

# THE NEW CREATION

A publication of the Christian Discipling Ministries International

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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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## Teach Us to Pray

*Mat 6:5-15 NASB "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you. "And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. "So do not be like them; for your Father knows what you need before you ask Him. "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 'Your kingdom come. Your will be done, On earth as it is in heaven. 'Give us this day our daily bread. 'And forgive us our debts, as we also have forgiven our debtors. 'And do not lead us into temptation, but deliver us from evil."*



Early in Jesus' ministry, Jesus taught his disciples (whom were all Jews) how to pray to their heavenly Father. God had adopted the people of Israel as sons and as such could call God their Father. A major point in praying is not to be a hypocrite. We ask ourselves, "Do we like to pray before our brethren, to be seen and heard by men? Are we praying to God or to our audience? Do we want the praise of men?" The latter attitude is condemned. Some of the scribes and Pharisees had this practice and looked for the commendation of the people. Jesus said "they have their reward." Rather, when we pray, we should do so in secret. This way we will be spared the temptation to seek the praise of men. When at times we are asked for public prayer, we can remember the admonition to not be a hypocrite, thus refraining ourselves from being repetitive or wordy. God knows what we need before we ask him. Also, we don't want to be asking for things to consume on our own lusts, for James tells us such is an ineffectual prayer (James 4:3).

After informing his disciples what they should not do, he tells them what elements to include. First, address the prayer to God, approaching Him as our Father. As the Jews were then, we also are now in a covenanted relationship with God through the sacrifice of our Lord Jesus and through consecrating our lives to the doing of God's will and being baptized into Christ. Being begotten of His spir-

it, we have become sons of God. Therefore, we rightly address Him as our Father. Next, we are to have the attitude of mind that acknowledges His holiness with an expression of desire to honor His name in thought, word, and deed. Continuing, praying for the Kingdom long promised and sure to come is fully in harmony with God's will. It is the purpose of the development of the Abrahamic seed to bless all the families of the earth through restitution to all that was lost by Adam. All the willing and obedient on earth will then conform to God's predetermined plan.

Prayer for necessities, bread and water needed for life, and understanding of spiritual food (*man shall not live by bread alone*) are all we need to request, but with thanksgiving; however, we find that more than necessities are provided by God. We should be so thankful. In this request we are acknowledging our recognition of the care God has in our daily affairs, and like the birds that are fed and the lilies clothed without worry, we rejoice in God's providential care.

It seems obvious that we don't want to be led into temptation, but an expression of it brings to mind the foe we face. We desire to be delivered from the temptation that comes from the evil one. He is up to no good and will do what he can to get us out of the right path. So we pray for help when sorely tried by Satan. There are temptations that our Father considers proper for our growth. God tempts no man to evil but he tells us through James to rejoice when we fall into various temptations. God is working with us – these temptations or trials are not to deceive us or cause us to fall but are to be acknowledged that we might find grace to help in time of need.

Forgiveness of sins is a big request. Our advocate with the Father is Jesus Christ the righteous and he is the propitiation for our sins. But forgiveness comes with a caveat: not only do we confess our sins and seek God's forgiveness, but we must also agree to forgive others who trespass against us. Otherwise, like the man released from a great debt, we in turn go out and find one who owes us little but we demand it all. God is not pleased with this attitude.

There is much to learn from Scripture on prayer. The articles on *Effectual Prayer* (page 24) and *We Need to Pray* (in Children's Story Corner) and *Understanding* (page 20) may help to that end....And don't miss the other articles of interest in this issue for your consideration and encouragement.

R. Whittaker

## Our Good Shepherd

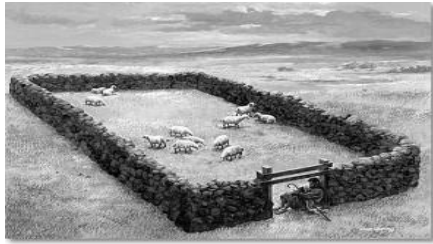
There is no better picture of our Lord Jesus than that of The Good Shepherd. The picture of the shepherd is woven into the imagery of both the Old and the New Testament. In the Gospel of John, chapter 10, Jesus declares Himself to be the Good Shepherd three times – twice in verse 11 and once in verse 14.

*“He who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers”* (John 10:2-5 - ESV).

Sometimes, when back in their villages the sheep are kept overnight in a fold with other flocks. A fold is usually a four walled enclosure that has an opening by which the sheep pass through. They are guarded by a paid gatekeeper. When the shepherd returns to call them out to go out to pasture they respond by following him because they know him by the sound of his voice and he knows his sheep intimately by name. They trust him to care for them and to lead them to nourishing green pastures where they will feed contentedly and quench their thirst from life sustaining waters.

There are times when they have traveled far away and the sheep are kept in a rock-formed fold that has a small entrance. In this case the shepherd is also the gate or door as he sits or lies at the opening. A good shepherd considers his sheep so precious that he is willing to lay down his life if need be to protect them from harm.

*“I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture”* (John 10:9 - ESV).



A typical sheepfold

This precious picture of the Shepherd and His sheep represents all those who become disciples of Jesus and shows His love and care for them. All those who come to the Father, by way of Jesus, are His sheep. *“Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me (John 14:6 - ESV).*

When Jesus walked this earth His “sheep” were Jewish. They were the first to be called and chosen. But because they, as a nation, rejected Him (John 1:11), the door was opened later to let the Gentiles into the fold. This is what Jesus meant in John 10:16 (ESV), *“And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, and one shepherd.”* This is what the Apostle Paul refers to in *Eph. 2:13-18 (ESV)*, *“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He himself is our peace, who has made us both one and has broken down in His flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And He came and preached peace to you who were far off and peace to those who were near. For through Him we both have access in one Spirit to the Father.”*

We have the privilege to have been called and in accepting that call are now the sheep of Jesus’ pasture. Let us follow His example He left for us, allowing the Holy Spirit to guide us into

the truths that He and His Apostles gave us. This will be much more than merely believing in our hearts, but we will faithfully trust Him to guide us in our everyday walk. Jesus said, *“If anyone would come after Me, let him deny himself and take up his cross daily and follow Me”* (Luke 9:23 - ESV). This is what is required of a true disciple (sheep) of the Lord. This entails giving our full allegiance to our Good Shepherd. As it was with Jesus we must choose to do the will of our Father in all things. We read His words to His Father in Matthew 26:39 (ESV) when He resigned Himself to drink the “cup” which the Father gave Him to drink, *“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.”* If this is our attitude and choice, then we will find ourselves among those cited in Rev. 14:4-5 (ESV), *“It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as first-fruits for God and the Lamb, and in their mouth no lie was found, for they are blameless.”*

#### E. Weeks

<sup>1</sup>*A little flock, so calls he thee;  
Who bought thee with his blood;  
A little flock disowned of men,  
But owned and loved of God.*

<sup>2</sup>*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.*

<sup>3</sup>*Not many rich or noble called,  
Not many great or wise;  
Those whom God makes his kings and priests  
Are poor in human eyes.*

<sup>4</sup>*But the Chief Shepherd comes at length;  
Her feeble days are o'er.  
With glory crowned, and sceptre's strength,  
She reigns forevermore.*

## What Would Jesus Do in Today's Pandemic?

John 15:13

The Covid-19 Pandemic has now taken over 550,000 lives in the United States. New and more contagious strains of the virus are now present. The plan to vaccinate all Americans is the only sure way we can wipe-out this disease in this country and around the world. Hospitals, Doctor's, and all health care workers struggle to care for all the sick Covid-19 patients.

