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Welcome to *Disciple Magazine!*

Welcome to the first edition of *Disciple Magazine!* If you’ve never heard of us, it could be because we’re a brand new online-only publication. To help introduce ourselves, we’ve tried to anticipate and answer a few questions. If you have more, please contact us!

Where Did We Come From?

Disciple, an online-only, bi-weekly e-magazine, is an outreach of Advancing the Ministries of the Gospel (AMG) International, an international missions agency in Chattanooga, Tenn. AMG’s distinctive has always been its reliance on national workers to carry the Gospel in their own cultures, and we sensed a call to help English-speaking Christians see and develop their role as “national workers” in the United States, Canada, Great Britain, Australia, South Africa, and elsewhere.

To that end, AMG started *Pulpit Helps Magazine* in 1975 to reach out to pastors in those areas. Over the years, we’ve expanded our target audience beyond vocational pastors to **anyone who is committed to studying and teaching God’s Word**. After the 2009 publication year, we stopped printing *Pulpit Helps* (largely for financial reasons) and have developed *Disciple* as a new way to clarify and give form to our mission of making disciples of every nation.

As you read this publication, you’ll notice a lot of references to AMG International and its work—this isn’t just because they “pay the bills”, but because we want both to serve you in your personal growth and the awakening of Christ’s kingdom purposes in your heart and draw you intentionally to an organization committed to connecting disciples at home and abroad for the glory of God.

Why Are We Here?

The concept of being and making disciples of Jesus is core to our faith. “Disciple” is translated from the Greek term “*mathētēs*”, meaning a learner or pupil. In that sense, we are called to be “students” of Christ, the incarnate Word of God. *Disciple Magazine* exists to assist and equip believers for deeper understanding and application of

Scripture and God’s call to “*make disciples of all the nations*” (Matt. 28:19).

There are a plethora of Christian publications around the world that focus on individual spiritual growth. We have purposed to be distinctive in tying personal growth to obedience to God’s kingdom purposes—growth not for growth’s sake, but for Christ’s mission.

Jesus prayed, “*Sanctify them in the truth; Thy Word is truth. As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself*” (John 17:17-19a). The sanctification He speaks of here can’t possibly refer to sin, since he applies it to Himself. Instead, He speaks of being set apart, sent out into the world for the Father’s purpose. In that light, personal holiness is not primarily about avoiding sinful acts but about bold obedience to Him who sent us. Pursuit of that sanctification is our driving goal.

What Will I Find in This Magazine?

We try to wrap all our content around our focus of discipling disciple-makers, but it will come in a variety of forms. Some of our content is expositional, some is devotional, some covers nuts-and-bolts practicality, some focuses on examples of discipleship around the world, but we strive to make sure that it is all Scripture-saturated. We cover books and culture as they relate to our core focus, and we attempt to keep you updated on the movement of the Gospel around the world with news that you won’t find from mainstream sources. You’ll also find some seasonal material, and lots of connections to other fantastic resources.

All of our content comes from volunteers: pastors, missionaries, teachers, and others on the journey of following Christ. We want to create a community through our content, so please always feel free to comment to us (you can add feedback to the message boards at the end of every article) and keep the lines of communication open. Discipleship is all about relationship!

Additionally, we are developing www.sermonhall.com (to be available by year’s end) as a searchable database of all 34 years of *Pulpit Helps*’ sermon

outlines, illustrations, and quotes (plus new material as available) to help you “get the juices flowing” for study and teaching.

Why Do I Have to Pay for Content?

For the first few issues, *Disciple* will be free and open so that as many potential readers as possible can discover and explore our content. However, after January 2010, we will be charging a nominal fee of \$5 per month/\$15 per year for our content simply to cover the cost of providing this service to you. As part of a larger ministry, we are partially funded through donations, but we never

want to channel funds away from AMG’s other vital projects around the world.

We hope this is only the beginning of a long and fruitful service to you and to the kingdom. If you’ve been a subscriber to *Pulpit Helps*, thank you for your commitment and your willingness to stick with us through the transition; we look forward to bringing this publication to your inbox every two weeks! If you’re a first-time visitor, we hope you like what you see and that you’ll join our family by subscribing!

Justin Lonas
Editor

On Discipleship

As part of our first issue, I’ve asked some of our frequent authors to put in their words what it means for Christians to become and make disciples of Jesus Christ.

As I said in the “Welcome” piece, making disciples is absolutely fundamental to what it means to be like Christ because that’s how He chose to engage the world with the Gospel of the Kingdom. He called the twelve to Himself and poured into their lives so that when the Spirit came down (Acts 2), His words and actions suddenly “clicked” in their minds and they turned the world upside down in His name.

As Paul said in 1 Corinthians 9:22, he became, “*all things to all men, that I may by all means save some.*” This is disciple-making in its fullness—Paul, following Christ’s example, “took on the form” of those to whom he had been sent, holding his own culture, habits, and desires as insignificant in the face of the Gospel. Discipleship means relying on Christ alone, through His revealed Word, for our hope, obeying Him fully, and joyfully incarnating His message to those who haven’t yet heard.

Justin Lonas, editor

Deciding for Discipleship

It bothers me a great deal to see pastors sending their members—or even leading them out—to “get decisions” for the Lord. One pastor I know set a goal for his people to lead one thousand people to “pray the sinner’s prayer” within a six-month period. Cards were printed with that prayer, and members were encouraged to get everyone they knew to pray those words. Not one word was said about these people becoming disciples of the Lord Jesus. The impression was not only left, but strongly proclaimed, that by saying those magic words, these souls automatically transferred from death and darkness to life and light.

May I digress long enough to say I have no quarrel with the “decisions” the Billy Graham people call for in their crusades. They make it plain that the invitation is to live a different kind of life, one with Jesus as Lord and

Master and themselves as disciples. Likewise, I’m all in favor of people praying the sinner’s prayer, so long as it is one element in their turning to Christ and becoming His disciple.

When one becomes a disciple of anyone, he or she **commits themselves** to spend time with that one, learn from that one, and become like that one. That level of engagement has to be what one makes a “decision” for in coming to Christ—no substitutions.

The way I read the Bible, only disciples of the Lord Jesus Christ are indwelt by the Holy Spirit, have their names written in the Book of life, become children of God, and are promised an inheritance in Heaven.

My discipleship is the most important aspect of my life.

Joe McKeever (“Words to Stand You on Your Feet”)

Discipleship Is Our Calling

The word disciple is an interesting word. It is the Greek word *mathētēs* from where we get our word “mathematics”. Mathematics literally means “disposed to learn.” The word “disciple” occurs 238 times in the Gospels and 28 times in the transitional book of Acts. It does not appear at all in the Epistles. Instead of “disciple” we find the words “saint” and “brethren”.

Exactly who is a disciple? A disciple, I believe, is someone who is committed to learning and applying the truth of God in order to better follow Jesus. The truth is that every person who is born again is called to be a disciple. Christians were called people of the way or disciples before they were called Christians.

A disciple is a person who learns about Jesus and follows Jesus. A disciple is born again and becomes a tool in God’s for helping others know Christ as Savior and develop a lifelong commitment of learning and following Him.

In Matthew 28:19 God’s people are called to “*make disciples of all the nations.*” Would Jesus counsel us to do

something we could not do? The question for our age is “How do we make disciples?” Disciple-making can occur in large groups, small groups, informally, formally, or even one-on-one. The essence of disciple-making is being God’s tool in helping someone learn the truth and follow the Lord Jesus.

In Luke 9:57-62, Jesus encountered three different men on the road. All three failed at becoming disciples. Our Lord ended that encounter with these words, “*No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.*” Being a disciple is about growing, maturing, and developing. Making disciples is about helping others do the same.

In Matthew 16:24-25, Jesus said to His disciples, “*If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.*” Whatever discipleship involves, it includes denying ourselves. This means not just denying ourselves things or giving up something—it is more radical. It is an act of perpetual surrender to Christ as Lord, a continual commitment away from our old self to our new identity in Christ.

This process requires constant learning. It also includes taking up **our** cross. Jesus did not suggest we take up **His** cross. That cross occupies the most sacred place in history. It was the instrument of His sacrifice for our sin. However, the cross is itself an instrument of death. When we take up our cross we turn from our old life (self) to grow in our new life in Christ. That also requires constant learning. Finally, we are commanded to simply follow Jesus. We are to learn the truth and live the truth. He is the truth (John 14:6) and His Word is truth (John 17:17).

To live as a disciple is to live a radical life by the standards of the world or even our own culture. It will be tough. It will be marked by growth and development in our new life. Discipleship is about learning God’s truth and following God’s Son. The one thing that characterizes

discipleship is commitment. No one can be a disciple without it.

James Rudy Gray (“Counselor’s Corner”)

The Urgent Need for Discipleship

It is sad that in our day, to many believers, it is either **evangelism** or **discipleship**, and never the two shall meet. How ridiculous is that? One affects the other.

If a believer is not **discipled** in his walk with Christ then there is no concept of the surrendered life and allowing Christ to live in and through them in the person of the Spirit empowering and burdening them to evangelize.

But, on the other hand, how do you disciple someone who isn’t already a believer? So, the question is, which comes first, the chicken or the egg? That’s up to people smarter than me to answer but one thing is for sure, it is not “either or”: it’s both.

“*And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’*” (Matt. 28:18-20).

The imperative in vs. 19 is not “*go therefore*” but it is “*make disciples*”. This does not discount sharing Christ but envelopes it. Once a person has come to know Christ we have the **responsibility** to disciple them. So many believers are “head hunters” when it comes to evangelizing but take no responsibility for those that they have shared Christ with and who have responded in faith.

This is like a hunter who finally had the 6 by 6 elk in his scope and was about to pull the trigger when his guide leaned over and whispered in his ear, “remember, it’s six miles back to camp.” If we are going to pull the trigger in evangelizing the lost, then we must take the responsibility of discipling them.

