



CHURCH OF GOD
GENERAL CONFERENCE

THE RESTITUTION HERALD

PROCLAIMING THE GOOD NEWS OF THE **KINGDOM OF GOD** | ACTS 3:21

... heaven must receive [Jesus] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Know God In Truth

By Arlen Rankin (WA)

Though truths in their depth or full extent may be incomprehensible (infinity, omnipotence, etc.), they are not necessarily inconsistent with reality. As one writer said, "There is a great difference in a doctrine's being beyond human reason and being opposed to it." God, being of the nature He is — holy, loving, faithful, truthful — does not author confusion, but rather harmony in His creation and in His revelation.

G. E. Marsh, in his introduction to the excellent book by R. H. Judd, *One God – God of the Ages*, writes, "It is hard for us to comprehend God, for we have nothing with which to compare Him. Realizing our problem, He asks the question: 'To whom will ye liken me, and make me equal, and compare me, that we may be like?' (Isa. 46:5). In answer to the question, He declares, 'I am the LORD, and there is none else, there is no God beside me.' (Ps. 45:5)."

He continues, "God wants us to know Him, to understand Him to the extent that He has revealed Himself to us in His Word and in His works, that we love Him devotedly and serve Him intelligently and acceptably. To love and serve God is not only the first duty of man, but his highest and most sacred privilege."

And further, "Our eternal destiny depends upon a true comprehension on our part of the nature and qualities of God, His purposes for us, and the relation He bears to Jesus Christ our Savior. He wants us to be, like Abraham, 'a friend of God,' and to be such a friend we must

know Him for what He is, the source of all righteousness and truth."

Jesus, in prayer, says, "This is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent." (John 17:3). David, addressing his son and successor, says, "And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every desire and every thought. If you seek him, he will be found by you; but if you forsake him, he will reject you forever" (1 Chron. 28:9).

And ourselves? In Mark 12:29-30, Jesus said "The most important [commandment] is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'" And read Hebrews 12:28-29. "Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire." Serious, sober thoughts indeed.

About the Author: *Arlen Rankin (1943-2023) was in ministry from the time he served as a student pastor in Missouri in 1963. He pastored and taught in several states, as well as worked in the mission fields of the Philippines and Haiti.*

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Trinitarianism vs. Biblical Unitarianism

By David Deardorff (AZ/NC)

Editor's Note: This article is an excerpt of a debate paper written for *Systematic Theology 1* at Atlanta Bible College. It is a portion of a longer paper and has been edited for our readers.

The Name of God

The four-letter tetragrammaton YHWH (the singular name of God) occurs over 6,800 times in the Old Testament. The shortened name Yah occurs 49 times. Elohim is found 2,600 times. The two combined (Yahweh and Elohim) can be found 891 times in 817 verses,¹ providing very strong evidence that Yahweh is the name of God. Apart from God's name, He is also referred to as our Father. God the Father is referenced 15 times in the Old Testament, while He is mentioned over 160 times in the New Testament.

God is One

God is never referred to in the Bible using plural pronouns. Even in the *Shema*, God is said to be one. Jeff Benner, a Hebrew biblical scholar, admonishes the "Church Bandit" in a video that explains how the Hebrew word "*Bara*" *elohim* (God created) is not strictly a plural word and can be used as a singular noun.² If God was a collective, the Hebrew word that should have been used is *baru*.

Continuing on, the word "one" (used in the *Shema* as God is one) is translated from the Hebrew word *echad*. *Echad* always means one.³ *Echad* appears more than 160 times in the Hebrew Bible and never means more than one or a plurality.⁴ Huffer points out that if there were more than one infinite God, it would be a contradiction of thought. In order to coexist, they would all have to be finite. Each would have to limit each other as they could not exist all in all as the one infinite God.⁵ Or, in the alternative, one could not claim to be infinite if more than one individual had the same qualities. This is simply a paradox that cannot be.