The present dilemma we are in because of Covid-19 seems over-whelming yet what better time to ask the question, "What would Jesus do if He were present in this pandemic with us?" What actions would He take to help relieve the present sufferings and difficult living conditions we face in this pandemic?

First of all, I am not supposing I can read the mind of Jesus Christ our Lord and Savior who sits at the right hand of God, His Father! That would be blasphemy on my part! What I would like to do is take His actions and thoughts of His life on earth and try to see how they would apply to the solutions we need to over-come our present pandemic of Covid-19. Bear with me I pray!

### **Possible Actions** of Jesus toward the Covid-19 Pandemic

1. John 15:13 *"Greater love has no one than this, than to lay down one's life for his friends."*

We know Jesus lived these thoughts to offer His life for us on the cross. He gave all He could possibly give in His love for mankind. Therefore, it stands to reason he would do the same in this pandemic. He would give whatever it takes in His love for His fellow brothers and sisters" of His "church". It stands to reason then if we are to be "Christ-like" (I Cor. 11:1), we need to do what we think Jesus would do to rescue us from the Covid-19 threat to all our lives!



2. Ephesians 2:10 *"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."*

Luke 17:12-14: *"Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, 'Jesus, Master, have mercy on us!' So when He saw them, He said to them, 'Go, show yourselves to the priests.' And so it was that as they went, they were cleansed."* In this example Jesus chose to heal those who were the outcasts of society; lepers were shunned and isolated from all others. I think it goes without saying that Jesus would reach out to Covid-19 victims, contagious as they are, to show compassion and heal them, just as He healed the lepers.

John 11:1-44: In the raising of Lazarus from 4 days in the tomb Jesus demonstrated that He was willing to use all His God given power to serve those He loved. His weeping over Lazarus's death made it clear of His compassion for His followers. It follows then that His compassion and acts of mercy for Covid-19 victims would be similar.

3. Mark 2:3-12: *"Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, 'Son, your sins are forgiven you.' And some of the scribes were sitting there and reasoning in their hearts, 'Why does this Man speak blasphemies like this? Who can forgive sins but God alone?' But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, 'Why do you reason about these things in your hearts?' Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins"-He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them*

*all, so that all were amazed and glorified God, saying, "We never saw anything like this!"*

Despite objections from "Teachers of law" Jesus heals the paralyzed man. I think it safe to say that Jesus would do the same with Covid-19 victims despite objections from "naysayer's" of today.

Clearly then, can we not agree that Jesus would use all His God given powers to heal those who have fallen victim to Covid-19. Without question those who have died from it will be raised at His coming to earth again! Praise him for the promise of the resurrection!

Finally, I believe that based on the healing examples of His time on earth that His efforts today would include:

1. Being vaccinated to offer the best possible protection for others.
2. Wearing a mask in all appropriate situations.
3. Distancing self from others per recommended guidelines.
4. Encouraging all to do our spiritually best to show love and compassion in our actions needed to conquer Covid-19.

Conclusion: Let us each do our part to overcome Covid-19 by being "Christ-like" in all our actions.

D. Oswald

"We do not know whether we who are here today shall meet again in the flesh or not. What matters it? We are fully content, either to live or to die -- whatever His providence may direct in respect to us. "My times are in Thy hands; my God, I wish them there" -- that expresses it beautifully, does it not? We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily -- it is all committed to Him. Our wills are entirely dead. His will is to rule in your body and in mine, and in all of us."

C.T. Russell

## The Truth about Hell

Numerous people believe there is a place of fire and brimstone where millions of souls go at the death of their bodies, to be tormented for billions of years without end. Do you believe this?

Most of those in the three major branches of the Christian religion, Catholic, Protestant and Orthodox teach this doctrine, and those following such religious teachers believe what they are taught. Is this Scriptural truth? Have any of these religious teachers, be they ministers, priests, cardinals or popes ever seen such a place? Has anyone returned from the grave to report what he has seen or heard there? No one has. So how does the clergy speak so surely about a place no one has ever seen to confirm its existence?

If we make a careful search of the Bible about this subject, we learn that in the Old Testament the Hebrew word for hell is *sheol*, and that in the New Testament the Greek word for hell is *hades*. Scholars tell us both words mean exactly the same thing. Let us now examine what the Old Testament has to say about *sheol*. There we find that this word occurs 65 times in the Hebrew text, but in the King James Version translators rendered it 31 times as *grave*, 31 times as *hell*, and 3 times as *pit*. Why is there such a difference in the translation of the *same word*? This has confused many people. In the New Testament the Greek word *hades* has been translated *hell* 10 times and *grave* once. Again, why the difference? The truth of the matter is that in ancient times *hell* in England meant a pit; a large hole in the ground; a covered place such as a grave. People spoke of "*helling*" their potatoes. Later on, theologians changed the description of such a place to one of fire and endless torment for sinners and taught it to millions of their followers.

However, from the foregoing it is clear that the Hebrew *sheol* and the Greek *hades* mean *the grave*, the place where all the dead are placed. No one is alive there. The Bible calls it "*the land of forgetfulness*" and of "*silence*" where all sleep, for "*there is no work, no device, no knowledge, no wisdom*" there. "*There the wicked cease from troubling; there the weary are at rest, there*

*the prisoners hear not the voice of the oppressor. The small and the great are there and the servant is free from his master." "The living know that they shall die but the dead know not anything; their love, their hate, their envy have perished. Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom in the grave where you go."* (Job 3:17-19; Eccl. 9:5-10)

From all the above Scriptures, it is evident that the doctrine of the immortality of the soul is truly a myth, unworthy of belief; that all the dead are truly dead, and the only hope for them is in the promised Resurrection. In fact, the Apostle Paul declared that if there were to be no resurrection, all the dead would have *perished* (1 Cor. 15:18), remaining dead forever. Because of Adam's disobedience we all die in due time. However, Christ's sacrifice on the cross means all the dead will return to life again (vs. 22). Therefore, all sleep in the grave (the Bible *hell*), awaiting their resurrection.

