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OCTOBER, 2002

How to Study Psalms *For YOURSELVES*

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"Declare the whole counsel of God"

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How to Study Psalms:

1. Pray to the divine Author. Ask Him for insight, and commit yourself to follow any light He will shine on your path--or on your heart. (There may be surprises.)

2. Read the psalm all the way through without stopping -- to look for the big picture, and absorb the mood. After reading straight through, **summarize the main theme**--in a few words or a sentence at most. It might help to give it a title. For example, Praise to God for the beauties of nature. Or, Crying to God for deliverance and revenge. Or, Pleading for forgiveness.

Also try to catch the mood, the emotions as much as the meaning! (This is poetry, remember?) Ask, How does he feel? Have I ever felt this way? When and why? *Should* I feel this way? Why or why not? What can and should I do about it?

Don't worry at all about details or obscurities this time through.

3. Now search to **discover how he develops his theme:** What are the sub-themes and how do they relate to each other? To do this, re-read and then re-re-read the psalm looking for repeated words and/or repeated ideas expressed in various words. It might help to underline them in your Bible, or italicize them if you download the psalm on your p-c. [*Helpful PC-Study Bibles are available.*] Ask questions too: who, what, where, when, why? In your own words, What is the psalmist saying? What lessons is he learning?

4. Ask, **What applications can I make to my own life at this point?** Can I adore God by means of the psalmist's words? Thank Him for similar blessings--though our circumstances differ widely? Fight depression as he did? Entrust my problems and enemies to Him as he did? Find the stamina to go on in tough times, as he did? If so, then seek grace from God and do it.

5. But it's highly probable that some--or many--questions and obscurities remain. To clarify the obscure expressions, (a) Notice the heading given before some psalms. They tell who wrote the psalm, and sometimes explain the possible circumstances of its writing. These remarks were written by Jewish scribes. They are not inspired by the Holy Spirit, and thus not infallible--but they can be helpful. For instance, psalm 54's preface says David wrote it when the Ziphites told Saul that David was hiding in their region. That refers to 1 Sam. 23:19 & 26:1. Put yourself in David's shoes. How would you react? But the following steps are even more important:

(b) Read the psalm in 1-2 *other versions*. I recommend *The Message*, so long as you use it merely as a supplement to more standard translations like the NIV, NASV or RSV.

(c) Use a *commentary*. To use commentaries before this point will rob you of the "Wheee!" factor--the joy of personal discovery. But not to use them at all robs you of insights from teachers gifted by the Lord and given by Him to the church, for our benefit (Eph. 4:11-13). Use them with discernment; don't make them your pope. *The International Bible Commentary* (Zondervan) is a good one. The NIV Study Bible is also helpful, though of course not so thorough. These can explain historical and geographical terms and point out other scriptures which may throw light on the psalm's meaning and applications.

6. Then, with deeper insights, you can make further applications to yourself.

Psalms 42-43:

Following the Process of "How to Study Psalms"

1. Pray for enlightenment in understanding and experiencing these psalms.

2. Read 42-43 straight through without stopping. (It will become obvious why we are studying both these psalms.)

Summarize the main Theme and major Feelings by giving these psalms a TITLE. [For example, 'Wanting to Hope, Trying to Praise.' Or, 'Praise the Lord Anyway.'

3. RE-Read the text.

Ask -- How does the writer develop his theme -- i.e., what are his sub-themes, his repeated ideas, & their relationships to each other? Obvious examples here are...

(a) the refrain: Why are you downcast, O my soul? Why so disturbed within me?

Put your hope in God, for I will yet praise him, my Savior and my God.

(b) "WHY?": used 10 times. 6 times directed to himself, 4 times to God.

(c) WHY is he shedding so Many TEARS? At least 5 reasons:

He wants to meet with God, and can't.

He misses what he used to do: *I used to go with the multitude, leading the procession to the house of God ... among the festive throng.*

He and his God are being ridiculed, and all day long too: "Where's your god?"

Those who taunt him are **not just 'men' but 'foes / enemies'** (42:9,10; 43:2).

This 'ungodly nation,' these 'deceitful / wicked men' (43:1) have in some way put him on *trial too (literally, or figuratively?)*, for he uses legal terms: *Vindicate me, O God, and plead my cause.*

(d) How can you explain 42:8, the only calm and happy verse in the text? [Did circumstances get better--just for a while, or was this merely a mood-swing?]

(e) Do you think his trials and depression are so great that he'll turn away from God? Or, to look at it from another angle--is it possible for a genuine believer to have such struggles, depression and despair as this man does?

To answer those questions, let's ask another one: **What does he call God?** "The living God, my Savior, my God, the God of my life, my Rock, my Stronghold, my Joy & Delight"! Obviously the psalmist is a very devoted man wrestling with despondency.

4. Applications for Us: What does he do that we too can do when we're depressed?

a) He talks to GOD very honestly about himself. For instance, 42:6a, "My soul is cast down." And very **intensely**: "I pant and thirst for You, I pour out my soul to you." He even **questions God and complains** to Him: "Why have You forgotten me--and even rejected me?" (42:9; 43:2)

b) He talks to HIMSELF -- examining, questioning, correcting and exhorting himself. "Why am I downcast and disturbed?" "Self, put your hope in God!" (Compare some of our hymns in which we talk to ourselves: Be Still, My Soul; Arise, my soul, Arise; Awake, my soul, in joyful lays; Awake, my soul, stretch every nerve and press with vigor on; My soul, be on thy guard.

c) He remembers past blessings and privileges (42: 4, 6).

d) He values fellowship with God's people, and public worship and celebration of God.

e) WE have a blessing he lacked: The New Testament scriptures, and All the Old Testament scriptures too—including this man's song of lament & aspiration. For this depressed man was led by the Spirit of God to write down his experiences and longings and complaints, and God put them into His Written word so WE (1000s of years later) would be assured that He understands and accepts us even when we wrestle with questions, doubts, and despair.

5. Try to Answer Questions and Clarify Obscure Expressions: For example, Who (or what) is the psalmist, Where is he, and Why? And, -- does it Matter?

First, does it matter? Not a *great* deal. We've already learned lots and found valuable applications without understanding 42:6-7, "I will remember you from the land of the Jordan, the heights of Hermon--from Mount Mizar. Deep calls to deep in the roar of your waterfalls; all your waves and breakers have swept over me."

Also, it's not essential to identify the taunting, deceitful and wicked men he prays to be rescued from.

