

THE NEW CREATION

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NOTE: The thoughts presented in the articles are those of the writer and are not necessarily totally endorsed by the New Creation Staff. "*Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.*" – 2 Timothy 2:15.
"Prove ALL things and hold fast to what is good." – 1 Thess. 5:21.

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Traditions of Men

At one point in his ministry Jesus said to his disciples, *"Watch out and beware of the leaven of the Pharisees and Sadducees."* His disciples misinterpreted his command as referring to the fact that they had forgotten to bring any bread with them. Wherefore, Jesus reminded them about his miraculous powers in the feeding of the 5,000 and the 4,000 men beside women and children -- he could provide for any need. He then mildly reproves them by asking, *"How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees."* They got the lesson, *"Then they understood that He did not say to beware of the leaven of bread, but of the **teaching** of the Pharisees and Sadducees."* Matt. 16:5-12 What is it about the teaching of the Pharisees and Sadducees that drew the Master's disapproval?



It was the hypercritical attitude of the necessity to hold to the traditions of the elders and lessen obedience for the teachings of the Law Covenant. For example, the disciples did not wash their hands when they ate bread, breaking the tradition of the elders. But the Pharisees and Sadducees did not see the beam in their own eye. Jesus asked them, *"Why do you yourselves transgress the commandment of God for the sake of your tradition? For God said, 'Honor your father and mother,' and, 'He who speaks evil of father or mother is to be put to death.' But you say, 'Whoever says to his father or mother, 'Whatever I have that would help you has been given to God,' He is not to honor his father or his mother.' And by this you invalidated the word of God for the sake of your tradition" -- Matt. 15:1-9.*

We can ask ourselves, 'Are we in danger of doing the same, neglecting the word of God for the traditions of men?' Paul advised Timothy to study to show himself approved unto God, not just to know the teachings but to live in accord with the Lord's doctrine -- 2 Timothy 2:15. Can we do any less?

R. Whittaker

God's Calling -- Is It Fair?

"For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many of the nobility, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world, and the things which are despised, God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence." 1 Corinthians 1:26-29

"I press toward the goal for the prize of the upward call of God in Christ Jesus." Philippians 3:14

"And we know that in all things God works for the good of those who love Him, who have been called according to His purpose." Romans 8:28

Is God's "calling" fair? Is it just? Is God a "respector of persons"?

Fair

It might be of interest to note that the English word "fair" does not appear in the KJV, as relating to ethics, morals, justice, etc. It is only used in the sense of "good", in such references as "good" weather, or "good" looks, or "good" crops.

The Call

Apparently no one, of their own volition, can decide to come to God, or enter into the "*narrow way*" (Matthew 7:14) -- but must be "*called*" by Him for this purpose.

But, does God call specific individuals? Or is the call more general? If God calls specific individuals to enter the "*narrow way*", then that would seem like favoritism; yet God is "no respector of persons" (Romans 2:11).

A General Call Let us visualize a more general "call" that might work something like this. In your mental vision, picture God as a magnet, as in John 6:44:

"No one can come to Me unless the Father who sent Me draws him ..." and [at some distance] people walking by. Some of them have characters of paper, or glass, or rubber, or aluminum, and are therefore not influenced by the magnetic "pull".

Others, perhaps with characters made of iron, or nickel, or cobalt, feel a "pull". They can escape this force by rapidly walking away. But, if they move slightly toward the "pull", the magnetic "pull" becomes a little stronger. As they move closer and closer the "pull" becomes ever stronger; eventually they see that the way is blocked by Jesus, and he is the ONLY WAY to continue (John 14:6).

Those who will not enter via Jesus do not actually enter the narrow way at all, but continue on through life with those of "non-metallic" characters. Going in through Jesus [the gate], leads into the "narrow way" ... [the way of transformation -- "metamorphosis" -- Romans 12:2).

This would be a more general "call", and only those who are of the proper "metallic" character would be influenced and led onward into the "narrow way".

But how does one have, or get, this "metallic" character that is responsive to God? Is it an innate quality depending on one's DNA, or personality, or character? Or does God somehow implant a metallic "chip" in certain ones to make it all possible? It seems likely that it would be "faith in God", as in, *"Without faith, it is impossible to please God, but he who comes to him must first believe that he is, and that he is a rewarder of those who diligently seek him"*. (Hebrews 11:6) This idea is found everywhere in Scripture and is what is needed at every step through life. *"Be thou faithful unto death, and I will give thee the crown of life."* (Revelation 2:10)

A Clarifying Point

A recent sermon helped to clarify a certain point. There seems to be a "natural" faith, and a "spiritual" faith. Not all men have the "natural" faith (2 Thessalonians 3:2); these will be dealt with in the Kingdom age. Those who do have this

“natural” faith may be “called” by God (as described above). This “calling” is not to eternal life; it is for entrance into the Christian way, the “narrow way”, and then to discipleship --
“And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.”
(Luke 9:23)

Once in this “narrow way”, then, there should follow the gradual transforming of the mind into Christlikeness, and holiness, and righteousness -- success in this ultimately leads to eternal life in the heavens. It is in this “narrow way” that we will begin to find the “spiritual” faith; a faith that must grow and develop under the influence of the Holy Spirit. *“Faith comes by hearing the Word of God”* (Romans 10:17).

A Specific Call

This call of God may, on rare occasions, be more than something general -- it may be directed at a specific individual. One such example would be Paul. While Paul still had “free choice” in the matter, yet it would have been very difficult to reject the direct personal “calling” of the risen Lord Jesus. Even so, this was a calling to service, to apostleship, and not to eternal life. Paul, like all Christians, still had to travel the “narrow way”, to run the race to the end, to be transformed, “metamorphosed”, by the renewing of his mind, etc.