Wayne Barber (“Following God”)

Exegetically Speaking—The Sower and Explanation

Matthew 13:1-9; 18-23

By Spiros Zodhiates

From Exegetical Commentary on Matthew, AMG Publishers, 2006.

[1–2] Because of their importance, Jesus taught these parables sitting down (vv. 1-2), as He did the Sermon on the Mount (Matt. 5:1–2). It was customary in those days to deliver important pronouncements or speeches from a seated position. A judge sat on his judgment seat or a king on his throne when making such dictums.

[3] The parable began with “behold” (*idouí*, the imperative of *eidoneídō* [1492] from *horāō* [3708], to see and perceive). Jesus wanted the multitudes to pay attention because what He was about to say had important spiritual significance.

The “sower” in this verse was *ho sporeús* (n.f.), a man whose vocation was sowing seed. The use of the nominative present participle, *ho speirōn* ([4687], “the

sower” or “the sowing one”), implied that this was not a single sowing but an ongoing sowing of seed.

In this parable, we do not find the focused planting that characterizes the verb *phuteúō* ([5452], to select proper soil and plant seed, used in Mark 12:1 and 1 Cor. 3:6). Rather, this sowing implied a broad scattering (*skorpízō* [4650]; Matt. 12:30) of seed, such as Jesus Himself sowed among the multitudes (v. 2).

[4] Likewise, we must widely sow or scatter the Word, allowing it to fall wherever God wills. Naturally, some seed sown will be snatched away. However, we should not stop spreading it, for some will fall on good soil and produce fruit.

Scattering seed may take many forms, such as distributing tracts, preaching in open-air meetings and on television and radio, and advertising in magazines and newspapers. In contrast, planting includes personal witnessing and teaching the Word of God to our own children and in Sunday school classes. It is more focused and personal, whereas scattering is broad but less personal. Jesus used both methods. Even though scattering may seem less effective than planting, it can bring great results. This is brought out in the parable of the mustard seed in verses 31 and 32. Even the parable immediately following this one speaks of dough that grows and multiplies from “hidden” leaven or yeast.

[5–7] The same scattered seed (*állos*, the neuter plural of *állos* [243], the same kind; “some”) both fails (vv. 5, 7) and produces (v. 8). Consequently, success or failure is not attributed to different kinds of seeds but to different kinds of soils, which symbolize different hearts on which the seed falls.

[8] The seed produces different quantities of fruit, a hundredfold, sixtyfold, and thirtyfold. It is neither the one who plants (*phuteúōn*) nor the one who waters (*potízōn* [4222]), but God who gives the increase (*auxánō* [837]; 1 Cor. 3:6).

[9] Jesus closed this parable, as He did the one in Matthew 11:15, by saying, “*He that hath ears to hear (akouéin*, the present infinitive of *akoúō* [191]), *let him hear (akouétō*, the present imperative)” (a.t.). The word “hear” includes the sense of “heed,” that is, understand and obey.

[18] After a discourse on the purpose of His parables, Jesus begins to explain the parable of the sower to His disciples. Remember, this was not a parable of planting seed in prepared soil like the growth parable of Mark 4:26–29 but rather one of scattering (*speírontos* [4687]) seed.

[19] God’s Word (*Lógos* [3056]) must not only be heard but “ongoingly understood” (*suniéntos*, the present participle of *suníēmi* [4920], to put together, understand) for adequate rooting to take place.

Apart from effective germination, “*Then comes (érchetai*, the present middle indicative of *érchomai* [2064], to come) *the wicked one (ponērós* [4190], malevolent, hurtful) *and catches away (harpázei* [726], to seize with violence and surprise) *that which was sown (esparménon*, the perfect passive participle of *speírō* [4687], to sow, scatter) *in his heart*” (a.t.).

The devil is the arch-antagonist of Christ in the world. Since the heart is the field in which the sower scatters seed, this is prime territory for Satan where he apparently has access “*at his will*” (2 Tim. 2:26) prior to regeneration and the indwelling of the Holy Spirit. We must not only place (*bállō* [906], to put; Mark 4:26) or plant (*phuteúō* [5452]; Matt. 21:33) good seed in proper ground, but we must also scatter (*speírō*) good seed randomly on all kinds of soil. The ground in this parable is representative of the human heart, and the condition of the heart determines its receptiveness.

Three places where seeds are scattered represent this receptiveness. First, the seed that falls “*alongside the road*” (v. 4; a.t.) represents people who ignore the message because they are engrossed with the things of the world.

[20] Secondly, the seed that falls on stones covered by a thin layer of soil are those who have initial enthusiasm but lack comprehension or genuine interest (vv. 5, 6). They accept the benefits of salvation but reject the tough obedience and perseverance required under the stress of persecution or trouble (John 16:33).

[21] Since this subject “*...hath not root in himself*,” he only endures for a “*while*” (*próskairos* [4340], for a season, temporarily). The Gospel, however, is not just an antidote for troublesome times, but it is life itself, eternal (*aiōnios* [166]) life (*zōē* [2222]). This is a quality far beyond physical life (*bíos* [979]).

Note that it is not if persecution or tribulation arises but “*having arisen*” (*genoménēs*, the aorist middle deponent participle of *gínomai* [1096], to become). Here Christ predicted such tribulation “*on account of the Word*” (a.t.), and because of His name (Matt. 24:9).

The King James Version’s “*anon*” in verse 20 and “*by and by*” used here is the same Greek word *euthús* (2117), meaning quickly or immediately, that is, immediate acceptance (v. 20) and here, immediate offense. This person is “*scandalized*” (*skandalízetai*, the present passive indicative of *skandalízō* [4624], offend) by the Word of God and by Christ Himself. The gospel wonderfully impresses these people for a while, but they do not realize the long-term consequences. They grasp it quickly but drop it just as quickly when they learn they have to bear a cross.

[22] Thirdly, the seed scattered “*among thorns*” (v. 7) are those who become overwhelmed with the anxiety of this age and the deceitfulness of wealth. Thorns abound in Palestine. Long and sharp, they symbolize God’s painful judgments on sin (Gen. 3:18; Num. 33:55; Prov. 22:5) that

are intended to drive us to Him. Our Lord's crown of thorns was probably made from these.

One type of thorn is the "care" (*mérinna* [3308], anxiety) of the world. This refers to the kind of anxiety that distracts a person from thinking about anything else. It is a fixation or myopia over the physical life of this "world" (*aiōnos* [165], an age and its prevailing philosophy). Such anxiety consumes those who do not know God as their Father (Matt. 6:30–34).

Another thorn is the "deceitfulness" (*apátē* [539], delusion) of riches (*ploutou* [4149], wealth)." Being overly attached to possessions never provides proper soil for the growth of the Word of God.

In general, as long as one's primary concern is physical life (*bíos*) instead of Christ's abundant life (*zōē*; John 10:10), the seed can never take root and bear fruit. Worldly desires (Gen. 3:1–6) cannot be satisfied by material abundance; as the Scripture says, "When goods increase, they are increased that eat them" (Eccl. 5:11). God Himself takes away the power to eat (Eccl. 6:2) by adding leanness (another thorn) to the souls of those who presumptuously ask and receive such things (Ps. 106:15). The more we have, the more we want, and the less it satisfies. True satisfaction and peace of mind come only from Christ. So if it is true that the more we have, the more we want, and the less it satisfies, then let us rather ask for more of Him! How can the Lord deny the request of a heart that pants for Him (Ps. 42:1)?

Worldly cares "choke" (*sumpnígei* [4846] from *sún* [4862], together [an intensive] and *pnígō* [4155], to choke, suffocate) the Word." The preposition *sún* is important because it indicates that anxiety and the deceitfulness of wealth work together against the Word of God.

When Christ is all in all to individuals, they sublimate anxiety and riches to the things of God. Care does

not go away; it just rests on its proper object, the Lord, not self (1 Cor. 12:25). We should not seek money for self-gratification but to advance the kingdom by helping others with far greater needs (Matt. 19:21). What we put first in our lives soon masters us (Rom. 6:16). The person engulfed by thorns has not experienced the birth from above (John 3:3, 7). We must exalt Christ above everyone and everything, and then everything else falls into its proper place. This third response is not descriptive of someone who experienced God's grace and subsequently lost it, but of one who chose worldly things instead of Christ.

[23] Fourthly, the "good ground" represents the one "hearing" (*akouōn*) and "understanding" (*sunión*)—both present participles—the Word of God (a.t.; see v. 8). The present participles show that this is the ordinary way of life for the true believer. It poignantly contrasts with "hearing without understanding," which cannot override the negative responses seen in the first three scatterings. Such negative responses are normal for the unbeliever. Understanding, then, makes the difference and produces fruit. To that fruit, Christ adds a peace "defying description" (*anekdiēgēton* [411]; Phil. 4:7), more precious than any worldly treasure.

The good ground depicts those who not only receive God's grace but mature to various levels and produce a variety of volume and quality of fruit for Christ. Consecration and sacrifice enable some to produce a hundredfold, others sixtyfold, and others thirtyfold. Those who appreciate what Christ has done for them do not count the cost to serve in the glorious kingdom of God.

Dr. Spiros Zodhiates (1922-2009) served as president of AMG International in Chattanooga, Tenn. for over 30 years and was the founding editor of *Pulpit Helps* Magazine.

Following God—Are you Enjoying the Journey?

2 Corinthians 2:12-3:5

By Wayne Barber

A story is told about two moose hunters who went on the trip of a lifetime. They flew by private plane to a remote spot in Alaska and the pilot landed on a beautiful lake in the middle of nowhere. There was a cabin by the lake with smoke spilling out of the chimney in a postcard scenic setting. The two hunters were ecstatic that they had two full weeks there away from cell phones and computers and could just enjoy the hunt and the scenery that surrounded them. The only restriction that was given to them was that even though both of them could shoot one bull moose they could only bring the meat back from one of them.