BUT if we CAN answer these questions, it might benefit us. We suggested earlier that three resources might help us with historical and geographic matters. Notice:

a) Other Versions: At 42:3, where the NIV says, "My tears have been my food day and night," Eugene Peterson's paraphrase, *The Message*, reads as follows: "I'm on a diet of tears--tears for breakfast, tears for supper." Again, at 42:5 the NIV has, "Why are you downcast, O my soul? Why so disturbed within me?" *The Message* asks: "Why are you down in the the dumps, dear soul? Why are you crying the blues?" And at 42:6-7 the NIV says, "I will remember you from the land of the Jordan, the heights of Hermon--from Mount Mizar. Deep calls to deep in the roar of your waterfalls; all your waves and breakers have swept over me." Peterson puts it, "From Jordan depths to Hermon heights, chaos calls to chaos, to the tune of whitewater rapids. Your breaking surf, your thundering breakers crash and crush me."

Well, he hasn't answered our questions about history and geography, but he often succeeds in making a passage more vivid and contemporary in expression.

b) Another source of information is Psa. 42's Heading It says, "Of the Sons of Korah." This almost certainly refers to authorship. But who are the sons of Korah?

c) Commentaries, Bible Dictionaries or Study Bibles can help us here. We learn that the “Sons of Korah” are credited with the writing of 11 psalms [42-49, 84-85 & 87-88; this counts 42-43 as one psalm.]. They were Levites and thus privileged to serve in the tabernacle and temple. More specifically, they seem to have been a clan who formed a guild of musicians and singers in God’s house, “appointed by David to an ongoing musical leadership” (Michael Wilcock, *Message of the Psalms*). When David was king he put certain men “in charge of the music in the house of the Lord....They ministered with music before the tabernacle”/temple. We read, “those [Levites] who were musicians ... were exempt from other duties because they were responsible for the work day and night” (1 Chron. 6:31f; 9:33). It was a fulltime job, though they had periods of rest when the other two music groups were on duty. The entire chapter of 1 Chron. 25 lists 288 men whom David “set apart ... for the ministry of prophesying,” accompanied by musical instruments. Apparently their singing was considered a means of God communicating with His people. We also read, “David told the leaders of the Levites to appoint ... singers to sing joyful songs, accompanied by musical instruments” (1 Chron. 15:16), and the following verses indicate that three large musical groups were formed based on ancestry. They rotated in singing in God’s house --on a regular basis but most especially on the feast days. The Sons of Korah choir was one of those three. They were among Israel’s worship leaders.

And the writer of Ps. 42 was apparently a leader of the Sons of Korah choir, for he formerly *led* “the procession to the house of God...among the festive throng.” But no more! Now he’s far away at **Mt. Hermon**. That rocky range rises to a height of 9,200 feet, stays snowcapped all year, and straddled Israel’s northern border. The headwaters of the Jordan River, and thundering waterfalls, are there. The “cascading waters of the upper Jordan ... rush down from Mt. Hermon.” **But why is our Levite choir director there, among taunting foes?** It may be that the ‘*ungodly nation*’ (43:1) referred to were the Arameans of Damascus” [called Syrians in some versions] and that the author had been captured by them during one of their raids into Judah, “such as that of Hazael (king of Aram; 2 Kings 12:17f). This attack by Hazael affected especially the area in which Korahites had been assigned cities” to live in. (*NIV Study Bible*) This would explain many terms used in Psalms 42-43.

Supposing these clues to be correct and our inferences to be true, put yourself in the psalmist’s place. If you were facing his circumstances, how would you feel? What would you do? *Feel* these psalms, and cry out to God.

Invited

Paul Fromer

A lot of the psalms were written because David was scared, and the 27th is no exception. As we look in on him, he's begun to calm down, but his fear is still evident. "Give me not up to the will of my adversaries . . . they breathe out violence."

In this psalm David is showing his knack for weakness. He was no infallible Sherlock Holmes or competent Perry Mason, and was wise enough to admit it. Not that he was a hopeless incompetent compared with other men. He was more able than most--a clever general, born leader of men, strong minded administrator.

But he was also a realist, so he knew that life was too big for him. And he knew that God was not a vacuous God of all Being but someone to be reckoned with--and relied upon.

In verse one David states his conviction that since God is the light, salvation and stronghold of his life, fear is illogical. I think he said this while he was afraid. *His emotional view of God was struggling with his mental view and needed to be told what was what.*

In verse two and elsewhere David follows his policy of listing the things that worry him. In this psalm they are the slander and violence threatened by his enemies. We ourselves might add unconfessed sin, disinterest in God, uncertainty about marriage, fear of low grades, confusion about our life work. David specifically identifies his pressures, specifically relates them to God's character, specifically asks God for help. Try his procedure, and see how God uses it to give you relief.

But David's interest in God did not center solely in his need for help. The simple fact is that David liked God. Even if he hadn't needed help, he'd still have been a man who prayed a lot. "One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Notice that he's not motivated by fear of men but by the attraction of the Lord Himself. You and I also need a glimpse of God's "beauty."

We normally use the term in an aesthetic sense and think of sunsets, vases, women. But, here David was probably thinking of the delightfulness of God. When he saw it he was moved to adore God, and be satisfied. Yet David had the doubts of an ordinary man and often wondered if God could care enough to reveal His excellence to any

man, especially a sinful one. Even today in the age after the cross, we have similar doubts. This is why David reminds himself that the Lord has said, "Seek ye my face."

This is one of Scripture's great verses. *Here is the majestic God graciously saying, "Seek me." He invites our fellowship (and at a cost only He knew, in David's day).*

Jesus said, "The hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him." We needn't be afraid that we're unable or unfit to respond to His invitation. It was made even to a hard-bitten prostitute in Samaria. And she sought Him only because He sought her first.

So to His "Seek me," our response should be David's. "Thy face, Lord, do I seek." And if our longing to see His beauty is tinged with fear that He just can't mean His invitation, it's proper to add, "Hide not thy face from me." It's always important to be honest with God, especially when we begin to see the grandeur of His invitation and find our faith dwarfed by it.

Does a longing for God, a desire to "dwell in the house of the Lord all the days of my life" lead to monastic isolation from life? No. As with David, so with us. He found his longing met by God in the midst of a busy life. David was a doer, largely because of the release God gave him as they communed together. "Dwelling in the Lord's house" is figurative and refers to spending time in God's presence. Surely in this psalm David isn't facing the type of problem that comes to the recluse. Threats of slander and violence come to the man who is involved, and standing firmly for righteousness.

Our pressures today likewise stem from a busy life. We wouldn't want it otherwise. Christ does not pray in John 17 that we be taken out of the world, but that we be kept from the evil one, Satan and his brood.