Biblical Unitarian Proof Texts

There are many biblical passages that are incontrovertible. I will list a few and provide additional scripture to support this view. The first passage is, of course, the *Shema*. The book of Deuteronomy makes clear that God is only one God. The King James Version passage reads as follows: "Hear, O Israel: The LORD our God is one LORD." On the surface, a modern-day Christian

might say, "See, we only believe in one God." However, this verse is much more definitive than using the word God. Because the word LORD is in upper case, we should be reading this verse in a very different way (everyone needs to read the preface of their Bible). The word LORD has been substituted for the name of God. The verse should read something like this: "Hear, O Israel, Yahweh your Elohim, Yahweh is one Elohim." People like James White,⁶ who believe or claim that Jesus is Yahweh and also claim to believe in the Trinity, fail miserably in their definition. Not only did these people take away the name of the Father, but they cannot claim to be Trinitarians if the Father and Son are the same person. They should be claiming to be Modalists.

Let's take a gander at more verses: Deuteronomy 4:35 reads, "Yahweh, He is God; there is no other besides Him." Deuteronomy 4:39: "Yahweh, He is God in heaven above and on the earth below; there is no other." Exodus 8:10: "there is no one like Yahweh our God." 1 Samuel 7:22: "Wherefore you are great, O Adonai Yahweh: for *there is* none like you, neither *is there any* Elohim beside you, according to all that we have heard with our ears." Isaiah 44:6: "Thus says Yahweh the King of Israel, and his redeemer Yahweh the Elohim of Hosts; I *am* the first, and I *am* the last; and beside me *there is* no Elohim." Psalm 18:31: "For who is God, but Yahweh? And who is a rock, except our God?" Isaiah 37:20: "Now therefore, O Yahweh our God, save us from his hand, that all the kingdoms of the earth may know that thou *are* Yahweh, *even* thou only." I could go on, as there are hundreds of verses that read this way. It is only by reading the scripture in this fashion that anyone can bring clarity to its meaning. Consider the passage from Psalm 110:1, whereby King David, the psalmist, is celebrating the coming of the Messiah. The verse in the KJV reads as follows: "The LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Remember, LORD is in upper case and should be replaced with the name of God; reading something like this, "Yahweh said to my Lord". Though I could go rogue within this paper about how English translations have diminished the name of God, I will stick to the main theme. You see, there are two very distinct persons here. And, there is one specifically calling the shots, that being Yahweh.

Now, let me dispel the notion that Yahweh is the name of a triune God, but is simply the name of the Father. The book of Isaiah is clear about the Father being Yahweh and reads: "But now, O Yahweh, you *are* our Fa-

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ther; we *are* the clay, and you our potter; and we all *are* the work of your hand." Or, do you have a proclivity to argue with the Messiah concerning the Lord's prayer? What did the Messiah say when asked how we should pray? "Our Father, who art in Heaven, hallowed be Thy name." The hallowed name is Yahweh, and Yahweh is the Father.

The Holy Spirit is God the Father

The book of John correctly identifies God as being a spirit: "God *is* spirit, and the ones who worship him must worship in spirit and truth." Huffer defines the Holy Spirit as the impersonal power of God.⁷ The Old Testament refers to the Holy Spirit as the Spirit of God. The reason I bring this up is because the Hebrew words for Holy Spirit are *ruach hakodesh*. The phrasing *ruach hakodesh* is never used in the Old Testament.⁸ That's right, a big fat donut hole. Also, we all know the importance of names in the Bible. So why doesn't the Spirit of God have a name? Simply, the Spirit is an attribute of God, not a separate and distinct person. New Testament English translators perform a real injustice when they attach personal attributes to the Holy Spirit. Consider the verse in Acts 5 from the KJV; "And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him."⁹ Contained within this verse are the personal references to God's Spirit as "Ghost" and "whom." Let me point out that the Greek word used here is *pneuma*. *Pneuma* is a neuter noun, meaning it is not a person.

If people want to deny this fact, we could look at this phrasing from a different perspective. The nature of Hebrew nouns are categorized as masculine or feminine. The word "spirit" in Hebrew is *ruach*. *Ruach* is a feminine noun. If the *ruach* was to be described as a separate person, one would not refer to the Spirit as a "he", but a "she".

Lastly, I will point out how easily recognizable the Holy Spirit is as the power or intrinsic nature of God at work. Let us ruminate over the verse provided by Luke in his first chapter, whereby an angel is informing Mary of the birth of the Messiah: "And the angel answered *and* said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the one to be born will be called holy, the Son of God.'¹⁰ The Holy Spirit is clearly identified as the power of our Almighty God.