So, their adventure began. Two weeks later the pilot of the small plane was circling the lake before landing and when he looked down he saw the two hunters standing on the dock but to his dismay there were the carcasses of two moose lying there beside them all packaged up. When he landed he scolded them for not doing what he had told them in only bringing one carcass back. One of the hunters listened to the pilot's heated words and then said, "I was here last year and they told us the same thing but we took two carcasses back with us. We tied one carcass to one pontoon on the plane and the other on the other pontoon and put our gear in the plane. He let us do it! Come on!

“Well, OK,” the pilot said, “but we’ve got to hurry; there’s a storm coming in.” They taxied up the lake and the pilot had the engines running so fast that they were about to break off the wing and then they tried to take off. They had to have enough speed to get above the trees at the end of the lake. Well, to make a long story short, they didn’t make it and the plane crashed. Fortunately, no one was killed but they were all thrown from the plane and were lying in different spots having been injured from the crash. The quiet hunter said to the one who had spoken up earlier, “where are we?” The other hunter said, “I don’t know but I think we are in the same place that we crashed last year.”

As the apostle John would say in 1 and 2 John, truth is to be practiced, not just learned, or we will consistently end up in the same place! Truth must possess us instead of us possessing it. Now, for a brief few moments, take all the books off the table and take out a clean sheet of paper. Let’s just see if you are enjoying the journey by practicing what you already know.

1) Are you living in His freedom when it comes to ministry? In 2 Corinthians 12:12-13, Paul says that God opens the doors of ministry, and therefore He keeps them open: *“Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord, I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.”* This is important, because when God opens the doors of ministry, we have time to care for the people around us as Paul did for Titus. So much of so called ministry today is us being so busy we don’t have time for the people precious to us! Families have been ruined by what we label “ministry”.

2) Are you emanating His fragrance when it comes to His Lordship? Paul goes on in 2 Corinthians 2:14-15, *“But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. For we are a fragrance of Christ to God among those who are being saved and among those who are perishing.”* The phrase “leads us in triumph” translates the Greek word *thriambēuō* which is also used in Col. 2:15, *“When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.”*

He speaks of the Roman victory processional which was held after a Roman victory and held only with senate approval. They had no way of broadcasting the news of victory, so the women would take flower petals and spread them on the roads where the horses would step on them and the fragrance would emanate from them. They would put incense that was sweet smelling on the doors and windows. The fragrance announced the victory.

The people lined the streets to witness the victory celebration. When the processional would come down the street the conquering general would have the kings that he had defeated in battle chained to his chariot. Have you been conquered by King Jesus? If you have, and He is in control of your life, then there is the sweet fragrance of Christ that fills the nostrils of God in your life and is witnessed by all who come into contact with you. Oh, the sour smell of fleshly minded believers!

3) Are you trusting His sovereignty when it comes to results? Paul finishes his statement, *“To the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God. Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. Such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God”* (2 Cor. 1:16-3:5)

Are you allowing Christ in you to produce the results, and are you willing to accept what He does? Or are you running in “spiritual circles”, trusting in your abilities and finite plans to succeed and always ending up crashing in the same place like the hunters in the story? Are you enjoying the journey by letting God lead?

Wayne Barber is pastor of Hoffmantown Church in Albuquerque, N.M.

Standard Deviation?: A (Not So) Modern Heresy On the Rise

By Justin Lonas

"Heresy"—the word sounds so medieval, something that bothered Spanish inquisitors and overzealous bishops but has no relevance to modern life.

Merriam-Webster's dictionary gives two flavors of definition for the term. The first, "adherence to a religious opinion contrary to church dogma, denial of a revealed truth by a baptized member of the Roman Catholic Church, or an

opinion or doctrine contrary to church dogma" conjures up images of black-hooded thugs gleefully sharpening axes, coloring the Church as ruthlessly intolerant. The second, "dissent or deviation from a dominant theory, opinion, or practice, or an opinion, doctrine, or practice contrary to the truth or to generally accepted beliefs or standards" puts the burden of proof on the dissenter.

According to the Online Etymology Dictionary, the word arrived in English in the 13th century, from old French "heresie", a derivative of the Latin "haeresis" that Christian writers used to refer to unorthodox groups or doctrines (hence meaning #1). The Latin, however, comes from the Greek word *haireisis*, "choice" (a participle of *hairēōmai*, "to take for oneself, to choose"). The word appears a few times in the book of Acts, often translated as "sect", and refers to the various divisions within Judaism (e.g. Sadducees, Pharisees, and even early Christians).

For our purposes then, we'll say that heresy represents a willful departure from a historically accepted, scripturally verifiable truth, limited to "top tier" doctrines (i.e. differences of interpretation over such issues as eschatological chronology, worship practices, etc. do not constitute heresy) and to those who claim to be a part of the Church (unbelief found in culture at large is "lostness" rather than heresy). From that stance, heresy is as abundant and important as ever for Christians to be on guard against. Heresies also have, historically, produced the clearest articulations of orthodox theology (e.g. the Nicene Creed), and they are still opportunities for believers to reaffirm and sharpen their commitment to and understanding of Scripture.

One particular heresy seems to be growing in influence and popularity (and going unnoticed) these days—the concept that Jesus' sinless earthly life is the source of His eligibility as a sacrifice for our sins and of the righteousness that justifies us before God.

Mark Herringshaw posits this in his book *The Karma of Jesus*, with the following syllogism: "I reap what I sow—Karma. I sow trouble; I get trouble. If someone lived a perfect life, would they have perfect Karma? Jesus lived a perfect life. He offers to exchange lives with me. He takes my trouble—my Karma. He gives me His consequences—His Karma. I can accept His offer." Ironically, he suggests that some Christians will probably view his statements as heresy in the preface to the book.

You probably just did a double-take and thought to yourself, "Heresy? I thought that was the core of our faith!" Look a little closer, however, and you'll see that the statement draws a false conclusion from the facts. Jesus' sacrificial worth and righteousness are **products of His deity**, just as His sinless life was—to attribute the work of salvation to 33 years of sin-free life alone subtly opens the door to removing Christ from the throne of glory.

If Christ's sacrifice "counts" for any reason other than the fact that He is God, then God could have simply created a man to be born of a virgin (taking care of original sin) empowered him to live a perfect life (taking care of committed sin) to satisfy His holiness. If that was all it would have taken, why would He have bothered to become flesh and dwell among us (John 1:14) and to empty and humble Himself (Phil. 2:6-8)? In other words, did our

atonement really have to come through Jesus Christ, the Word of God incarnate, alone?

Old Testament prophecy is clear that the Christ, the Lord's anointed one, would not simply be sinless, but would be God Himself. Isaiah 7:14 says that the child of the virgin would be named "*Immanuel*" (God with us); Isaiah 9:6 calls Him "*Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace*;" Isaiah 53:11 says that "*by His knowledge, the Righteous One, My Servant, will justify the many, as He will bear their iniquities.*" The righteousness of Christ belongs to Him from eternity past; He needed to add nothing to it for it to be complete.

The New Testament is likewise filled with references to Christ's Deity as the means of His redemption. Paul most clearly states this in 2 Corinthians 5:21: "*He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*" Numerous other places imply it strongly, such as the adoption theme of Galatians 4:1-7 (a sacrifice of sinlessness alone wouldn't provide a way for us to be sons of God), the consistent theme of Christ being "in us" in Ephesians 3:16, Colossians 1:27, etc. (only the Spirit of God could abide in our hearts and lead us), and His ongoing role as both our sacrifice and priest in Hebrews (only God could be both).

Most importantly, the resurrection and reign of Christ, with His glory tied to His submission to the cross, proclaims that our savior and Lord have been one and the same for all time. A sinless sacrifice who was not also fully God could never have been raised from the dead and exalted as a co-ruler with God. The hymns of Revelation 5:12-13 proclaim it beautifully, "**Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing... To Him who sits on the throne and to the Lamb, be blessing and honor and glory and dominion forever and ever.**" His sacrifice did not just pay our penalty, but defeated death and Satan (Heb. 2:14, 1 Pet. 3:22, etc.)—only God could do that. The incarnation, death, burial, and resurrection of Christ was His eternal plan to bring Him ultimate glory—there could never have been a substitute.

Even from a philosophical standpoint (using logic that flows from what we know of God's character in Scripture rather than Scripture itself), it makes sense that only God Himself could have been the sacrifice. A created sacrifice could never truly restore the fellowship of God with His creation because it would've shown God only to be exacting in His holiness to the point of cruelty, creating a being completely undeserving of death for the sole purpose of killing him. Only by demonstrating the ultimate in love and taking our penalty onto His own shoulders and raising Himself by His power could He cancel the power of sin and restore us to Himself. In that sense, the act of incarnation itself (the "emptying and humbling" of Christ) becomes a significant part of atonement, as the inseparable Father,

Son, and Spirit voluntarily broke from intimacy in order that Christ could identify fully with man and become a suitable sacrifice.

Moreover, even if a sinner could be redeemed by the sacrifice of another's sinless life, that only represents a "one-to-one" trade. The magnitude of human sin could never be satisfied by a created sacrifice—infinite penalty demands an infinite payment in the form of Christ's "once-for-all" sacrifice

To suggest that Jesus **earned** the righteousness that He now bestows on those who call on His name for salvation undercuts the whole narrative of Scripture. Penal substitution without God's giving of Himself strips the atonement of its place as a defining act of mercy, and it removes Christ from the position of power, glory, and intercession He holds after His resurrection. It fits the "legal transaction" understanding of salvation, but misses the larger point. Jesus was the "sent one" who lived a sinless life, but that is only half the story.

I'm not suggesting that Herringshaw or anyone else who espouses this viewpoint is claiming that Jesus is not God (or even remotely trying to). I don't doubt that He is a sincere believer who is seeking for a way to incarnate the Gospel to a very confused generation. However, using this line of reasoning, as I've attempted to show, is a very slippery slope. We cannot forget, in the contextualization of the Gospel that takes place in each culture and for each

generation, that the message itself is a stumbling block, even after it is freed from its cultural baggage. We can never make the Gospel fully palatable to an unbelieving worldview—it always demands conversion.

