

TIMES OF
OF **RESTORATION**

SEPTEMBER/OCTOBER 2003



STATEMENT OF PURPOSE

TIMES OF RESTORATION proclaims the glad news that the "restoration of all things" promised in the books of Matthew and Acts is under way. We are now living in the climactic times "whereof God spake by the mouth of His holy prophets that have been from of old" (Acts 3:21). The Christianity of the Early Church with its intense reality with God, its fervent love for Christ, its expectancy of His return, and its absolute submission to the Holy Spirit has been restored. The return of Jesus Christ is imminent, and it is our privilege to prepare the way of the Lord by practicing now the way of life that will prevail during the Millennium.

This publication aims to define and encourage that way of life, as understood by the Christian movement known as The Kingdom. (A Statement of Faith is available upon request.) It is a humble and holy way, based on practice of the whole Bible and an acute responsiveness to the leadings of the Holy Spirit. Our prayer is that the paper will strengthen, challenge and edify all earnest Christians.

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SEPTEMBER/OCTOBER 2003 VOL. 20 NO 5



COVER
The return of King
Jesus to His children.

*Painting by G. W.
Ferguson, ca 1900*

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THE GOSPEL

The gems of the Gospel Treasure Chest continue to sparkle! In this issue, we look at two more jewels in the collection. Part 8 of our series reminds us that our Savior is alive, not dead, and that we are saved, healed, and provided for in every way by His endless life. Part 9 comforts us by the assurance that Christ Jesus is coming again—the holy, sure, and just judge of all the earth, bringing an end and resolution to history at last.

—Editor

Part 8

The Power of an Endless Life

By Times of Restoration Staff

THE RESURRECTION of Jesus Christ is the central tenet of Christianity. It separates our faith from the claims of every other religion on earth: He became man, suffered the death of a man, rose again in recognizable human form (yet as much more than a man, this time), and then showed Himself to large numbers of His followers. There can be no doubt as to the veracity of His resurrection. These bare statements contain the seeds of another marvelous “facet” of the Gospel: His salvation continues in the present, because He continues in the present!

“He ever liveth,” says the writer of Hebrews, “to make interces-

sion for” those who “draw near unto God through Him.” Or, as Isaiah puts it, “He bare the sin of many, and maketh [margin] intercession for the transgressors.”

The Gospel of Jesus is a present reality. It is not something that was accomplished long ago, such that we’re living today on its ever-dwindling momentum. Not at all: “He ever liveth”! His love and His presence continue in 2003, in the experience of every believer. (As evidence, we simply urge you to read the remainder of this issue with open heart and receptive spirit: it’s obvious in every page that the salvation of Jesus is a present reality in the lives of the writers. This is no fable. It’s dynamite today!)

The apostle Paul makes this truth emphatic by his use of the “much more” phrase in Romans 5. “*Much more* then, being now justified by His blood, shall we be saved from the wrath of God through Him.” And, “If while we were enemies, we were reconciled to God through the death of His Son, *much more* being reconciled shall we be saved by His life.” This is the basis of what Hebrews calls the “better hope, through which we draw nigh [present tense] unto God”—“the power of an endless life.” The point of it is that that power is presently available to everyone who believes. It’s on tap today. We are never without recourse, bless His name, in the trials of life.

In practical terms, this means a lot. For one thing, it means that when we enter our closet to pray, we can have the knowledge that we are praying to a living God, a Savior who hears. We are not endlessly whirling the prayer wheel, attempting by rote to calm the mind, as eastern mystics teach, and thereby to enter a state of false peace. We are not attempting to placate a cruel despot such as the pagan gods who demanded rigid obedience and the screaming sacrifice of one's children. We are not living in submission to an ideal or a principle or a transcendental phi-

He will
rescue
the straying
sheep;
and
He will
deal with
the
nations.

losophy. We are in touch with the One who spoke a single word to the weeping woman at the tomb: "Mary!" He simply pronounced her name, with His implicit compassion and understanding, and she was forever convinced. He is alive! He hears me! He will never leave me!

The same thing is true for us, right now, right where we live. He

is here. He knows me. He cares about my troubles. He is able to provide solutions. And, best of all, He will never leave me. This is the basis of prayer. It is communication from one heart to another, not a hopeless beating against the wall. He hears, yes; *and* He answers. Our God answers prayer. Let no lie of hell or the unreality of daily living rob us of this fundamental. He has the solution, and He will give it to us at our request. Simple faith expects it, and simple faith will get it.

Yes, "He healeth all our diseases," and we can rest in Him while He does it. Never mind the questions, the times when He allowed disease to run its course. He also (and He alone) knows the answer to the unanswerable "Why?" No one else does, but our peace depends on the fact that He does. There are no unanswerable questions where Jesus is. And He is here: He is our Savior: He is alive in us today.

He does supply all our needs, and we can relax in the Everlasting Arms while He works it out. Are we in trouble? He knows it; He's caring for His sheep just as tenderly and completely as He cared for widows and blind men and sinners in days gone by. He knows how to mend the broken nerves and heal the broken heart and restore the lost years. He *ever lives* to do it! He is on our side today.

There's nothing out of His knowledge or out of His care. He will rescue the straying sheep; He will see that my bills are paid; He will root out the evils of society; and He will deal with the nations.

When we accept Him as our Savior, and when we cry out to Him thereafter, He lives to loose the fullness of His power in our behalf! Thanks be to our God for such a loving Father and such a living Savior! ☩

Part 9

He Is Coming Again!

By Times of Restoration Staff

IT'S HARD to suggest which of these "facets" offers the greatest hope or comfort, but I would propose that His sure return might be the one. And why not? Having read His Word, having prayed to Him who is unseen, having read of His acts in history, having yearned for His visible presence walking among us—what could be more encouraging than to know His return is sure? Or better, at hand?

We can't say how "at hand" it is, but one thing we know: He is coming again! This, too, is part of the Gospel. He came once to offer Himself an atonement for sin and then ascended "on high." But He promised that He would reappear, and this time His appearing will not be for atonement, but for judgment, not for reconciliation, but for recompense.

There's a philosophical dimension to this assurance. Those of us who are steeped in a Christian and Biblical worldview may not give it much thought, but a vast portion of humanity looks at it quite differently. They see History as cyclical, not linear. For us, on the other hand, history has a beginning and

an end. God began it, and God will end it. Or, put otherwise, before the human story called “history” began, there was God who began it; while it’s in progress He controls and directs it; and in His time, He will bring it to an utterly satisfactory conclusion—no loose ends or unfinished business. He will provide “The End” to the story. Only, as Christians, we understand that the End of the human story will be but the end, as C. S. Lewis puts it, of “Chapter One” in the Big Story. There is eternity ahead for us!

But as for the earthly part of our existence, History, it ends with His return. Again, we need to be clear about the contrasting view: much of the world, particularly in the Orient, doesn’t think this way. For them, human existence repeats, over and over again, from the mists of the past disappearing into the mists of the future; it had no specific start, and it has no slated end. And too many, alas, of the “post-modern” generation among us have adopted the same view, fueled by the deceptions of evolution and all the false thinking built on that shaky foundation. Like a movie-set castle, looking vast and imposing, but made out of plywood and cardboard, this thinking and the vain lifestyles it spawns will come crashing down when the Creator breaks through the stage scenery, enters the picture Himself, and sweeps the pretense aside with a brush of His hand. And the Bible assures us that just such an event is ahead. Then, the whole world will be dealing with *Reality*.