In the OT are a number of instances where God made arbitrary choices of certain people. These “callings” were not to eternal life, but were to service (either by the individuals, or their descendants). Examples are: God choosing Isaac rather than Ishmael; choosing Jacob rather than Esau [while they were yet unborn]; choosing the Israelites rather than some other people. We might also consider the calling of Aaron to be High Priest (Hebrews 5:4), and of Jeremiah and Ezekiel to be prophets, and of David to be king. None of these [living prior to Jesus’ time] ever received the “upward calling” to the “narrow way” and the heavenly reward; that is strictly for the NT “church”, the “called-out ones”.

It was God's arbitrary decision to limit this "upward calling" to the time period between the first and second advents of Jesus Messiah.

Final Thoughts

During this Gospel, or church, age, God is seeking only those few who exhibit, and can further develop, the quality of faith -- to trust Him where they cannot trace Him; to believe that God's wisdom is far above their own; to believe that God, and His Son, are in complete control; to believe that God truly is Love. In the next age, the Kingdom age, faith will not be needed so much; rather all people will see mostly by sight -- the "veil" or "covering" [of ignorance, superstition, and deception] will be removed.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah 25:7

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."
Revelation 17:14

L. Schneider

A Little Flock

A little flock, so calls he thee;
Church of the Firstborn, hear!
Be not ashamed to own the name;
It is no name of fear.

Not many rich or noble called,
Not many great or wise;
Those whom God makes his kings and priests
Are poor in human eyes.

Hymns of Dawn

Words to Live By

Paul's letter to the Romans could have been written today. He addresses it to *"All in Rome who are loved by God and called to be saints."* Romans 1:7 NIV It is definitely a "How to" lesson for us today.

No doubt all of us are very familiar with chapter 12 and realize how strong its message is, but now let us look at chapter 14:1-4: *"Accept the one whose faith is weak, without quarreling over disputable matters. One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand."*

Do we have disputable matters today?

Of course we do, but Paul is warning us not to judge our brothers over those differences. Reading on in vss. 5-8: *"One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. For none of us lives for ourselves alone, and none of us dies for ourselves alone. If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord."* Here the main message is be fully convinced in your own mind, and He concludes his argument in vs. 13, *"Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister."*

Paul's audience was a mix of Jewish and gentile believers who were divided over food requirements, Sabbaths keeping, and circumcision. Obviously, our differences are generally not the same, but the remedy for dealing with them hasn't changed, vss. 19-23, *"Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall. So whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin."*

In summary, consider Paul's words in Romans 15:1, 2 *"We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please our neighbors for their good, to build them up."*

D. Anas

"A bending staff I would not break,
A feeble faith I would not shake,
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

Poems of Dawn

"Brethren, giving all diligence, add to your faith virtue (moral excellence); and to virtue knowledge; and to knowledge temperance (self-control); and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness Love: For if these things be in you and abound, they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

2 Pet. 1:5-8

The Welcomed Intruder

Perhaps the above title sounds contradictory. But in many Christian households, it seems a fitting description and a truthful dichotomy. We'd like the following story, entitled "***The Stranger in Our House,***" to tell you about this *welcomed intruder*.

"A few months before I was born, my dad met a stranger who was new to our small Tennessee town. From the beginning, dad was fascinated with this enchanting newcomer, and soon invited him to live with our family. The stranger was quickly accepted and was around to welcome me into the world a few months later. As I grew up, I never questioned his place in our family. In my young mind, each member had a special niche.

My brother, Bill, five years my senior, was my example. Fran, my younger sister, gave me an opportunity to play *big brother* and develop the art of teasing. My parents were complementary instructors. Mom taught me to love the Word of God, and Dad taught me to obey it. But the stranger was our storyteller. He could weave the most fascinating tales. Adventures, mysteries, and comedies were daily conversations. He could hold our whole family spell-bound for hours each evening. If I wanted to know about politics, history, or science, he knew it all. He knew about the past, understood the present, and seemingly could predict the future. The pictures he could draw were so lifelike that I would laugh or cry.

He was like a friend to the whole family. He took Dad, Bill and me to our first major league baseball game. He was always encouraging us to see the movies, and he even made arrangements to introduce us to several movie stars. My brother and I were deeply impressed by John Wayne in particular. The stranger was an incessant talker. Dad didn't seem to mind - but sometimes mom would quietly get up - while the rest of us were enthralled with one of his stories of faraway

places – and go to her room, read her Bible and pray. I wonder now if she ever prayed that the stranger would leave.

You see, my dad ruled our household with certain moral convictions. But this stranger never felt an obligation to honor them. Profanity, for example, was not allowed in our house - not from us, from our friends, or adults. Our longtime visitor, however, used occasional four-letter words that burned my ears and made dad squirm. To my knowledge the stranger was never confronted.

My dad was a teetotaler who didn't permit alcohol in his home - not even for cooking. But the stranger felt like we needed exposure and enlightened us to other ways of life. He offered us beer and other alcoholic beverages often. He made cigarettes look tasty, cigars manly, and pipes distinguished. He talked freely (probably much too freely) about sex. His comments were sometimes blatant, sometimes suggestive, and generally embarrassing. I know now that my early concepts of the man-woman relationship were influenced by this stranger. As I look back, I believe it was the grace of God that he did not influence us more. Time after time, he opposed the values of my parents. Yet he was seldom rebuked and never asked to leave.

More than thirty years have passed since the stranger moved in with our young family on Morningside Drive. He is not nearly so intriguing to my dad as he was in those early years. But if you were to walk into my parents' den today, you would still see him sitting over in a corner, waiting for someone to listen to him, talk and look at his pictures. His name? *We just always called him T.V.*" (Author Unknown)

Yes, Television sets have been enthusiastically welcomed into homes, even those that have been dedicated to Christ. Now, with the advent of cable and dishes, it has all the more potential to live up to its strange title of welcomed intruder!