This approach doesn't downplay substitutionary atonement or imputed righteousness, and all those doctrines that are supposedly insurmountable hurdles for postmoderns; instead it dabbles in the oldest deviance from orthodoxy by tinkering with the most fundamental of truths: that Jesus Christ was, is, and will always be God. Jesus is not simply the Way, not just the pathway **to** God; He is the Truth and Life too. Scripture makes that more than plain and our worship as believers is to be directed to Jesus in conjunction with the other members of the Trinity. As Athanasius and others through the centuries have consistently re-affirmed, our faith and hope rises and falls with the deity of Christ.

This, like most other heresies, rises out of our honest desire to grasp the mysteries of God—in this case of the mechanism of salvation. However, Satan capitalizes on our yearning, tempting us to replace faith with explanations and leading many astray from the truth. For this reason, we must always proclaim the vibrant truth of God and be ever vigilant against error, never willing to let believers make the "heresy" of choosing any alternate path.

Justin Lonas is editor of *Disciple Magazine*

How's Your Marriage...with the Bible?

John D. Barry

Editor's Note: John offers a tongue-in-cheek look at the ways too many churches treat the Bible and urges pastors and teachers to rise up and bring their congregations back home.

At some point, congregations all around the US and much of Europe got bored with the "wife of their youth", the Bible, and started taking on other lovers. Our new mistresses—being hip, having amazing media, and being the cool, controversial preacher, etc.—took the place of the old gal we use to adore.

Our first love, when used, was abused—through proof texting and de-contextualizing Scripture—because we thought she wasn't attractive enough to be paraded on stage without makeup. We never signed any divorce papers; we just quietly dismissed her and masked our actions in the name of being friendly to those who don't revere the Bible or Jesus.

As leaders, we'd like to believe that it isn't our fault that our congregation is "living in a condo with the kids" while the Bible remains in the house alone. But the truth of

the matter is that we started "cheating on" the Bible long before they did.

I'd like to offer some tips for reigniting your relationship with God through the Bible and getting your congregation to fall back in love with the Holy Text. Consider this your (and their) seven steps to recovery—hopefully a preemptive strike before God asks for alimony.

1) Start with You

If your congregation isn't in love with the Bible, then your church is an emergency situation. Divorce from the Bible is on the way, if it hasn't happened without you knowing it already. Maybe your congregation is not in dire straits right now, but if you don't hear discussions about the Bible around every corner in your church, and your Sunday school classes aren't overflowing, then something needs to change.

"Hey now, watch the harsh words. We have Bibles in every pew and I am an expository teacher." Putting the Bible in someone's hands or preaching passage by passage isn't necessarily the solution. As important as these things are, nothing can replace authentic passion. It begins with

you. If we truly believe the Bible is God's Word, then we should be in it every day—our love for the Bible should flow right into our congregation.

You may be saying right now, "But the fire that was there in Seminary has grown cold." It happens to the best, but it is not acceptable to fall like the rest. Pray every chance you get that God would help you fall in love with the Bible again. And then, get into an amazing Bible study with someone you respect for their biblical knowledge and enthusiasm for studying God's Word. Try going to a Bible oriented conference—not a leadership or prayer conference—but one centered on the Bible and theology. The speakers' zeal will likely excite yours. Study the Bible in a new way.

Pick up some handbooks on exegesis or hermeneutics (e.g., Gordon Fee's *How to Read the Bible Book by Book* or Grant Osborne's *The Hermeneutical Spiral*). Then strongly consider getting Bible software with a large digital library of resources on everything from the Areopagus to Zerubbabel. Handbooks and Bible software will not only help you study the Bible, but change the way you do it. Every relationship needs variety. Your relationship with the Bible is no exception. Once your fire is rekindled, you are ready to help your congregation.

2) Remember the Past, Prepare for the Future

Remember the story of Hilkiah the priest finding the "Book of the Law" in the temple during the reign of Josiah (2 Chron.34:14–33). The people during Josiah's reign, and several generations prior to it, forgot about God's Word. Here they were, hypocrites who followed after other gods, worshiping the Lord and making sacrifices in His house, while His very convicting words were in the next room collecting dust.

They didn't wake up one morning and think, "I am divorcing God's Word," they just went their way and before they knew it, they had completely forgotten about the divine words spoken to Moses. Many congregations, similar to the people of Josiah's time, are seeking forms of entertainment day in and day out, over God's Word. But our situation is even worse than Josiah's time. We have not just forgotten about God's Word that is the next room, we ignore it even though it is available in print, digital format and online. We look at our old gal and say "I choose the seductiveness of white noise and trendy preaching methods over you."

Don't let history repeat itself. Make the necessary changes today. Josiah didn't say, "Next quarter, we will begin a new curriculum that involves stopping idol worship and pagan practices." He tore his robes (34:19), asked for help (34:21), called together his leaders (34:29), read the book to them (34:30), made a commitment to God (34:31), and made changes **immediately** (34:32–33).

3) Forget to Prepare a PowerPoint

Disconnecting from the Bible is easy when you don't have to open one. In an effort to be hip, we often distract people from the Bible with multimedia. PowerPoints are exciting, but they can make the sermon feel like a show, rather than a learning opportunity. I am not suggesting we stop using multimedia—I believe it is a powerful tool for keeping our people's attention and illustrating points—but I am suggesting you forget to prepare a PowerPoint for a week. Consider cracking open the Bible at the pulpit instead, demonstrating your love for it. The Bible will only be understood as a "page-turner" if we turn its pages.

Imagine not reading the passage you are preaching on. What if you asked the congregation to read it aloud or to themselves instead? It may not work the first week, but people will certainly remember to bring their Bibles the second week. This is multi-sensory preaching. Now you are not just engaging their eyes and ears, you are engaging their sense of touch. Physically exploring the Bible will prompt your congregation to continue to think about it when they leave, and pick it up again during the week. They will begin to construct their own theologies, orientated around the text.

4) Stop Being the Priest

The last place you want to be is between others and God. Step out of the way. Lead people to study the Bible for themselves. They don't need you as intercessor—Jesus is their priest (Hebrews 8). It is your job to get them to the temple—get them into the Word—and then let them find answers on their own.

5) Ask Questions

Providing a solution is easy, waiting for someone to work through the problem is difficult. You can't repair the marriage; you can only counsel those in the relationship. Use the pulpit for a question and answer period one Sunday.

Open a passage, and work through it with the congregation. Don't just offer the answer; help them to find it. Ask difficult questions like, "Why does Jesus have authority to say this?" and "But what makes him the Son of God? Was he born that way, or is there more to it than that?" Or try, "Why does Jesus open the scroll of Isaiah, and then begin to quote Isaiah and a psalm (Luke 4:17–19)?"

Don't be afraid to provoke people to frustration, and maybe even anger. Ask them the questions they would hear at work, or at a friend's house. If they get asked questions by you in public, they will feel more comfortable in private. A bit of tough love never hurt anyone. If you are really bold, let the congregation ask you questions as well.

We are naturally geared to want answers and search for truth. The more you make your congregation find answers, and ask questions themselves, the more likely they

are to read their Bible. In doing this, you are not acting like their priest, but pointing them back the great high priest, Jesus (Heb. 4:14–16).

6) Open Their Imaginations

Couples lose interest when there is no variety, or one spouse is a know-it-all, and thus becomes boring. Don't bore your congregation. Try contextualizing the passage for your congregation in a creative way. "You've walked all day following this rabbi around named Jesus. Some people think he is crazy, others say he is the Messiah who the prophets spoke about long ago. You just want to see what he will do next. You are hungry, but there is no food around to eat. Then you hear someone yell out, 'Jesus multiplied a boy's fish and loaves, there is plenty of food for everyone.' Shocked you ask yourself, 'Who is this guy?'"

Telling the biblical story is one way to engage your congregations' imagination, but there are other ways as well. Try leaving fish nets on the table, or chairs, the week you are talking about Jesus recruiting Peter. Or, ask people to take off their shoes when they come into church the week you discuss Moses and the burning bush. Seriously, try being unconventional—people will eat it up, and better yet, it will make the Bible attractive again.

7) Discuss the Strange and Difficult Passages

A first date is exciting because everything is new. Couples who succeed don't just continue dating, or rehearse

their first date time and time again, they go on creative dates. They even sometimes do strange and difficult things together. Strange and difficult passages immerse people in the oddities of Scripture, making them think and work through complex issues.

In *Bible Study Magazine*, we have a section called "Weird, but Important." Each issue our academic editor, Michael Heiser, examines "weird" passages, like when Paul tells the Corinthian church to deliver a rebellious church member to Satan (1 Cor. 5:5–13), or when Naaman asks the prophet Elijah to take some dirt from Israel back to his home in Assyria (1 Kgs .5:15–19). When we confront our congregation with challenging passages, Bible study becomes memorable. Plus, it gives us the opportunity to teach that in the oddities of Scripture, God speaks eternal truth.

I hope that you and your congregation use these seven steps to renew your vows. May you fall in love with the Bible again, and ultimately, through doing so, make a difference in your community, and in our world. May you and your congregation in every moment desire to be in God's Word. May you and your congregation be progressively transformed by none other than the one who calls us His bride.

John D. Barry is Editor-in-Chief of *Bible Study Magazine*, <http://www.biblestudymagazine.com>

Jewels from Past Giants—Christianity beyond Morality

By William Wilberforce

One might be disposed to expect that those who have very low conceptions of the corruption of human nature would be proportionally less indulgent to human frailty; and that those who lay little stress on Christ's satisfaction for sin, or the operations of the Holy Spirit, would be more high and rigid in their demands of diligent endeavors after universal holiness since their scheme implies that we must depend chiefly on our own exertions and performances for our acceptance with God.

But any such expectations as these would be greatly disappointed. There is in fact a region of truth and a region of errors. Those who hold the fundamental doctrines of Scripture in their due force, hold also in its due degree of purity the practical system which Scripture inculcates.