But that’s more or less philosophical and general. It’s good to think of wrongs made right and falsehood replaced by truth at last. We love to anticipate the day when everyone will see eye to eye and be compelled to accept the spiritual realities of Scripture. But the

most personally attractive aspect of this part of the Gospel story is that it promises to satisfy one of our deepest human longings: to see our God.

Moses sought that privilege, and he was granted the nearest to its fulfillment, possibly, that anyone has ever enjoyed, as he sheltered in the cleft of the rock, covered by the very hand of God. Even the disciples who lived in daily contact with Jesus in His human form understood the longing: “Show us the Father,” Philip asked

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Him, “and it sufficeth us.”

We can relate to that. How many times have we felt that same desire. Sometimes it comes when His presence is near, and we just wish the thin traces of that veil would all disappear and reveal Him in His glory! Sometimes we cry out with Isaiah in anguish of spirit over some atrocity that has upset our lives, “Oh, that thou

wouldst rend the heavens and come down!” And we find that longing in the writings of the saints, the prayers of the faithful, and the songs of the church through the ages. “Oh, I want to see Him, look upon His face,” says one, “There to sing forever of His saving grace.” “Someday the silver cord will break ... And I shall see Him face to face.”

The Gospel promises all this. Paul wrote it out at length to the Thessalonians: “So shall we ever be with the Lord,” he said and urged them further, “Wherefore comfort one another with these words.” His return will bring comfort to believers, but Scripture is terribly solemn about the impact on sinners. There comes a time when time runs out, awful as that may sound. The limitless grace of God reaches an end, strange as that may sound. Human rebellion alone determines that end, but human rebellion will be finally disposed of, and all the awful, crushing load of evil which has accumulated since the garden of Eden will be hurled into the pit and disappear. The sheer size of that task, and the incomprehensible meaning in terms of daily life are concepts too great to describe. Comfort indeed! The return of Jesus will have such an amazing impact on life and society that we really have no good way to analyze it beforehand. Even the prophets resort to poetic pastorals to attempt its expression: “glowing sand a pool,” “streams in the desert,” “a highway,” “the way of holiness,” “singing unto Zion; and everlasting joy shall be upon their heads!”

But let your own imagination go for a bit: how would your life be altered if the Eternal Son of God were personally and visibly present as an omnipotent King, reigning over all nations from the earthly Jerusalem? Just try to

grasp, in the small town where you live (let alone a large city), what life would be like if there were no:

- Traffic violations
- Parking tickets
- Shoplifting
- Robbery
- Lust
- Indecency
- Immodesty
- Financial fraud
- Legal injustice
- Disregard for public safety
- Fear in the night
- Need for protection from poisonous insects, snakes, or plants
- Prisons
- Social inequity
- Insurance
- Medical payments, hospitals, or medical treatments beyond immediate first aid.

Wow! And it doesn't stop there. Think of the immense reduction in public spending: No police force, no court system, no safety inspections (except perhaps for mere human error), no law enforcement system. And think of the private relief: businesses conducted without fear of employee theft or shoplifting or slick bookkeeping; "red light" areas gone at last; clean entertainment; inoffensive advertising; honesty as a "given" in banking and finance—it's too much. And that's only in your town.

What will be the effect on a national and international scale? Start by eliminating the need for national defense. Then think about the absence of a language barrier. Then—. The impact on human society would be, and will be, incalculable. Yet all this is to be expected in the age to come, as a direct result of the return of Christ. It may be too much of a change to comprehend, but it's coming!

Even better, though, is the totally unimaginable impact of

"Emmanuel," God with us. What will it be like to be able to buy a ticket, fly overseas, and find Him at Home! To be able to come into His presence, to see Him with love and spontaneous worship, knowing that He knows you and receives you (yes, you!) as His personal treasure—surely that is the greatest reward we could ask for. And it is all ours through our Lord Jesus Christ—Emmanuel. He has promised to come back to us; we are not going to be left to yearn

He has
promised
to come
back
to us;
we are not
going to be
left
to yearn
after Him
forever.

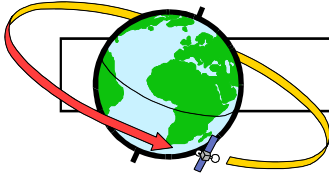
after Him forever. One day, we will see His face. Words fail now, but words won't be necessary then. We will know, even as we are known.

So take heart, Christian! There is a glorious Consummation at hand! Praise God for the Gospel, which offers us the fullness of this prospect as a certain reward. †

A word from
the One
to all our hearts
the dearest,
A parting word
to make Him
age the nearest;
Of all His
precious words,
the sweetest,
brightest,
clearest,
Is the hope
of the coming
of the Lord.

Blessed hope,
of the coming
of the Lord!
How the aching
heart it cheers,
how it glistens
through
our tears,
Blessed hope
of the coming
of the Lord!

Maj. D. W. Whittle



This World for Christ

Vietnam

Compiled by Lewis Hansen, Dublin, New Hampshire

IN this issue we will focus on the nation of Vietnam, in Southeast Asia. Its ruling Communist party fears that religion will destroy its grip on the nation, and its hatred stems partly from its belief that Christianity is linked to the United States. Their opposition is calculated and systematic. The Communist government recently closed more than 400 churches, and 50 church leaders “disappeared,” leaving 128,000 people without a church home. Two Christians died after police beat them and forced them to sign a document denouncing their faith. In some villages, soldiers stand guard to halt Christian gatherings, and Christians are not allowed to use the village well or receive humanitarian assistance. In other areas, the local officials go house to house and distribute pictures of “Uncle Ho” (Ho Chi Minh) and an incense pot. They order the people to worship “Uncle Ho” or face severe consequences. Our brethren refuse to obey, so they suffer persecution and even the threat of being evicted from their villages.

This growing assault on Christians is why researchers have determined that Vietnam is the third worst nation in the world for persecution. Only North Korea and Saudi Arabia exceed them.

“The history of the Vietnam church is being written in tears,” says one house church leader of the situation today. One Christian sister has suffered so much harassment that she has miscarried three times over the past years. The police bang on her door almost every night and summon her to the police station. Under so much pressure, our sister miscarried once only 30 days before the baby was due. This dear Christian’s

heart is broken over the loss of her unborn children. Yet still she holds fast to her faith.

She and other believers are depending on us to help them stand firm during this time of fiery trial. Yet in spite of such escalating persecution, the church is growing rapidly! Pray for Christians to stand firm and for God to raise up godly, trained leaders to teach the new believers. †

Sources: Open Doors newsletter 6/17/03 and June/July 2003 Prayer Force Alert.



Three Choices

by Mary Aldrich,
Dublin, New Hampshire

AN excellent math teacher once said about her subject, “Some people go around and ‘get it’ the first time, others go around and around and around until they ‘get it’.” Sometimes I fall into the first category and figure out what I’m supposed to learn the first time around. Most of the time I have to go around and around and around before I learn it! While trying to learn several lessons recently, I have been doing just that: going around and around ... and I’m still going around. So what are the lessons I’m working on? Well, there are three major ones, and they all have to do with behaviors and attitudes.