Rebuttal to Trinitarianism

I must first address the verse used and misunderstood by Trinitarians, and that is the *Shema*. Yes, Trinitarians believe in one God, but they mistakenly rely on the word "Lord" to mean a general term or the same identification as God. If the Father is Lord, the Son is Lord, the Holy Spirit is Lord, and all of them put together is Lord, we have the result of word salad. Lord is in place of the Father's name, and to say otherwise is done without understanding what English translators have done to the text.

Textual Variants, Mistranslations, and Misunderstandings

Most, if not all, mainstream Christians contend that Philippians 2:6 is proof of the incarnation of God. Certainly, one could arrive at that conclusion, but a closer look is warranted. The verse "*Who, being in the form of God, did not count equality with God a thing to be grasped*" raises my eyebrows.

The phrasing "Who, being in the form of God" would certainly imply that the person spoken about is not God. A sentient person would say it differently, something like "Who, being God," if in fact the Messiah was God. Next, if the Messiah was God, the statement "did not count equality with God a thing to be grasped" would be another nonsensical statement. If the Messiah was God, then he did grasp it. Let me restate the verse from a Trinitarian view, "Who, being God, did not count equality with God a thing to be grasped". Again, the verse becomes nonsensical.

Even though Philippians 2:6-8 are difficult verses to understand, the narrative within Philippians is very clear; it is about being humble and serving others. And we see this in verse 7, the Messiah takes the form of a servant or slave, in juxtaposition to one of a king or a god. Said another way, the Messiah did not assume the position of a king that everyone serves. He took on the position of a lowly slave that serves others. I also see that the verse does say that the Messiah emptied himself, but what the passage does not tell us is the object that was being emptied. Trinitarians all believe that the Messiah emptied himself of divinity, but the verse simply does not say that. Another problem is that nowhere does this passage mention a pre-existent God called Yeshua. Allow me to rephrase; nothing in Philippians implies that the man Yeshua existed before he was born.¹¹

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Trinitarianism vs. Biblical Unitarianism (cont.)

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Hebrews 1:3 is also very misunderstood. The words "expressed image" or the "representation of his essence" used in this verse are translated from the Greek word *charaktēr*. The meaning of this Greek word can describe an instrument used for engraving, a mark stamped, or an impression.¹² Like a signet ring that makes an impression, the Messiah is the imprinted copy of God. Not himself God. Just the mere mention of a copy implies that there is an original, and the copy cannot be the original. In other words, the Son cannot be God. Using the phraseology like that of the NET Bible ("representation of his essence") is plainly an eisegetical wording that goes beyond the point of understanding. I've witnessed pastors incorrectly leading their congregations astray by telling them that Jesus is the exact essence of the Father.

The Trinitarian perspective regarding the Holy Spirit as another person in Acts 5:3-4 is, again, plainly misunderstood. The Holy Spirit is the Father's spirit. Are we to believe that God, being a spirit, has a doppelganger in heaven called the Holy Spirit? Or, at the very least, God the Father and the Holy Spirit are twins? I find nowhere in scripture that describes such a phenomenon. Furthermore, 1 John 4:13 tells us that we will know that we abide in God and He in us, because God has given us His Spirit. If the Father's spirit is not the Holy Spirit, then how can we say the Father abides in us? Obviously, this is a rhetorical question, as we documented earlier that God is spirit.

Perhaps the most used proof text of the Trinity is also the proof text of pure corruption. 1 John 5:7 is known as the *Comma Johanneum*. Sir Anthony Buzzard and other scholars are thoroughly convinced this verse is a forgery. The reason is because this verse is not found in any early Greek manuscripts. And our new biblical translations agree, which is why they have removed 1 John 5:7 from their versions.¹³

This will lead us into the baptismal formula of Matthew 28:19, where the phrase "Father, Son, and Holy Spirit" depicts them together. As we will discover, more corruption is afoot. In all the world, there are no surviving Greek manuscripts that predate the Council of Nicaea (325 AD). Codex Vaticanus and Codex Sinaiticus both contain the baptismal formula, which uses the name of the Father, Son, and Holy Spirit. Those who would have known this baptismal formula better than anyone would have been the disciples. We can turn to the book of Acts to find all five of the baptisms documented in the New Testament. Interestingly enough, not one bap-

tism is done with the Matthew 28:19 formula. Each water baptism is performed in the name of the Son only. This can be confirmed through the patristic writings by Eusebius of Caesarea, which predate the Council of Nicaea. In his book *Ecclesiastical History*, Book 3, Chapter 5, Eusebius writes, "But the rest of the apostles who had been incessantly plotted against with a view to their destruction had been driven out of the land of Judea, went unto all nations to preach the gospel, relying upon the power of Christ, who had said to them, '*Go and make disciples of all nations in my name*.'"¹⁴ This baptismal formula used by Trinitarians as proof text to support their doctrine is built on sand.

