-8, 1989**

at

Oregon Bible College

P.O. BOX 100, OREGON, ILLINOIS 61061
1 (815) 732-7991

Especially for Adults Under 40



Return of the Locust

THIS WAS THE NAME of an article in the May, 1989, *Readers' Digest*, relating that a plague of Biblical proportions is now in progress in northern and western Africa. Our question: What is the prophetic significance, if any, of this present terrible plague of locusts?

Many tremendous events have occurred this past year in our world. Believers in Jesus' second coming always wonder: Is there a special significance to this event? Does it foretell the soon coming of our Lord? This year we have seen the ending of the Iraq-Iran bloody war; the Palestinian uprising in Israel; Gorbachev's new style and the rapid changes which he is effecting; the rise of Japan as a world monetary leader; the death of Khomeini and new leadership in Iran, and other highly meaningful world changes.

"All these changes have had a remarkable impact over the last year and their total effect is to basically alter our world in the direction in which Bible prophecy has indicated for millennia. The real excitement is in discerning how much closer we are to the coming of Christ and the establishment of the Kingdom of God on the earth" (Present Day Events, No. 391).

Thus, when one is impacted by this *Readers' Digest* article on the present terrible plague of locusts in Africa, our thoughts immediately turn to: What does the Bible say about this? Is a plague of locusts predicted at the end of the world? Does this have any connection with Israel? We know that God threatened Israel with locusts if she disobeyed (Deut. 28).

The Present Locust Plague

Joseph A. Harris wrote the article on the locusts in Africa. As he was visiting Nouakchott, Mauritania, Africa, he saw a strange

cloud covering the sky. "It seemed alive, writhing and seething as it descended on the city. 'Garad!' the people shouted. 'Locusts!'

"Some people banged on pots and pans, others hastily burned old tires, but nothing deterred the ravenous bugs. They settled in masses on the acacia trees and covered the ground like a crawling carpet. That evening the air was full of the eerie rustling sound of billions of insects chewing.

"When I visited Nouakchott a few years later, the famous lines from Exodus 10:15 came to mind: "For they covered the face of the whole earth, so that the land was darkened, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

"The eighth plague of Egypt must have been like this. Tree branches had been stripped, palm fronds scissored, grass gnawed to dust, gardens ravished. Three inch locusts hit me in the neck and face as I walked the sandy streets, though most of the monster swarm had moved just north of the city. *There they covered an area six miles wide by 60 miles long* (emphasis mine). No one knew where they would strike next.

"From Sudan to Senegal, Tunis to Timbuktu, northern and western Africa have been in the biggest plague ever recorded. As the locust have swept over this vast area, they have put at risk the food and livelihood of hundreds of millions."

Eradication Program Pitiful

Although more than 40 countries and international organizations have responded to this emergency, and have spent \$215 million on a high-tech eradication program, "the effort has proved unequal to the enormity of the plague." Lucas Brader, Duth entomologist who heads the UN Emergency Center for Locust Operations, said recently, "This plague is out of control. It's so big we can't even estimate its size anymore."

Last spring one huge swarm in Algeria, estimated at 20 billion locusts covered about 150 square miles and gnawed through thousands of tons of vegetation every day.

When crops fail, these insects may go for the wool on a sheep's back, the thatched roofs of huts, and wooden handles of farm implements containing salts and oils from human hands. When there is nothing else to eat, they turn and feed on one another.

"Locusts have an uncanny instinct for survival. If they tire on long flights over water, they rest on "rafts" made up of millions of their own drowned . . ." "So hard is their shell they can fly off unharmed after hitting a car windshield.

Pilots have seen swarms 8000 feet up. "Although locusts almost never reach Europe, . . . last year a beach near Rome was littered with corpses of locusts that made the shore. Even more astounding, West African swarms reached the Caribbean—an unprecedented 3500 mile flight—in just five days. 'None of us thought this was possible,' said an awed agricultural official. 'We are obviously dealing with a new kind of beast!'"

This locust is the desert locust. That was the locust of the Biblical Egyptian plague. Carved images of this locust can be seen on 4400-year old tombs in Egypt. Ancient kings were served locusts as a delicacy. John the Baptist ate locusts and wild honey. Many Arabs today eat them grilled, roasted, or smoked.

This insect usually lives as a harmless grasshopper. But periodically, for reasons unknown, it undergoes a physical change, and enters another phase. Its color changes from brown to yellow. Its wings lengthen. Its legs shorten. Its metabolic rate and oxygen intake increase. Its face, which looks like a horse, becomes more menacing.