All the dead are in the Lord's memory and in His own due time, hell, (the grave and death) itself will be abolished, destroyed forever as we read in Hosea 1:14: *"Oh death, I will be thy plague; oh grave, I will be thy destruction."* We read in Revelation 20:14 of a beautiful promise: *"And death and hell (the grave) were cast into the lake of fire"* to be destroyed forever. Let no one have any fear of a burning *hell* of eternal torment for there is no such awful place. God is not a cruel, merciless God, but loving and merciful. "His anger is but for a moment, but His mercy endures forever," says the Psalmist. Love, revere, serve and obey Him with all your heart in this life and at your resurrection you will receive a heavenly reward if your name is found "written in the book of life" (Revelation 20:12).

Christ died on the cross to ransom you, to buy you with His life, so you and mankind belong to Him by right of purchase, and His plan is to free you from your dead state by guaranteeing your resurrection when He will come again to establish God's Kingdom on this earth for which we and all Christians pray daily in the Lord's Prayer: "Thy kingdom come, thy will be done on earth as it is done in heaven" (Matt. 6:9-13).  
G. Boccaccio

## Study in the First Epistle of John

*“Everyone who has faith that Jesus is the Christ is a child of God: and everyone who has love for the Father has love for His child.” 1 John 5:1*

Belief in the messiahship of Jesus is the beginning and end of our Christian faith. It lies in the center of all that Christianity means to us and it enshrouds and embraces every phase and aspect of the Christian life. In vs. 1, this belief is an indication that we are *"born of the Spirit,"* that points to the beginning of our walk along the Narrow Way. In vs. 5, the same belief is an assurance that we shall overcome the world, and that points to the end of our walk. It is true that in an accommodated sense we can say that we are overcoming, or have overcome the world here and now, but in the strict and truest sense we cannot say we have overcome until our earthly life has ended and we have passed the final test. It may well be in this passage John is thinking more of present experience than final achievement. Nevertheless, the idea of the last judgment can never be far from his thoughts, and when in vs. 4 he tells us that the victory that overcomes the world is our faith, he must surely be thinking of the same thing that inspired Peter to write *"that the trial of your faith, being much more precious than gold that perishes though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ"* (1 Peter 1:7).

It might reasonably be asked at this point if John's statement in vs.1 requires us to hold that anyone who professes mere belief in Jesus and His redeeming work without going on to a full dedication of life and possessions and talents to God is to be accepted as one born of God. To John, the expression *"believing in Jesus"* means everything that is involved in the logical consequences of belief. It means not only a mental acceptance of the truth regarding Jesus and His mission; not even justification by faith, which comes in consequence of such belief coupled with repentance and acceptance of Jesus as a personal Savior. It means the life of continual walking af-

ter the Spirit; being buried with Christ by baptism into His death. All that is what John means by believing that Jesus is the Christ.

There is a connection here with the preceding chapter. Having established the fact that we who have thus believed in Jesus are "born of God" there is a tacit assumption that our love has gone out to God, and built upon that, the reminder of what has been repeatedly said before, that we who thus love God must logically and previously cherish feelings of love for all our fellows who are similarly "*born of God.*"

In chapter 3, we are told that to love one another is the commandment of God. In 4:11, there comes the pleading exhortation "*If God so loved us, we ought also to love one another.*" That puts the matter on a higher plane than that of mere commandment; it now becomes a moral obligation. Now here in chapter 5 John takes it a step further and removes the thought of command or obligation out of the argument altogether. He states as a demonstrable fact that anyone who loves God will obviously love his brother also; the two loves must go together. Love for God cannot exist unless there is love for brother. Then following up his advantage, he drives the lesson home with the second verse, "*By this we know that we love the children of God, when we love God and keep His commandments.*"

This theme has already been treated at length in the words of chapters 3 and 4. It cannot be stressed too much or too often. Probably that is why John returns to it time and again. Love for the brethren is a most important factor in our Christian lives, and despite the stringent urging of John here in his epistle, it is one that is often found exceedingly difficult to put into practice. True, we always pay lip-service to it and even when our bungling mismanagement of affairs within our fellowship has resulted in a physical separation of believers who ought still to be worshipping and working together, we try to excuse ourselves by saying that we still regard our separated ones as brethren and still have Christian love for them. It is

doubtful if the Almighty endorses our words; still more unlikely that He will lightly excuse a condition of things where mutually antagonistic groups of disciples maintain themselves in separate "camps" asserting doggedly that their own views of Divine things necessarily constitute "Truth," and the extent to which their opponents differ is the extent to which those opponents are in 'error.'

There is certainly a case for the orderly gathering of Christians into varying groups adapted to their varying spiritual needs. Men are creatures of indeterminate characteristics. But even though one believer feels that he is brought closer to God in the reverential surroundings and ritual of a High Church service, and another only in the Puritan simplicity of a Quaker meeting-house, there can always be a oneness between such, born of mutual respect for each other's beliefs and convictions, in the sober realization that the Holy Spirit has said, "*In a great house there are not only vessels of gold and of silver, but also of wood and of earth*" (2 Tim. 2:20). Such a oneness can reveal itself in a hundred ways without any "sacrifice of principle" or "lowering of the doctrinal standard" or any of the other sops to conscience which we are so ready to invent to excuse what we know inwardly is our betrayal of our Lord's own heartfelt prayer, "*That they may be one, as We are one.*"

A.O. Hudson  
*Bible Student Monthly Magazine, England*

IT is not the deed we do,  
Though the deed be ever so fair,  
But the love that the dear Lord looketh for,  
Hidden with holy care  
In the heart of the deed so fair.

The love is the priceless thing,  
The treasure our treasure must hold;  
Or ever the Lord will take the gift,  
Or tell the worth of the gold  
By the love that cannot be told.

## Giving Thanks Always

*“Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”*  
Ephesians 5:18-20

There should be a very close relationship between heart and lips when offering praise and thanks unto God; for true thanksgiving must spring from the inner grace of heartfelt appreciation. The words of Paul in Romans 10:10 find application here, in that they set forth a principle, which is true in all our relationships to God: *“With the heart man believes unto righteousness; and with the mouth confession is made unto salvation.”* As we grow in appreciation of the character and attributes of God, we will feel constrained to give expression to His goodness, not only in words, but also in acts and mode of life. This attitude is pleasing to the Father and necessary to our own spiritual well-being.

There can be no true praise and thanks apart from heart appreciation; and so, if this inner grace is lacking, all outward expression becomes mere idle service and mockery, and as such, is an abomination...for God hates hypocrisy, and His Word expresses condemnation of those who draw near with their lips only. To some such Jesus said, *“You hypocrites, well did Isaiah prophesy of you, saying, ‘This people honors me with their lips; but their heart is far from me. But in vain they do worship me, teaching as their doctrines the precepts of men’”* (Matt. 15:7-9). Both houses of Israel are declared to be guilty of this abomination, and lest we partake of the leaven of the Pharisees, we should continually join with David that we may so live that the words of our mouths, and the meditation of our hearts may be acceptable unto the Lord (Psalm 19: 14).