Lesson Number One:

True rejoicing is an act of the will, not a response to feelings or emotions. Sure, you can feel happy, but true rejoicing is more evident in difficult times. Choosing to rejoice can make a difficult situation seem much easier. It can make

*Life lessons in attitudes
are tough to learn,
but rich in rewards*

a hard task seem light, and it can change the perspectives of others in the same situation.

Recently, I was with my parents in Georgia for an extended visit. My husband Brandon was overseas in Israel for three months, and I was waiting it out with my extended family. Things are always more difficult when the Daddy is away, but when other struggles came, it seemed like too much. Then, two weeks after he left I found out another baby was on the way. The news was thrilling, but the added physical stress was not! Added to that, I seemed to catch every little bug that came by, being ill a good deal of the time. Jonathon (2 years) and James (10 months) came down with something too, so that made life even more difficult. Things were really hard.

So I wrote to Brandon and asked for prayer. I had been asking often, but this time I was desperate. I was tired, worn out, sick, irritated, and completely unable to make heads or tails of the mess I was in. My husband’s reply took the form of a sermon—which is not his usual response. It wasn’t exactly what I had in mind, but it was what I needed. He mentioned briefly how we are to rejoice and that God doesn’t leave us or choose to do things to us simply for amusement. He has a plan and a purpose. Despite the fact that I knew nothing of what that purpose was, my job was to thank Him for His care and control over my life.

After I read that, I took the boys outside and we sat and had a little praise session to Jesus. I thanked God for

His evident care over our lives, for His provision and encouragement along the way, and for His gentle hand guiding us. We sang a few songs together and then came back indoors.

That one incident changed the whole picture. All of a sudden things seemed easier, and I was able to tackle various problems. The actual situation didn’t change much, but my ability to deal with it did. If all that sickness was just to get me to learn a little more about rejoicing, then it was well worth it!

Lesson Number Two:

Submission is a choice. In *Her Husband Is Known in the Gates* by Bernadine Cantrell, the author gives a refreshing look at the job of the wife and mother as instructed in the Bible. Just as rejoicing is a choice, submission is also an act of the will. I can choose to submit, whether I feel like it or not, and many times choosing to submit causes the right feelings to follow.

I cannot base my attitudes on how I feel emotionally, physically, mentally, or spiritually.

One of the first things Mrs. Cantrell writes about is Genesis 2:18, which speaks of the woman as “helpmeet.” This means that the woman was designed to adapt to and be made suitable for her husband. If the husband is doing all the adapting, then he is doing more of the “helpmeeting” and the woman is less effective at her job as wife and helper. I certainly don’t mean to say that husbands have no need to grow or change, but simply that the wife’s job is to focus on being his helpmeet more than on changing him.

While reading, I was convicted about choices again. Attitudes derive from choices, not emotional reactions. Being content, trusting, loving, serving, grateful, cheerful, and dependent are all choices that can be made through the will. We don’t have to rely on our emotions in order to exhibit these behaviors.

One particular part of submission that I really noted was that of deference to one’s husband. To “defer” means to choose what he would prefer, even if it’s okay to do it differently. This struck me, because I tend to think that if I can get him to understand my reasons, and he comes around and says okay, then that makes what I do all right. It may make it acceptable, but it’s missing a key part of

submission: deference. Perhaps doing it his way would have been more difficult, or not as practical, or maybe it just doesn’t get me what I want. If I choose to submit however, I choose to do it his way despite all those reasons. I also choose to do it cheerfully!

I was also encouraged to keep my priorities in line—which also involves making a choice. We don’t have to feel good to do it this way, we simply do it. My ideal priorities are: God, husband, children, others, myself—in that order. When I maintain those priorities in my actions and in my thoughts, it makes submission a much easier task. A positive benefit to this priority system is that there is great satisfaction in it. Since I, as a wife, am designed to be a helpmeet, I receive a more lasting satisfaction from meeting the needs of others rather than focusing on myself.

(As I write, I want to make two things perfectly clear. First, I have not mastered this; I’m just learning. Second, it is only by God’s strength

that we accomplish anything, and therefore I trust in Him to do what seems to be impossible.)

Lesson Number Three:

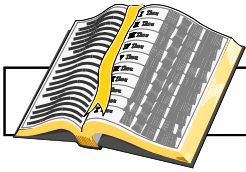
I’ve also been learning a great deal about truth. This also affects my attitude, because as J. B. Harriman once said, “Truth doesn’t change.” I can choose to act on the truths I came to know long ago, and the result will still be positive today. Many people claim that it is necessary to change with the times. To some extent that is true; we do adapt somewhat to our surroundings. After all, we have phones, computers, cars, and many things that weren’t around 100 years ago. However, God’s law remains the same as it was at the beginning of time, and therefore the morals and values we have been directed to follow do *not* change, no matter what the people out there are doing.

How does this affect my attitude? Well, first of all, it gives me great comfort knowing that I don’t have to apologize for following Jesus, not

even in Christian circles that view me as weird. I’ve always had a pull towards following the crowd, but I’m finally learning that I don’t have to go that way, nor do I have to find an excuse for refusing. Following Jesus is enough. Second, unchanging truth helps me to encourage others. If there were no right or wrong, or if it were dependent on the current fad, then I would have a hard time making a wise decision on how to raise my family, or give advice to a struggling married couple, or encourage someone in sin to repent. But since truth doesn’t change, the basic remedies for these problems can be found in Scripture, and they will always be the same. There may be questions about details, but the basics are clear.

So I’m learning a lot about taking right attitudes these days. It’s not a feeling. I cannot base my attitude on how I feel emotionally, physically, mentally, or spiritually. I must base my attitude on truth, and that is: *God is there*. He is doing something, and it is for my good. I do rejoice! I do submit! I do believe the truth no matter what! It may not be easy, but with Christ it is possible. I choose His way! ✠

Mary lives at Fairwood, where her husband is a student at the Bible Institute and helps with bookkeeping.



Survival in a “Post-Christian” World—Part II

By David H. Murray, Dublin, New Hampshire

Tools for evaluating entertainment

THROUGHOUT the Bible, God’s people have been called to separation from the world and its defilement. In the Old Testament, Israel stood alone among the nations and exercised strict practices designed to keep them from being seduced by pagan customs and ways of thinking. In the New Testament, the Church was called to maintain her distance from the world and the things in the world. Christians of every generation have had to deal with worldliness and learn how to avoid it.

In the 21st Century this assignment presents some peculiar challenges, because we live in what some are calling a “post-Christian” era. This simply means that for many generations our culture was so saturated with Biblical concepts and principles of decency that society tended to form its taboos along these lines. Consequently there was a large degree of consen-

sus in matters such as the sanctity of life, obscenity, femininity, profanity, and chastity. Because of these Biblical principles, even the entertainment industry unconsciously adhered to societal norms of decency to some extent. As a result Christians could easily stay within these norms and not be too far off track when it came to modest apparel, appropriate language, and various forms of entertainment.

That has all changed now. Standards of decency and propriety are less and less influenced by Christian absolutes and more and more determined by a pagan toleration of anything that sells. Consequently, standards are being lowered almost annually. We can no longer depend on mere culture to steer us away from worldly defilement. Neither can we depend on our sense of what offends us to keep us separate, because our capacity to be offended or shocked can be “dumbed down” by the world around us. Now more than ever we need to heed Paul’s warning to the Romans not to be con-

formed to this world. (See Romans 12:2.)