This current plague began around the Red Sea in 1985-86. By the summer of 1987, the rapidly multiplying swarms had invaded Chad. They then followed the abundant rainfall along the southern Sahara Diadrin, the long-lasting pesticide that works most favorably in controlling locusts, was banned. Eradication was made more difficult because of warring countries where the locusts were. Boundaries could not be crossed to fight them. So they have multiplied and thousands of tons of vegetation is being eaten each day.

In Bible times, "The Lord turned a mighty strong west wind, which took away the locusts and cast them into the Red Sea."

Joel 1 and 2

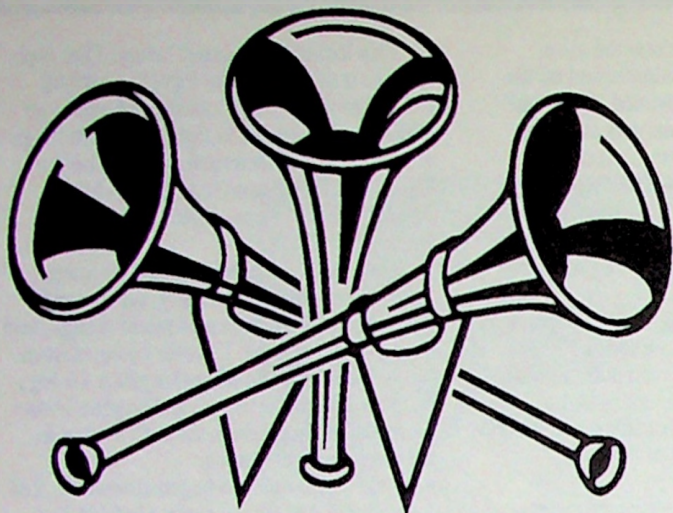
The prophet Joel (about 750 B.C.) predicted that just before the end, a terrible plague of locusts would descend on Israel because of her sins.

He calls them God's army. Possibly a literal northern army is foretold here, too, but obviously the real picture is of a terrible locust invasion. Notice Joel 2:25: "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." Notice the descriptions of these locusts: "The appearance of them is as the appearance of horses;" "Like the noise of chariots shall they leap;" "They shall climb the wall;" "They shall climb up upon the houses; they shall enter in at the windows like a thief." The land will be like the garden of Eden before them, and behind them a desolate wilderness.

Whether or not these African locust swarms will fly to Israel we do not know. We do know, however, that the coming of our Lord draws near, and we, like Israel, need to repent and obey God's will.

Notice what the last part of Joel 2 predicts shall come: "And it shall come to pass afterward that I will pour out my spirit upon all flesh." This prophecy was partly fulfilled in the time of the apostles (Acts 2:16-21), but it will also be fulfilled in the last days. Won't it be wonderful when God's Spirit is poured out on all his people? Isn't that day upon us? This to happen just before the darkening of the sun, according to Joel.

By James Mattison



IN BIBLE TIMES a trumpet was a wind instrument made of the horn of an animal or was the imitation of it. The shophar (ram's horn) sounded to announce the New Year celebration and at sunset to mark the beginning of the Sabbath. Its sound was loud and audible at a great distance.

It was used in war to assemble the army (Judges 3:27; 6:34). The city of Jericho was taken by seven priests sounding "seven trumpets of ram's horns" (Josh. 6:4, 5). The trumpet was used to sound an attack (1 Sam. 13:3). Moreover, watchmen blew the trumpet to sound an alarm. The cities in Bible times were fenced by high walls. Watchmen were stationed on the walls to keep an eye out for the enemy.

The blast of a trumpet proclaimed the accession of the king (2 Sam. 15:10; 1 Kings 1:34), and the commencement of the year of Jubilee (Lev. 25:9). The trumpet used was the shophar.

According to Numbers 10, trumpets later were made of silver. Two of these silver trumpets were used at the tabernacle (v. 2), but the number was increased as time went on. One hundred twenty were blown at the dedication of the temple (2 Chron. 5:12).

The trumpets were a little less than a cubit in length (about 18 in.). The tube was narrow, somewhat thicker than a flute, and ended in the form of a bell like the modern trumpet. They were used by priests to announce festivals, to call the congregation to assemble, and to advance in battle. So now a new kind of trumpet was introduced, and God commanded a wider variety of signal calls.

Two trumpets sounded together would bring the congregation of Israel to the door of the tabernacle, while if only one trumpet was sounded only the priests would come. Distinction is made between merely blowing to gather the people and a blast to signal breaking camp. The priests were to go forth in battle blasting the trumpets so Israel would be remembered before the Lord. They were also to use trumpets in conjunction with feasts, new moons, and with burnt offerings and peace offerings.