Is the final verse written by Paul within 2 Corinthians 13:14 a proof text for the Trinity? We have to remember that the doctrine of the Trinity states that God is comprised of three persons: the Father, Son, and Holy Spirit. Paul's benediction to the church at Corinth does not follow that recipe. God is mentioned by Paul as distinguished from Jesus. Thus, proving Jesus is distinct from God, not a part of any plural godhead. The fellowship of the Spirit is a reference to believers who possess the spirit to commune in love and grace. It would be inappropriate to use 2 Corinthians as a proof text for the Trinity when God is clearly identified separately from the Messiah and the spirit. On a final note, Paul never combines the Son and Father into any triune godhead.

1 Timothy 3:16, when read from the KJV, clearly uses the phrasing that "God was manifested in the flesh." If you take the position of a Berean and research 1 Timothy 3:16, it will lead you down another path. Debates about this verse were many in the nineteenth century. Theologians of the 19th century quickly realized that a scribal error had taken place.¹⁵ That is why most modern biblical texts now use the phrasing, "He who was manifested in the flesh".

Next up, Titus 2:13, which can cause great confusion. The NASB version of Titus 2:13 reads as follows: "looking for the blessed hope and the appearing of the glory of our Great God and Savior, Christ Jesus." Does the verse imply that Christ Jesus is the Great God and Savior? Or does this verse imply that the Messiah is the glory of our Great God and Savior?

We have great ambiguity in this verse. If we attack this verse hermeneutically, we can find other passages that tell us specifically that God is our ultimate savior: Psalm 106:21; 68:19; Isa. 49:26; 45:15; 45:21; 1 Jn.

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Trinitarianism vs. Biblical Unitarianism (cont.)

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4:14; 2 Samuel 22:3; Hosea 13:4. And though I have read opinions that Christ Jesus is the one and only savior, I find this not to be true. We find in Judges 3:9 that Othniel was raised up as a deliverer, or savior, for Israel. Nehemiah 9:27 provides us with knowledge regarding the Israelites who were given saviors when they cried out in their time of need. It is no secret that God has used men to execute His plans for salvation. ...

Colossians 2:9 is another misunderstood verse, which reads, "because in him all the fullness of deity dwells bodily". The word translated as "deity" is the Greek word *theotes*. The word *theotes* is only used once in scripture. John W. Schoenheit utilizes the *Greek English Lexicon* by Liddell and Scott to define the meaning of the word *theotes*. *Theotes* is defined as follows: "The expression 'divine nature' may be rendered in a number of languages as 'just what God is like' or 'how God is'." If you view this verse through the eyes of the Christian triune godhead, rather than Jesus being the Son of God, it is easy to see how one might believe Jesus is God. However, we know the Father is holy, so the Son of God would be holy too. The Father is loving, so the Son would be loving.¹⁶

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End Notes

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Redeeming the Time

By Jacob Rohrer (RI)

Paul says in Acts 17:26, "He [God] made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and boundaries of their habitation." God our Father has providentially placed us to live in this age of history, this country, and this specific location you are reading this article from. There are many blessings that we experience as a part of living in the time we do, such as knowledge of good hygiene practices, medical advancements, air conditioning, a plethora of Bible resources, and the internet. Yet there are drawbacks or challenges that face us living in 21st-century America. The most important resource we have, our time, is constantly under attack. Everyone and everything wants our time and attention. Because the world we live in is so interconnected, it doesn't take much to fritter away a few hours or even a whole day. Or worse, develop habits that cultivate our mind being endlessly stimulated, which leads to a constant state of distractedness that can lead to a disordered life. Life is short. Eternity is near. In this article, I want to briefly introduce us to what the Bible says about our time and work and practices that accompany a disciplined life. Let us redeem the time for the glory of God.

I want to first lay out for us three passages to consider. Though there are many more that could be used in this article, the first is Genesis 1:28. After creating humanity in His own image, God says, "Be fruitful and multiply! Fill the earth and subdue it! Rule over the fish of the sea and the birds of the air and every creature that moves on the ground."