But those who explain away the former, soften down the latter also, and reduce it to the level of their own defective scheme. It is not from any confidence in the superior amount of their own performances, or in the greater vigor of their own exertions that they reconcile themselves to their low views of the satisfaction of Christ, and of the influence of the Spirit; but it should rather seem

their plan so to depress the required standard of practice, that no man need fall short of it, that no superior aid can be wanted for enabling us to attain to it.

It happens however with respect to their simple method of morality, as in the case of the short ways to knowledge, of which some vain pretenders have vaunted themselves to be possessed: despising the beaten path in which more sober and humble spirits have been content to tread. They have indignantly struck into new and untried paths; but these have failed of conducting them to the right object, and have issued only in ignorance and conceit.

Is Morality all that Matters?

It seems in our days to be the commonly received opinion that, provided a man admit in general terms to the truth of Christianity, though he know not or consider not much concerning the particulars of the system; and if he be not habitually guilty of any of the grosser vices against his fellow creatures, we have no great reason to be dissatisfied with him, or to question the validity of his claim to the name and consequent privileges of a Christian. This title

implies no more than a sort of formal, general, assent to Christianity in the gross, and a degree of morality in practice, but little if at all superior to that for which we look in a good Deist, Muslim, or Hindu.

If anyone is disposed to deny that this is a fair representation of the religion of the bulk of the Christian world, he might be asked whether if it were proved to them beyond dispute that Christianity is a mere forgery, would this occasion any great change in their conduct or habits of mind? Would any alteration be made in consequence of this discovery, except in a few of their speculative opinions, which, when distinct from practice, it is part of their own system to think of little consequence, and in their attendance on public worship, which however (knowing the good effects of religion upon the lower orders of the people) they might still think it better to attend occasionally for example's sake?

Would not their regard for their character, their health, and their domestic and social comforts, still continue to restrain them from vicious excesses, and to prompt them to persist in the discharge, according to their present measure, of the various duties of their stations? Would they find themselves dispossessed of what had been to them hitherto the repository of counsel and instruction, the rule of their conduct, their habitual source of peace, hope, and consolation?

It is needless to put forth these questions. They are answered in fact already by the lives of many known unbelievers, between whom and these professed Christians, even the familiar associates of both, though men of discernment and observation, would discover little difference either in conduct or temper of mind.

Is Christianity Something More?

Was it then for this that the Son of God condescended to become our instructor and our pattern, leaving us an example that we might tread in His steps? Was it for this that the apostles of Christ voluntarily submitted to hunger and nakedness and pain, and ignominy and death, when forewarned too by their master that such would be their treatment? That, after all, their disciples should attain to no higher a strain of virtue than those who rejecting the divine authority, should still adhere to the old philosophy?

But let it then be asked, are the motives of Christianity so little necessary to the practice of it, its principles to its conclusions, that the one may be spared and yet the other remain in undiminished force? Still, then, its doctrines are no more than a barren and inapplicable or at least an unnecessary theory, the place of which, it may perhaps be added, would be well supplied by a more simple and less costly scheme.

But can it be? Is Christianity then reduced to a mere creed? Is its practical influence bonded within a few

external plausibilities? Does its essence consist only in a few speculative opinions, and a few useless and unprofitable tenets? And can this be the ground of that portentous distinction which is so unequivocally made by John the Baptist between those who accept and those who reject the gospel, "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but he wrath of God abideth on him*" (John 3:36)?

This were to run into the very error which the bulk of professed Christians would be most forward to condemn, of making an unproductive faith the rule of God's future judgment and the ground of an eternal separation. Thus not unlike the rival circumnavigators from Spain and Portugal, who setting out in contrary directions, found themselves in company at the very time they thought themselves farthest from each other; so the bulk of Christians arrive, though by a different course, almost at the same point, and occupy nearly the same station as a set of enthusiasts, who also rest upon a barren faith, to whom on the first view they might be thought the most nearly opposite, and whose tenets they with reason profess to hold in peculiar detestation. By what pernicious courtesy of language is it that this wretched system has been flattered with the name of Christianity?

Morality's Just Motivation

The morality of the Gospel is not so slight a fabric. Christianity throughout exhibits proofs of its divine origin, and its practical precepts are no less pure than its doctrines are sublime. Can the compass of language furnish injunctions stricter in their measure or larger in their comprehension than those with which the Word of God abounds? "*Whatsoever you do in word or deed, do all in the name of the Lord Jesus* (Col. 3:17)—"*Be ye holy, for God is holy*" (1 Pet. 1:16)—"*Be ye perfect, as your father which is in heaven is perfect*" (Matt. 5:48)? We are commanded to perfect holiness, to go on unto perfection.

Such are the Scripture admonitions; and surely they to whom such admonitions are addressed, may not safely acquiesce in low attainments: a conclusion to which also we are led by the force of the expressions by which Christians are characterized in Scripture, and by the radical and thorough change which is represented as taking place in any man on his becoming a real Christian. "*Every one,*" it is said, "*that has this hope, purifieth himself even as God is pure*" (1 John 3:3): true Christians are said to be "*partakers of the Divine nature*" (2 Pet. 1:4)—"*to be created anew in the image of God*" (Col. 3:10)—"*to be temples of the Holy Ghost*" (1 Cor. 6:19), the effects of which must appear "in all goodness and righteousness and truth."

Great as was the progress which the apostle Paul had made in all virtue, he declares of himself that he still presses forward, "*forgetting the things which are behind, and reaching forth unto the things which are before*" (Phil. 3:13). He prays for his beloved disciples, "*that they may be*

filled with all the fullness of God" (Eph. 3:19); *"that they may be filled with the fruits of righteousness"* (Phil 1:11); *"that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work"* (Col. 1:10). Nor is it a less pregnant and comprehensive petition, which, from our blessed Savior's inserting it in the form of prayer He has given as a model for our imitation, we may infer ought to be the habitual sentiment of our hearts, *"Thy will be done on earth as it is in heaven"* (Matt. 6:10).

It is the grand, essential, practical characteristic of true Christians that, relying on the promises to repenting sinners of acceptance through the Redeemer, they have renounced and abjured all other masters, and have cordially and undeservedly devoted themselves to God. Christians are become the sworn enemies of sin; they will henceforth hold no discussion with it, they will allow it in no shape, they will admit it to no composition; the war which they have denounced against it is universal and irreconcilable.

Living to Serve

But this is not all—it is now their determined purpose to yield themselves without reserve to the reasonable service of their rightful Sovereign. *"They are not their own"* (1 Cor. 6:19)—their bodily and mental faculties, their natural and acquired endowments, their substance, their authority, their time, their influence; all these, they consider as belonging to them, not for their own gratification, but as so many instruments to be consecrated to the honor and employed in the service of God.

This must be the master principle to which every other must be subordinate. Whatever may have been hitherto their ruling passion; whatever hitherto their leading pursuit; whether sensual or intellectual, of science, of taste, of fancy, or of feeling, it must now possess but a secondary place, or rather (to speak more correctly) it must exist only at the pleasure, and be put altogether under the control and direction, of its true and legitimate superior.

Thus it is the prerogative of Christianity *"to bring into captivity every thought to the obedience of Christ"* (2

Cor. 10:5). They who really feel its power are resolved *"to live no longer to themselves, but to Him that died for them"* (2 Cor. 5:15): they know indeed their own infirmities; they know that the way on which they have entered is straight and difficult, but they know too the encouraging assurance, *"They that wait on the Lord shall renew their strength"* (Is. 40:31), and, relying on this animating declaration, they deliberately purpose that, so far as they may be able, the grand governing maxim of their future lives shall be, *"to do all to the glory of God"* (1 Cor. 10:31).

Behold here the seminal principle, which contains all within it, as in an embryo state, the rudiments of all true virtue; which, striking deep its roots, though feeble perhaps and lowly in its beginnings, silently progressive, and almost insensibly maturing, yet will shortly, even in the bleak and churlish temperature of this world, lift up its head and spread abroad its branches, bearing abundant fruits; precious fruits of refreshment and consolation, of which the boasted products of philosophy are but sickly imitations, void of fragrance and flavor. But *"fiery is the vigor and divine the source of those life-seeds..."* as Virgil states.

At length, it shall be transplanted into its native region, and enjoy a more genial climate and kindlier soil; and, bursting forth into full luxuriance, with unfading beauty and unexhausted scents, shall flourish forever in the paradise of God.

From *A Practical View of Christianity*, 1797, some spellings and terms updated.

William Wilberforce (1759-1833) was a British politician and longtime Member of Parliament who devoted his life to the abolition of the slave trade (and, ultimately, slavery itself) in the British Empire. He firmly believed that God called believers to both spiritual growth and proclamation of God's kingdom in the public square, and remains today a shining example of the power of a passionately articulated biblical worldview to change the world.

Marks of the Master—Yucca-Moth Partnership

By the Old Scot

One of the prominent plants of the great arid region of the Southwestern United States is the yucca plant, also called the Spanish bayonet because of its dagger-shaped leaves.

If you were blessed with night-vision, and chanced to observe the yucca after dusk during its time of flowering, you might notice a little white moth fluttering about the waxy white flowers.

Many have seen the yucca plant and the moth, without ever realizing the connection between them which

is vital to the existence of both—and thereby is revealed one of the true marvels of our world.

In order to be pollinated, the yucca must be visited by the pronuba moth, for the flowers of the yucca hang down in such a way that pollen cannot otherwise reach the stigma, or female receptacle. The moth, on its part, has to have the seed pod of the yucca as a nursery for its eggs, because the larvae cannot thrive on any food but immature yucca seeds.

Now let us see how this partnership works:

The moths winter in the ground as larvae, and emerge just before the yuccas bloom. The fertilized pronuba female begins her work after sunset. She first visits one flower, where she gathers pollen from the male anthers. This pollen she rolls into a pellet and tucks it under her chin. Then she flies to another yucca and proceeds to lay her eggs inside the seed pod.