The Bible is the only reliable guide in establishing general principles to identify worldliness. John attempts this in his first epistle when he speaks of “the lust of the flesh, the lust of the eyes, and the boastful pride of life.” He says not to love these things, because they crowd out the love of the Father (1 John 2:15). Nevertheless, the ability to detect and avoid worldliness is not easily obtained, nor is it always something one can do for another. Because our temperaments are so different and because we respond so differently to external stimuli, it is impossible to come up with rigid decrees about worldliness that apply to all people all the time. A lot of these matters are left to individual judgment and personal discernment. That is what Paul is getting at in Romans 14 when he talks about various personal opinions concerning what is pleasing to God. He tells us that we cannot decide these matters for others. Ultimately each of us must answer to God for how we dress or

what we watch or how we spend our spare time.

At the same time there is something mature people can do to help others discern what is wholesome and what is harmful. Not all of us have reached maturity in these areas. That is why we have been given leaders and teachers in the church. In Hebrews it speaks of mature Christians as those “who because of practice have their senses trained to discern good and evil” (Hebrews 5:14). This implies that one needs training to be good at detecting worldliness. It also teaches that such ability is a product of spiritual maturity. There is a place, then, for some people, particularly leaders in the church, to help others in avoiding worldliness.

In that spirit we offer the following outline. It is simply a tool by which you can evaluate various forms of worldly entertainment. We hope it will enable you to employ strategies that will keep your homes pure and undefiled by the world. Noah prepared an ark for the saving of his household in the midst of antediluvian wickedness. We too can prepare holy places of refuge for our households.

Worldly Entertainment—A Scriptural Evaluation

I. Key scriptures

1. Psalm 101:3 I will set no wicked thing before my eyes.
2. 2 Corinthians 6:14–18 Be separate, touch nothing unclean, don't be yoked with darkness.
3. 1 John 2:15–16 Love not the world, lust of the eyes and flesh, vain glory of life.
4. James 4:4 Friendship with the world equals hostility toward God.
5. Romans 12:2 Be not con-

formed to the world, prove what is good.

6. Luke 8:14 Don't be choked with this life's pleasures.

II. What are we trying to avoid?

1. Being spotted by the world.
2. Being conformed to worldly ways and thinking.
3. Friendship with the world.
4. Becoming dull spiritually.
5. Failing to bring fruit to maturity.
6. Failing to be ready for Jesus' coming.

III. How can we avoid these things?

1. Take time to pray your way through if something seems attractive yet questionable.
2. Consult with your spouse or other family members.
3. Consult your spiritual leaders.
4. Keep your spirit sharp by daily immersion in Scripture and prayer.
5. Ask the right questions as outlined below.

IV. Questions to ask when considering possible activities

1. Will this activity probably expose us to things we don't approve of (profanity, impurity, violence, drinking, flirting, gambling, lawlessness, and so forth)?
2. Will this activity tarnish my testimony if others see me engaged in it?
3. Will this activity dull my spiritual senses?
4. Could this activity lead to bondage or an addiction?
5. Is this activity likely to lead me or any of my family into temptation?
6. Will this activity promote unequal yoking with unbelievers?
7. Will this activity consume funds or time that should be used for other purposes?

8. Does my spouse approve of this activity?

V. Video/movie test.

You are watching a video you got from the library and you notice an immodestly dressed woman that tempts you to look twice when you know you shouldn't. You suspect that this person will reappear in the movie from time to time. You should:

1. Turn the movie off and watch no more.
2. Get set to fast forward the movie at appropriate times.
3. Hope it doesn't get worse but proceed anyway.
4. Tell yourself you can look away and thus take a chance you will see something you regret.
5. Only watch videos that you know have nothing questionable in them.

The chief purpose of all this effort and care is to preserve an inner sanctuary for ourselves, our homes, and our families, where the pleasures at His right hand can be seen and tasted. How can we expect to raise godly children, equipped to identify and avoid these excesses for themselves, if we as parents are unable to do so? How can we possibly hear (and instruct others to hear) the “still small voice” when the raucous drumbeats of the world are echoing in our ears? How can we teach them to enjoy the rich delicacies of His table when we are grubbing around on the floor for ants and spiders? Deep down in the depths of our hearts God is waiting to speak to us if we will only get still enough to sense His presence. By sowing to the Spirit we can subdue our idolatrous flesh, lead our families into paths of righteousness, and experience true riches that never fade away. †



Playing Hitler and Portraying Christ

by Daniel Morrison, Dublin, New Hampshire

“Deliver them that are carried away unto death,
and those that are tottering to the slaughter
see that thou hold back.”—Proverbs 24:11

“**W**HAT do you mean by telling me that America is not the best nation in the world?” I hollered. “Come up here and give me twenty!” Wondering what this strange behavior was all about in their normally strait-laced teacher, the rest of the class looked on in disbelief as Ethan, a teenage football player and wrestler, proceeded to the front of the room and docilely took the punishment I handed out, stretching out on the floor to begin his allotted pushups. “Anyone else want to disagree with me?” I challenged.

Such methods of classroom control are enough to make the modern day education theorist shudder with horror. Students are supposed to be treated gently and never humiliated in front of their peers. However, this was an exception to the rule. I was beginning to teach my World War II unit to a class of almost thirty high school juniors in their required U.S. History course. That day’s lesson was focused on introducing the dic-

tatorships and totalitarian methods used by Mussolini and Hitler. My attempt to recreate for learning purposes the kind of atmosphere in which citizens of Italy and Germany lived prior to war in the 1930’s was somewhat pitiful. However, it held the students’ attention. And unknown to them I had privately asked Ethan’s permission to verbally abuse and physically punish him prior to starting the charade.

This incident was one of many adventures I took part in over a three-month period last winter and spring. From the end of January to the beginning of May I spent my weekdays in a public high school of twenty-two hundred students, as part of a student-teaching internship. After some time observing, I eventually took over ninety-five percent of classroom operations for three classes, under the supervision of the teachers normally in charge of the students. As “Mr. Sandford,” I controlled everything from attendance and lesson plans to assignments and grades.

For those readers who are also educators, the rou-

tine of teaching is well known. However, my three months included more than becoming accustomed to the rhythm of an educator's life. Through the experience, and looking back on it, I've gleaned two lessons worth passing along.

To explain the first I should go back a little further than this last spring. Take eight years off the calendar. The year is 1995. I am a teenager in high school, the same age that most of my students are now, a robust 17. I finish a one-year stint as a student in the local public high school. I am changed. Through seeing firsthand these masses of wandering youth, I accept a God-given burden to be a part in the solution to this problem. Educators with vision who can pass meaning on to their students are a rare commodity. The study of history can be a tool to instill and encourage purpose in life. I should be one to seize the opportunity and use it to affect eternity.

Fast forward to last January. The vision remains. I have spent three and a half years preparing myself for this mission field through a college education, and I now have the chance to wet my feet in the work. The work begins, and it is not grandiose. The first day the heating system breaks down, so the students and I spend time sitting in a frigid classroom, wearing our coats. Time goes by, and as I start to teach no visible signs appear that I am "changing the world one person at a time," or fulfilling any of the inspiring statements with which teachers like to motivate themselves. However, I love the work. The students, as needy humans for whom Christ died, are worth the effort, despite the long hours of preparation and hectic pace of classroom life.