When we come to Jesus as our Savior and are accepted of Him ...a great change takes place in us, but this change does



not at once do away with our natural tendencies; consequently, these are carried over into the new life, where we undergo the refining process, the transformation into the image of our Lord and Master.

### **Wine-Drunk Versus Spirit-Filled**

Seemingly there was need for admonition respecting the unrestrained use of wine among the early Christians, for we find warnings concerning it in a number of places (Luke 21:34; Rom. 13:13; 14:21; Gal. 5:21; 1 Tim. 3:8; Titus 2:3). Palestine was a grape-producing region, and wine was in general use. John the Baptist was peculiar in that he did not drink wine; but Jesus evidently did partake on occasions, for the hypocritical Pharisees, who accused John of having a demon because he did not drink, reversed their criticism of Jesus and called him a "wine-bibber and a friend of publicans and sinners" (Luke 1:15; Matthew 11:18, 19).

Paul often stresses the importance of a correct understanding of truth, but here in our text he is emphasizing the need for emotional release by the expression of the heart's gratitude in psalms, hymns, and songs of thanksgiving. A person who is drunk with wine is often sentimentally foolish and not rational in giving vent to the emotions; but one "*filled with the spirit*" is keenly aware of what he does, and so benefits in the stirring of his emotions through the beauties of verse and melody, which in turn help to deepen appreciation.

### **Praise in Psalms and Hymns**

We all know by experience how this emotional release, through the expressing of gratitude and praise in songs and testimonies of thanksgiving, brings an uplift that causes us to forget the difficulties and trials that attend our way. How much good we derive therefrom we have no way of determining, but we know that it must be great, else the Lord would not have provided so many psalms and hymns of praise and admonished us as to their frequent use.

When King Saul was low in spirit, he would call for David and his harp, and the music eased his troubled mind enabling

him to rest. When the Apostles were chained in prison and in pain and misery from being beaten, they sang songs and forgot their troubles. Many hospitals and curative institutions, now use music as a therapeutic agent in the healing of mind and body, having found its soothing strains are often efficacious when nothing else seems to help.

We have observed that drunkards have a tendency to talk to themselves and to sing maudlin songs. Paul suggests that, being filled with the spirit, we speak to one another in psalms and hymns and spiritual songs, and that we not only make melody with our lips, but in our hearts. Some singers are so able in their art that they can convey sentiments with their lips that give impression to the listener of deep feeling when in reality there is no real sentiment there. God, however, is not deceived by mere lip service, for He looks upon the heart and judges not by the seeing of the eye nor hearing of the ear.

When the Church was established on the day of Pentecost, and God's Holy Spirit came upon the waiting disciples, the record is that *"They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."* This was evidently a loud sound and quite a demonstration, for we read that *"When this sound was heard, the multitude came together, and were confounded, because every man (devout Jews from every nation) heard them speaking in his own tongue, and they were amazed and marveled, saying, 'Behold, are not all these Galileans?' But others mocking said, 'They are filled with new wine'"* (Acts 2:4-13).

These who were filled with the Spirit rather than with new wine, as Peter points out, were not speaking to one another so much as they were unto the multitude, for the context shows that it was in witness of the fulfillment of the prophecy of Joel, and of the power of God through Jesus Christ to give salvation by faith rather than through works of the Law that they spoke. This witness of the Spirit through the disciples was very effective in convincing these devout Jews that the Christ of whom they were in expectation had indeed come, for about three

thousand were added to the Church that day. The gifts of the Spirit granted to the early Church did much toward its establishment but were not intended to aid much toward its growth in character-likeness unto the Lord, for as gifts, they were bestowed apart from any effort toward Christlikeness.

### **Thanks for All Things**

In the last verse of our text, the Apostle admonishes us to "*Give thanks always for all things unto God, even the Father (R.V.), in the name of our Lord Jesus Christ.*" To be able to do this indicates a well-developed Christian, one who has really come to know that "*All things work together for good to them that love God.*" Only those who actually believe that God's providences are over *all* their ways - and withholds no good thing from them that walk uprightly, can thus give true thanks.

But what does the Apostle mean by "*all things*"? Naturally, there would be no question about the things we consider to be good -- our daily bread, our comforts of home, the bed upon which we ease our tired bodies at night, pleasant surroundings and associations, time for study, opportunity for fellowship, and a thousand other things we could name -- we would readily agree that we should give thanks for these. But how about the things that are hard, unpleasant, monotonous, disagreeable, disquieting, painful, dishonoring, unjust, inhuman, and even detestable: *must* we give thanks for these?

No, God will not compel us to give thanks, not even for those things for which we ask; nor will he force us to make our calling and election sure. But, if the question be asked, "Should we give thanks for these things?" Then the answer is, "Yes!" Have we not made a covenant under which these bodies, reckoned holy through Christ, are committed to sacrifice, even unto death? Have we not placed ourselves under the control of the Father's will in order that His wisdom and power may be exercised on our behalf to perfect us as new creatures? Has He not told us that through much tribulation we enter the Kingdom, and that He scourges every son He receives?

And so, the many things, which are to try us, call for our thanks just as sincerely as do the things we enjoy, *for "all things work together for good to them that love God"* (Rom. 8:28). But how about the weaknesses and tendencies of our own fleshly minds and bodies? Do not these often cause us to stumble? And how about Satan and the principalities and powers arrayed against us to entrap us and bring to naught God's purpose concerning us? Are we to give thanks for these? Yes, we can even be thankful for these...because, under God's overruling providence, they become invaluable in our development. If the deed of Joseph's brethren, which they meant for evil, could become (under the providence of God) an experience for good (Gen. 45:5-8), and if all of Satan's power exercised, directly and indirectly, against Jesus could become the cup poured out by His Father, is it too much to believe that God can work the same wonders for us?

The text concludes with a statement most important to us, a statement which, if it always continues the expression of our hearts, will make all our efforts and prayers and thanksgiving acceptable unto God; but if rejected, nothing we can do will be acceptable. May God help us always to recognize and remember that only *"in the name of our Lord Jesus Christ"* and in *the merit of His blood* is there any possibility of salvation or reward for our faithful service.

"Bless the Lord, O my soul, and forget not all his benefits."

J. T. Read

**Rom 5:1-5 NASB** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

## Understanding

Understanding can take on different meanings like those related to sympathy or tolerance (long suffering), or it can be related to good judgment and the power of intellect with the insight to make the right choices, and abilities concerning a situation at hand.

For instance, we read in **Ex. 31:3** *“And I have filled him with the spirit of God, in wisdom, and in understanding and in knowledge, and in all manner of workmanship.”* So, understanding even relates to one’s ability, a **gift** from God to accomplish a task.