Having listed his troubles and asked for help, and having reaffirmed his deliberate intent to seek God's face, David concludes with the declaration, "I believe that I shall see the goodness of the Lord in the land of the living." And that leads him to advise us to "wait for the Lord."

Patience is a result of faith.

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The First lady, Laura Bush, was on "Larry King Live" in early February '02.

They got to talking about the terrible pressures on the first family, especially since 9-11. The conversation went something like this:

He: "How have you both been able to bear up under all this stress? How has all this atrocity and despair affected your faith?"

She: "Well, we're people with strong faith."

He: "Hasn't all this terrible bloodshed, stress and horror shaken that faith?"

She: "No, not at all; to the contrary. In fact, the President and I put verses from Psalm 27 on our Christmas cards. [And she quoted:] "My heart says of you, 'Seek his face!' Your face, LORD, I will seek.... I am still confident of this: I will see the goodness of the LORD in the land of the living."

--From a taped message by Lynn Anderson,
well-known Church of Christ preacher, author and mentor

Psalm 51:

THE FORGIVEN AND THE DEAD

Elmer Prout

The Bible study had gone well. The text had been Psalm 51. Every line of David's penitential song had spoken directly to each of us.

We identified with his cry for mercy (vs. 1). We stood with him in his plea for cleansing (vs. 2). His sense of sin was written in our hearts as deeply as it had been in David's (vs. 3-5). We prayed with him that God would hide his face from our sins (vs. 6, 7). We longed earnestly for the joy and gladness of salvation (vs. 8, 12).

As we read and prayed with the text we found ourselves carried along into David's experience. It was not merely an academic exercise we were doing--it was life with God. Life with God for us just as surely as it had been for David. No wonder, then, that we could hear Nathan's words echo down the centuries:

"The Lord also has put away your sin" (2 Samuel 12:13)

We were the redeemed of the Lord! We were eager to say so (Psalm 107: 1, 2).

It was somewhere in the middle of that moment of glory that two words collided: forgiven and dead. David was forgiven, Uriah was dead. I tried to turn back to the unhindered joy of forgiveness, David's and my own. But the vision was gone. Right up beside forgiven David was Uriah--betrayed, tricked, carrying his own assassination message back to the battlefield. Sold out by the very king who depended on his loyalty.

How did it fit? How could the Forgiven and the Dead turn up side-by-side in the study of a Psalm designed to sing the praise of the Forgiving God? Didn't the fact of God's gracious forgiveness override the tragedy of Uriah's death? Once the confession had been made, wasn't forgetting the next gospel step? Wasn't it enough that God can be counted on to set everything right for Uriah "after a while?"

Perhaps it is better to leave matters there. Perhaps we should be content to sing, "We'll understand it better by and by."

Perhaps. But I wonder if we will deeply appreciate the cost to God of the grace which saves us, unless we look at both the Forgiven and the Dead? I believe that God is grieved at the injustice and inhumanity which people heap on each other. Can we not say that God's smile of forgiveness is accompanied with his tears of sympathy? God neither snaps his fingers nor winks his eye at our sins. The divine heart was not only broken at Calvary, it is wounded by the terror of our sins against one another.

I do not suggest that we attempt to balance the Forgiven and the Dead on a religious teeter-totter. That is not the point. Rather, we are asked to feel at least a little of the divine tension generated when justice, holiness, grace and mercy interact in the Divine Heart. Understand that? No. But we can experience a tiny bit of it. And, under the pressure of that tension, find a broader godliness growing within us. (From INTEGRITY)

A Principle for Interpreting Both Proverbs and Psalms

The Student Bible says, "Anybody with a brain can find **exceptions to Proverbs' generalities**. For instance, Prov. 28:19 proclaims that 'he who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty.' Yet [some] farmers who work hard go hungry in a drought, and [some] dreamers win \$10 million in a lottery. **Proverbs simply tells how life works most of the time. You can worry about the exceptions after you have learned the rule. Try to live by the exceptions, and you court disaster.** The rule is that the godly, moral, hardworking, and wise will reap many rewards."

More Help in INTERPRETING Psalms

(avw) / Michael Wilcock

We've mentioned that psalms are poems and songs. Thus they should not be interpreted in a prosaic way. We must take into account figures of speech, symbolism, the emotional setting of the writer and his experiences, etc. For in poems and songs such factors are common.

I find Michael Wilcock's *The Message of Psalms* to be a helpful commentary. [2 volumes: Psalms 1-72 and Psalms 73-150; paperback from Inter-Varsity Press; \$14.99 each.] Here are some valuable insights he makes regarding interpreting Psalms.

Verb Tenses in Hebrew

I pursued my enemies and overtook them;
I did not turn back till they were destroyed.
I crushed them so that they could not rise;
they fell beneath my feet. . . .

You have delivered me from the attacks of the people;
you have made me the head of nations;
people I did not know are subject to me.

--Psalm 18: 37-38, 43; NIV

"As we read the NIV, this section is full of praise for what David has already experienced of God's help. But the translations, and the commentaries, do not speak with one voice. Some say that this is David's **past experience**, others that it is his **future expectation**. If we are unfamiliar with the Hebrew language, these conflicting opinions confront us with what may seem one of its oddest features.

"For us, the verbs in a sentence mostly describe either what happened in the past, or what is happening in the present, or what will happen in the future. That is what we mean by the tenses of a verb. Hebrew tenses are not like that. Hebrew is more interested in whether the action of a verb is **continuous** or has been **completed**. It often leaves us to infer from the context whether that action is past, present, or future.

"These technicalities explain why in verses 37-38 the NIV has *I pursued* and *They fell*, the Jerusalem Bible *I pursue* and *They fall*, and the Revised Version *I will pursue* and *They shall fall*. Surely one translation must be right and the others wrong? But no, the verb forms cannot in themselves answer that question, and any of the three versions could be correct. . . .

“Is the scene as a whole set in the past, the present, or the future? Finding an answer to this question matters less than we might think. If we worry about the time-reference, we are missing the point. They certainly **did happen historically**; it is important to recognize that the God of Scripture does act in history. But it is equally important to recognize that he is the ever-living, ever-active God, and he **repeatedly works** in the same ways. . . . [In addition,] when we hear this voice from the past, the king of Israel saying, *you have made me the head of nations; people I did not know are subject to me* [v. 43], we realize how both the grammar and the theology are going to be carried forward from the Old Testament into the New; for in Revelation 11:15 we hear ‘loud voices’ from **the future** telling us the same thing - ‘The kingdom of the world *has become* the kingdom of our Lord and of his Christ.’” [Italics are Wilcock’s; we have added the bold emphasis.]