Metaphorical Use of Trumpets

Paul the apostle made metaphorical reference to the trumpet in 1 Corinthians 14:8: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" In the context the Corinthians were majoring in tongues. All were speaking at once with so much confusion that no one could tell what was going on. There was bedlam. In fact, the apostle told them that if an unbeliever came into their assembly he would say they were mad (v. 23).

TRUMPETS OF THE BIBLE

The Trumpet to Regather Israel

Jesus said: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). The elect here (and in verse 22) seems to refer to Israel. Notice in the next verse (v. 32), Jesus begins the parable of the fig tree which teaches the future restoration and conversion of the remnant of Israel as nearly all premillenarians believe. Notice the same structure in Mark 13:27, 28. In the Old Testament the elect was clearly Israel as the following references seem to support: Isaiah 45:4; 65:9, 15, 22. Those to whom the Olivet discourse was given would have understood the "elect" in the context of the Old Testament—not the New Testament, which had not yet been given.

The Seven Trumpet Judgments of Revelation 8-11

The purpose of these trumpets is to announce judgment and wrath on sin and unbelief. The church is not subject to these judgments. Why? We've been redeemed, we are not under condemnation, but have passed from death unto life (John 5:24). As Christians we will be made immortal in a moment, in the twinkling of an eye, when the last trumpet sounds for the church (1 Cor. 15:52).

I'm sharing with you now how the prophetic Scriptures read to me. The purpose of the judgments in the tribulation is not to bring wrath on the church. God's redeemed church (a unique group formed only in this time period) is not found between Revelation 4 and 19 where the course of the tribulation is presented.

The church is promised deliverance (1 Thes. 1:10; 5:9), and therefore does not appear in the great tribulation passages. This period of unprecedented hardship was never decreed for the church. The church would never fit into the framework of developments in the tribulation period. Consider this comparison:

Christ Comes for the Church

1. Coming for His Church (2 Thes. 2:1)
2. Coming in the Air (1 Thes. 4:17)
3. Coming Is Selective (Matt. 24:40)
4. Coming Is Imminent (Titus 2:13)
5. Rewards (Rev. 22:12)

Christ comes with the Church

1. Coming with His Church (Rev. 19:14; Col. 3:4)
2. Coming to the Earth (Zech. 14:3ff.)
3. Coming Is Comprehensive (Matt. 25:31)
4. Only after the Tribulation (Matt. 24:29, 30)
5. Judgment (Matt. 25:31ff.)

The seventh trumpet occurs close to the end of the great tribulation (the tribulation continues for a total of seven years—the one week of Daniel 9:27). Israel's program is now at a standstill, and will remain that way until the church is completed (Romans 11:25), then Christ comes for it.

The Trumpet to Assemble the Church

“The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thes. 4:16, 17).

As all Bible students know, all of mankind is divided into three groups:

1. The Nations (Gentiles)
2. Israel
3. The Church

Which group is in view in this passage? The apostle is writing to the church. In fact, this paragraph is the classic New Testament passage on the rapture (catching up) of the church. The dead in Christ are in contrast to the living in Christ. It is asserted that the dead in Christ are dealt with first. Then the living in the church are caught up, translated without going into the grave. One group does not precede the other.

Apparently, there has been some misinformation circulated about this event. It has been called the “secret rapture,” while it is evident that that is not the case. *The rapture is not secret!* There is the “voice of the archangel, and with the trump of God.”

In the case of Jesus, death was not final. Neither will it be in ours. His death brought death to death. He not only died but rose again. If not, our Christian hope has no justification. Christ and believers are one body of which Christ is head and believers are the members. What happened to the head will happen to the members. The resurrection of Christ is a type and assurance of the resurrection of his people. Incidentally, the first resurrection refers to class as well as time. The ones who have part in it belong to the unique body of Jesus Christ, the church, although all the dead will eventually be raised (John 5:28, 29).

In my opinion, the seventh trumpet of Revelation 11 is not to be confused with the trumpet of 1 Thessalonians 4 and 1 Corinthians 15. The latter is the last trumpet for the church. It is a command for the dead in Christ to awake, to arise, to put on immortality and be glorified with Christ. The trumpets of Revelation announce God's judgment on sin and rebellion. There seems to be no reason to relate the two. Similarity doesn't prove identity. As we have seen, there are many trumpets in the Bible. The trumpet in the Thessalonian passage has no relation to Israel, the nations, or the unsaved dead. It concerns the church only. Trumpets are used in many and various ways in the Bible. The “last trump” must be understood then to relate to the time order indicated by the context. One basic rule of hermeneutics is—consider the context.