Concerning Solomon and this gift, we read in **1Kings 3:11-12** *“And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself **understanding to discern judgment**; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart;...”*

Having knowledge of the Holy Scriptures is meaningless without understanding and the ability to rightly discern their meaning and application in our lives. We all know the difference between good and evil but doing good rather than evil requires understanding. We read in **Job 28:28**, *“And unto man he said, Behold, the fear of the Lord, that is wisdom, **and to depart from evil is understanding.**”*

Our ability to properly understand the messages provided in the Holy Scriptures is important, otherwise we would be plucking out our eye or cutting off our hand to depart from evil, which would clearly indicate a total lack of understanding. (Matt. 5:29) This example may be an extreme that few would follow, but there are countless others that require understanding from the Lord to properly discern their intent, as I will discuss below.

The Bible clearly teaches that we should not judge but does this apply to one who has the responsibility of supervising, evaluating, and even firing? Of course not. We read in the sixth chap-

ter of 1Corinthians, verse 3, *“Know ye not that we shall judge angels? How much more things that pertain to this life?”*

We are warned of corrupt leaders and teachers...anti-Christ...even wolves in sheep's clothing that deceive. In **Matt. 7:20**, *“Wherefore by their fruits ye shall know them.”* Is it a sin to recognize evil and try to help brethren to not be deceived? I believe the answer is found in understanding. For instance, we read in **Heb. 13:17**, *“Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”* Does this mean that we should not discern and share the folly we observe in evil leaders to brethren deceived by their lies? Without understanding, it may seem that these scriptures are conflicting. What is important is we understand **Matt. 7:21**, *“Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”*

Should we be easily offended and bothered because others see things differently than we do? If this is so, are we exercising understanding, and the love of our Father, and Lord, Jesus Christ?

We are told in **Deut. 19:15**, *“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”* In other words, there is greater trust or discernment with two or three witnesses to pass judgment, yet with this sound principle in mind, sadly, those who call themselves Christians can believe in conspiracy theories, no matter how outlandish or outrageous as they can be. Let us as Solomon, pray for understanding that we rightly divide the Word of God, to apply it in our lives, that **2 Tim. 3:7** does not apply to us, *“always learning and never able to come to the knowledge of the truth.”*

J. DiCesare

*Everything that irritates us about others can lead us to an understanding of ourselves.*

## Be Patient Brethren

We sometimes wonder why our Lord doth place us  
Within a sphere so narrow, so obscure:  
That nothing we call work can find an entrance;  
There's only room to suffer, to endure.

Well, God loves patience! Souls that dwell in stillness,  
Doing the little things or restful quite,  
May just as perfectly fulfil this mission;  
Be just as useful in the Father's sight,

As they who grapple with some great evil,  
Clearing a path that every eye may see,  
Our Saviour cares for cheerful acquiescence  
As much as for a busy ministry.

And yet he does love service--where it is given  
By grateful love that clothes itself in deed;  
But work that's done beneath the scourge of duty,  
Be sure to such he gives but little heed.

Christ never asks of us such heavy labor  
As leaves no time for resting at his feet;  
The waiting attitude of expectation--  
He oft-times counts a service most complete.

He sometimes wants our ear--our rapt attention--  
That he some sweetest secret may impart.  
'Tis always in the time of deepest stillness  
That heart finds deepest fellowship with heart.

Then seek to please him, whatsoe'er he bids thee--  
Whether to do, to suffer, to lie still;  
'Twill matter little by what path he led us  
If in it all we sought to do his will.

J. C. Lardent

# **The Genealogy of Jesus Christ**

Matthew 1:1-17

The genealogy of just any person does not provide inspiration for devotional reading. But there are significant factors in the genealogy of our Lord that require attention. Matthew is writing to the Jews and so traces the lineage of Christ back to Abraham, father of the Jewish nation. As Abraham was the source of blessing to many nations, so Christ would now be the center of universal blessing. With Abraham God had made the first covenant; now, through Christ, God inaugurates the new covenant.

Matthew seeks to portray Jesus as the King of Israel, so he presents the birth roll of Jesus as the genealogy of a king. It is designed to show that Jesus was the lawful heir to the throne of David. Joseph is proved to be the descendant of David and because of his marriage to Mary, her Son becomes in all reality the "Son of David," the King. Though rejected by His enemies, Christ will ultimately appear in power and glory as the King of kings and will establish His kingdom of righteousness forever.

Matthew also seeks to portray Jesus as the Savior of the world, so he does something very unusual for a Jewish genealogy. He includes the names of four women, namely, Tamar, Rahab, Ruth, and Bathsheba. Three of these were guilty of gross sin and two were members of hated, heathen races. If Matthew had ransacked the pages of the Old Testament, he could not have found four more improbable candidates as ancestors for Jesus Christ. But, surely, there is something most significant here. At the very beginning of his gospel, Matthew shows us in symbol that the King whom the Jews rejected was a Savior who identified Himself with sinful humanity and who offered pardon and blessing to all penitent sinners, male and female, Jew and Gentile, king and harlot. The Son of God became the Son of Man in order that the sons of men might become the sons of God.

J.T. Seamonds



## Effectual Prayer

*"The effectual fervent prayer of a righteous man avails much."*—James 5:16

The purpose of this study is to review some of the promises made by God to His people, to draw to the reader's attention the necessity for a continuing prayer life, and to point out that one must maintain a personal relationship with our heavenly Father if desired results are to be achieved. Promise and prayer are so deeply intertwined in the Christian's walk that attention must always be directed toward a closer walk with God by being devoted to His plans and purposes.

### Prayers of Old Testament Servants

First there was Adam: he had a close relationship with his Creator until it was severed by his disobedience (Gen. 3:8). Noah did all that God instructed him to do and was saved from the deluge (Gen. 8:20). Abraham, Isaac, and Jacob had fellowship with God, in spite of their weaknesses and shortcomings. The faithfulness of Joseph and Moses was retold through the centuries (Heb. 11). Even after David's grievous actions, when he repented, he was forgiven.

When Hezekiah was being threatened by the invasion of the Assyrian army, at first he paid the tribute demanded by Sennacherib's messengers; but after Sennacherib sent a message to the people telling them not to listen to Hezekiah when he told them that the *"Lord will deliver us,"* he went to the LORD in prayer. *"O Lord God of Israel, You are God, even You alone, of all the kingdoms of the earth; You have made heaven and earth. Lord, bow down Your ear, and hear: open, Lord, Your eyes, and see: and hear the words of Sennacherib ...to reproach the living God...Now therefore, O Lord our God, I beseech You, save us out of his hand, that all the kingdoms of the earth may know that You are the Lord God, even You only"* (2 Kings 19).

Hezekiah acknowledges God as being the only One to whom he can turn in his time of need. He remembered that God was the source of power in all the earth, not Sennacherib. God heard Hezekiah's prayer and sent him an answer: *"That which you have prayed to me against Sennacherib king of As-*

*syria I have heard. . . . He shall not come into this city...By the way that he came, by the same shall he return. For I will defend this city, to save it, for my own sake, and for my servant David's sake" (2 Kings 19:20, 32, 33, 34).*

How did all of those who served God's purposes communicate with Him? Their contact was through prayer. So it has been with all those to whom God has spoken. Those who would serve God learned the necessity for keeping a close relationship with Him. They learned through their failures that having the ability to accomplish the tasks given them was completely dependent upon their strength and guidance through prayer. We have notable examples in Jacob, Moses, Job, David, Solomon, Elijah, Jeremiah, Ezra, and Nehemiah.