Television on a whole today is detrimental and opposed to Biblical principles. It is also greatly responsible for the moral decline of today's society. What happens when someone is exposed for a long period is that we allow this media *to normalize* outrageous and unacceptable behavior. Commitment to marriage is replaced by lustful sex and the desire for instant gratification, with no regard as to how others may be affected. What was once unacceptable in normal everyday language has been replaced with vulgarity with hardly anyone offended anymore. Gay lifestyles are portrayed as a normal alternate to what God has ordained. Violence is prevalent on so many shows, even children's cartoons, that it is no longer seen for the evil that it is.

There is a saying worthy of note: *"Garbage in – garbage out."* Not only should we as adults realize that what we fill our minds with will affect our morals and attitudes, but especially if we are parents, we are responsible for what we put before them. The Apostle Paul tells us in Philippians 4:8, *"Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things."*

There are choices we must make at every turn. It is imperative that we *use discipline in our choices* if we are to choose the highest and be pleasing to God! Let our selections of what we view on the TV be wholesome and uplifting. Do not get caught up in the secular murky thinking and mindset of this world. Let our lives reflect that we are walking in the footsteps of Jesus to the glory and praise of God, our Father. *"The GOOD keeps us from the BETTER, and the BETTER keeps us from the BEST."*

E. Weeks

We first make our habits, and then our habits make us.

Q and A: God's Foreknowledge

Question: *If God is all knowing, He must know the outcome of everything. So why bother going through the process?*

Answer: God has a purpose, which is to fill the earth with His glory (Habakkuk 2:14). That purpose involves you and me (if we want it), glorified and immortal when Jesus Christ returns to establish God's Kingdom: *'When Christ who is your life appears, then you also will appear with him in glory'* (Colossians 3:4). There are those who will respond faithfully and be part of that glorious future, and those who won't (see for example Matthew 25:31–46). God knows everything: *'O Lord, you have searched me and known me! You know when I sit down and when I rise up'* (Psalm 139:1–2). He knows the future: *'I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done'* (Isaiah 46:9–10).

So it's a good question—why did God embark on the massive multi-billion person six-thousand-year process that is the history of the world, with all its suffering and confusion and tragedy, when He knew from the beginning exactly what the outcome will be and exactly who will be there? He could have cut out the painful part, and created the world and us perfect. The short answer is, because it's His prerogative to do what He wants—*'he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"'* (Daniel 4:35).

If we want to explore the question further, this might be an answer: God wants to share the joy of eternity with people who have had the opportunity to demonstrate that they want it. That's why He gave us free will. He could have made everything perfect at the start, and made us unable to do wrong, and made our lives easy. But instead He gave us free will, and put us in a difficult and dangerous world where we'll be tested. This is what the Apostle Peter wrote to fellow Christians in the First Century who were undergoing persecution for their faith: *"In this you rejoice, though now for a little while, if necessary,*

you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ” (1 Peter 1:6–7). The reason God is putting us through the process is because He is preparing us for praise, glory and honor in His Kingdom.

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Disappointment

"Disappointment--His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Tho' it may come in disguise,
For the end from the beginning
Open to His wisdom lies.

"Disappointment--His appointment,"
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts, **unquestioned**,
All that from His wisdom flows.

"Disappointment--His appointment,"
"No good thing will He withhold,"
From denials oft we gather
Treasures of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just."

Poems of Dawn, verses 1-3

Thanks for Fleas

In everything give thanks. —1 Thessalonians 5:18

Corrie ten Boom was an inspiration and challenge to thousands of people after World War II. Hearts were stirred and lives changed as she told with moving simplicity about God's sufficiency to meet her needs, even as a prisoner in a Nazi concentration camp.

Not only was the camp filthy, but there were fleas everywhere. Corrie's sister Betsie, who was imprisoned with her, insisted that 1 Thessalonians 5:18 was God's will for them: "In everything give thanks." But giving thanks in a flea-infested place seemed unrealistic to Corrie—until she realized why the guards didn't come into their barracks to make them stop praying and singing hymns. They wanted to avoid the fleas! So, the prisoners were free to worship and study the Bible. The fleas, yes, even the fleas were agents of grace, and something to be thankful for.

What are some of the "fleas" in our lives? They aren't the big difficulties, but the petty annoyances. They are the little trials from which we can't escape. Is it possible that they are one of the ways the Lord teaches us spiritual lessons and helps us to increase our endurance?

When we are tempted to grumble, let's remember the fleas and give thanks. —VCG

For all the heartaches and the tears, For gloomy days and fruitless years I do give thanks, for now I know These were the things that helped me grow! —Crandlemire

If you pause to think, you'll find cause to thank.

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"Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know the testing of your faith develops perseverance/. Perseverance must finish its work so that you may be mature and complete, not lacking anything." James 1:2-3

Just What Is Hell?

It was prophesied of Jesus: “*Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption*” (Acts 2:27 KJV; also see Psa. 16:10)

Sheol

Death has been an enemy of mankind almost since his creation. This penalty was pronounced upon Adam for his disobedience to God’s command that he was not to eat of the “*tree of knowledge of good and evil*” or he would surely die (Genesis 2:17; 3:6). There are some interesting facts that we should know as we begin to look into this topic. The Old Testament was written in Hebrew and the New Testament in Greek. The Hebrew word for hell is *sheol*. *Sheol* is found 65 times in the Old Testament. This Hebrew word *sheol* is translated in the KJV: grave 31 times, hell 31 times, and pit 3 times.