To say that the last trumpet of 1 Thessalonians 4 and the seventh trumpet of Revelation 11 are the same is like saying the trumpet that sounded at sunset to begin the Sabbath is the same trumpet that signaled the year of jubilee, in my opinion. The purpose of the great tribulation is to purify Israel and bring down the pagan Gentile world system. The church, redeemed by Christ's blood, does not fit into that program. The great tribulation is upon Daniel's people Israel (Dan. 12:1), and is called the time of Jacob's (Israel's) trouble (Jer. 30:1-7).

The Feast of Trumpets (Lev. 23:23, 24) is prophetic of events to occur at the end of the age when Jesus comes. Prophetic trumpets are to sound to gather three groups of mankind for three distinct purposes:

1. The trumpet for the church is to assemble the body of Christ (1 Thes. 4:16, 17).
2. The trumpet for Israel is to regather the Jews from the ends of the earth. (Matt. 24:31, 32; Isa. 27:12, 13).
3. The trumpets for the nations are to bring them to judgment (Rev. 8-11).

The Last Trumpet for the Church in View Again

“Behold, I shew you a mystery. We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51, 52). Which group of mankind is in view here? The context clearly shows that it is the church. This passage is focused on the dead in Christ and the living in him. The purpose of this trumpet is to gather the church. The reason that it is called the last trump is that it is the final signal of this age. It terminates the church's activities and heralds the glad day of meeting her Lord. It is not sound theology to carry the thought beyond this and locate it in another area of unrelated Scripture.

The “last trump” of 1 Corinthians 15:52 is identical with “the trump of God” in 1 Thessalonians 4:16; it could hardly be the seventh trumpet judgment of Revelation 11:15. In the former the Lord receives the church. In the latter he receives the kingdoms of this world. In the former there is joy unspeakable. In the latter there are thunderings, earthquakes, great hail, and God's wrath. In my opinion, to equate the seventh trumpet of Revelation 11 with the last one for the church is bad exegesis.

The last trumpet in the Corinthian passage is to assemble the church. It has nothing to do with the other two groups of mankind. “In a moment, in the twinkling of an eye” the church is made immortal and glorified with Christ—no judgment here because we are justified before God because of Calvary. Only the church is in view here. We have no authority to read other groups into this passage and, in my opinion, it is equally true that we have no authority to read God's blood washed children into the seven trumpets' judgment in the Revelation. When all the evidence is in, this seems clear to my way of thinking.

Friend, let me close with this thought. You don't get to choose how you're going to die, or when. You can only decide how you're going to live. Now. That will determine if the trumpet in the Corinthian passage is for you. Blowing of trumpets speaks of gathering people. Which trumpet will gather you before God?

By
Pastor
Hollis
Partlowe

A DISCIPLE'S APPRECIATION OF ROSH HA-SHANAH

ON OUR CALENDARS for the "common era," Rosh ha-Shanah beings on Saturday, September 30, 1989. On most "Christian" calendars it is simply listed as the "Jewish New Year." It is celebrated with great reverence within the Jewish community as a time of preparation preceding Yom Kippur (the Day of Atonement), and is itself preceded by a month of preparations, including the sounding of the shofar, or ram's horn, after every morning's service of prayer and worship.

But I am not of Hebrew ancestry. I am not particularly drawn to the Law of Moses as a "free man" in Christ Jesus. And I have had great difficulty in even finding the definition of such a holiday in the Bible. In fact, there are no fewer than four "New Years" on Jewish calendars: Nisan 1 is the New Year for kings, the date used for determining how many years a king has ruled; Elul 1 is the New Year for tithing animals; Shevat 15 is the New Year for the trees; and Tishri 1 is the New Year for years and marks the anniversary of the creation of the world. Nevertheless, there remain some fascinating attractions to the ideals surrounding the celebration of Rosh ha-Shanah, especially for the one committed to the precepts of repentance and renewal as a disciple of the Risen One.

Jewish and Christian Biblical scholars speculate on the origins of Rosh ha-Shanah, but most agree that its roots lie in the ancient coronation festivals of the Near East, some of which took place in the fall. If this were true, it would come as no surprise that the sovereignty of God is the primary element of the Rosh ha-Shanah liturgy. To be sure, introspection and repentance are the works of the holiday, but the Almighty's lordship is fundamental to the motivation for performing those works. It is traditionally a time to consider that God does, indeed, command the earth and the fullness therein; and it is he who will judge us by the incredibly high standards which he has established. The mood of this holiday is expressed in the Hebrew *yanin noraim*, or Days of Awe. It speaks of the entire 10 days of the season, from the beginning of Rosh ha-Shanah to the Day of Atonement, Yom Kippur. During this time the Hallel, or praise portion of the liturgy is deleted. The legend explains that the angels once asked God why his people were not praising him during this period. God's reply was, "Is it possible that a king sits on a judgment seat with the books of life and death open before him and Israel will still sing praises?"