What’s Literal and What’s Figurative?

- 0 God, you are my God, earnestly I seek you;
my soul thirsts for you, my body longs for you,
in a dry and weary land where there is no water.
- 2 I have seen you in the sanctuary
and beheld your power and your glory.
- 3 Because your love is better than life,
my lips will glorify you.
- 4 I will praise you as long as I live,
and in your name I will lift up my hands.
- 5 My soul will be satisfied as with the richest of foods;
with singing lips my mouth will praise you.
- 6 On my bed I remember you;
I think of you through the watches of the night.
- 7 Because you are my help,
I sing in the shadow of your wings.
- 8 My soul clings to you;
your right hand upholds me

--Psalm 63:1-8, NIV

As David pours out his longings here, some things are obviously literal (his lips, his hands raised in praise, and his bed). Others are figurative (God’s hand and wings!). But other expressions are not so clear. Wilcock observes:

“The question of what is metaphorical and what is literal reappears here. [Some commentators] assume that Psalm 63 was for the king to recite when he was **actually** in the *sanctuary* (v.2) but **felt** as if he were *in a dry and weary land* (v.1). Conversely, one could of course argue for a **real desert** and a **metaphorical temple!**”

But the Jews who compiled the psalms gave a heading to this psalm (and a number of others). It says, *A psalm of David. When he was in the Desert of Judah.* This may very well be accurate. If so, it “suggests that practically everything here could be literal. The Desert of Judah was the scene of the start of David’s journey into exile at the time of the great rebellion [by Absalom against his father] -- truly a *weary land*. He was leaving behind him the Jerusalem sanctuary, where he had often had a real awareness of God among his people. He did still, even now, feel safe under the shadow of God’s wings.”

“A Question of Expression”

“The sixth psalm is the most emotional so far, and for that reason raises some important questions. The idea that spontaneous praise and prayer are somehow better, more real, than those which are thought out and ‘composed,’ is a foolish one. The psalmists, indeed all great hymn writers, would have no patience with it. Even when they themselves went through the kind of turmoil described in Psalm 6, they could afterwards, or even at the time, look objectively at it, and shape it into a poem. Like every other psalm this is a ‘*work of art*,’ in the sense that effort (work) and skill (art) were put into the making of it.” (p. 31)

[Order *The Message of Psalms* from your local Christian bookstore, not from us.]

Other Insights About, or From, Psalms

David the Singer and Song-Writer:

“David was, at different times in his life, a humble shepherd boy, a servant in the king’s palace, a successful warrior, a fugitive (with a price on his head, and pursued by armies), a great king, an exile, an old man. He was sometimes poor and sometimes rich, sometimes hated and sometimes beloved, sometimes persecuted and sometimes honored, sometimes obscure and sometimes prominent, sometimes lustful and sometimes penitent, sometimes sad and sometimes joyful.

“But in all these varied experiences and under all these changing circumstances, David talked to God, pouring forth his heart, his thoughts, his feelings to his Maker. David’s utterances to God at these times are recorded in the psalms, and, as the psalms are inspired by the Holy Spirit, they show us what kind of talking to God and what kind of heart attitude is acceptable to Him when we too pass through similar experiences.” --Grace Saxe study booklet

Some Psalmists cursed their enemies. Why does the Bible include such curses? “It is important to realize that before the first coming of Christ, the only tangible way in which the truth of the Scripture could be demonstrated to human observers was by the pragmatic test of disaster befalling those who were in error and deliverance being granted to those who held to the truth. As long as the wicked continued to triumph, their prosperity seemed to refute the holiness and sovereignty of the God of Israel.

“A Hebrew believer in the Old Testament age could only chafe in deep affliction of soul as long as such a state of affairs continued. Identifying himself completely with God’s cause, he could only regard God’s enemies as his own, and implore God to uphold His own honor and justify His own righteousness by inflicting a crushing destruction upon those who either in theory or in practice denied His sovereignty and His law.” --Gleason Archer

[While avoiding hatred & violence, we should at least imitate the psalmists’ fervor in firmly upholding God’s values and glory, and strongly opposing all ungodliness, evil and mistreatment of others. --avw]

HEBREW POETRY and PROVERBS

Much English poetry and many proverbs are based on **rhyiming** -- that is, **the rhythm of Sound**: boy/ joy . . . girl/ pearl. “Little Bo Peep has lost her sheep....” “A stitch in time saves nine.” “Early to bed and early to rise makes a man healthy, wealthy and wise.” (Meter is usually used too, but we’ll not deal with that now.)

In contrast, most Biblical proverbs and poetry are based on **parallelism**: that is, **the rhythm of Thought**. Parallelism is often expressed in couplets (sets of 2 lines), though once in a while there may be 3 or 4 lines. There are several kinds of parallelism. The 2nd line may either *echo*, *contrast* or *complete* the first line.

1. REPETITIVE or IDENTICAL Parallelism: These statements make a declaration and then repeat the same idea in a slightly different form:

Wash me thoroughly from my iniquity,
and cleanse me from my sin. (Psa. 51:2)
Instruct a wise man and he will be wiser still;
teach a righteous man and he will add to his learning.
(Prov. 9:9)
Israel does not know,
My people do not understand. (Isaiah 1:2; the prophets
often spoke in poetry.)

2. CONTRASTING Parallelism: These couplets make their point by **showing contrasts** or antitheses rather than similarities. The 2 lines may set forth the same truth, but say it by way of negation rather than repetition:

A wise son accepts his father's discipline,
but a scoffer does not listen to rebuke. (Prov.13:1)
One man gives freely, yet gains even more;
another withholds unduly, but comes to poverty.
(Prov.11:24)
A soft answer turns away wrath,
but a harsh word stirs up anger. (Prov.15:1; chap.10:1-14
are all contrasts.)

3. COMPLEMENTARY Parallelism: Here the 2nd line expands the meaning by adding a complementary thought to the 1st. It may **give a reason** for the 1st:

Those who know your name will trust in you,
for you, Lord, have never forsaken those who seek you.
(Psa.9:10)
Or it may **give an application** based on the 1st line:
A gossip betrays a confidence;
so avoid a man who talks too much. (Prov.20:19)
These are the main forms of parallelism.

Welcome Brother Tim Morrow

by J. R. Satterfield,
Administrator through June 30, 2002

The students, board of directors, faculty, staff, and friends of this ministry are thankful for the arrival of Tim Morrow as the new administrator of Portland Christian School.