Gehenna, Hades and Tartaroo

In the New Testament there are three different Greek words used in the KJV for hell: *gehenna* - translated hell 9 times, and hell fire 3 times; *hades* - translated hell 10 times, and grave 1 time; *tartaroo* - translated hell 1 time. Consistency does not seem to be a virtue of the King James translation of the Bible. According to McClintock and Strong’s Encyclopedia of Biblical Theological and Ecclesiastical Literature, the English word hell was derived from the Saxon word *helan* meaning to cover and signifying the covered or invisible place. Vine’s Expository Dictionary of Biblical Words says *hades* signifies all-receiving and is the probable derivation of *hado*. This authority also tells us that the Greek *hades* corresponds to the Hebrew *sheol*. *Gehenna* was a place in the Valley of Hinnon, just south of Jerusalem, where trash, garbage, dead animals, and the bodies of executed prisoners were thrown. At the time of Christ it functioned as an incinerator whose continually burning fires consumed and destroyed all that was cast into it. It is used, metaphorically, to denote total destruction, not a place of torture. *Tartaroo*, erroneously translated “cast down to hell”

in 2 Pet. 2:4, according to Vine is “the place where those angels whose special sin is referred to in that passage are confined *‘to be reserved unto judgment.’* The region is described as ‘pits of darkness’ in the Revised Version.” This, too, is not a place of torture and is of temporary duration. *Hades* and *sheol* or hell and the grave are the place “of all receiving” where those who die go.

To better understand our topic, we need to know about the condition that prevails at death. Jesus spoke of death as a sleep. When speaking of Lazarus, who had been dead and in the grave for four days, Jesus referred to him as being asleep (John 11:11). Hear the words of Job: “*O that you would hide me in the grave, that you would keep me secret, until your wrath be past, that you would appoint me a set time, and remember me*” (Job 14:13). Grave in this verse is the Hebrew word *sheol* that is translated hell in thirty-one other places. If *sheol* were a place of torment, Job would never have asked to be hidden there. We read in Eccl. 9:5 and 10: “*For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten. Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working, nor planning, nor knowledge, nor wisdom.*” How clear is this description of the condition of death! It totally agrees with Jesus that death is a sleep from which there will one day be an awakening.

Two Resurrections

In John 5:28, 29 Jesus said, “*Marvel not at this: for the hour is coming, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.*” The Bible teaches two resurrections in this verse. There is the “first resurrection” for those who faithfully follow Jesus at this present time, during the Gospel age (Rev. 20:6), and there is the resurrection to judgment for the world later on. The resurrection is such an important teaching that the Apostle Paul said if there were no resurrection “*then is*

our preaching and your faith vain" (1 Cor. 15:13, 14). Jesus died on Calvary's Cross, paying the ransom price, to redeem all mankind back from sin's penalty - death. 1 Tim. 2:5-6 tells us, "*For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.*" It is of that due time, yet future, when all mankind shall be resurrected to a time of judgment, that the Prophet Isaiah speaks "*...for when thy judgments are in the earth, the inhabitants of the world will learn righteousness*" (Isaiah 26:9). This is the very thing that Christians have prayed for some two thousand years in what is known as The Lord's Prayer: "*Thy kingdom come, thy will be done on earth, as it is in heaven.*" This prophecy and prayer will indeed come true when Jesus returns with His church to set up His 1,000-year earthly kingdom. The Bible tells us that "*God is love*" (1 John 4:8). This being so, how can any believe He would torment millions for all eternity, in a place of hell-fire, as many religions would have us believe? For a more in-depth look at this subject we invite you to send for the free booklet, "The Truth about Hell."

CDMI Tract

"**Gehenna**, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. **Gehenna**, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in **no place** signifies a place of eternal torment."

Wilson's Emphatic Diaglott, appendix

Some Thoughts for Our Time

Because I perceive at this time in world affairs some anxiety due to the COVID medical epidemic which is sweeping the world and bringing distress and death to the elderly, and bringing the necessity of disease control and associated financial problems, there is a need to re-assure ourselves that God is aware of the present situation and has purposed a plan to deal with the problem.

For this reason I have determined to give a message of hope which is the foundation of our faith and is found in a message contained in one of the books of Old Testament. What I have in mind is found in the writings of Habakkuk and is thrice repeated in the New Testament. It is a verse made famous during the Reformation, by the words, "*the just shall live by faith*" (Romans 1:17; KJV). To understand this verse and its meaning we need to examine the circumstance in which it was first given and to whom the message was given. We have very little knowledge about the life of Habakkuk and when he wrote the message, but the nature of the message gives us some indication of the purpose. It would seem that the prophecy was meant for the two tribes of Judah, as the ten tribes had already gone into captivity in Assyria. The people of the two tribes were already drifting into idolatry, so this would place the prophecy to around the year 600 B.C. Perhaps the meaning of his name 'one who embraces', a wrestling term, may give some indication of the character of Habakkuk and the style of his writing, as it suggests that the writer was someone who was challenging God to explain why he was or was not doing something about evil. There are questions like, if God is good and all powerful, how is it that the innocent suffer and the guilty go free. When we witness man's inhumanity to man we can only wonder about how God feels. It is an age-old problem, but at least Habakkuk received an answer that also helps us to understand God's ways, and it also underlies the way God is bringing about his righteousness.

There are also some other notable verses in the book of Habakkuk that sum up what may have been Habakkuk's conclusion when he understood what God had said. Verses such as Romans 11:33-36 could sum up Habakkuk's conclusion. "*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen*" (KJV). The subsequent verses also have the same theme.

Habakkuk's Inquiry of God

My intention now is to make a detailed review of the salient points in the book of Habakkuk so as to follow the sequence of thought. In Chapter 1, verses 2 to 4, Habakkuk asked the question as to why evil goes unpunished. "*O Jehovah, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save. Why dost thou show me iniquity, and look upon perverseness? For destruction and violence are before me; and there is strife, and contention riseth up. Therefore the law is slacked, and justice doth never go forth; for the wicked doth compass about the righteous; therefore justice goeth forth perverted*" (ASV).

And then in verses 5 to 7 is God's answer to this question; "*Behold ye among the nations, and look, and wonder marvelously; for I am working a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs. They are terrible and dreadful; their judgment and their dignity proceed from themselves*".

Habakkuk could not understand how a holy God could do this, to use a more wicked nation to punish the less wicked, so he put forward reasons why God should not do this. This is best stated in verses 12 and 13, which put forward his belief with powerful words; "*Art thou not from everlasting, O LORD my*

God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (KJV).