This is a time to consider quite seriously, without any illusion or false security, that we are wholly sinful before the Holy One of Israel and we are yet wholly mortal. Now, before you jump to the defense of the New Covenant doctrines of imputed righteousness, complete forgiveness of one's sins through the propitiatory ministry of Jesus, and the believer's assurance of eternal life now through the sealing of the Holy Spirit, remember that all of this is contingent upon repentance. All of these astonishing doctrines of salvation are true. They express spiritual realities for the disciple of Christ. But they are all subject to our being aware of our offenses against the Almighty, being genuinely sorry for those transgressions, and determining to discontinue those practices that grieve our heavenly Father. I wonder, how many responding to the Good News have minimized their efforts in repentance, falsely confident in the "understanding," or "tolerance," or "forgetfulness" of God? It was thought by the ancients that during this time God would make judgmental decisions as to who would live and who would die in the course of the next year, with those judgments being final after Yom Kippur. This made the accomplishing of the necessary work of repentance absolutely essential during the Days of Awe.

The whole month prior to Rosh ha-Shanah is itself part of the process of preparing for judgment. During this time the shofar is blown at the conclusion of each morning's prayer service. The sound harkens the Jewish spirit back to Sinai to remember the collective offense of Israel in crafting the golden calf. The shofar beckons a child of Abraham to a mountain in the region of Moriah where he is reminded of God's demand for obedience and sacrifice, and God's provision of a substitute of a ram for Isaac. The pattern of the shofar's blasts reminds one of the misery which one causes God by his sins, and also of the sincere repentance which one would do well to accomplish during this short season. The piercing wail mimics groaning and the staccato blasts sound for all the world like sobbing.

Another tradition involves a "bet din," or court of three. This small group becomes committed to one another, responsible to answer honestly and lovingly two questions: "What do you see when you look at me?" and, "What did you see me do this year that I should regret?" The disciple of Jesus calls to recollection the New Testament verse attributed to the Apostle James, "Confess your sins to one another" (Jas. 5:16). One also is reminded of the words of our Savior, Jesus, as recorded in Matthew 5:23, 24

concerning reconciling our differences one with another before fulfilling our obligations to worship and sacrifice. The hard truth is that it is often far more difficult for us to forgive the faults and errors of our mere mortals than it is for God to forgive. While we may with only moderate discomfort recount our transgressions repentantly for God, it is harder yet to acquaint our brothers and sisters with our frailties. We make the assumption that, having confessed our sins to God, we have succeeded in breaking down the only barriers important to our securing salvation. But in making just such an assumption we make a fatal error. To the Jew there was always the patriarchal tribe or the entire Hebrew nation to consider, and for the member of the mystical body of Christ there are always other members to take into account. The hard truths: If a barrier exists between a brother and a brother, a barrier exists between them and the Lord.

"And he called to him the twelve, and began to send them out two by two. . . . So they went out and preached that men should repent" (Mark 6:7, 12). This was a facet of the Good News preached by the first-century disciples, our ancient counterparts, as our Lord had given them charge. Repentance has always been the first step for man to take on the journey of reconciliation with the Almighty. Messiah, being extremely aware of the tolerance, love, and graciousness of our Father, underscored the essential part repentance plays in the salvation scenario. In addressing a large crowd of observers questioning him about atrocities perpetrated by the Romans in murdering some worshipping Galileans, he said, "Unless you repent, you too will all perish." And again, of the fate of 18 persons who died in the collapse of a renowned tower, he stated, "But unless you repent, you too will all perish" (Luke 13:3, 5). After our Savior's ascension, the message was unaltered: "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven" (Acts 2:38a). To be sure, the message of Good News does not end in God's call for man to repent. It goes on to declare the concepts of new life, the indwelling Spirit of God, the righteousness of Christ Jesus imputed to the believer, hope in the resurrection of the dead, and the eternal kingdom of God on earth. But this great journey only begins when one steps across the threshold of repentance.

How strange and foreign sounding is the message preached by some in this modern era. In a generation planted so securely in the Scientific Age, a generation wanting desperately to know the secrets of the universe, and knocking on the doors of alien constellations, as well as peering into the most remote depths of atomic structure to attain that knowledge, many actually do not want to know about their obligation to repent of their sins. It's not as though we don't know that we are imperfect, but in our generation "sin" has been dignified—even made "cute"—and the effects of sin have been greatly minimized. Mankind yet seeks the approval of God, but not on the Creator's terms. Humanity is still searching for the Almighty's acceptance, but in its own time, at its own level, on its own terms.