What is the lesson here? Simply this: God can and does give us visions in our youth which may be confirmed through various experiences later in life. My student-teaching experience has helped to assure me that the vision God gave me eight years ago was not a passing teenage whim. Those with God-given burdens who are yet looking for up-to-date direction, take courage. As you continue to seek God's best, He will be sure to steer you in the right path and may also use

your experiences to legitimize or redirect earlier light.

The second lesson goes back to Ethan. Although he possessed a teenage body, his work ethic and emotional maturity might be compared to that of a ten year old. When the bell rang and everyone was supposed to be at his desk ready to learn, who was the straggler? Ethan. Who wanted to talk to me about turning in an assignment weeks after it was due, while I should have been teaching? Ethan. Who frequently talked during class while I tried to teach? Ethan. Who did not follow the rule about staying seated until the bell rang, but had to be reminded of it every day? Yes, you guessed right. If Ethan were a dog, he would be a prime candidate for obedience school. As a student, he was an adventure. He epitomized what many students seem to be designed to do: test the teacher's patience to the breaking point.

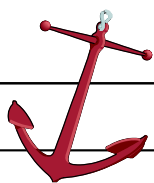
Despite his antics, I love the guy, which is a testimony to God's grace in my life! Moreover, some time ago I realized that Ethan's actions are a great example of how I have sometimes behaved in relation to the Divine Teacher. As a student who has been given instructions in the Law of God, frequently I have not followed them. Sometimes this has been due to forgetfulness, other times due to willful disobedience. God

has had every right to be both angry and frustrated with me. Yet He has displayed remarkable patience and love, has never given up, and continues to gently remind me of the ways I can please Him. Such character has set a wonderful example. And as I strive to emulate it, Ethan's irritating behavior is easily forgiven.

By displaying the character of Christ, I am responding to the call set forth by the sage in Proverbs, quoted above. It is a verse that accurately describes people in many different circumstances, including those educating and being educated. I am taking up the challenge in this particular field, and pray that others will do similarly in whatever vocation to which they have been called. †

As part of his ongoing mission, Daniel will be doing graduate work at William and Mary College this fall.

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However I
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Quit You Like Men

Leadership in the Home

By J.H.L., Alexandria, Virginia

**Integrity, knowledge, and vigilant defense
must be modeled by the man.**

ONE of the essential functions of the Christian husband is that of leader in the home. In a world increasingly at war with monogamy, fidelity, and virtue in general, the challenges faced by the Christian husband today are enormous. In order to defeat these challenges, the effective leader must be able to first identify, then attack the enemy of his home and family.

If wives are to be “in submission to their husbands,” then it stands to reason that an equally powerful obligation is for the husband to lead the wife, and by extension, the family. Dozens of books have been written on the subject of leadership, but most of the principles enshrined in these “how-to” volumes are simply renderings of basic truths.

One of the fundamental traits of a leader is to lead by example.

True leaders model the kind of respect and behavior they expect from others. This truth ought to be self-evident to any parent of young children, who are the most alert at identifying hypocrisy. The effective ability to mentor our children depends upon our consistent ability to model the behavior we expect of them. If, therefore, hus-

“Leaders
don’t
fake
it!”

bands wish for their children to honor their mother (as the Bible commands them to do), then husbands must model that behavior by honoring their wives in the sight of the children. What kind of respect can children be expected to show a mother whose husband consistent-

ly arrives home late for dinner or harangues his wife on the subject of her perceived faults?

As one author put it, “Leaders don’t fake it!” In other words, if husbands want to be effective leaders, they must truly embrace the virtues they desire in others. Sincerity begins with an honest self-examination. Is there any area of my life where I am selfish, or haven’t fully surrendered to the Holy Spirit?

Knowledge and understanding of their organization is crucial to the success of any leader. Peter instructs husbands to dwell with their wives “according to knowledge” (1 Peter 3:7). Some modern translations render the meaning as to “live considerately.” While consideration is commendable, the original Greek seems to indicate the sense of “knowledge” that implies that married men ought to understand their wives. To understand their wives, husbands need first to open their ears

and listen. Probably the hardest thing for a man to do is to sit still and listen, while every instinct within him is to take action and fix the problem. Under these circumstances, the counsel of Proverbs 18:13 is particularly relevant: "He that giveth answer before he heareth, it is folly and shame unto him."

Equipped with integrity and knowledge, the Christian husband/leader is ready to engage the enemy. Attacks are subtle and relentless, and leaders must be vigilant in order to identify the enemy and defend their home from assaults from without. The world is full of modern "Trojan Horses" that infiltrate Christian homes as seemingly innocuous objects, yet can house within them a multitude of enemy combatants. The most insidious of these Trojan Horses found in homes today are the television, and its cousin, the computer. Both of these can be useful tools, when used with wisdom and discernment, but they can become idols within the home when they degenerate into entertainment traps.

Years ago when going through leadership training as a young naval officer, I was instructed in how to identify the signs of alcoholism in my men. One of the indicators of alcoholism can be a preoccupation with when and where the next drink will be taken. During the day, the alcoholic will think about when he'll be able to get his next drink, what kind it will be, and where he'll take it. Perhaps a similar test could be applied to the television and computer games, electronic chats, and other devices. It could be a sign of trouble when there is preoccupation throughout the day about the next show on television, or the next game on the computer.

Successful leaders in the business world grow their businesses

and develop new opportunities for profitability. While Christians aren't so much concerned with profitability in the financial sense, they ought to be concerned with the profit of the soul. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matthew 16:26). Leadership in the home consists first and foremost of providing for the security of the souls of those under our charge. Only Jesus can save, but it is our responsibility to lead our families in the direction of our Savior. Prayer, Bible reading, and devo-

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tions should be part of the fabric of our family homes, and they should be modeled and initiated by the husband and father.

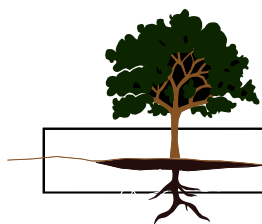
In all of these leadership characteristics we see the reflected image of Jesus. Throughout the gospels, Jesus is seen leading his disciples through personal example. He demonstrates a keen awareness of His surroundings and the people with whom He comes in contact. His quick rebuke of the devil during the temptation in the desert shows His discernment and refusal to take on the trappings of worldly success. In the Garden of Gethsemane He prays for His disciples and intercedes on their behalf, always with a concern for the souls of those who are part of His flock. The most important book on Christian leadership is the Bible itself. ✠

**"BE OF
GOOD
COURAGE,
AND
LET US
PLAY
THE MAN
FOR
OUR
PEOPLE."**

—2 SAMUEL 10:12

**"WATCH YE,
STAND FAST
IN THE
FAITH,
QUIT YOU
LIKE MEN,
BE STRONG."**

—1 CORINTHIANS 16:13



The Highways to Zion

This installment of the Heritage page departs from custom in printing something current. Usually we choose excerpts from long ago which provide links with the roots of our fellowship.