Our School community is very thankful to our Lord for His faithfulness in providing a dedicated Christian person with outstanding educational credentials and experiences to administer this ministry of quality Christian education at PCS.

Brother Morrow graduated from PCS in 1975. He earned a bachelor degree in mathematics in 1979 from Louisiana Tech University, a master's degree from Southeastern Louisiana University in 1981, and the Counselor certification program at McNeese State University in Lake Charles, Louisiana in 1987.

His experiences in Christian ministry and education include (1) serving as minister of the Pine Prairie, Louisiana Church of Christ since 1984, (2) serving on the board of directors of the Christian Youth Encampment near De Ridder, Louisiana for 17 years (16 of these years as an officer of the board), (3) teaching mathematics and science for 13 years and (4) completing his 8th year as a high school counselor. He holds lifetime state certification in mathematics, physics, general science, supervision, and counseling.

Brother Morrow married Linda Baird of Fisherville, Kentucky in 1986. They have two sons: Brayden, age 7 and Chandler, age 4. The Morrrows are building a new home near Linda's parents, Marlyn and Rena Baird, in the Taylorsville area.

July 1, 2002 was the official date that Brother Morrow became the administrator of Portland Christian School.

All of those that love and support this ministry in any way are encouraged to be thankful to our great God for providing Brother Morrow and to remember to pray for him often as he undertakes this good work.

[Brother Morrow will speak at the Louisville area Thanksgiving Day meeting this year, at 10:00, Atherton High School.]

GOD LEADS TO A NEW CAMPUS

By Earl C. Mullins, Jr.
Chairman of Portland Christian School

Allow me to share with you one instance which stands as evidence of the many instances of God continuing to bless this ministry and, specifically, of how He led to the establishment of a new elementary school campus for Portland Christian School. (If I sound amazed--let me be very clear --I stand in constant amazement at the goodness and grace of our God!) As you may have heard PCS has two elementary campuses this year. A campus with grades kindergarten to second grade has opened at the North Bullitt Christian Church facility. How it came about is another testimony to the Awesomeness of our God. I want to share with you, for His Glory, a small portion of the story of how God guided us to this opportunity.

Over the past couple of years, the PCS Board has been very diligent in prayerfully doing long term strategic planning, believing that as the Lord may tarry, God has significant plans for the ministry of Portland Christian School. The Board decided in late June 2001 that we would prayerfully seek churches in other parts of the greater metropolitan area, which would want and allow the presence of a PCS elementary school campus as part of partnering with the ministry of Portland Christian School.

I can remember how excited I was once the decision was made. I can also remember being overwhelmed by the practical implications of the decision. For me it was a "problem." What church would want us? Where outside Portland? Would we have to use the phone book to make a list and then call churches to see if there was any interest in a school? How do we begin to implement in real ways this step of faith to explore campuses in other parts of our community?

Shortly after the decision was made in late June, I went on a short-term mission trip to Russia with several students from Portland Christian School. Because of the intense planning before the trip and the rigors of the trip, I did not think about the "problem" of approaching churches until I got back from Russia in late July. Shortly after returning I received a phone call from Brother J. R. Satterfield. You can imagine how AWE-struck I was when he informed me that while I was in Russia, two churches had approached the school (with differing levels of interest) about the possibility of an elementary campus at their facility. Neither church knew of the Board's decision in June. I was taken back by the news. When I considered how faithful God is to make things happen when we put our faith in him, tears came to my

eyes. (The more I am around PCS and other similar ministries, I find myself tearful a lot because God is so good.)

One of the churches that contacted Brother J. R. was North Bullitt Christian Church, which is in the Brooks, Kentucky area. The church is approximately two miles off of I-65 near the Bullitt-Jefferson County line. Their minister, Martin Brooks had challenged the congregation in early 2001 to allow God to give them dreams and visions of how that church could be used to bless the neighborhood and to further the sharing of the gospel in new and different ways. One of the things that one of the church members suggested was a day care and preschool operation. The Lord led that congregation quickly into a preschool operation for the fall of 2001. It was soon full. Moreover, before the first student spent one day at that school, some of the same people who had allowed the Lord to use them to dream about a preschool, began to think about the next step. For them, the next step was an elementary school operation. When they began to think about an elementary school operation the Lord laid on their hearts the ministry of Portland Christian School.

Thus from a sermon to be open to God's leading, to the School Board's making a bold decision, to the start of a preschool operation by North Bullitt, to inviting PCS to Bullitt County, God has been leading "for His name's sake." Praise God for this expansion and pray that this ministry will always be faithful and attuned to Him as He continues to guide.

I Want..., I Need...

JOYce Broyles

My parents tried hard to instill in me the difference between wanting something and needing something. There was no money for unnecessary items, so when I wanted something, I tried to make it appear as a necessity. Mom and Dad were too astute, though, and made the final decision about the importance of what I wanted.

As a mother, I tried to teach my parents' message to my children. They often heard me tell them that just because they wanted something did not mean they needed it or were going to get it.

And then there were grandchildren.

Last week, Douglas and I took a short break on the Florida beaches. We took some friends with us and our ten-year-old grandson. I had almost forgotten what it was like to be with a young person all day, every day, for several days.

John's eyes opened wide at the new sights. He enjoyed the beach with the white sand and the waves. The motel pool was delightful also.

Shopping was another story. After touring the U.S.S. Alabama, the gift shop beckoned with all its souvenirs. To avoid a problem, I told John how much money he could spend. His comment was, "I see a lot I want, but I don't need it. I can't get all I want."

With a budget, John had less trouble selecting the things he wanted most. He finally settled for a shark's tooth necklace as his major purchase.

I wonder sometimes what God thinks of me as His child when He hears my "wants" list. How different it is from the "needs" list that He has for me. Author Steve Higginbotham wrote the following comparisons:

I want prosperity, but I may need poverty that I may seek God's wealth. I want good health, but I may need illness that I may long for Heaven.

I want abundance, but I may need inadequacy that I may depend more on God.

I want success, but I may need to experience failure that I may be humble before God.

I want acceptance, but I may need rejection that I may better understand how God must feel.

I want security, but I may need to feel insecure that I may lean more heavily upon God.

I want power, but I may need weakness that I will rely upon God's power.

Yes, there are many things I want that I really do not need. God knows just what to send me so that I will seek His wealth, His home, His strength, and His character.

Billy Graham's daughter Anne once wrote, "I don't want to quit, I don't want sympathy, I don't even want a miracle. Just give me Jesus!"