To resolve the issue Habakkuk made a decision on what he would do, as is recorded in chapter 2. *"I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint"* (Habakkuk 2:1; ASV).

Then in the next 19 verses we have God's answer to that question, with some general statements up to verse 5, and then continuing in the next 15 verses with statements that God would punish the evil person for their particular sin. In verses 5 to 8 the Chaldeans would be punished for their greed; in verses 9 to 11 for their covetousness, in verses 12 to 17 for their cruelty, in verses 18 to 20 for their idolatry.

When Habakkuk had considered all this he gave his reply in chapter 3, beginning with a prayer in verses 1 and 2 for God's mercy to continue while he judged with wrath, and then continuing on in the rest of the chapter praising God for his judgements. Then from verse 16 there is a statement of Habakkuk's unswerving faith in what action God would take in the future to put things right. Verses 17 to 19 give his thoughts in very vivid language. *"For though the fig-tree shall not flourish, Neither shall fruit be in the vines; The labor of the olive shall fail, And the fields shall yield no food; The flock shall be cut off from the fold, And there shall be no herd in the stalls: Yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength; And he maketh my feet like hinds' feet, And will make me to walk upon my high places"* (ASV).

I note that there is a further statement in my Bible that it was directed to the choirmaster with stringed instruments. So it

may be that this prayer of Habakkuk was to be sung. One Bible commentator has suggested that it was designed to be sung while the people were in captivity, as it has passages that gave hope for deliverance.

The book of Habakkuk, like those of the other minor prophets, is a very short book with a single message. It is unusual in that the message is contained in a dialogue with God, but it is also memorable because one key verse is quoted a number of times in the New Testament. The particular verse is of course Habakkuk 2:4; *“Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith”* (ASV). The last part of this verse is quoted in three different places within the New Testament.

As a way of helping to understand the lessons that are drawn from this verse, it will be profitable to consider how the meaning within the verse is applied in these various biblical references, noting that some versions use the word ‘righteous’ while others use ‘just,’ which has the meaning of ‘justified’. The first one that comes to mind is in Romans 1:17. This letter of Paul’s to the Romans was written in about AD 58 after he had spent many years in missionary service preaching to both Jews and gentiles. We may expect that by that time he had come to some mature Christian thought and reasoning about living the Christian life. We do not know for how long the church in Rome had been established before they received this letter which informed them of how Paul understood the way that God was bringing about righteousness by faith. Judging by the ethnicity of the names mentioned in the greetings, it would seem that there were roughly an equal number of Jews and Gentiles in the church at Rome, and it was also a critical subject for comment. So, Paul’s objective in quoting this key verse from Habakkuk would seem to be to support his understanding of how God was bringing all people into a right relationship with himself.

In the Galatians’ reference (3:11) Paul was making the contrast between righteousness that was freely available by faith and the righteousness promised by the Law, which the people

discovered was not possible to keep, and brought a curse instead.

The other place in the New Testament where this verse from Habakkuk is quoted is Hebrews (10:38,39), where the writer was encouraging the readers to maintain their faithfulness, which promises to bring about a great reward. Perhaps of some interest, the writer of Hebrews may have been quoting from memory, but there seems to be some small changes made in this quotation compared to those in the other places. Some translators also re-arrange the verse to change the order of the key words so changing where the emphasis should be placed.

The KJV and some other translations have the arrangement of the words as **Righteous, Live, Faith**, that is, "*the justified (righteous) shall live by faith*", whereas the Diaglott is consistent across all three references and puts the order as **Righteous, Faith, Live**, with the wording being, "*the justified by faith shall live*". Other translations such as the Amplified are not as consistent across the references but generally have **Righteous, Live, Faith**. I don't know enough about the Greek language, but I suspect that the ending of the words in Greek indicates where the emphasis should be placed and not as in English where the word order is important. However, the important point that I wish to emphasize is the outcome of **faith** and that is to **live** in its fullest sense.

Also to be considered is the view that faith may be either a system of belief, or the conviction of things unseen (Hebrews 11:1). Thus, the believer may live the present life according to his faith, which is in agreement with the first definition and with the original text in Habakkuk, that "*the justified (righteous) shall live by his faith*". Alternatively, using the second definition, the believer, being justified by faith, will be raised to eternal life.

Conclusions

To sum up, this one statement found in a minor prophet has application in many ways. In the original reference in Habak-

kuk the faithful believer was going to find a source of comfort to endure the haughty Chaldean invader which all in the nation had to suffer. This is the sense in which it was used about the irresistible Chaldean as he swept over the land, but the righteous man who put his trust in God would have a reason to live.

In the letter to the Romans there is further development of this thought in that it states the principle of how God is granting righteousness that is to be revealed and which applies equally to Jew and Gentile. The wrath of God is also being revealed in a similar way by the fact that Christ has shown the way of righteousness and by that means has shown up what unrighteousness is.

In Galatians the principal of living by faith is used to explain what the law could not do but now the gaining of righteousness is available by the coming of Christ. In the Hebrews reference the key verse about gaining righteousness is used to encourage believers to continue in his or her faithfulness and not to lose faith and their reward.

My thought in taking up the discussion of this important verse in Habakkuk was to remind both you and me of the source of our constant confidence in God's promises. It is by hearing and reading of what God has done and by being convinced what he has promised he will bring it to pass so that we can build on our faith. It can also grow stronger.

With the present troubles in the world it is easy to get swept along by its anxieties and fears. Also, difficulties in relationships and in the conflict that can occur can disturb us and be sources of challenges to our Christian vitality.

My message is summed up in a verse that is associated with the reference in Hebrews chapter 10, verse 35. "*Cast not away therefore your confidence which hath great recompense of reward.*" (KJV).

Colin Giles
New Covenant News, Australia

Our Spiritual Benefits

Those recognizing Jesus' ransom sacrifice for all and trying to follow Jesus with faith often fail to realize the spiritual benefits that come with this. Please consider this as you look to the Master.