But in recent months we have seen history made. There are new links being forged today, so we don't have to look to the "long ago" to find them. Instead, we print here two testimonies by young women who accepted a challenge to work with God in Israel and did so willingly, despite not knowing all He had in mind for their mission or how it would turn out.

These testimonies are from the Bible School group who spent nearly three months there last spring, in obedience to God's directions. (See "Beulah," page 20.)

HOME

by Shay, Tampa, Florida

Home is where the heart is. Well where is my heart? I'm pretty sure I left it in Israel. I'm so thankful for the way God has laid out my life this past last year. I graduated from high school, then attended Bible School, and then the Bible School gets a call from God to go to Israel! How thrilled I am to have taken part in a work for God. I'm also thankful for being there two and a half months. I really got to know the land and the people and actually felt like a part of the culture instead of some tourist. It felt like home—a feeling which many of you can understand.

Taking the three-week course

[in *The Historical Geography of the Holy Land* at the University of the Holy Land] really helped me to understand the land and all its glory. It's amazing in its variety. Down south you have the Negev which is nothing but desert and rock. Then up north you have springs and grassy valleys. The course helped to bring the Bible alive to my eyes. It's awesome to have a visual picture of the different places that I've read about in the Bible and to know the conditions of the area because I've been there myself.

While staying at the Ratisbonne [the location of the University], we all had our own rooms which made it easier to spend some quiet time with God. To me God's presence was very real in Israel, so I could connect with Him in ways that I have never done be-

fore. One night in my bedroom at the Ratisbonne, all I did was look up into the sky, and I could feel God's love and presence. I felt as if I was looking at Him directly. It was a wonderful experience. It happened a few other times while in Israel, too.

These times made me really want to change inside. My Bible School experience has helped me to get on a more direct path in my walk with God, and has inspired me to keep on with Him. It's as if He has been asking me to truly respond and dedicate my life to Him, but part of me is scared to make that kind of commitment. So He has been telling me to grow up and rely on Him.

But while in Jerusalem my heart answered "Yes" to Him, even though I still don't feel truly prepared. Maybe I still don't feel

completely ready to give Him my all, but readiness isn't what I need right now. All I need right now is truly to fall in love with Him.

"Marching on the ground" was a new step in my faith, a growing experience. I didn't know, though, when I got there that we would be taking that so literally! Sure enough, we marched here and there, through alleys, driveways, and parks. At first I kept thinking, What are we doing this for? But it really was a work of faith. "Living Waters" took on a new meaning for me. We have living waters to send out, because Jesus has taken His throne inside our hearts. Because of that we could "march on the ground" where in some cases Jesus isn't king in people's lives, and we walked in faith that one day He will be.

We couldn't see any effects with our eyes, but there was something big happening spiritually. It was an amazing act, but I have learned that I can accomplish this wherever and whenever I may be—even here in Tampa where it is very much needed. Living waters are within me, watering other people's lives all the time.

As we took the course, we did a lot of traveling, passing by many villages where people were walking along the street doing their business. The Lord opened my eyes to see that there is more to pray for. These very people that I see as we drive by are needing prayer. Praying for the whole land was my focus at first, but then it got more specific and my prayers went also to those small villages and to the people that live in them. For people on the street, I would pray that the covering would be removed and that they would see God's love and recognize Jesus as their Savior.

So that was the beginning of my love for the people of Israel. I

saw that not only does God love the land, but He loves every single person there too. I was trying to see them the way Jesus sees them, which sometimes can be very challenging.

His will
hasn't
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He is
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the same
God,
and
He is
still
working.

Another thing that was brought to my attention was just the simple idea that God has been around all this time and that He is the same God now as He was thousands of years ago. We've all heard this before I know, but it was put on my heart in a fresh way while I was in Israel. It's because I was exposed to the *place* where He was God thousands of years ago. And there I was now, in that same place, Israel. It's hard to explain, but just as we read in His Word about His many works in people's hearts and His numerous miracles, we know His will hasn't stopped. It's still in process! He is still the same God, and He is still working. I saw that God is not only God in my life and other people's lives in

the present, but I saw ancient Israel and how He had reigned there since the beginning of its formation. This fact just helps me to know who my God is a little better, and the more I get to know Him the more I want to worship Him.

Why was I personally called to go to Israel? Honestly I don't know. I didn't even know exactly where Israel was located on the map before going. I did of course ask God, but He didn't give me a clear answer as to why. I don't really know what my purpose was in being there, but it felt like the right thing to do. I do know that I'm very happy I went, though I may never know fully why God wanted me there. But if He just wanted my faith, that would be fine with me. God isn't looking for people who have great spiritual popularity, or who know the Bible inside and out. He is looking for those who are willingly listening and waiting on Him with faith.

I am grateful for all the prayers and support. Times are tough in Israel and always have been, but people still backed us up in much prayer. Pastor Bob Adams played a tape to us one Sunday morning over there about how anybody can do "great" things, but only with God do we do the impossible. The speaker also mentioned that we should stop asking God to make the conditions right before we work for Him.

Well it certainly did look impossible to go over there during a war, and the conditions certainly weren't "right," but the Lord got us through safely. You could even say that we left Israel healthier than when we first arrived (with all that exercise we got)!

I just want to give God the glory.

Shay is entering her second year at Fairwood Bible Institute.

LIVING WATER FOR “BEULAH”

by Rachel Adams,
McDonough, Georgia

Throughout my stay here in Israel [Rachel was still there at this writing], I have experienced a transformation in my thinking towards the land and its people. No longer can I view the subject in a distant, unconcerned manner. “Beulah” has become my home, and her people part of me.

As I walk the streets of Jerusalem, I attend to the humanity coursing around me. Christian, Armenian, Jewish, Arab and many more nationalities and religions intermingle to form a vast and colorful potpourri—but one that seldom produces a truly sweet fragrance.

Sadly, many of their faces show an emptiness that I know only Christ can fill. Many times my heart has cried out to them; “Oh, if you only realized the deep, deep love of the Savior, you would know all truth—true joy, true love, and true peace!” Some of them may have a form of these fruits, but if it’s merely a form it ultimately leads only to more emptiness.

All this has caused me earnestly to desire and seek out a deeper and more profound relationship with my Savior, knowing that if I look like the world, sound like the world, and act like the world, what hope will they see in me?

And so on I go, trusting my Father to mould me into a more perfect channel for His living water to course through, in due time nourishing this thirsting land. †

Rachel is a recent graduate of Fairwood Bible Institute.



Events of Our Times

Answers to Hard Questions

By J.H.L., Alexandria, Virginia

“Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connexions with private and public felicity. ... And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle. It is substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?”

—George Washington’s
Farewell Address

“The only point on which [General Washington] and I ever differed in opinion was that I had more confidence than he had in the natural integrity and discretion of the people, and in the safety and extent to which they might trust themselves with a control over their government.”

—Thomas Jefferson,
letter to John Melish, 1813.

HISTORY, I believe, has validated the notions of George Washington and shown Jefferson’s optimism to have been misplaced. What other conclusions can be drawn from the fact that the Supreme Court has

now overruled anti-sodomy laws in various states, and continues to sanction the murder of unborn children through its finding of a “constitutional right” to abortion?