That is really all we need. And receiving what I need instead of what I want will intensify my searching, my longing, and my dependence on God. That will lead me to humble personal expressions.

The Expansion of Islam into the West

Two times in the past, the forces of Islam have tried to conquer the Western world by military force. The first attempt occurred in 710 A.D. when Islamic armies crossed the Straits of Gibraltar and quickly conquered nearly all of Spain and Portugal. They proceeded to take one-third of France before they were defeated only 125 miles from Paris in the Battle of Tours in 732 A.D.

The second attempt occurred 900 years later in the 17th Century when the Turks began to expand their Ottoman Empire. They conquered all the Balkan nations before their troops reached the gates of Vienna in 1683. Once again, the Western forces won a miraculous victory. Now it appears that a third attempt is being made to conquer the West for Allah, but this time by peaceful means. The two key factors contributing to the success of the new strategy are massive immigration and the decline of Christianity.

In England today, only 7% of the people attend church, and most of the churches they are attending are apostate. In contrast, there are now more Muslims in England than there are Methodists and Baptists combined! In 1945 there was only one mosque in England. Today there are more than a thousand. In France, Muslims are the nation's second-largest religious group and have more adherents than all Protestant denominations put together. They aim to make France an Islamic Republic by the year 2015, and Britain by the year 2025, through conversions, immigration and high Muslim birth rates.

There are approximately six million Muslims in the United States today. Islam has now become the fastest growing religion in America. Muslims will soon outnumber Jews in the United States, if this is not already the case.

New York City is a mecca of Muslim believers. Entire neighborhoods in Brooklyn and the Bronx are populated by Muslims. According to the Islamic Mission of America, there are 2.5 million Muslims in the New York metropolitan area.

Of the 1,100 mosques in America, 80% have been built within the last twelve years. Much of the money for these new mosques has been supplied by Islamic foreign embassies. Saudi Arabia alone has spent \$87 billion since 1973 to spread Islam throughout the United States and the Western hemisphere. Other countries, including Iraq, Libya, Kuwait, and Iran have poured millions of dollars into the West for the same purpose.

We are in the midst of a World War for the survival of Judeo-Christian values, and we are reluctant to recognize it or admit it. We need to wake up, now!

--*The Lamplighter*. Lamb & Lion Ministries, July-August 2002

IRAQI CHRISTIANS

There are some 720,000 Christians in Iraq, about 3% of the total population. Known as Chaldean Christians, these believers speak Aramaic, the language of Jesus, and claim that their church was started by the Apostle Thomas in the first century. Called the Nestorian Church between the fifth and fifteenth centuries, Chaldean Christians are now in fellowship with the Roman Catholic Church. Abraham's original hometown of Ur of the Chaldees was located in what is now Iraq, as well as the ancient cities of Babylon and Nineveh. For more on the Chaldean Christians, see

www.farmington.ac.uk/documents/old_docs/WR3.html.

--from Edward Fudge's GracEmail

Is Christianity a Religion of Peace?

(from *Christianity Today*, 10/7/02)

According to the Saudis, Wahhabist Islam isn't the world's major religious threat. "Christian fundamentalism is no less dangerous to international peace and security than extremists in other religions," the national *al-Watan* newspaper ridiculously claimed in August. "Rather it is more dangerous, especially if it controls the policy of the United States." The *Saudi Gazette* chimed in: "The Christian fundamentalists are encouraging American militants to raise a dust of hatred about Saudi Arabia." Saudi Arabia was doing a pretty good job of raising that dust on its own. After all, Osama bin Laden is from the kingdom, as were 15 of the September 11 hijackers. The Saudi royal family funds the *madrassas* where extreme and violent forms of Islam are taught, and bankrolled part of the Al Qaeda terror network. This isn't the first time Christians have been the Saudis' scapegoat. Officials regularly round up believers, especially those from Ethiopia and Eritrea, beat them, and deport them -- all without bringing a single charge (CT, 7/8/02). Conversion to Christianity remains a capital offense.

Islam or Christ

L. Wesley Jones

Events of the last year have thrust Islam and Muslims to the forefront of our thoughts. With anguish we have struggled with unfamiliar emotions. What is a Christian response to those who seek to destroy us? What is the Biblical message for Muslims? Is this the time to invoke our Lord's instructions to love our enemies and pray for them?

Indonesia is the most populous Muslim nation. Contrary to popular opinion Arabs are not the most numerous. And, often forgotten is the fact that Arabs were in the Pentecost audience. Weighing such thoughts will help us to avoid stereotyping Muslims, making them all into Al Queda.

There is more said about Islam in the Bible than about any religion except Judaism and Christianity. The roots of Islam, descendants of Ishmael are found in several chapters of Genesis (15, 16, 17,21). It is notable that God promised to "make a nation also" of Ishmael because he was Abraham's descendant (21:31). One must not leave the Bible texts on Islam without noting the last paragraph of Galatians 4.

In today's international upheaval can we hold to our confidence that the Bible is God's powerful voice to the human race? Is it possible to keep our focus on Psalm 20:7? "Some trust in chariots and some in horses, but we trust in the name of the LORD our God."

In West Java, Indonesia, a Muslim stronghold, several Muslims each year confess Christ. They hear and see the gospel. They see it in the lives of some very committed Christians who practice unconditional love. They hear it from the lips of those who believe it. Some of these who come to Christ are disowned by their families and deprived of employment. Their focus is on Jesus and his second coming in righteousness.

We have much to learn from these Indonesian Christians. Opening our hearts to friendships we will discover the truth written by Bruce Sidebottom: "Muslims yearn for brotherhood, yet little in the Muslim world is more elusive. Love, without strings and expectations, flowing from our own independence, security and freedom found in Jesus will lead them to brotherhood that comes from sonship." World Christian, September 2002, p. 46).

Jesus is the perfect example: "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of

the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, (like sheep without a shepherd.) Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"

(Wesley Jones is director of follow-up teaching for World Christian Broadcasting in Franklin, TN. This ministry reaches many parts of the world.)

THE WORLD VILLAGE

Edward Fudge in GracEmail

The following details gathered from a variety of supposedly reliable sources help put our own life situations in world perspective.

* * *

If the world's population were shrunk to a village containing 100 people with present human ratios remaining as now, the human village would contain 57 Asians, 21 Europeans, 14 people from the Americas (North, Central and South) and 8 Africans. Of the 100 villagers, 70 would be non-white.

Sixty-six would be non-Christian (22 Muslims, 15 Hindus, 14 non-religious, 6 Buddhists, 9 other) while 34 would profess Christianity (18 Roman Catholics, 7 Protestants, 4 Orthodox and 5 other).