But to the Jewish ear every year comes the sound of the ancient shofar as prescribed by our God (Lev. 23:24). The sound is not synthetic, but raw and mystical. The sound is piercing and disturbing, not melodic and soothing. It jars the Hebrew spirit from complacency and attachment to philosophies offering false hope in realizing utopia via the technological advances of the human family. It stirs within the Jewish mind images of innocent, perfect sacrifices offered for grievous offenses against Yahweh. It reminds one that the most appropriate manner in which to address a "New Year" is to clear one's slate of known sin, admitting that one has transgressed the laws of the Lawgiver, asking the merciful Judge to be gracious in his judgments. This is the heart and spirit of Rosh ha-Shanah.

During this season, greetings are exchanged and cards of sincere hope posted. They wish for the greeted, or the addressee, *Le-shanah tovah tikatevu*. (may you be inscribed for a good year in the Book of Life), or *Le-shanah tovah u-metukah tikateivu* (may you be inscribed for a good and sweet year). This is the hope that every disciple of Jesus Christ wishes for every other member of Christ's body, the church. It is also that which motivates us to get out the Good News to those who have not yet heard our wish, and God's will, that none should perish, but that all would come to know the Almighty, and find their names inscribed in the Lamb's Book of Life.

To be sure, there are many other traditions which accompany this holiday, but they all underscore the necessity of *teshuvah*, turning around—repenting. Let us listen for the sounds which remind us of this important "first step," and let us thank our God for receiving us again, cleansed of our sins, perfected by his Son's atoning sacrifice. Hey, Happy New Year 5750!

By Pastor David L. Wilsterman



Box 100
Oregon, IL

SUPPLIES ORDER FORM

Prices effective May 1, 1989

Quantity
BOOKS AND BOOKLETS

... Building Up the Body, Needham, 88 pp.	1.95.....
... Christ or Confusion (Gospel Pub League)	.75.....
... Concerning the Nations (Gos Pub League)	.75.....
... Emphatic Diaglott (Wilson)	4.95.....
... "Except" (baptism, Bilton)	.95.....
... First Principles (Marsh)	.75.....
... Fundamentals of the Christian Faith (Lyon)	.75.....
... God's Covenant with Abraham (Lindsay)	.75.....
... Making the Most of Your Marriage	1.95.....
... "Must Not Fight" (Bilton)	.75.....
... One God (Judd)	2.95.....
... Prophecies of the End of the World, Mattison 136 pp.	3.95.....
... Russia, Israel, Christ, and You (Bilton)	1.25.....
... Scripture Searcher's Assistant	.95.....
... 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 Covenants	1.75.....
... The Fire That Consumes (Fudge) 600 pp.	19.95.....
... The Miracle of Pentecost (Partlowe)	1.75.....
... The Seventh Day Sabbath (Gos Pub League)	1.50.....
... Triumph of the Resurrection, Huffer, 176 pp. soft cover	4.95.....
... What Happens When We Die? Buzzard	1.95.....
... Who Is Jesus? Buzzard	1.95.....
... Words of Truth, Sub. Concordance	.95.....
... Wrested Scriptures	12.00.....

HYMNALS

... Psalms, Hymns, and Spiritual Songs	5.95.....
... Loose Leaf for musicians	9.95.....

CHURCH SUPPLIES

... Baptismal Certificates, doz. 5.00,	ea. .50.....
... Caring System File Folders	ea. .23.....

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	1.95.....
... Growing in Christ, 13 lessons	1.95.....
... Teacher's Manual (for <i>How to Enjoy an Abundant & Fruitful Christian Life and The Christian Family</i>)	1.95.....

Systematic Bible Study Course, 29 lessons

... Correspondence course (enrollment only)	Free.....
... Loose leaf edition	2.95.....
... Bound edition	3.95.....
... The Nature and Destiny of Man, 13 lessons	1.95.....
... Where Do I Fit? 8 lessons	1.95.....

Quantity
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	2.00.....
... 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	1.95.....
... 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 page 30 \$ _____

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%
 Overseas: Actual Cost

Name _____

Address _____

City _____ State _____ Zip _____



Box 100
Oregon, IL
61061

SUPPLIES ORDER FORM
Prices effective May 1, 1989



**Lean on
the Support
of Helpful
Tracts**

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
- ... 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
- ... See What Real Love Is
- ... 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

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.

Quantity

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?