The final act of the mother moth is to stuff the little ball of pollen into the cup-shaped stigma designed for it, thus fertilizing the flower's seeds. Her children will consume some of the seeds, but always there will be enough seeds left to insure the continuation of the yucca plant life cycle.

The question that springs to mind is this: Why does the moth carefully roll the pollen into a pellet and later place it in the one place where it can bring life to the seeds? Does she know that unless the seeds are fertilized they can never develop into food for her brood?

Impossible! What has happened is not the product of reasoned thought: The moth cannot think, as we think. Nor can her actions possibly be the result of instruction by example, for each individual moth is thrown absolutely upon its own resources from the moment it is laid as an egg. The mother never visits her children; nor, indeed, does she live long after fulfilling her destiny.

No, each moth does its part in the integrated life-cycles of the plant and insect species by sheer instinct. It is

unreasoned knowledge implanted in the moths' genes, transmitted unflinchingly to each generation.

But how did it start? How did the first pronuba moth know the one technique which would insure life for its children? We are driven to look to God the Creator for the answer. Nothing less, nothing else, can satisfactorily explain the marvel we behold. The moth does its duty instinctively, because God created it with those instincts—just as He created the yucca with its down-turned flower and cup-shaped receptacle for the pollen ball. God matched them to each other.

Why did God do this? Perhaps so that, in the fullness of time, men who seek true wisdom might discover this unassailable testimony to God's role as Creator of our universe, and give Him glory. For if God created the pronuba moth and the yucca plant, God also created man. And if He created us, it was for a divine purpose. And that purpose, Revelation 4:11 tells us, is to give Him glory.

Let us worship our omnipotent Father-God!

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Words to Stand You On Your Feet—Upstanding Words

By Joe McKeever

Anytime someone gives you a Scripture as "my verse," ask for the story behind it. There's almost always a good reason they chose that one.

I do not recall the exact day Job 4:4 became my verse, but I remember the moment and know full well why it did.

As many other pastors, I've taught through Job and preached it on several occasions. Somehow, though, the power of that single verse—isolated all by itself, separated from everything around it—hit me only when someone called it to my attention a few years back. All the alarms went off and I knew the Holy Spirit was sending me a message: this one had my name all over it.

Job's friends had sat quietly with him for a solid week, silently commiserating with his suffering. Then, finally, they began to stir. In record time, by their words of accusation and warped theology, they neutralized all the good they had accomplished by their comforting presence.

The first friend to speak, Eliphaz, began building Job up in order to cut him down. He reminded Job of the lofty position he had previously occupied in the community, righteously ministering to those in need. "*Your words have*

supported those who stumbled," he said, "*You have strengthened feeble knees*" (Job 4:4).

Then, he attacked Job. "*Now, a little trouble has come your way and it wipes you out. The problem surely indicates sin in your life.*" Such was the comfort of Job's friend Eliphaz.

I've not been able to run down the source or the translation of Scripture he used, but when Job 4:4 was first called to my attention by some forgotten friend or writer or speaker, that first sentence came out as, "*Your words have stood men on their feet.*" That's what tugged at my heart.

The very idea that words could have such power fascinated me. I had seen that, of course, in the same way I had seen words cut a person off at the knees and leave him prostrate and gasping for breath. I've always known words to be such powerful things.

For those called into the ministry, particularly the work of speaking and writing where words function as our tools, that verse put it eloquently. Who among us would not like for our words to be the ones that stood the fallen back to their feet and returned them into battle!

My original premise is that the life-verse we choose almost always has a good story behind it. In my case, the stories—for they are legion—have to do with the times I have been both cut down and built up by words. I'm guessing you have your own stories on this theme.

I was a 7th-grader, unusually small for my age, and transplanted from the coal regions of West Virginia to the backwoods of Alabama one year earlier. The tiny two-room rural school I'd attended as a sixth-grader had been a difficult adjustment, and now 100 of us from all over the district were being bused into the county seat to the consolidated high school. We quickly saw that the "town" kids ruled, since they outnumbered the rural students and they had known each other all their lives.

A week into the 7th grade year, the band-director called us all into the gym where he proceeded to conduct an election for class officers. True to form, the kids from town nominated one another and were elected. Wishing to slow down this miniature juggernaut, I raised my hand when the director asked if there were other nominations. He looked my way and said, "Yes?"

I said, "Mr. Keating, I don't have anyone to nominate, but I just don't think the town kids should get all the positions."

In the huge gym, with 100 classmates looking on, I had the experience of hearing the teacher single me out before everyone and say, "McKeever! Sit down and shut your mouth! If we want anything from you, we'll ask you!" I was stunned. As I recall, that was the last time I opened my mouth for the rest of the year.

That was nearly 60 years ago and I recall it like it happened last week. On the other hand, I've been the recipient of positive words that made a great deal of difference.

I was 24 years old and newly enrolled in seminary to work on a master's degree in preparation for pastoring churches. I had been less than a stellar college student and

had waited two years before heading to seminary, so I was not very confident in my academic abilities that first semester.

In a church history course taught by Dr. Claude Howe, Walter "Buddy" Shurden was his fellow. The thirty of us in that room sweat bullets as we prepared for the first big test. This was not like high school; in seminary it's not just a matter of knowing facts and dates. One has to know the surrounding aspects of events, the personalities and their arguments, the meaning of terms and dates and locations.

We took the test and spent the weekend worrying about our grades. Tuesday morning—no classes on Monday in seminary in those days—we filed into class and took our seats. Buddy Shurden stood at the podium holding the stack of test papers. He greeted us, told how the grades had run and dealt with some issues governing how he had graded them. Then, out of the blue, he said something I have remembered now for 45 years.

"Some of you had trouble with the identification questions. If you want to see how it's done, I suggest you take a look at Mr. McKeever's paper."

I know exactly how an Academy Award winner feels. I know what it feels like to be named Miss America. That's how it felt.

You may be assured I delved into the study of church history with a new energy after that moment. In fact, I took every course available over the next three years.

As one who has been the victim of bad words and the beneficiary of good ones, I can tell you: good ones are far better. For the rest of my life, whether in the ministry or personally, it is my strong intent to speak as many upbuilding, upstanding words as I can in this life. I want to strengthen tottering knees and help someone to their feet. There is no better legacy to leave behind than that.

Joe McKeever is a retired Southern Baptist Pastor. He blogs regularly at www.joemckeever.com

Advancing the Ministries of the Gospel: A Word about Our Parent Organization

By Justin Lonas

Modified from the original text of an article in the April 2009 issue of Pulpit Helps Magazine.

Though you may not realize it, when you subscribe to *Disciple Magazine*, you're doing more than just signing up to receive access to a great publication. You are actively participating in the work of an organization involved in spreading God's truth in over 40 countries around the world: **AMG International**.

The story of *Disciple* is really the story of AMG. Theologian Dr. Spiros Zodhiates (1922-2009) started *Pulpit Helps Magazine* in 1975 (renamed *Disciple* in December

2009) as an outgrowth of his personal study, writing, and teaching ministry (through public speaking and radio). His passion for the Word of God that you have appreciated through the years is equaled only by his passion for reaching the whole world with the truth of that Word. His whole life and career were dedicated to those two passions, and *Disciple* is just a small window into that work.

Zodhiates came to New York City from Cyprus in 1946 to join a fledgling group known as the American Committee for the Evangelization of the Greeks (later called the American Mission to the Greeks, hence the

initials AMG) with a fiery desire to give God's Word to his fellow Greeks both in the United States and Europe.

When, in 1949, he took a shipload of New Testaments to Greece to distribute, he encountered a young girl who asked him for bread for her starving family. He realized that all those Bibles couldn't fill her stomach, and that she and others in her situation wouldn't realize their need for spiritual food if their need for physical food went unmet. The Lord convicted him and led him to follow Christ's ministry model of meeting needs and sharing truth simultaneously.

From that experience, under Zodiates' leadership (he became president of the organization in 1966), AMG began using childcare centers to provide meals and education for children and raising them up to be faithful servants of God. Zodiates also began utilizing radio to spread God's truth. His *New Testament Light* program was heard on stations across the country for decades and later developed into a television program.

As the ministry expanded beyond simply the Greek people, the organization's name was changed to **Advancing the Ministries of the Gospel**, keeping the same initials, but putting the whole world in its focus.

Today, AMG continues its mission around the world. Evangelism, Bible teaching, childcare, and publishing are the core of its work, but AMG also operates full-service hospitals, seminaries, vocational training centers, outreach camps, church planting ministries, and short-term mission opportunities. Distinctively, while AMG utilizes cross-cultural missionaries, the vast majority of the organization's work is done by national workers, raised up by God to serve in the country of their birth. Nationals are already fully integrated into the culture, customs, and lives of those whom they serve, and AMG remains committed to directing its resources to enable them to effectively reach their own countrymen for Christ.

AMG also widely uses print to get out the message of the Gospel. Through newspaper evangelism (placing Gospel ads in secular newspapers), truth is spread in otherwise closed countries. AMG Publishers, originally an avenue for Zodiates to distribute his exegetical commentaries, is today best known for the *KeyWord Study*

Bible, which indexes important words in the English Bible to their Hebrew or Greek counterpart in an original language dictionary at the back of the book. Additionally, they publish a wide variety of study materials, reference books, commentaries, Christian living titles, and Christian fiction, all of which are driven by their desire to plant God's truth in as many hearts as possible. Since its creation, AMG Publishers has produced over 600 titles and today offers its books in many different languages around the world.

Disciple, while distinctly focused on equipping pastors, small group leaders, Sunday school teachers, and others to faithfully study God's Word, apply it to their lives, and teach it to their congregations, is intertwined with many other ministries of AMG. We provide a window on the organization's work through our content, and we often promote AMG Publishers' books and utilize their material in the magazine. In addition to numerous overseas English-speaking subscribers, *Disciple* is repackaged and redistributed by AMG in India, Indonesia, and other countries so that pastors and evangelists there can have access to the same encouragement and exhortation that you depend on here.