In the next chapter, we read of Adam being tasked with keeping and protecting the garden. From the very beginning, work, toil, and responsibility were part of the good, created order. Unfortunately, the effects of sin have distorted our view of work. On one end of the spectrum is laziness and procrastination. On the other end is working hard but for all the wrong reasons. The purpose of work and wanting to do it well is ultimately spiritual and theological. We work because God created us to work, and we should want to work well to glorify God, not ourselves.

The second passage is Ephesians 2:10. Paul writes, "For we are his creative work, having been created in Christ Jesus for good works that God prepared beforehand so we can do them."

God's design for work is not limited to the original creation but also extends to the new creation. Every believer has good works that God has prepared in eternity past for them to walk in and accomplish. Whether you're a mechanic, stay-at-home mom, retiree, minister, postal worker, senator, grocery bagger, or student, if you are in Christ, God has good works for you to embrace and accomplish. A lack of discipline and order in our lives will prohibit our ability to accomplish these good works. For example, you committed to meeting with someone to talk about what's going on in their life. They're struggling and need someone to listen to them. You agree to meet in a few days, but you don't write it down, and the evening before, you fail to go to bed early. You end up oversleeping because you forgot about the meeting, and the previous day was long. Lack of discipline can inhibit accomplishing the good works God has for us.

The third passage is 2 Corinthians 5:10. This topic Paul teaches is surprisingly common throughout the New Testament. He writes, "For we must all appear before the judgment seat of Christ, so that each one may be paid back according to what he has done while in the body, whether good or bad."

Did you know you will be judged? This judgment by Jesus will not pertain to salvation but to give an account of the resources, opportunities, and blessings we were given as believers. We have been given much as Christians. Are we using what God has given to us wisely? Are we capitalizing on his provision, or are we wasting it? Paul says we will give an account, and this account will be met with repayment from the Lord, either good or bad.

As I wrote earlier, many more passages could be brought forward on this topic, specifically Ephesians 5:15-17. I think these three passages show broadly that work is good, God expects us to ac-

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Redeeming the Time (cont.)

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compish good works, and we will be held accountable to Jesus for the lives we lived with the blessings we were given. So how do we practically redeem the time and live disciplined lives for the glory of God? Here are five broad tips that can apply to all of us.

First, get enough sleep. Our desire and ability to be disciplined and productive will decrease if we fail to get enough sleep. One night of short sleep is fine, but a pattern of that will produce us sluggish and rundown all the time. Ask yourself how much time you need to sleep. It's different for all of us, but pinning that down can help you determine what time you need to go to bed and what time you will naturally wake up in the morning.

Secondly, take an inventory of your life. Where are your commitments? Where do you spend your time every day? What are your non-negotiable responsibilities? And what are commitments in your life that you can cut? Do you feel like you're going from one thing to the next all the time? To maximize what God has given us and bless others, we need to take an inventory of our lives.

Thirdly, plan your day and budget your time. Before I go to bed, I like to plan my next day. When I fail to do this, I enter the day unfocused and am usually more reactive than proactive. I only plan three items on my to-do list every day, with the first one being the thing I must accomplish before the end of the day. These three things advance my goals and projects. Then under that, I list other items I could do but don't have to get done that day. All of us can plan our day.

Fourthly, say no more than yes. Some people have a problem saying yes to everything when, in reality, they don't have the time. Taking on more than we can realistically do creates stress, anxiety, and a feeling of being frantic. If you really can't take on a project or serve somewhere, it's ok to say no. It's better to say no than yes, and then go back on your word later, or say yes and feel angry and stressed the closer the deadline comes. Let us listen to Jesus when he says to let your yes be yes

and your no be no. Anything beyond this is of the evil one. Say no, not yes.

And lastly, stay off screens. I don't need to say much about how distracting our phones are. Many studies have shown this. Our relationships and lives will fare much better if we cultivate boundaries with our phones and screens. This is a must. If we want to be productive and disciplined, this is not optional. Technology serves us, not the other way around.

Striving for discipline and productivity as a Christian is a good thing. It's good for us, those closest to us, and God is honored most in our lives. Through reliance on God and reading from others, we can cultivate boundaries, create margin, and focus on the things that really matter. Distraction is everywhere. Entertainment wants to enslave us. But let us resist and say no. Let us serve God only and rely on him and other believers to live a focused, margin-filled life that is about the right things and will stand the test of time. Let us redeem the time for the glory of God and our good.