_____ Total Number of Tracts

_____ Total cost on this page

(Transfer to line 2, page 29)

Index

THE RESTITUTION HERALD

Volume 78: October/November/1988—August/September/1989

No.	Title of Article	Author	No.	Title of Article	Author
6	A Disciple's . . . of Rosh Ha-Shanah	David Wilsterman	2	New Beginnings	Brenda Wessel
3	A Growing Awareness . . .	David Krogh	1-3	News from Around the World	Editor
2	A New Tower of Babel?	Jack Fredregill	5	No Longer a Freak	Sue Holsinger
3	A Turn for Better	Stephen Bolhous	1	Opportunity in Hawaii	James Mattison
6	Abuse Education for Primaries	Carol Ring	3	One Adventure After Another	David Richert
1	An Old House Remembers Thanksgiving	Jane LeCrone	1	Our Perception of God	David P. Opel
6	Are We Fooling Ourselves?	William Wachtel	6	Our Response to the Oneness of God	David Krogh
3	Are You A Materialist?	Sidney Hatch	5	Our Storybook Romance	The Sorensons
4	Are You on Your Way . . . Retirement?	Cheryl Ross	4	Prayer	Robert C. Krug, Jr.
1	Back in Space . . .	Larry Mayberry	6	Physical Abuse	Vickie Pulling
1	Be Assured—Help Is on the Way	Russ Magaw	3	Preparing for Pascha	David Wilsterman
5	Bonding and Breaking Free (Review)	Russ Magaw	6	Return of the Locust	James Mattison
5	Called to Ninevah	James Graham	1	Sassy	Russ Magaw
3	Christian Activism Wins . . .	Donald Wildmon	4	Sexuality	Vickie Pulling
4	Christian Leaders for Responsible TV . . .	Donald Wildmon	2	Sometime	Ann Lunderby
5	Christian Scholars Reject the Second Coming	James Mattison	3	Spring	Lois Worley
2	Christmas Stories	Vickie Pulling	3	Spring's Winds	Russ Magaw
5	Christology in the Making (Review)	Jeff Fletcher	4	Teen Pregnancy (Review)	Editor
3	Christ's Death and Our Death	Gordon Landry	1	Thanksgiving	Marj Overmyer
4	Church Stewardship	Bill Burnham	6	The Baptist Confession of Faith, 1660	Hollis Partlowe
1	Dating	Vickie Pulling	6	The Church and the Kingdom	William Wachtel
4	Dealing with Suicide (Review)	Editor	5	The Empty Nest Years	Editor
5	Divorce and Remarriage	William Wachtel	5	The European Economic Community	David Krogh
5	Doesn't God Do Nice Work?	Janice Hart	1	The First Thanksgiving	Rachel Carr
1-6	Editor's Viewpoint	Russ Magaw	3	The First Years of Forever (Review)	Russ Magaw
4	Expanding the Perimeters of My Faith	Dennis Baldwin	2	The Five-Year Wonders	Terrance D. Paul
2	Feeling at Home	Marsha Behrens	1	The Greatest Election of All	Anthony Buzzard
6	Finding Your Way Out of HELL	Russ Magaw	6	The Holy Spirit	J. August Smith
2	Forgiveness: The Secret of the Kingdom	Richard Cooper	5	The Interpretation of Prophecy (Review)	Hollis Partlowe
5	God Is Alive!	Dean Kruger	5	The Marriage God Planned	Hollis Partlowe
3	God's Kingdom and the Church	David P. Opel	2	The Miracle at Cana	Mary Barnes
1	Handling Tough Times in Marriage	Joe James	2	The Perfect Gift	Shirley McQuinn
2	Happy New Year—Ho Hum!	Brenda Wessel	2	The Restructuring of the Church of God	David Krogh
6	Haunting Sadness	Millie Laning	2	The Successful Art of Losing	James Graham
3	Helping Through Death's Hurts	E. Richard Smith	3	The Truth	Rachel Carr
4	Here's the Inside News . . . About Mexico	Editor	3	The World's Redemption (Review)	Hollis Partlowe
3	How My Divorce Changed My Life Forever	Vickie Pulling	5	Things to Consider Before Marriage	Michele Millard
4	How to Avoid Financial Problems . . .	Bill Gaspar	3	To Boredom and Back (Review)	Russ Magaw
1	How to Feel Good About Your Faith	Alvin Merillat	4	Tribute to a Loved One	Rex Tilly
4	How to Give Away 10 Percent—Cheerfully	Russ Magaw	6	Trumpets of the Bible	Hollis Partlowe
4	How to Keep Children Interested in Bible . . .	Carol Ring	2	'Twas the Night Before Jesus Came	Anonymous
4	How to Teach Your Children About Money	Michele Millard	5	Ways to Strengthen Your Marriage	Joe James
3	I Deserved To Die!	Mark Cheatwood	6	We Acknowledge Your Memo	Anonymous
4	Is the Tail Wagging the Dog?	Stephen Bolhous	5	We Are . . . Family	Vickie Pulling
1	Is This The Argument We Want to Use?	James Graham	3	What did you say you "believe"?	Anonymous
4	Jesus Christ is not God (Review)	Hollis Partlowe	4	What does . . . "Stewards" Mean . . . ?	Anthony Buzzard
6	Joy	Joyce Knapp	3	What Easter Means To Me	Carol Boley
6	Kingdom Patriots?	James Graham	4	What I Saw in the Abortion Industry	Carol Everett
3-6	Letters	Correspondents	4	When Deadly Diseases Strike	Debbie Mattison
4	Life Is More Than A Matter of Words	Stephen Bolhous	3	Where is God when I need him? (Review)	Russ Magaw
4	Messing up the World	James Mattison	1	Who Can We Trust?	Chuck Jones
1	Middle-East Politics Now . . .	James Mattison	6	Who Can You Tell?	Rachel Carr
2	More About Satan Worshipers	James Mattison	6	Working with Substance Abusers	Brenda Wessel
3	Mummy Services vs. Resurrection Services	James Mattison	5	You're Special	Lois Pryor
4	My Breakfast Prayer	Rita McCaw	3	Zondervan Bible Storybook (Review)	Russ Magaw