As you can see, AMG is a unique and broad organization. Perhaps it is best described by Paul's statement in 1 Corinthians 9:22, "*I have become all things to all men, so that I may by all means save some.*" We hope that you'll take the time to learn more about AMG International and prayerfully consider building on your subscription by getting more involved.

Sponsoring a child, taking a group from your church on a short-term team, purchasing a newspaper evangelism ad, or giving someone a *KeyWord Study Bible* are just a few of the ways that you can get started and show us how much you appreciate having *Disciple* in your life and ministry. We're very proud of our heritage and how it continues to allow us to serve you!

To learn more about AMG International, visit www.amginternational.org, call (800) 251-7206, e-mail info@amginternational.org, or write to P.O. Box 182200, Chattanooga, TN 37422.

To learn more about AMG Publishers or to request a catalog, visit www.amgpublishers.com.

Book Reviews

Sola Scriptura: The Protestant Position on the Bible, Don Kistler, Ed., Reformation Trust Publishing, Lake Mary, Fla., 2009, ISBN 9781567691832, 144 pages, \$15.00, hardcover.

R.C. Sproul's Ligonier Ministries (and publishing arm, Reformation Trust) has a justly deserved reputation for talking about the same things over and over. We appreciate

that because those "same things" include the holiness of God, the Gospel of Christ, the power and inerrancy of Scripture, the intellectual heritage of Christianity, etc.—in other words, the things that desperately need to be repeated, as loudly and as often as possible.

In *Sola Scriptura: The Protestant Position on the Bible*, the latest book from the "Ligonier Gang" (a group of pastors and theologians including Sproul, John MacArthur,

Sinclair Ferguson, Derek W.H. Thomas, and others who routinely speak at Ligonier events and publish books through RT), the contributors articulate for today's generation the rallying cry of the Protestant Reformation: that the Bible is our only authority and source of our knowledge of God and His redemption of the world.

At times, it feels as though the writers are simply re-hashing the Reformation, fighting an old battle against Roman Catholic doctrine. However, it becomes clear that this is intentional for two reasons: 1) they obviously consider the work of the Reformation incomplete, owing to the fact that there are still over 1 billion Roman Catholics in the world, the vast majority of which hold a distorted view of Scripture that prevents them from grasping the truth, and 2) they wisely perceive the trend within Evangelicalism of Christians holding their personal, emotional experiences of faith on par with revealed truth (though few would admit it), leading to a rise in the reliance on "tradition" over Scripture that is just as destructive to the faith as that of the Pharisees and Roman Catholics.

Overall, *Sola Scriptura* is a winsome declaration of why Protestants believe what they do, the authority of Scripture, its power to transform, and the completeness and sufficiency of God's Word written. They explore these issues from Scripture itself, the writings of the Church fathers, and the testimony of the Word's power through the centuries. The book asks the vital question, "do you treat Scripture the same way Jesus did?" reminding readers that how we view Scripture is indicative of how we treat Christ (as He is the Word made flesh) and that the Church truly does rise and fall on the truth of the Bible.

Justin Lonas

Target: All

Type: Theology of Scripture

Take: Highly Recommended

God is Great, God is Good: Why Believing in God Is Reasonable and Responsible, William Lane Craig and Chad Meister, Eds., Intervarsity Press, 2009, ISBN 9780830837267, 272 pages, \$19.00, softcover.

Few Christians today are not aware of the so-called, "New Atheists", Richard Dawkins, Christopher Hitchens, Sam Harris, and others. The views and writings of these men are "new" not in terms of core beliefs (that there is no God), but in their broad and vitriolic claims that religion (particularly Christianity) is wholly unreasonable and dangerous to humanity, and in their sweeping popularity in today's culture.

The contributors and editors of *God is Great, God is Good* (including Alister McGrath, J.P. Moreland, Gary Habermas, Alvin Plantinga, and others) rightly assert that the scope of the New Atheists' influence merits solid, intellectual answers to their claims. The book represents a classic apologetic for the nature of God, given form by specific refutation of specific claims of the New Atheists that have led people astray and replaced the faith of many Christians with doubts.

The book is broken into four sections, each making a specific point: 1) God Is, 2) God is Great, 3) God is Good, and 4) Why it Matters. The various contributors unpack a philosophy and theology of God's existence, His creative power, His moral perfection, His authority, His nature of love, and the veracity of Jesus' birth, life, death, burial, and resurrection in real time and space. They do not merely argue point for point for the truth, but they reveal underlying intellectual fallacies, logical inconsistencies, and assumptions of the other side.

God is Great, God is Good is not the first book written as a polemic against the New Atheism, but it is an excellent addition to the collection. The deep faith of the writers comes through in each essay, and their defense of the same is conducted with academic rigor and intellectual passion. The book is a needed reminder that Christianity is based solidly in the order of a God-created universe and that many of the best minds of today are clearly devoted to loving God with their all.

Justin Lonas

Target: All

Type: Apologetics

Take: Recommended

News Update: The Church in Culture and Around the World

Fast-Growing Christian Churches Crushed in China

The Associated Press reports that the forced closure of what could be called China's first megachurch shows both the spread of house churches and official aversion to them.

The Golden Lamp Church in the city of Linfen could hold 50,000 attendees before hundreds of police and mercenaries abused and vandalized the property almost three months ago.

Now, police patrol the former church's neighborhood while the church's pastors have been

imprisoned. The church represented the country's growing number of unregistered (and therefore illegal) house churches, where an estimated 60 million Chinese attend. Only about 20 million worship in the state-approved Three-Self churches.

"They are so afraid of rallying points developing for gathering of elements of civil society," said Daniel Bays, who follows Chinese Christianity at Calvin College in Grand Rapids, Michigan.

Religion Today Summaries

Church Torched by Hindu radicals in India

ASSIST News Service reports that Hindu radical torched and destroyed a church in Andhra Pradesh, India.

Police investigations found that members of Hindu radical group Rashtriya Swayam Sevaks (RSS) and its political wing, the Bharatiya Janatha Party (BJP), poured gasoline on Jesus Lights Manna Church and set it on fire on Dec. 8. The main entrance door of the church, the altar, window panes, sound system, service books and Bibles were burnt to ashes.

Witnesses saw the church burning around four o'clock in the morning and warned Pastor Mengu Elia. Police officials have arrested a BJP leader and another culprit for their alleged involvement in setting the church on fire.

Religion Today Summaries

Protestors Threaten Seminary Students in Indonesia

An estimated 1,000 seminary students who were forced by Muslim protestors to abandon their campus in 2008 are now under pressure to leave the facility where they took refuge.

About 300 students were evicted Oct. 27 from the former municipal building in West Jakarta, but about 1,000 other students refused to leave, saying the alternative facilities offered by the provincial government are too small and unfit for occupancy, the Compass Direct news service reported.

In July 2008 a machete-wielding mob forced staff and students to evacuate from Arastamar Evangelical Theological Seminary in Kampung Pulo after a mosque loudspeaker urged residents to "drive out the unwanted neighbor," Compass Direct reported. The mob attacked with sharpened bamboo sticks and acid, injuring at least 20 students. A female student said a banner was posted at the campus that read: "If you dare to return, we will wipe you out."

The students in the West Jakarta building were facing daily threats from mobs in Jakarta, seminary rector Matheus Mangentang told Compass Direct. They have lived without electricity and water since late October and some students reportedly have contracted diarrhea and hemorrhagic fever. "We are going to move as soon as

possible—Dec. 31 at the latest," Mangentang said. "If we don't, the place is no longer safe."

Baptist Press

Canadian Bishops Warn against Human Trafficking at Winter Olympics

Christian Today reports that bishops in Vancouver, British Columbia, want the church and government officials to take a proactive approach against human trafficking during next year's Olympic Games.

In a joint statement, Anglican and Catholic bishops described the February 2010 Games as a "celebration of human development through sport" but also expressed their intention to stand together in opposing the "social ill of human trafficking".

The bishops quoted a report from the US State Department, estimating the number of people trafficked across national borders each year to stand at 800,000. "We call upon the faithful of our churches and all people of good will to uphold and defend the dignity of every human person," they said. "We pray that the solidarity and success of the Olympic Games will give a new respect for human life around the world."

Religion Today Summaries

NY Senate Hands Gay Activists Crushing Defeat on Same-Sex "Marriage" Bill

On Dec. 2, the New York State Senate voted overwhelmingly to reject legislation that would have legalized same-sex "marriage," handing a humiliating defeat to proponents of the legislation who told the Senate that a vote for the issue was a vote to stand on the "right side of history."

The measure, which would have amended New York State's Domestic Partnership Law and have made New York the sixth state to legalize same-sex "marriage," failed by a broad margin of 24 in favor and 38 against.

The Senate vote finally means same-sex "marriage" is dead in New York for this legislative session: a resounding victory for pro-family advocates in the state, and a heavy loss for Gov. David Paterson and Democratic leaders, who were looking to deliver same-sex "marriage" advocates their first victory after their latest defeat in Maine.

LifeSiteNews

In Lesotho, AIDS "Just Another Way to Die"

Death and funerals. Prayer for the dying and their families. More death. It's a way of life for the people known as Basotho who live in the African nation of Lesotho.

"They think HIV/AIDS is just one more way to die," says John Younker, a short-term missionary serving in Lesotho, a country surrounded by South Africa. "When you meet a person in Lesotho, or you meet a person in my

village, chances are they have AIDS, or chances are they're HIV-positive."

The nurse at the local clinic estimates more than 400 people out of roughly 750 in the village are HIV-positive, says Younker, who serves in Lesotho through the Georgia Baptist Convention's collegiate ministries in partnership with the International Mission Board.

Younker says some of his Basotho friends purposely contract HIV/AIDS because they know their families will get help from the government or an aid organization. Sometimes this sacrifice is all that will keep family members alive for one more year.

"The hardest thing for me is to watch the Basotho die day in and day out without being able to get to them [with the Gospel]," missionary Alan Dial says. "Statistically, if nothing changes in Lesotho, the Basotho will cease to exist as a people in less than 26 years."