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End Notes

- 1 All Bible passages are taken from the NET 2019 edition (New English Translation).
- 2 Matt. 12:36; 16:7; 25:14-30; Rom. 14:10-12; I Cor. 3:10-15; II Cor. 5:10; II Tim. 4:1; Jam. 2:12; 3:1; 5:19; I Pet. 1:17



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Proverbs 30 and Wise Ants

By Kaitlyn Hamilton (IN)

Have you ever thought about ants as something besides a pest? Before I started researching facts about ants, I just thought about them as annoying insects that carried away crumbs left around your house. However, research proves that ants are much more than just annoying pests, they are also very intelligent and good at working together.

Ants are able to come together as large groups and use all of their intellect as a whole.

Ants are officially the world's smartest insects and have 250,000 brain cells.

Ants are the only non-mammals that can learn through interaction.

Research is not the only thing that proves that ants are smart. The Bible also describes the wisdom of ants. In Proverbs 30:24, it says that there are multiple small things on the earth that are very wise. The first thing listed that is small but wise is ants. Proverbs 30:25 says that ants are wise because they spend their summer gathering food for the winter, even though they are small. While ants are wise because they gather food for the winter in preparation, they are also wise in the method by which they gather their food – teamwork. Each ant is able to gather some food by itself. It may be able to gather enough food for a month if it works alone, but it wouldn't be able to gather enough food for the entire winter if it worked alone. But when an ant works as part of a colony, it is able to help make sure all the ants in the colony have enough food for the winter. As Christians, we should be the same way. We should be working together to help each other stand firm in God's word, instead of trying to do God's will by ourselves and stumbling in our faith throughout the process.

As Christians, we should be working together to help each other to better understand the Bible. Understanding the Bible gives us wisdom, which in turn helps us to stand firm in our faith. Every person reads the Bible differently and learns different things when they read it. Working together with fellow believers to study the Bible allows us to

each learn the things others learned when they read the Bible that we wouldn't have learned by ourselves. The more lessons we learn from the Bible, the sturdier foundation we are able to build our faith upon.

Not only can spending time with other Christians help you to build a stronger foundation, but it also helps you to draw closer to Jesus, allowing you to live your life more like Jesus. Matthew 18:20 says that where two or three believers gather together, Jesus will also be there in the believers' midst. When Jesus is in the midst of a group of believers, each believer becomes stronger in their faith. This allows them to imitate Jesus better in every action of their life and to stand firm in their faith throughout hardships with less difficulty.

Throughout our lives, we will all face trials that try to shake us from our faith, including people who try to challenge our faith. Many people who try to cause you to fall away from your faith come with reasons and logic that very subtly oppose the Bible. If you try to stand by yourself without surrounding yourself with fellow believers, there is a good chance you may start to fall away from your faith because you start to believe what others say. However, if you are surrounded by other Christians, they can help you find the flaws in the logic and continue to stand firm in your faith. Hebrews 10:24-25 says, "And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near." Just like ants, we need to be gathering with other fellow believers and working together, so that we can stand firm in our faith.

About the Author: *Kaitlyn Hamilton attends Family Bible Church in Granger, IN. She has been a perennial all-star quizzer and is involved in summer camps. She graduated from high school this year and plans to attend Taylor University (Upland, IN).*

NOTE: This originally appeared on SeekGrowLove.com on June 30, 2025. It is reprinted with permission.

How God Speaks To Us Today

By Andy Cisneros (SC)

GOD SPEAKS THROUGH HIS WORD

"The whole Bible was given to us by inspiration from God and is useful to teach us what is true and make us realize what is wrong in our lives... It is God's way of making us well prepared at every point." 2 Tim. 3:16 (NLT)

GOD SPEAKS THROUGH BELIEVERS

"When we preached to you, you didn't think of the words as being just our own, but you accepted it as the very Word of God which, of course, it was – and it changed your lives... " 1 Thess. 2:13 (NLT)
 "We do not speak in words taught by human wisdom, but in words taught by the Spirit, as we explain spiritual truths..." 1 Cor. 2:13 (GNT)

"The wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial, and sincere" James 3:17 (NIV)