These benefits are too numerous to list in one short article, but here are nine for your consideration. These are selected from a study of the Epistle to the Ephesians. They are free for the asking, so be sure to claim them! Remember God is **rich** in mercy and love!

Because we are *In Christ*, we have been:

1. Blessed with all spiritual blessings in heavenly places – 1:3.
2. Chosen in Christ before the foundation of the world – 1:4.
3. Predestined to adoption – 1:5.
4. Given a heavenly inheritance – 1:11.
5. Accepted in the Beloved – 1:6
6. Redeemed by Jesus' blood with forgiveness of sins – 1:7.
7. Raised through baptism from death unto life – 2:4
8. Seated together with Christ in heavenly places – 2:5
9. Made complete in Christ, lacking nothing – 2:6

Christians who are members of the body of Christ (Ephesians 1:22, 23) and who truly recognize these spiritual benefits of grace and claim them by making them their own, *can have a holy boldness and access with confidence into the very presence of God.*

What do we mean by *boldness*? According to Webster it means, "*courage, bravery, spirit, fearlessness, freedom from timidity, confidence, trust, freedom from bashfulness, assurance.*" It is having love and respect that a good son has toward his earthly father, but in this case, it is even more so toward our Heavenly Father.

In Christ, we can approach God with fearlessness, free from any timidity, and with full assurance that we belong. Not because of our own uprightness, sincerity, devotion or dedication; but because of the merit of the Lord Jesus Christ and because we know, by faith, we belong to Him (Ephesians 2:9, 10).

As Christians we enjoy this boldness in spite of our failings, shortcomings, and despite the fact that we stumble and fall. We are to be assured that our boldness comes from being *IN HIM*, for only through Him dare we have such boldness with the Father. But, our boldness should not be limited to our relationship with the Father and the Lord Jesus. We must also be bold in bringing the Good News of Great Joy to others, doing away with timidity or fear. A shining example of boldness is recorded in Acts 4:13: *“Now, when they (the Jewish religious leaders) saw the boldness of Peter and John and perceived that they were unlearned and untrained men, they marveled; and they took knowledge of them, that they had been with Jesus.”* You need not fear to speak up if you feel *“unlearned and untrained!”* Along with Peter and John you are in good company. Just be sure you also *“have been with Jesus and learned of Him”* and then the Holy Spirit will see to it that you too can speak with a holy boldness. The Lord has promised He will put the words in your mouth (Matthew 10:19, 20).

Let us properly fear God, but never fear man; for the Holy Spirit *“has not given us the spirit of fear but of power, love and a sound mind”* (2 Timothy 1:7). Be bold and courageous when speaking of Christ and the truth, and God will be with you.

G. Boccaccio

The following are comments by William Barclay as to what gave Peter and John their boldness in the account of Acts 4.

- They had the conviction of the *power of God*. With them was He who was the Creator and sustainer of all things.

- They had the conviction of the *futility of man's rebellion*. Men may make their defiant gesture against God, but in the end He must and will prevail.
- They set before themselves the remembrance of *Jesus*. They remembered how He suffered and triumphed; and in that memory they found their confidence, for it is enough for the disciple that he be as His Lord.
- They *prayed* for courage. They did not pretend that they could face this in their own strength; they turned to a power that was not their own.

The result was the *gift of the Spirit*. The promise was fulfilled; they were not left comfortless. So they found the courage and the strength they needed to witness when their witness might well have meant their death. They knew first-hand that their message was true; and they were so sure of it that they were willing to stake their life upon it." **Are we?**

~ ~ ~

With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. `Acts 4:33

OUR text tells us that this witnessing was done with power, great power. It was not made secondary to politics, to social questions, to evolutionary theories or higher critical dissertations. It, and it alone, constituted the apostolic theme. And so it should be with us. The resurrection of the Lord and its value and signification to the church and the world through the divine plan should be ever prominent in our witnessing. Not only by their words and logical presentations did the apostles witness, but their lives were witnesses. As the apostle said, "Ye are our epistle,...known and read of all men." The lives of the Early Church were the special witness to the Lord. Without the consistency of their lives and their consecration to the Lord and to the truth, it is evident, the message would have had no such import as it bore. So it is with us today. It is well that we preach the Word. It is still more important that we live it. But it is the ideal thing to both preach and live the truth.

Songs in the Night

The Example

I pray the very best for you,
And great patience has it's part.
To overlook the wrongs of others,
And build only God's love in your heart.

To love each one, the good and the bad,
No matter what they say and do.
To show them God's love conquers all,
Keeping you close to Him and always true.

No matter how some try their best,
To mock and turn you from your way,
You continue on in love and help to all,
To show them how then best to live each day.

Though some may continue to mock you more,
You continue to live each day in God's way,
And many will come to be impressed,
To follow your way and be blessed each day.

Your example really counts so much,
To show them that God's way is best of all,
And as each comes to see this and follow your way,
You're glad your example helped them to stand so tall.

So you thank God for all He's done for you,
And brought you closer to Him each day,
And given you the privilege of helping others,
So they learn also to give and be blessed in God's way.

J. Knapp

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. 1Co 13:4-7 ESV

The Trial of Our Faith

-- A heartfelt letter written by the late Sr. Carlene Meyer to a brother in the Truth some time ago. He was having very difficult trials in his life that challenged his faith and trust in God. Names are purposely omitted. Her dear husband, Terry, submitted her letter to be an encouragement and solace to the new creation's challenges of faith and how to overcome. --ed.

Dear Brother _____,

I am so sorry to hear you ended up in jail for 14 days. I can't pretend to know what you are experiencing and feeling because I've never been in jail ~ especially when for an unjust reason. But I have experienced a lot of injustice in my life. The world is filled with it, because the adversary is prince of the system. So when we find any **justice** it is cause for thankfulness!