### **The Pattern of Prayer**

A careful study of the scriptures show that Jesus set the example for His disciples; He was always in communication with His Father immediately before events of major importance occurred. Possibly the disciple who requested our Lord to teach him to pray in Luke 11:1 had made such an observation. But there are requirements before prayers may be heard and answered. A proper relationship must exist with the Father; a righteous relationship. And only God may make that determination.

### **Ingredients of Effectual Prayer**

Scriptures teach us that in addition to having a right relationship with the heavenly Father, the one offering prayer must believe and have faith. *"Without faith it is impossible to please God; for he that comes to God must believe that he is a rewarder of them that diligently seek him. By faith Noah prepared an ark to the saving of his house...and became heir of the righteousness which is by faith" (Hebrews 11:6,7).* By faith Abraham, Isaac, Jacob, Joseph, Moses all prayed to God and received strength necessary for their tasks.

Faith may be evidenced in tasks, but it may also be expressed in *"waiting on the Lord"* (Ps. 27:14). If we believe, then we have faith that our prayer will be answered and that gives us the patience to wait; we will be positive that an an-

swer will come according to God's will—"Wait, I say, on the Lord."

Unanswered prayer is often because of unbelief. A doubt is evidence of unbelief. *"And all things, whatsoever you may ask in prayer, believing, you shall receive"* (Matt. 21:22). *"According to your faith be it unto you"* (Matt. 9:29). The cardinal rules for prayers of request are *believing* that one will receive an answer and *knowing why*.

### **Texts of Promise**

In Prov. 10:24 we are told that the *"desire of the righteous shall be granted."* Even before Jesus came the righteous people of God were given promises that would help them expect answers to their petitions. God wants us to receive all that He has in store for us. Only our lack of belief hinders this. "Ask, and it shall be given you; Seek, and you shall find; Knock, and it shall be opened unto you" (Matt. 7:7, 8). Remember, the answer is there for the asking, but you must first ask, believing that whatsoever you ask of the heavenly Father will be granted unto you according to His will. *"The Lord is near to all that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he will hear their cry"* (Psa. 145:18, 19).

We have these texts of promise, but do we claim them? Do we believe that these promises are for us as well? Do we think of ourselves as being unworthy and so they must be for someone else? *"No good thing will he withhold from them that walk uprightly"* (Psalm 84:11,12). 'That could not possibly mean me!' one might say to himself. How easily one might believe the subterfuge of the Adversary, but consider these words: *"Delight thyself also in the LORD and He shall give you the desires of your heart"* (Psalm 37:4).

### **Praying "Amiss"**

*"You lust, and have not; you kill, and cannot obtain: you fight and war, yet you have not, because you ask not. You ask and receive not, because you ask amiss, that you may consume it upon your lusts"* (James 4:2, 3). Praying amiss is the result of not knowing how to ask or for what.. To know how to pray and what to ask, one must study the Word of God. Solo-

mon prayed that he might have wisdom and the Lord granted his plea and said, "*Because you have asked this thing, and have not asked for long life; neither asked riches for yourself, nor asked for thyself understanding to discern judgment; behold, I have done according to your words: lo, I have given you a wise and an understanding heart...and I have also given you that which you have not asked, both riches and honor: And if you will walk in my ways, to keep my statutes and my commandments, ... then I will lengthen your days*" (1 Kings 3:11, 12, 13, 14). "*Seek first the kingdom of God . . . and all these things shall be added unto you*" (Matthew 6:33) is another scripture that gives a similar lesson.

Here we find instruction that will help us to avoid praying amiss. What God is saying is that He will give us every single thing we can find in the Bible. If we can find it and ask for it, He will give it to us. There are so many gifts we could receive if we only knew how to ask. So the relationship between study and prayer is this: If you find one verse dear to you because it is something you want, start praying about it. As you find (seek and you shall find), ask (ask and it shall be given unto you), and receive (knock and it shall be opened unto you), you will become much more intense and careful; *careful* because you realize the power of prayer and *intense* because you see the relationship between study and prayer.

Take the Book; find the promise; show it to the Lord. Hezekiah showed God the letter from Sennacherib. God knew what was in the letter—before it was written he knew—but this act of Hezekiah demonstrated a real and honest faith and humility before the Lord. He was acknowledging that what God promised to do, He would do and he was claiming that promise.

Study and prayer enhance each other so much so that one would suggest that it be one subject—*study prayer*. Prayer brings the soul into the very Presence of the Lord and prepares the way for divine blessings and superlative joy.

Francis Earl

## Net Worth

(Luke 12:13-21)

I heard a high-powered financial advisor on the radio offer to send me his personal list of the ten mutual funds I should buy *now*. I wondered if the mutual funds I had bought were on his list. Probably not! Was it always so complicated to plan for or manage your retirement? I mean, these days it feels like you can't just pay off your mortgage, buy some bonds and live off your pension and savings. We need financial advisors to tell us how to invest, in stocks, bonds and mutual funds. And don't forget the tax shelters! This planning for retirement is complicated! But wise people plan for the future, right?

Do you remember seeing a Television commercial long ago for an annuity called *Freedom 55*? This life insurance company tells us that if we're wise with our money and sock enough of it away, we'll be able to retire at 55 and really enjoy life.

It seems one of the main messages we hear these days is work and save so you can retire in comfort. It's not a new idea really, though, is it? Way back in Jesus' day, they were doing the same thing. Take the story Jesus told about the farmer. Once there was a rich farmer whose fields produced a bumper crop. He didn't have room left in his barns, so he decided to build larger barns to store all the grain. Then he would have plenty stored away for years to come. He could take it easy and enjoy his retirement. He wasn't obsessed with his wealth; he wasn't unethical or cruel. His land produced a bumper crop, and all he did was store it. All he did was plan and save for the future. All this man was guilty of was wisdom and good sense, right? He did exactly what all the advisors tell us to do now – save for tomorrow, plan ahead. *He was a real-life Freedom 55 commercial!*

But, as usual, Jesus has a rather different perspective on the wisdom of this world. Instead of praising the rich farmer for his careful future planning, *Jesus calls him a fool*. Now that's a bit harsh, isn't it? Didn't he do what most of us have done all our lives? I'm willing to bet that most Christians are careful savers, and wise investors. What's wrong with good, solid retirement planning? Who wouldn't want to be retired in comfort at 55? But Jesus calls him a fool. You see, he died before he could enjoy his easy, early retirement. Now God didn't strike him down, he

wasn't being judged or punished. He just died. And Jesus calls him a fool. I'm feeling a little confused, aren't you? Are we fools for trying to save and invest for the future? Is Jesus really trying to teach us not to plan ahead?