Only one person in this village would have a college education. One villager would be near birth and one would be near death. Six people would possess half the wealth of the total village, all six of them from the United States. Meanwhile, 80 villagers would live in substandard housing, 70 would not be able to read and 50 would suffer from malnutrition.

All of us reading this have much for which to be thankful and also much for which to be accountable as stewards of God's bounty. What would happen if all professing Christians took seriously Jesus' teaching about the proper use of money? What could happen if wealthy countries (and wealthy rulers of poor countries) set a priority on supplying basic human needs to all human beings? Imagine a world in which national goals, individual greatness and personal success were measured by good done for others. How do these thoughts make us feel? Why?

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VOICES From The FIELDS

PHILIPPINE REPORT

Dennis L. Allen

We arrived back in Louisville from Manila on August 29. We were glad for the opportunity to spend 10 weeks there. It gave us time to get much better acquainted with many of the brothers and sisters that we had only "met" before on previous short visits. We rejoice in all that the Lord is doing there and know better how to pray about the problems and needs.

It was a blessing to me to have so many opportunities to preach and teach Bible classes. This necessitated a lot of time in the Word and prayer making preparation which was also a great personal blessing. It was good to be able to visit so many of the sister churches, many of whom have been established by former students of Central Bible Institute -- now Central Bible College.

It was also good to spend time with a number of those who were young Christians when we were there in the 1950's. Many are in positions of leadership in other congregations and several are still in the church at Quiricada where the new building is located. Before we went to Manila we told the brethren that we would be glad to come as servants of the church and minister in any way they felt we could be helpful if invited by all the leadership. We recognized their autonomy and leadership. That was one reason we did not feel it best to be there for a long period. We were glad for the opportunities we had and pray that the Lord will be able to use our presence and ministry there for good.

We were certainly well-cared-for when there. We especially appreciated all that Polly and Frank Kwong did for us in providing a nice apartment, transportation when needed and so many other thoughtful daily ministrations. This in no way minimizes the thoughtful help and gifts of many others, both Filipino and Chinese. I am sure all these brothers and sisters covet your prayers.

Robert Garrett, Zimbabwe
Wed, 9 Oct 2002

Rockwood@mweb.co.zw

FAMINE has reared its ugly head and is beginning to devour in some places. There are serious shortages of the staple corn meal, flour, cooking oil, sugar and salt. Because of the shortage of corn meal

people have turned to bread, but because of the shortage of flour the bakers are only able to produce a fraction of their normal output. Although the government has imposed price controls the shortages have created a black market where desperate people find some of these necessities are available at three or four times the legal prices. Inflation is now at 135%. Unemployment is at 70%. The price of potatoes and rice has become exorbitant. All this makes it extremely hard on the lower paid. Here in the city we often see long lines of people outside shops waiting to buy bread or corn meal.

We have requests from some rural churches for food aid. The drought last year devastated their harvest. Some of them have a bit of money but cannot buy the staples because the shops in their areas are empty and the price on the black market has taken what money they had. Some have resorted to searching in the forest for doubtful roots and wild fruits - but those things cannot sustain them in the months ahead. Those who are the hardest hit are mainly in the low rainfall areas. The churches here in Harare are trying to assist and have sent up a small amount of corn meal to some areas and are continuing to do so. But resources are limited and their ability to give lessened by the hyperinflation affecting their own struggle to survive.

This state of affairs is likely to continue another six months till next year's harvest. Planting season has just begun but rainfall is scarce and some weather experts are predicting another "el-nino"-caused drought. If that happens serious problems will continue for a long time to come. Please pray. Also, if you are moved to help, write checks to: Portland Ave. Church of Christ. Mark them: "Zimbabwe Famine Relief," and mail to: JoAnn Weise, 3508 Evergreen Circle, Jeffersonville, IN 47130.

Bulawayo: Plans for the church building have been submitted and we are waiting for approval. A concrete fence has been erected around the site and some building materials have been purchased. As soon as the plans have been approved we can commence construction. The church there has appointed one of their men, Nicholas Tshuma as minister and he is doing good work.

Ministers of the Gospel: We have four new Ministers: Webster Hunda, at Mbare; Ruchiva Chibura, in Kadoma; Godfrey Justice in Harare; and Nicholas Tshuma in Bulawayo. Pray for these men and their good wives.

Binga: In June I went there for a camp meeting accompanied by Godfrey, Ruchiva and Nicholas. The Christians up there are hungry for teaching and we had a very profitable time with them endeavoring to follow the Lord's command to "Teach them to obey everything I

have commanded you.” In August we sent Ruchiva and Godfrey with Zilawe to carry some food aid for Christians in Lupani, and Kamativi, and to spend a few more days at a second Binga camp meeting to give those hungry souls more of the Word.

Open Doors: The Lord has opened doors to us in remote areas where the Gospel has already gone and numerous small congregations have been started. Some of our tracts have reached them which caused them to write to us for assistance in the Word. Thank God for the power of His Word and for open hearts. Pray for us - myself, the Harare churches and these ministers - that we will be able to lead these believers in the “whole counsel of God.”

Shekede: This is a new rural congregation in the Mhondoro area. It is only a few miles from Harare and was started five years ago when a sister in the Glen Norah church moved back there to her rural home and requested help. Two brothers from the Glen Norah church began going out there on weekends and started the church in her home. There is now a good sized congregation with several good men and they have been granted a church site in the Dzumbunu Township. Here then is another necessary building project. It is a densely populated rural area with great prospects.

THANKSGIVING and PRAYER: There is much in all the above to give thanks to God for and much to continue to hold up in prayer. I also want to thank the Lord for preserving me through a nasty road accident. The car was demolished but the Lord brought me through it. My right ankle and my ribs were very severely bruised but no bones broken. I thank all of you who prayed for my recovery. I was laid up for several weeks but I had excellent private nursing care. If you want to know how I could afford that? I married her 49 years ago.

Tom Schreiner and family
October 2002

Box 68, Kapsowar, Kenya

Homeschool is in Operation - Six months have quickly passed since our arrival in Kapsowar. Thanks to all of you who gave to our house addition project. God used many of you to provide all that was needed. The room is finished and has provided a wonderful environment for schooling. Sharon is being taxed this year as she has students in 5 different grades from first to ninth, but she is enjoying watching her last-born learn how to read. Caleb can now read little words like ‘if’ and ‘it’, and is both relieved and proud. While he was in Kindergarten, he asked his mom why he had to learn the alphabet. When she explained it was the first step in learning how to read, he seemed astonished. “I’m going to learn how to READ?” he asked. When his

mom told him that she was going to teach him this, and that she had taught all his older siblings this skill, he gave her a big hug and said, "Oh thank you, Mommy." Poor kid. He had apparently assumed that his older siblings were just more talented than he.