Sister _____ shared with me some of what you are feeling as a result of the outcome of your experience, as relates to God. I am sad for your struggles but also happy knowing that God has a purpose for you and ultimately, as the scripture says, "everything will work out for your good." I don't know what lessons our Heavenly Father intends for you but I do know this: God is faithful. He is loving, compassionate, merciful and kind and when we are one of His, only the very best can be the outcome. He has promised and I believe in Him. It is my experience that this is so.

I used to have such difficult trials, Brother _____, I mean, really hard. I felt angry at God sometimes because I thought He was "giving me more than I could bear" and not "hearing me" and answering my prayers. What I learned is that it was too much for me to bear without the Lord. When I stopped "kicking and screaming" and thinking things had to be done my way, my walk in Christ changed completely. "When we change the way we look at things, the things we look at change."

When I understood the scripture "My yoke is easy and my burden is light" -- when I finally learned that it means "cast-

ing all our cares on Him, for he careth for us," -- I got it! We can't do it alone! We have to let the Lord be our strength. When I finally "got it" after going through decades of trials (I'm a slow learner) I now know much more about the peace of God, and His rest. We rest in Him. We trust Him and His wisdom. When I take a step backward sometimes and slip into old thought habit patterns I lose the rest and peace. When I got to the place of wanting only God's peace, that's when my life really started to change. That is what God wants for each of His children – to draw nigh to Him, trust Him implicitly, obey, and make ourselves clay in His hands. Surrender and let Him "have His way with us." Each of us has to have our fiery trials that try our metal and burn away the dross. I would imagine this is one of yours. I know how it feels, brother, and it isn't fun! And yet, over time, as we experience God's love for us and grow to believe and trust in His will for us as truly good, the experiences become easier and yes, an element of joy can even be had when we know it is working out something very important in our character, for a **purpose!**

Brother _____, the bottom line is this: The Kingdom and our part in it. Every experience we have is shaping us into beautiful, mature, light-filled new creatures so that we can help the world or mankind overcome their weaknesses. We have to do it first. That's what we "signed up for." We can feel mad, anger, resentment, and think "it's too hard" but those are all blocks to our spiritual growth. And until we move those blocks, we will continue to have necessary experiences for our development. "No chastening for the present seemeth joyous, but grievous...." Because God loves us and wants us in His spiritual family, He will never let go His grasp on us. His love is constant and never changes. We may not feel it or see it or comprehend it but it doesn't mean it isn't so.

What if: by your having this particular trial millions of people could be helped as a result? Would that change your perspective? It did mine! What if: the Lord wants you to witness to someone in jail (like the Apostle Paul)? When we are strong in the Lord because we trust in His wisdom and care (rather than "kicking against the pricks") as the scripture says,

we are far more able to be a vessel used for the Master's service.

Brother _____, I know this is extremely difficult for you. That you feel the Lord didn't answer your prayers, that justice wasn't served, that maybe you feel abandoned and any host of other emotions. That is human. Just know you aren't alone! Know you are loved and cared about by your brethren and you are daily in our prayers that the Lord's will be done in your life and new creature. I also pray you are able – and willing – to arrive at the place of rest that is held out to each one of us. No matter what we are going through. God has promise a refuge if we do it His way. Psalm 46:1 His righteousness and love are uncompromising and consistent and "change not." When we "do it His way" that is when all the "exceeding great and precious promises" open to us and become a daily reality. I pray this for you.

I hope with all my heart I have not offended in any way. My intention is to be an encouragement. It is my personal experience of basically 40 years of walking with the Lord, consecrated to do His will. May His love and peace and strength fill your heart, comfort you in distress, and may He be very close. "Draw nigh to me and I will draw nigh to you," He says. Read Jeremiah 29:11-14, -- feel it. Know it to be true.

God bless you and keep you. Philippians 1:6

With sincere love in Christ, Sr. Carlene

*God is our refuge and strength, A very present help in trouble.
Psalm 46:1*

*For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.
Php 1:6 NASB*

*Draw near to God and He will draw near to you....Jas 4:8
NASB*

A Portrait of Jesus: *He Cares for the Hopeless*



“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me ... Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Matthew 25:35-36, 40).

God wants our lives to overflow with mercy, love and compassion, for these are marks of His kingdom. It was obvious throughout Jesus’ ministry that he had a heart for the poor and downtrodden. He reached out to those who society had tossed aside as unworthy and gave them worth. Matthew 25 speaks to this as Jesus tells his disciples that when they reach out to those cast aside by society, they have reached out to him. His command was to change the world in His name by loving God with all their heart, but also by loving their neighbor as themselves. Matthew 22:37-39

Evangelism is part of the Great Commission, but Jesus made it very clear that loving our neighbor is of critical importance to Jesus and His commission. When Jesus welcomes His disciples into the kingdom of heaven, the words of Matthew 25 will be repeated, “Truly I tell you, whatever you did for one of the least of these brothers and sister of mine, you did for me.” He will ask if we fed the poor, gave water to those who thirsted, invited into our homes the homeless, looked after the sick and cared for those who were in prison. These words in Matthew should prick our hearts. Are we giving hope to the helpless?

Jesus shows the depth of His love for the human race when He identifies with the “least of these.” There is no question that he cared for such, not only when He was on this earth. He healed the blind, touched the lepers, lifted the lame to walk again. In His time, all these people were looked down upon as

people who had received the disfavor of God. Jesus turned that notion upside down and showed his disciples that these are the very ones He was sent to save. His love was so intense that He felt their pain, he wept with them. He was a man of sorrow and acquainted with grief. Isaiah 53:3

Through each of us He hopes to show the world, especially the downtrodden and poor, that they are loved and cared for, that they are worthy of His attention. When people feel loved and cared for, they will be ready to hear about Jesus. When they can see Jesus in us, they will desire to know more about Him, they will be receptive to knowing Jesus as we do.

Caring for people in this way, providing for their physical needs signals whose side we are on — the side of Jesus who came to this earth for the redemption of all. When we demonstrate God's love to the world through acts of kindness, compassion and love, we open the way for the message of the Savior to transform other's lives, just as He has ours.