GOD SPEAKS THROUGH HIS HOLY SPIRIT

"The Holy Spirit... will be your teacher and will bring to your mind all I have said to you." John 14:26 (Phillips)

"So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God." 1 Corinthians 2:11-12 (ESV)

GOD SPEAKS THROUGH CIRCUMSTANCES

"Sometimes it takes a painful experience to make us change our ways." Proverbs 20:30 (GNT)

"I used to wander off until you punished me; now I closely follow all you say... The punishment you gave me was the best thing that could have happened to me, for it taught me to pay attention to your laws." Psalms 119:67, 71-72 (NLT)

GOD SPEAKS THROUGH HIS CREATION

"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge." Psalm 19:1-2 (NIV)

"Since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that people are without excuse." Romans 1:19-20 (NIV)

THROUGH HIS SON JESUS CHRIST

The New Testament was the fulfillment of God's special plan. It's the gospel: the good news of Jesus Christ. "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by His Son, whom he appointed heir of all things, and through whom he made the universe." Hebrews 1:1-2 (NIV'84)

"My sheep hear my voice, and I know them, and they follow me." John 10:27 (NKJV)

About the Author: *Andy Cisneros has been in pastoral ministry since 2001. Pastor Andy started his ministry as a youth and family pastor and has been the senior pastor at Guthrie Grove Church of God since 2018. Andy is happily married to Kristy. They have two children: a daughter, Brooke, and a son, Logan. You can contact Andy at pastorandyguthriegrove@gmail.com.*

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THEY STILL SPEAK

"By faith Abel brought God a better offering than Cain did. By faith he was commended as righteous, when God spoke well of his offerings. And by faith Abel still speaks, even though he is dead." Hebrews 11:4

Abreast of the Times

By G.E. Marsh (1937)

Recent Happenings in Palestine

"When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:16.

JERUSALEM, Oct. 1.—On September 6, the Jews throughout the world celebrated Bosh Hashana—"the birthday of the world." It marked the beginning of the year 5698 since the creation, according to Hebrew chronology. The coming new year is observed by the Jews with most impressive ceremonies, significant of God's goodness to His people and of their own unworthiness and sin.

Looking back over the past year, the Jews have much for which to thank Jehovah their God. Among other things to which the Jewish Missionary Review calls attention are the following outstanding accomplishments:

German refugees to the number of 2,671, were aided this year in emigrating from that country of persecution by agencies subsidized by the American Jewish Joint Distribution Committee. This figure does not include those who were able to leave without assistance. It is estimated that since 1933, 115,000 Jews have left Germany.

The Hebrew University, established in Jerusalem in 1925, now has over 100 academic members on the teaching staff, 100 technical and administrative assistants, and nearly 700 undergraduate students.

The Jewish Settlement in Hulda, which was deserted after the riots of 1929, was officially reopened to Jewish colonization during the present year.

The Jewish Labor Organization has established a weekly paper which is to be published in Arabic, with the purpose in view of explaining the true aims and aspirations of the Jews in Palestine and so counteract the falsehoods and misrepresentations Arab leaders have been spreading among the masses.

Palestine trade, as indicated by the export of oranges, in spite of the trouble that has existed in various parts of the country, shows a marked increase in recent

years. This increase in business has been about equally divided between the Arabs and the Jews.

The World in Fear

"I will bring their fears upon them."—Isaiah 66:4.

LONDON, Sept. 30.—"We are faced with a grave danger," declared Viscount Cesil of Chelwood in the House of Lords recently. "War is drawing near, and I do not think anyone can doubt it," he asserted. The threat of war is felt in every capital of Europe today, while the actuality of war is present in a major way on two continents. Among the causes which have led to this sad condition are the jealousies and suspicions growing out of the World War.

The heart of world uncertainty is the Mediterranean. An Italian naval officer has just published a book on the international situation in which he says: "As the Mediterranean is the only sea which unites three continents, it is the theater of countless conflicting interests. As such, it may become the setting for the last act of a final settlement."

Thoughtful world observers are thus constantly expressing their agreement with the prophetic word. The theater of "a final settlement" of the world's age-long problems will, indeed, be in the hollow of the historic "Great Sea" and upon its adjacent shores. There it is that the last great act of the drama of history will be enacted, for there it is that God eventually "will bring every work into judgment, whether it be good or whether it be evil," and whether it is national or whether it is individual. There it is that the words of Joel shall be fulfilled: "For there will I sit to judge all the heathen round about" (Joel 3:1-17).