The Church and the Kingdom

(Continued from page 23)

the interpretation of Christ himself and that of his apostle Peter. The promise in Mark 9:1 (cf. Matt. 16:28; Luke 9:27) has to do with the verses that follow—the Transfiguration scene. In this event Christ was suddenly seen with his face shining as the sun and his clothing white as light (Matt. 17:2). As he came down from the mountain with Peter, James, and John, he warned them, “Tell the vision to no man, until the Son of man be risen again from the dead” (Matt. 17:9). The word “vision” (*horama*) is found also in Acts 12:9, where it refers to Peter’s experience in prison when an angel came to free him. He thought the angel was only a “vision” and not an objective reality. A “vision,” therefore, is an experience perceived in the mind, but not objectively real at that moment. Jesus called the Transfiguration a vision—something that was not objectively occurring at the moment but only perceived in the minds of those present. If it was a vision, as Jesus said, of WHAT was it a vision?

Peter, who experienced the Transfiguration vision, gives us the answer: “We told you about the power and coming of our Lord Jesus Christ, but we were witnesses of his *majesty*. For he received honor and glory from God the Father when the voice came to him from the Majestic Glory. . . . We ourselves heard this voice that came from heaven *when we were with him on the sacred mountain*” (2 Pet. 1:16-18, NIV). Peter clearly means that

what he saw at the Transfiguration was the coming (*parousia*) of our Lord Jesus Christ in majesty. *Parousia* is the word regularly used by Christ and his apostles to denote his second coming. We conclude that when Jesus promised several of his disciples that they would see him come in his glory and in his kingdom, he meant the vision they would experience on the Mount of Transfiguration. It is not legitimate therefore to apply this promise to the Day of Pentecost. Such an interpretation is purely gratuitous. But what the promise and its fulfillment truly gave them was a foretaste of the great day when our Lord returns—which *then* they will experience in *reality* what before they only saw in vision.

The kingdom of God, experienced in a partial way during the earthly ministry of our Lord, and even now experienced in a spiritual sense in the lives of his obedient followers—“the heirs of the kingdom” (James 2:5)—will be manifested in a glorious, world-wide government on this earth when Jesus returns visibly and personally to begin his glorious reign as Prince of Peace, King of Kings, and Lord of lords (Rev. 19:16). The kingdoms of this world will become the kingdoms of God and of Christ (Rev. 11:15), and the long-expected restoration of all things will begin, as Peter foretold (Acts 3:19-21).

“And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And 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. 2:2-4).

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:7).

“Even so, come, Lord Jesus!” (Rev. 22:20.)

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 90.0, it expires with the February/March issue, 1990. An 90.2 number means a June/July, 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
Oregon, Illinois
Nonprofit Org.

Address Correction Requested

M/M David Krogh
710 Washington St.

Oregon IL 61061

91.0

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, 2 yr. \$21, 3 yr. \$30. [British subscribers send U. S. funds]. Thank you.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061. In England: THE RESTITUTION HERALD, 16 Parsley Close, Pinefields, Walnut Tree, Millton Keynes, Buckinghamshire, England MK 77 DA.