Well, just a minute now, let's start back at the beginning: The man's land produces a bumper crop. But this creates a problem. The barns are full; there's no room to store the harvest. So the man asks himself, "*Hmmm... what should I do with all this grain? I know! I'll build bigger barns to store it all. I should have enough to keep me going for years. I'll be able to sit back and take it easy, without any future worries. That's what I'll do!*" Okay, let's stop there for a second.

Did you catch the pattern? "*What should I do? I will build bigger barns. I won't have any worries for the future.*" Nothing here but "I", "I", "I"! He never asked anyone else's opinion, did he? He didn't even consider the needs of others and he surely didn't consult God on the matter. This guy had a nice conversation with himself about what to do about the *problem* of having more grain than his barns could handle. And he came up with a solution *all on his own*.

Everything was focused on himself: *his crops, his barns, his wealth, and his comfort. But the wealth he thought he had was an illusion.* What were his barns full of grain worth to him in death? He was rich in the things of this world but utterly destitute in the things of God. Who had he helped? What purpose had he served? What difference had he made in the world or even in the life of any other person? How had he used the gifts God had given him?

*This so-called rich man died a pauper because he possessed no true wealth.* He had stored tons of grain and possessed material wealth galore, but he had nothing stored in the vaults of heaven. And we're not talking about 'self fulfillment' here, but the true wealth that comes from a life lived in service to God and God's word. Treasures in heaven are made entirely of faith, grace, peace and love. These are the treasures that last forever, and you can take them with you!

I read a story recently about another rich man. One day, in a Baptist church in Bridgeport, Pennsylvania, at the end of a Sunday service, the young pastor made his usual invitation to anyone who wanted to make a public commitment to live for Christ.

On this day, Arthur came forward to commit his life to Christian service. The pastor assumed that Arthur intended to leave the business world and become a minister. But Arthur figured what the world really needed was some millionaires who would use their wealth to support missionary work. In the following years, Arthur made millions of dollars and he used his money to finance missionaries and to support many evangelical organizations. Unfortunately, Arthur De Moss died suddenly at a relatively young age. He had received the gifts that allowed him to make a great deal of money. But instead of treating his gifts as his own and instead of assuming that his wealth was his to enjoy, *De Moss had lived with the knowledge that all that he had was a gift from God, and that he was but a steward, a custodian of the wealth he possessed. And so he spent his life and his money in God's service and on spreading God's kingdom of grace.*

You see, Jesus never said it was wrong to be rich. He didn't say it was wrong to plan for retirement or buy mutual funds. But he did call the rich man in his parable a fool *because the man's goals were so low. The man lived his life and used his wealth for his own comfort and security. He forgot that he was part of a community and that his wealth had come from the earth. He never realized that every good thing he had was a gift from God.* And that made him a fool, because his life was without meaning, and worthless.

Living for your own comfort and security is empty. A life lived only in hopes of a comfortable retirement is a worthless life, no matter how much or how little you have. Our lives are worth so much more than the things we have. The gifts that we are given are far too precious to waste on a life of ease. And you know it doesn't matter if you're thirty years from retirement, or two years from retirement, or if you've already been retired for years.

Your life, your abilities, your time and your money – all that you have been given – are much too precious to squander away on Self. Regardless of how much money we have, how big our home is, how nice a car we have, or where we can afford to go on vacation, we can all be rich – truly rich. Our net worth isn't calculated by bankers but by God. And we are worth so much more than our possessions.

Roy Boswell

## A Portrait of Jesus: Freeing Us from Shame



*“...then he began to call down curses, and he swore to them, “I don’t know the man!” Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken: “Before the rooster crows, you will disown me three times.” And he went outside and wept bitterly. Matthew 26:74, 75*

Peter was overcome with shame. Shame tells us who we are, it is a tool of the devil. For Peter, shame told him he was no longer worthy of Jesus. He was a failure. He was a liar. He was not worthy. In John 21, after Jesus’ resurrection, Peter announces he is going fishing. This was who he was, a fisherman. No longer worthy of fishing for men, he goes back to who he thinks he is -- a fisherman who fishes for fish.

Jesus would not allow Peter to sit in shame, so in John 21, he reaches out to Peter and recreates the miracle that he used when he called Peter to be a fisher of men. He tells him after a fruitless fishing trip to throw his net to the opposite side and the fish nearly break the net, just as they did the day that Jesus called Peter.

Once on shore Jesus restores Peter from his shame. Peter swore he would never deny Jesus during a meal, so Jesus cooks a meal for his disciples. Peter denied Jesus while warming himself by a fire, Jesus had built a fire. (It is interesting to note that the word “fire,” which can be translated “burning coals,” appears only twice in the Bible. Once when Peter denied Jesus and here where Peter is restored.)

Jesus then asked Peter three times if he loves him. Each time Peter affirms that he does love him. Jesus’ reply is to “feed my lambs”, or “take care of my sheep.” He wasn’t trying to make Peter feel bad, but was letting him know that his “mess up” did not negate him from the work that Jesus had invited him to do three years prior.

Once Peter realized that his mistakes did not define who he was, he was able to move forward with courage and declare the truth about Jesus to others without shame. Peter believed who Jesus said he was, “You are Peter, on this rock I will build my church.”

D. Mathewson



## Children's Story Corner: We Need to Pray



Dear Ones,

Are you wondering where to turn for comfort and direction now that our world is so different? You can talk to your parents, and there is another to turn to for answers. "Trust in the Lord with all your heart and do not lean on your own understanding. In all your ways acknowledge Him and He will make your paths straight." (Proverbs 3:4, 5) We need to pray, asking God for understanding and direction. We can talk to God about anything no matter how small our problem is. We should tell our heavenly father all our needs. Philippians 4:6 tells us, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

Is prayer really that important? Daniel thought so. He knew that the king had said no one in Babylon was allowed to pray to God for thirty days. If anyone did pray, they would be thrown into a den of lions. Daniel always prayed three times a day every day. He wouldn't stop praying for even thirty days. Daniel believed praying was more important than his own life.

Peter got a great blessing from prayer. When he was put into prison, the church in Jerusalem prayed fervently for his release. Sure enough, an angel led Peter out of his prison cell. Peter was freed from prison because of prayer. Prayer is powerful and important.

You may not know how to pray. Prayer is really just talking to God the same way that you talk to your parents. You tell them "Thank you," for what they do for you. You tell your parents about your problems. You ask their advice on what to do. You ask them for things that you need. Talk to God the same way. There is a model prayer called The Lord's Prayer

at Matthew 6:9-13. You can use this prayer as an example. Remember to pray in the name of Jesus, because "Whatever you ask in (Jesus's) name, that will I do...(John 14:13) Also, when you pray, believe that God can do what you are asking.