Vain Hopes

"It is better to trust in the Lord than to put confidence in man."—Psalm 118:8.

PHILADELPHIA, Sept. 30—In its current issue, *The Presbyterian* points out in various ways the fruitless results of the efforts men have made to save the world.

(Continued on page 11)

Are You Ready?

By Roxanna "Auntie" Wince (1926)

Are you ready? It is a solemn question, one often repeated, which often remains unanswered, because it cannot be answered in the affirmative. But why should it not be?

True, his coming is to be "in a moment, in the twinkling of an eye," and we are to watch lest we be taken unawares, but surely we care, for we would do that much were we looking for an earthly friend. How much more when looking for the Lord from heaven, especially when his coming fixes our destiny for endless years!

What we then are, we must remain. We cannot change our dress. Whatever our character may be, it must remain. We will have had our chance and it will have gone by forever.

If we have lost out in the race, whose fault is it but our own? We are told to "redeem the time because the days are evil." What does that mean but to buy it back for God, use it in His service?

Were we filling a very important place in the President's cabinet or in the court of the King of England, we would not be found idling away our time with a set of drunken sots at the gambling table, or dancing away the precious hours with flying feet in the dance hall. We would be found at our place whenever required, faithfully attending to whatever business belonged to it. And that a man be found faithful is what the Lord requires.

We cannot be ready for the coming of Jesus unless every piece of work allotted to us is done according to commandment. It is out of the question.

We are not to forsake the assembling of ourselves together. The place where His followers meet for prayer, praise, and exhortation should be to us the dearest spot on earth. It is, to many of us. And no relative is more dear than is a true disciple of Jesus. Just so should it be with the doctrines taught in His Word. To be ashamed of them is to be ashamed of Him.

*"Ashamed of Jesus? Can it be?
A mortal man, ashamed of Thee?
Ashamed of Him whom angels praise,
Whose glory lasts through endless days?
No, when I blush, be this my shame,
That I no more revere His name."*

Millions have gone to the martyrs' stake rather than give up the truth. Nothing but death could silence the lips of those dear, brave men of old whose names will never be forgotten. How our hearts thrill as we think of them, and how we pray that if the test should come, as it now seems possible it may, we may be as brave!

*Stand up, stand up for Jesus
Ye soldiers of the cross;*

THE RESTITUTION HERALD. Vol. 42, Oct. 7, 1952, p. 13.

About the Author: *Roxanna "Auntie" Wince (1836-1929) was a daughter of S. A. Chaplin and a strong leader in the Church of God, assisting her husband John in ministry. She was noted as a teacher and writer of children's material. She wrote a weekly column for children in the RESTITUTION HERALD.*

(Continued from page 10)

"Ideas about religious liberalism are gradually crystallizing in the conclusion that it has failed of any noteworthy accomplishment. Whatever its ambitions, its results have been negative.... From the Christian viewpoint there is no more disappointing will-o'-the-

wisp than the hope back of our peace-promoting agencies. With all their anti-war propaganda, they accomplish little except to add to the general uproar. 'It is useless,' declares J. C. Carlisle, 'to build our hopes of the kingdom upon unregenerate human nature. That has been the calamity recurrent in every age, ending in failure.'"

Our Lord's return is the only hope for the world.

THE RESTITUTION HERALD. Vol. 27, Oct. 5, 1937, p. 2.

About the Author: *G.E. Marsh (1881-1954) and his wife, Grace, were instrumental in the organization of the Church of God General Conference. He pastored churches across the country and Canada. He later served as both editor of the RESTITUTION HERALD and pastor of the Oregon Church of God simultaneously. He worked with S. J. Lindsay to establish the Bible Training Class, the forerunner of Oregon and Atlanta Bible College.*

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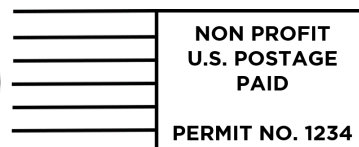
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If you would like to submit articles for possible publication, please submit them to
articles@restitutionherald.com

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onegodreport.com (Bill Schlegel)

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biblicalunitarianpodcast.podbean.com (Dustin Smith)

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)
- the "restitution [restoration] of all things" (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.