In October, the Supreme Court will open for its fall term,

with a full slate of cases on which to rule. With its clear endorsement of homosexual rights in last spring's *Lawrence v. Texas* ruling, the Court sits poised now to further push forward into controversial issues such as same-sex marriage. Recently, Canada's courts have declared homosexual marriage to be a constitutional right, and it seems the U.S. Supreme Court may be contemplating a similar ruling.

How did we come to the point in this country wherein such rulings could even become thinkable? John Adams predicted the nature of America's demise when he stated, "We have no government armed in power capable of contending with human passions unbridled by morality and religion. Our Constitution was made only for a religious and moral people. It is wholly inadequate for the government of any other."

In other words, when the majority of the people no longer hold to morality and virtue in their private lives, the system of government on which the country was founded can no longer stand.

In writing for the majority in the *Lawrence* case, Justice Anthony Kennedy demonstrates the reluctance of the Court to stand on traditional morals and religious principles: "The condemnation [of immoral behavior] has been shaped by religious beliefs, conceptions of right and acceptable behavior, and respect for the traditional family.... These considerations do not answer the question before us, however ... 'Our obligation is to define the liberty of all, not to mandate our own moral code.'"

Of course, mandating its own moral code is precisely what the Court is doing by declaring invalid the moral determination of the individual states in choosing to enact

laws against immoral conduct.

Elsewhere, John Adams wrote, "Remember, democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide." This indeed is the condition of America today.

The great orator and statesman, Daniel Webster, expressed similar sentiments. "If we abide by

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people.*

the principles taught in the Bible, our country will go on prospering and to prosper," he said. "But if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

The pattern of behavior today is one of moral relativism. In other words, the determination of the majority decides what shall be considered moral or immoral conduct. There are no immutable laws

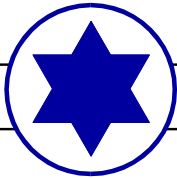
of moral conduct. This moral perspective contradicts the Bible which states in Malachi 3:6, "I Jehovah, change not."

Under circumstances in which the majority opinion of the country no longer condemns that which God condemns, the criminal and civil laws can no longer be effective in controlling human behavior and moral conduct. The key to changing the moral climate in the country lies not in affecting the legislature and courts, but in reaching the hearts of the people. To be sure, we must remain vigilant in working and praying against the further erosion of moral codes in our laws and courts, but the laws and courts have determined now to follow the shifting winds of popular opinion, and therefore the victory will be found only by demonstrating to the people around us the benefits of Christian virtue.

Christian journalist Douglas Minton recently summed up the challenge in a commentary for *Breakpoint*, "People who believe that their best shots at finding happiness lie in advancing their careers, living in material affluence, engaging in promiscuous sex (or "serial monogamy"), and the like probably won't change their minds just because we tell them they're wrong. But when we engage them and show them a better way to live, if they're honest with themselves and care enough to pay attention, they may well recognize something they don't themselves enjoy, but very much desire. They might even ask some important questions. We have to be prepared with the answers."

Let's not fail to offer those answers in the daily setting in which we've been placed. †

J.H.L. works with a defense consulting firm near Washington D.C.



Events in Jerusalem

As noted in earlier issues, a good-sized group of students and staff set up housekeeping in a fine rented home on Mt. Scopus in Jerusalem this past spring. Just one hundred years ago to the actual month (April, 1903), another group of prayer warriors did the same, on another hilltop west of the City. Interestingly, some of the recent household were the grandchildren or great-grandchildren of some of the former inhabitants.

Now that the travelers have nearly all returned—several are still staffing the outpost—we here summarize their accomplishments. Elsewhere in this issue (see “Lest We Forget”) we publish two of their testimonies, with others, Lord willing, to come later.

“God has done marvelous things for us, whereof we are glad!”

“MARCH ON THE GROUND”

April 1 to June 25, 2003

by Timothy Murray

WITH the safe return from Israel of the members of the Bible School and two staff families, on or prior to June 25, there closes an undertaking which deserves to be memorialized and honored. All glory to God, and proper honor to man, at the close of the three-month visit of the School to Jerusalem!

This venture has been almost unprecedented in our history since the early 20th century. When John and Hadassah Abram took up residence in Israel for a year or so in the '80s, there was a little congregation of five or six Kingdom folks gathering in the City each

Sunday, but not for about 100 years has a group like this called that place home.

Consider their inspired accomplishments:

- ◆ The entire Bible School was included, responding in simple obedience to what was understood to be the word of God to them: “March on the ground.”
- ◆ The duration was also God-given: “Three days, three months, three years.” The three days had been accomplished earlier in a smaller outreach effort nearer home, and the meaning of “three years” remains to be clarified. But the “three months” was

understood to mean in Jerusalem.

- ◆ These directives meshed with the overall charge to the Kingdom given at Passover, 2002, when people’s attention was directed emphatically to Israel and to the importance of believing for both people and land to take their full place as restored Beulah.
- ◆ A large and well-furnished house was made available, found not by the “scouting party” sent over last fall, but by diligent and persistent phone contacts from this country, chiefly conducted by Pastor Robert Adams during the

winter of 2002 – 2003.

- ◆ Pastor Neil Sandford himself with his family led the initial group overseas, setting out in sheer faith while the war in Iraq was still in process, serving as the “point of the arrow” in establishing the students in the City, setting the spiritual tone for their mission, connecting with the landlord while “learning the ropes” of the house, and taking up the significant task of pioneering life in a strange and foreign culture.
- ◆ Various groups of students then joined in volunteering with Christian organizations already established in the City, winning words of the highest praise from their directors for lives of cheerful and willing service in often menial duties.

Later my family and I joined them, picking up the torch and advancing the mission with the students.

This all resulted in a godly team, spiritual leadership, and a place in Jerusalem for an extended period of prayer, study, and outreach.

It would be hard to overstate the importance of the timing. Plans had been carefully prayed over and established for months ahead, knowing the uncertainty of international events, but trusting God to lead. Then war broke out in Iraq, and travel to the Middle East was considered rather “dicey,” especially for Americans. But it was still felt right to proceed, and the travelers took courage with the knowledge that obedience to God was the bottom line. Such scriptures as the 91st Psalm took on a new intensity, and “Faith, not Fear” became the watchword for some. All this took an enormous

amount of courage on the part of leaders and students alike—not to mention the students’ parents.

The students and their parents deserve honor. The young people conducted themselves with courage and integrity, cooperating in faith and work, accepting correction and discipline, responding to the ministry of the Spirit, and participating in prayer, faith, study, and “marching.” For that is a major part of what they did. Day after day they set out in teams to walk various streets of the City, block after block, and mile after mile, praying and believing God for His Kingdom to be established in His Habitation. They took it seriously, and they accomplished their mission. One of them estimated that he’d walked 500 miles, nearly all in the City, before he arrived home.

Other things contributed to their victory, such as studying (for some) in a course at the University of the Holy Land, and touring in other parts of the Land. But the mission was always foremost, and their victory was clean-cut and certain. The entire group, leaders and students, deserves a “Well Done” from the people of God who prayed them through, day after day for those months.

The Adams family, taken in Israel at the Temple Mount.



Praise God for His unsearchable plans! No one would have dreamed of such an undertaking a few years ago! For the entire student body of the Bible School and their teachers to set up housekeeping in Jerusalem for three months—who would have imagined it? But He called, people obeyed, and the Mission can now be stamped with “Victory.” To God be the glory!