D. Mathewson

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world....'"

Mat 25:31-34 NASB

"Who is My mother and who are My brothers?" And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers! For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

Mat 12:48-50 NASB

The Heavens Declare the Glory of God

"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth and their words to the ends of the world." - Psalm 19:1-4

How profound is this text! Indeed, every star announces the glory of God. Every sunrise and sunset screams that He is! Each day and each night reveals to us something more about our Glorious God, if we care to look. What can we learn about God from the things that surround us? Every flower is a reminder that He loves beauty. Every snowflake teaches us that He is a God of diversity. Each seashell speaks to us of the provisions He has made for even the lowliest of His creation. Every time we see a bird take wing, we should be reminded that God has a wild imagination and is an awesome Creator. The Sun rises day after day to let us know that the God of the universe is consistent and trustworthy. Nature holds classes each day that all might know that God **is**! Take the time today to look around you and listen to nature telling you of the awesome God that created them. Then stop and take the time to praise Him for all the beauty with which He has surrounded us and the lessons He has taught us in those creations. We take so much for granted each day. Let us resolve to stop and smell the roses along life's pathway and let us never forget to praise the Hands that created them for us. *The heavens declare His glory -- let us do the same.*

Quiet Waters Website

"When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor."

Psa 8:3-5 ESV

Prayer List

"Far be it from me that I should sin against the Lord by failing to pray for you." (1 Samuel 12:23)



Let us be Prayer Warriors for our Brethren!

Allen Family – VT (d)	Jones, Arlene - VA
Ammerman, Shirley & Family – NJ (d)	Karavas, Anna - CA
Anderson, Family– WI (d)	Knapp, Jamie – NH
Bews, Sandra and Family TX (d)	Knapp, Joseph – IL
Boswell, Arlene – IL	Leavitt, Denise & Richard – ME
Buxton, Jean & Family - UK	Lepitre Family - IL
Carpenter, Gloria – KY	Howes, Paul & Carla - UK
Casell, Agnes & Family –VT (d)	Mazzotta, Eva – VA
Cooper, Carmela – NJ	Miller, Alain – Canada
Csutor, Judith – CT	Moore, Ralph & Maryellen – CA
Day, Ronald – PA	Orsburn, Judi – CA (d)
Dewys, Mary & Family – MI (d)	Ostwald, Dick - WI
DiCenso, Shirley Anne & Family - (d)	Parker, Geraldine – CA
Dickson, Roberta Jo – CA	Penton, Jim – Canada
Duhaime, George & Family – CT (d)	Phillips, Stella – OK
Dunn, Kim - IL	Rice, Michelle – NY (d)
Fantuzzo, Tony – NY (d)	Rowe, Bryan - UK
Feliciano, Carmen - NY	Shobe, Nancy - CA
Fischer, Mike & Liz – WI	Schultz, Becky & Family – MN (d)
Foster, Jean – IL	Schwartz, Ruth – TX
Hauslein, Karen – MD	Seminoff, Brenda – CA
Hawk, Barbara – PA	Thomassen, Sandi – NM (d)
Hildebrandt, Lois - FL	Tuscia, Priscilla – FL
Hogrebe, Joan – MO	White, Ken & Joan - NY
Hopkins, Linda & Andrew – TX (d)	(d) = death in the family
Iannaccone, Marie & Family – IL (d)	

Entered into rest:

Fran Riggio, NH -- Several months ago
Jim Casell, VT – March 2022
Daniel Rice, NY – July 2022

Important: If you know anyone in the names listed above whom no longer needs special prayers, please advise us so we may remove their names. Also, if any of the information is incorrect, please let the editor know. Thank you.

People do not care what you think until you care what they feel.

Bible Correspondence Course New Graduates & Websites

Congratulations to the following students who have completed their course and have been awarded a Certificate.



Tina Buckingham of Harrisville, WV completed the Basic Course.

You are invited to view the following websites:

<http://www.cdmi.org> (Christian Discipling Ministries International)
(Current/past NC magazine issues are available on our website)

<https://www.christianbelieversconference.com/>

<http://www.cbfchurch.com> (Christian Believers Fellowship in New Hampshire)

<http://www.biblefellowshipunion.co.uk> (Bible Fellowship in UK)

<http://www.bbschurch.org> (Lombard, IL)

<https://sites.google.com/site/quietwatersdevotions/home>

<http://www.cartyorkshire.co.uk> (CART)

<http://www.campblessing.com> (Camp Blessing)

<http://www.newcovenantfellowship.org.au> (New Covenant News, Australia)

<https://e-biblia.org/> (Os Estudantes da Bíblia, The Bible Students, Brazil - Portuguese/Span) email: contact@e-biblia.org

And God Said, "No"

I asked God to take away my pride, and God said,
"No, It is not for Me to take away, but for you to give up."

I asked God to make my handicapped child whole, and God
said,
"No, her spirit is whole, her body is only temporary."

I asked God to grant me patience, and God said,
"No, patience is a by-product of tribulation rightly accepted."

I asked God to give me happiness, and God said,
"No, I give blessings; happiness is up to you."

I asked God to spare me pain, and God said,
*"No, suffering draws you apart from worldly cares,
teaches obedience and brings you closer to Me."*

I asked God to make my spirit grow, and God said,
*"No, you must Abide in My Son to grow,
And I will prune you and make you to bear fruit."*

I asked God to help me love others as much as He loves me,
And God said, *"Ah, finally, you have the idea, My child!"*

Selected

O for a heart more like my God
From imperfection free;
A heart conformed unto Thy Word,
And pleasing, Lord, to Thee.

A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good
A copy, Lord, of Thine.

Conferences & Conventions

Note: If you would like to have your Convention, Conference, Camp, or Seminar published in The New Creation Magazine, send information or a program *at least three months in advance* of the issue month of the magazine to the editor, Bob Whittaker.

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*We don't need to tell the world about the trouble; they know that. **Tell them about the kingdom.***