Even so, the Basotho want to know about Jesus, Dial and his wife Babs say. Often some will run after them as they leave the village, asking for one more story.

With tears in her eyes and a loving smile, Babs leans over a dying man. She prays with him, knowing he doesn't have long to live. Thin, with skin just hanging on his bones, he is in the final stages of HIV/AIDS. Lying on a tarp in the warmth of the sun, he asks Jesus into his heart.

"It can be discouraging when so many die," she says. "But it's also an opportunity to give the Gospel."

What they really need is a saving relationship with Jesus Christ so they can know what it means to live and not what it means to die," Younker says, "because everyone is on the path to death here."

Baptist Press

Sermon Helps

Sermon Outline

By All Means Save Some

1 Corinthians 9:1-27

Intro.: These verses reveal to us the consuming passion of Paul's life and ministry, which should be the great concern of every Christian. Paul lived, and was willing to die, for the salvation of souls. There was a constant burden resting upon him that others might be saved.

Proposition: Do we share this consuming passion for the salvation of souls? Have we any real concern to see men and women saved? Are we doing anything to get them saved?

I. The Supreme Objective in Every Christian's Life Should Be the Salvation of Souls

A. This was the main passion of Jesus (Luke 19:10; John 9:4; 1 Tim. 1:15).

B. He has commissioned us to the same (John 20:21; Matt. 28:19).

1. Outward focus (Titus 1:9; Phil. 2:16).

2. The objective is the salvation of others (Acts. 4:12; John 3:5; Rom. 5:1; 15:29).

C. We are saved to serve (Ephesians 2:10).

II. Every Soul We Touch Is to Be Regarded as a Potential Christian

A. "...all men" (1 Cor. 9:22)

B. Christ died for all (2 Cor. 5:15)

C. Christ Loves all (John 3:16).

D. All the time in every place (1 Pet. 3:15).

III. We Are to Adopt Every Means Available

A. The lengths to which Christ went (2 Cor. 8:9).

B. The Father's concern (Luke 15:4-24).

C. Prayer (Rom 10:1).

D. Testimony (Acts 8:26-30).

E. Holy conversation (Ps. 107:2).

F. Being "in touch" with Christ (Prov. 8:34).

IV. The Most any Servant of God Can Do Is to Save Some

A. Paul preached the Gospel to many who rejected it (Rom. 11:14).

B. We will rejoice over every one (2 Cor. 1:14; 1 Thess. 2:19).

V. The Spreading of the Gospel Depends on Obedience

A. "All things for the sake of the Gospel" (1 Cor. 9:23).

B. Christ enables our obedience (Matt. 28:18).

C. The power of God for Salvation (Rom. 1:6).

From Francis W. Dixon's Study Notes

www.wordsoflife.co.uk

Illustration

Praying for Others

Unfortunately, countless Christians become selfish in their prayers. They pray for themselves and their families and care little about others.

The moon is a lavish giver that owes all her beauty to her habit of giving. Suppose the moon should swallow up and keep to herself all the years of light which the sun gives her and should refuse to share them with us; what would the effect be? She would stop shining. The moment she stopped shining, she would lose all her beauty.

All the beauty and brilliancy of a diamond result from its reflecting, or giving away, the light which it receives. It is the same way with the moon. If it should stop

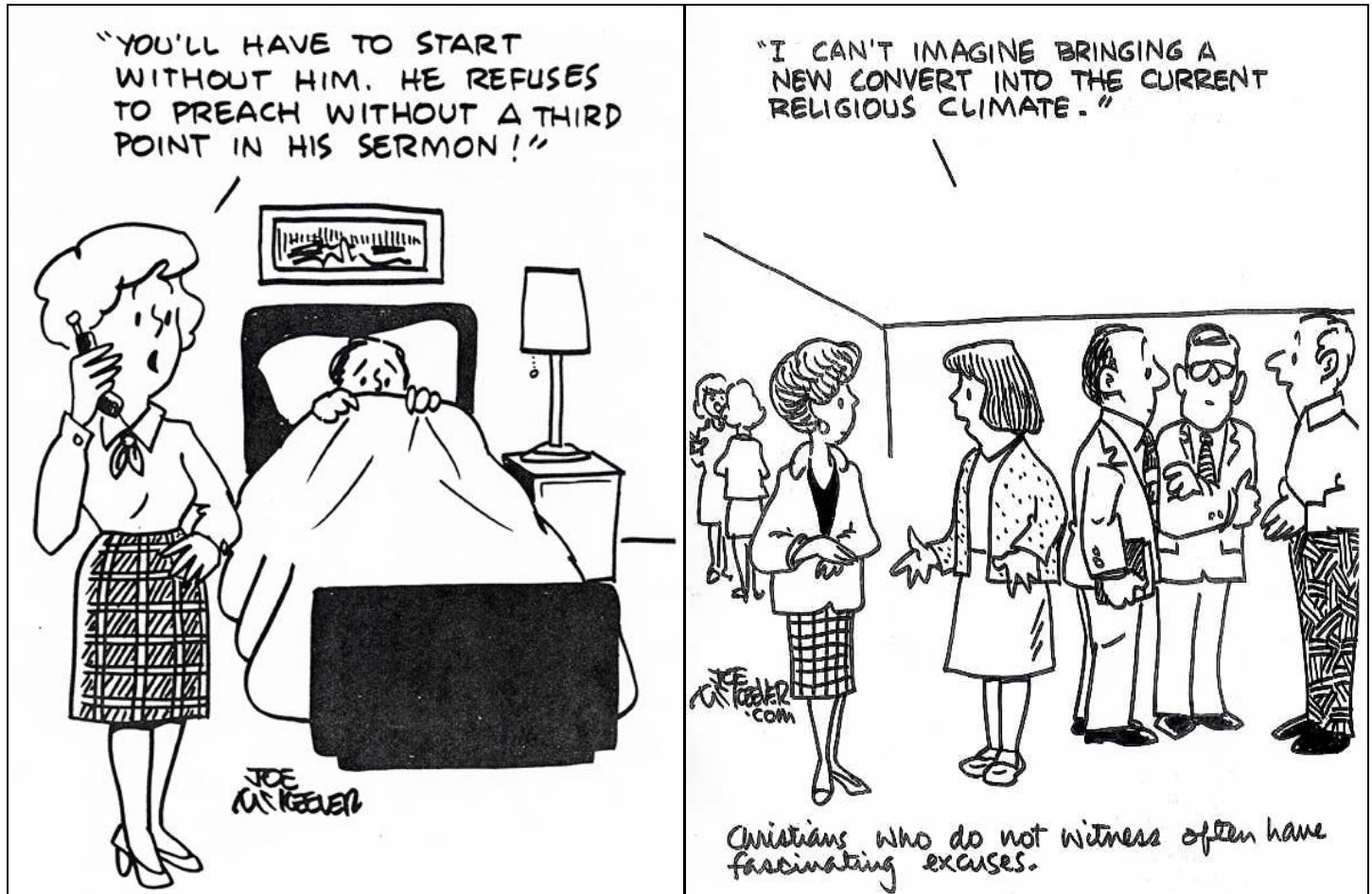
shining, or giving away, the light it gets from the sun, it would hang up in the sky like a great, black, ugly ball, completely invisible at night. All its brightness and beauty would be gone.

Which would we rather be as we pray: a black, ugly ball in God's sky, all but invisible to those around us, or a shining light, constantly giving of the light we so abundantly receive?

Spiros Zodhiates

Puzzles and 'Toons

Cartoons by Joe McKeever



Hidden Wisdom by Mark Oshman—next page
A Bible-based acrostic word puzzle.

HIDDEN WISDOM: BIBLE ACROSTIC

Solve the acrostic by using the clues listed below to guess the words and by transferring the letter above each number to its appropriate place in the diagram. The result will be a Scripture verse of admonition, comfort, instruction, or promise. When read vertically, the initial letters of the answers will contain the name of the book from which the verse was taken. All quotations are from the KJV.

HAPPY SOLVING!!

1 M	2 F	3 B	4 J	5 N	6 H	7 D	8 L		9 G	10 E	11 B		12 M	13 N	14 J	15 B	16 A
		17 G	18 D	19 M			20 L	21 E	22 J	23 I	24 D	25 B			26 F	27 K	28 C
	29 B	30 H	31 A	32 C	33 J	34 N	35 G	36 I	37 M	38 L	39 D	40 F		41 B	42 N	43 K	
44 J	45 M	46 L	47 B	48 C	49 F		50 D	51 E	52 N		53 A	54 B	55 F	56 D	57 C		
58 M	59 B	60 I		61 D	62 F	63 G	64 J	65 H			66 N	67 C		68 K	69 E	70 H	71 I
	72 J	73 D	74 A		75 E	76 B	77 C		78 H	79 N	80 L		81 K	82 F	83 C	84 H	
85 E	86 M	87 B			88 N	89 D	90 E	91 A			92 M	93 E	94 F	95 D			

CLUES

A. Turn aside

53 31 91 74 16

B. A vain, exaggerated boast

15 76 87 47 25 54 59 29 41 11 3

C. "Ye _____ a great
fight of afflictions"

67 32 28 48 57 83 77

D. American mathematician
(1903-1957)

89 24 7 39 56 73 61 50 95 18

E. A Canaanite city
(Josh. 15:34)

90 51 75 85 10 69 21 93

F. Judah, to God (Ps. 60:7)

2 26 55 40 62 82 94 49

G. Amalekite king hewed
in pieces by Samuel

17 35 9 63

H. Frugality

65 30 84 6 78 70

I. A recorder of genea-
logies (2 Chr. 12:15)

36 60 23 71

J. City in E. Wisconsin

14 4 64 33 72 22 44

K. Unclothed

27 68 43 81

L. Twist forcibly

20 80 38 46 8

M. What Cain feared
he would become

37 92 12 58 1 45 86 19

N. "In whom we have
_____ and access
with confidence"

66 79 13 52 42 88 5 34