But remember, the House is rented for a whole year, ending the last day of March, 2004. The Robert Adams family is still there, other groups or families are making plans to go over later, and there is room for more. The overall mission was not just for three months. That was for the Bible School. But others are welcome and may even be commissioned to join faith with God, who “watches over His Word to perform it,” until that City, that Land, and that People are a “praise in the earth,” fully restored to what the Word prophesies they’ll be.

Isaiah 62 expresses the core of it all. The entire chapter will yet come to pass, and it’s the privilege of every believer to “mix it with faith” until God’s plan is realized. What a challenge! God speed! Let all take their places in this God-given project. †



King's Kids

Family Convention Reports

Compiled by Lisa A

The Fifth Annual Family Convention, held at Fairwood Bible Chapel on June 29 – July 4, saw the biggest turnout yet! As usual, parents, children, and grandparents enjoyed a mixture of meetings, activities, bugs, heat, water fun, sports, patriotism, and lots of fellowship. I've asked five correspondents about their favorite activities and some memorable meetings.

Karen Brown says that there were "some really great speakers." She made new friends and "just had a great time." A memorable quote (or paraphrase) from Mrs. McCormick's talk: "Sometimes our parents 'kick' us, so we won't have to deal with God's 'lightning' later."

Ryan Sandford enjoyed his Uncle Tad Sandford's meeting on the Fourth of July, in which there was an altar call to come and leave your burdens. Ryan liked the fact that they played, "Just As I Am." His favorite activity? Drama!

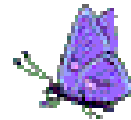
Katherine Holscher also noted Mrs. McCormick's testimony, saying, "It was very good and blessed me quite a bit. 'Always stay tied to the cross' was one of the main points, and also that Jesus never lets you go."

She also appreciated Richard Parker's meeting. "It was about overcoming your fears, and how most of our fears are just things we come up with ourselves." How do we overcome fears? "With the word of our testimony and with the blood of the Lamb. At the end of the meeting, he went around the room and we each said something we were afraid of. Then he prayed for us."

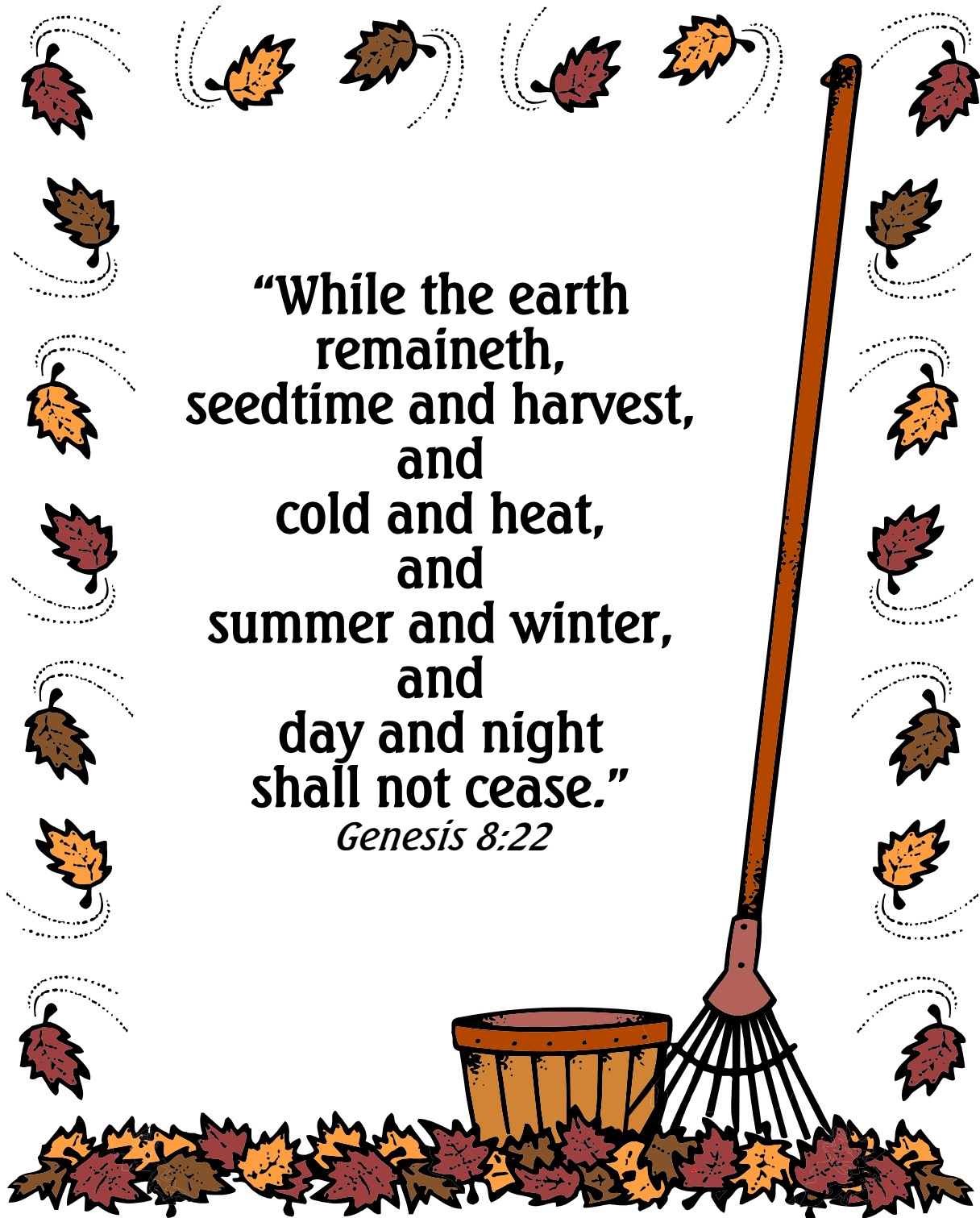
Heidi Bean adds that her favorite part about the Convention was the Talent Show (and having her friend Allison come with her for the first time!). “Probably one of the funniest moments,” she says, “was when Paul Brown was hosting an ‘interview’ with Caleb Holscher, Ralieg Post, and other 3-year-olds. It was cute when he asked each of them if they wanted to grow a beard like his!” “Being in meetings helped me feel closer to God and think of His love for me.”

Her favorite activity was playing war ball, and in the talent show, she played the flute, with Name Withheld accompanying her on the piano. Her favorite part of the talent show, she says, was probably the play. Adam Parker was really funny! He played the part of Naaman in modern times (a soldier in the Iraqi army) with a disease that the others tried to help find a cure for.

One of her favorite meetings was by Tad Sandford, in which he spoke about how we don't want God to listen just to what we might say, but listen to our hearts.



Cara Sandford enjoyed Mr. Parker's “No Fear” meeting, too. “Mr. Parker prayed for every person in the room—every person!” She says she sensed God's presence during the week. Cara's favorite activity during the week (the Weekbook) brings us to an important point: this year's Weekbook is on the web! Log on to www.kingdomchristianministries.org to learn more about the Fifth Annual Family Convention. You might even see yourself in one of the pictures!



**“While the earth
remaineth,
seedtime and harvest,
and
cold and heat,
and
summer and winter,
and
day and night
shall not cease.”**

Genesis 8:22