After you pray, how can you know that God has answered your prayer? Watch for the answer. Expect it to come and be looking for it, so you will know God's answer when it comes. When I ask God in prayer to help me decide what to do, I ask Him to put up "roadblocks" in front of the wrong decision and to make the right decision an easy path for me. Then I start down one of the paths. If I hit a "roadblock" I know God is telling me to choose the other option. Suppose you are trying to decide whether to join a club after school or to help your mother watch your little brother at that time. Your mother says the decision is up to you. You pray, asking God to help you decide. The next day you apply to join the club but you find out it will meet from 3:30 to 6:30. It will be dark by the time the club meeting ends so your father will need to pick you up and drive you home. Besides that, you will have to pay dues to belong to the club. These are roadblocks that God has set up so you will know that He wants you to help your mother and not join the club.

Turn to our Heavenly Father in prayer to help you make wise decisions. He wants to set your mind at ease and to give you peace and courage during these troubling times. "...your Father who is in heaven (shall) give what is good to those who ask Him!" (Matthew 7:11) I am praying for you.

Your Aunt Nancy Shobe

*Prayer is the heart's desire, uttered or unexpressed.*

## 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, Peggy & Russell – VT	Jones, Arlene - VA
Anderson, Family– WI (d)	Karavas, Anna - CA
Bews, Sandra and Family TX (d)	Knapp, Jamie – NH
Boswell, Arlene – IL	Knapp, Joseph – IL (d)
Buxton, Jean & Family - UK	Leavitt, Denise & Richard – ME
Carpenter, Gloria – KY	Lepitre Family - IL
Cline, Ruth – MO	Howes, Paul & Carla - UK
Cooper, Carmela – NJ	Kingsmith, Beresford - UK
Csutor, Judith – CT	Mazzotta, Eva – VA
Day, Ronald – PA	Miller, Alain – Canada
Dewys, Mary & Family – MI (d)	Moore, Ralph & Maryellen – CA
DiCenso, Sabatino - AZ	Munoz, Sue - NY
Dickson, Roberta Jo – CA	Orsburn, Judi – CA (d)
Donnarummo, Dan – OH (d)	Parker, Geraldine – CA
Duhaime, George & Family – CT (d)	Penton, Jim – Canada
Dunn, Kim - IL	Phillips, Stella – OK
Fantuzzo, Tony – NY (d)	Riggio, Fran – NH
Feliciano, Carmen - NY	Rowe, Bryan - UK
Fischer, Mike & Liz – WI	Schultz, Becky & Family – MN (d)
Foster, Jean – IL	Schwartz, Ruth – TX
Gary, Inez – VA	Seminoff, Brenda – CA
Hauslein, Karen – MD	Thomassen, Sandi – NM (d)
Hawk, Barbara – PA	Tuscia, Priscilla – FL
Hildebrandt, Lois - FL	Trent, Thelma – FL (d)
Hogrebe, Joan – MO	Weaver, Eddie - NY
Hopkins, Linda & Andrew – VA (d)	Weeks, Jeannie (Mitchell) (d)
Iannaccone, Marie & Family – IL (d)	White, Ken & Joan - NY
	Wisdom Hezekiah Ikpo - Nigeria

(d) = death in the family

### Entered into rest:

Ruth Zychal, DE – March 2021

## **Bible Correspondence Course New Graduates & Websites**

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



### **Africa**

**Peter Kabunda** of Lusaka, Zambia has now completed the Ransom Course

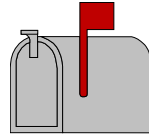
### **USA**

**Mai-Ching Julia McKay** of Florida graduated from the Advanced Course.

#### **You are invited to view the following websites:**

<http://www.cdmi.org> (Christian Discipling Ministries International)  
<http://www.cbchurch.com> (Christian Believers Fellowship in NH)  
<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.homechristians.net> (Fraser Valley, B.C.)  
<http://www.bibelgemeinde.at> (Free Bible Students, Austria)  
<http://www.bibelgemeinde.org> (Mission Work Bible Students, Austria)  
<http://bibelforscher.heimat.eu/> (Free Bible Students, Germany (English))  
<http://www.softgrafic.com/bibbia> (Italian Bible Students)  
<http://www.newcovenantfellowship.org.au> (New Covenant News, Austr.)  
<http://www.ebbereanos.org> (Berean Bible Students, Brazil – Portuguese/Span)

## Letters from Our Fellowship and Readers



From Rome, Italy:

*Dear brothers in Christ, I always consider myself part of the spiritual family, so I send you this offering to support the work of the Lord. I remember you all with Christian love. Pray for me and my health.*

*God bless you!*

*Marco Soranno*

From 'His Servant':

*In Jesus' precious name I greet you with a special prayer for your inner peace and God's blessings for whatever you need!*

*Please use this in whatever way our Lord guides.*

Here is food for thought:

Stewardship is...serving one another with the gifts we have received, to the glory of God. A whole Life, the only perfect Life, has been given for us, and we should meet that matchless gift with nothing less than wholehearted service.

The most joyful, useful Christians are those who give in substance and service generously proportionate to their receiving. They are channels of blessing. As one's contacts with people increase and become more intimate, the opportunities multiply to influence and help them to live more useful lives and, above all, to point them upward to the Lamb of God Who takes away the sins of the world.

Time has also been given by God to use as a sacred trust. Each day of our lives is precious with opportunities for speaking a kind word, doing a noble deed, or rendering a Christ-like service. A few moments of time have a value that eternity alone will reveal. Let us be up and doing while it is day, for "the night comes when no one can work" (John 9:4).

I am but one, but I am one; I cannot do  
Everything, but I can do something. What I  
Can do, by the grace of God, I will do.

Father, may I use every opportunity each day to minister to Your Glory. May others see Your joy in my life and be drawn into the reality of forgiveness through Your Son, the Lamb of God, my Savior and my Lord. Amen

Selected

## Conferences & Conventions

The **Christian Believers Conference** is tentatively scheduled to be held on July 29th to August 1st at Gordon College this summer. A final decision will be made in mid-April, too late to make this issue of the New Creation.

Please contact Bruce & Cheri Blake for accommodation information, etc., at [sblake4588@gmail.com](mailto:sblake4588@gmail.com) Phone: 603-866-9296

**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.

### Donations

Many people around the world appreciate the New Creation magazine. For many, it is their only source of Christian communication. Also, for many, they only have it through the generous contributions of others. If you feel moved to help them in continuing to get the New Creation, please consider a donation to CDMI.

### Article Contributions

Please send articles for possible publication to Dennis Gorham,  
4 Alicia Street Somersworth, NH 03878  
email: [dennisorham@comcast.net](mailto:dennisorham@comcast.net)

*Any information published in this magazine that you know is incorrect should be brought to the attention of the editor at his email address:  
[bobwhittaker64@gmail.com](mailto:bobwhittaker64@gmail.com). We strive for accuracy but do not have full knowledge.*