AIM provides testing for home schooling students (Stanford Achievement Tests) which our kids took this month. They all did very well (which we knew they would), assuring their teacher of a job well done.

Hospital Work - Tom continues to be challenged by the medical work. Taking care of adults is definitely a stretching experience, but as time marches on he is gaining in his confidence. AIDS is still all too prevalent in both the adult and pediatric populations. Please pray for the hospital staff in taking care of these patients that we would compassionately share the love of Christ in all we do for them. Pray also for Mercy, two months old who weighed around one and one half pounds at birth, but has been doing extremely well passing the one kilo mark (2.2 lbs). Remember her mother also as she remains in the hospital to provide the every two hour feedings required.

Tom has accepted the additional responsibilities of Medical Director for the hospital as Dr. Ann Fursdon has returned to England for a year of Bible School. It is proving difficult to convince the Board and staff that as Medical Director, he will limit the duties to overseeing the medical care provided and not the actual running of the hospital which we strongly believe should be done by a Kenyan.

Pray God would continue to meet the needs of the hospital in terms of short term doctors coming to help. We have been blessed in having physicians coming from Canada, the UK, New Zealand and the USA. Please include our need for either another surgeon or at least some short term surgeons to give Dr. Rhodes a break from his very busy schedule.

Hospital Relations - We mention the following chiefly to stimulate prayer from you.

During our short time here (and for several years prior to our arrival), there have been different situations develop that reveal the friction that lies under the surface between the Kenyans and the missionaries. Some believe it to be related back to the days of colonialism, but it is hard to know the exact roots. Kenyan culture is such that in one-to-one contacts, relationships are pleasant enough, but things have been done and said that indicate an undercurrent of resentment at our presence. Although we personally have not had any

action directed at us, others have been deeply hurt. Pray God would overrule in this situation and work out his plans and purposes.

Elections - Presidential elections are scheduled to occur in December of this year. President Moi has been in office for over twenty years and is stepping down. There is a real struggle to choose a successor and many are not happy with Moi's choice. Kenya is still very divided along Tribal lines and the potential for violence exists. We are fairly safe being as rural as we are and in an area that is of one tribe, but if the elections are not peaceful, it will bring great economic hardships for the people of Kenya. Please pray they would be peaceful and a Godly man would be elected.

Support Report - Again we are extremely grateful to those of you who have been faithful in your financial support. Pledged support is currently at 85% of our target, due to some supporters dropping out and an increase in our target. But God has been faithful in using many of you to meet that target on a month to month basis.

Counselor's Column

My Spouse Lies To Me

Dennis Kaufman

Questions: There are a number of things that I am able to tolerate in a relationship, but lying is not one of them. I have recently caught my wife in a couple of deceitful statements. I am furious and part of me wants to just get out the marriage. Am I being unreasonable?

Answer: I can appreciate the anguish this situation must be causing you. There are few things that undermine the stability of a relationship more than deceit. The reason these issues loom so large is related to the development of trust. Trust is the bedrock foundational element of marriage, and if it is damaged too much, the relationship begins to feel shaky and unsteady.

Knowing how to respond to lying from a spouse or friend is a challenge because I perceive that there are two kinds of liars. It is not always easy to discern the difference, and I think two distinct responses are required. Although it is the rarer type, some people deceive in a very calculating way. Their goal is to con, and they feel little or no guilt over their behavior. There is a high level of self-absorption in those individuals and in their minds, the end justifies the means. This is the kind of deceit which Jesus confronts in Revelation 22:15 as being banished from the heavenly realm. "Outside are the

dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood." This kind of high powered deception puts one in league with the Ultimate Deceiver, Satan.

However, I believe there is another kind of lying which requires a more compassionate response, and is what I believe in your specific case. Lying can be a common defense mechanism for people who are highly conflict avoidant. For many, this begins in childhood. They discover that they can lie about things to escape trouble or criticism. If this works for them, it can easily become a part of one's arsenal when under pressure.

This brand of deceit is more about being fearful or cowardly than it is having an evil or hardened heart. Generally, there is much remorse, and the person feels a sting from their conscience each time they give in to the counterproductive pattern of bending the truth to avoid facing the anger or disappointment of another person.

Though it is not specifically talking about lying, this concept of the "two kinds of sin" is clearly mapped out in Numbers 15:22-36. Presumptuous, defiant sin is quite a different matter and requires a very different response than the sin that results from weakness or ignorance. Sin is sin and it requires confronting, but in your case the issues are likely to be related to assisting your spouse in being more courageous. Things I would want to know include how long this unhealthy defensive maneuvering has been a habit, how lying has been rewarded or punished, whether there is anything about your role as a spouse that makes it harder to tell the truth, such as a highly critical nature, etc.

Work at truth together as a marital goal. Include it as a clear part of your devotional time. Make sure courageous efforts at truth are met with appreciation rather than biting confrontations. If the lying persists, counseling may be required to break the back of the pattern which misses the mark and endangers the very fiber of relationships. May the Lord bless your efforts to spread the truth in love.

NEWS and NOTES

Edited by Bennie Hill

Hooray From 1909 through 1915, R. H. Boll was a regular and popular columnist for the *Gospel Advocate*, the leading magazine among Churches of Christ at that time. But he was dismissed during 1915 due to strong disagreements which arose. They concerned the importance and meaning of prophecy, but also -- more fundamentally, the Christian's freedom to hold and express his views (so long as he also granted others a similar freedom and didn't become cantankerous or divisive). Bro. Boll was a strong proponent of loving, responsible freedom in teaching God's word.

As a result of his dismissal, he became editor of *Word & Work* for the next 40 years. And, greatly to his sorrow, sad and unnecessary splits occurred between and within many congregations. Thankfully, that spirit has died out in many places; but it still persists in others. Thus we were very glad to see that the Oct. 2002 *Gospel Advocate* once more ran some of Brother Boll's writings -- reprinted from 1910! We appreciate this step, and hope nobody with long-lasting bitterness takes the *G.A.* editor to task for it. -- avw

Keep Praying for Jerry & Judy Samples Oct. 22 was the court date for the custody hearing

regarding their granddaughter. Her mother (their daughter) was killed months ago, along with 2 other women.

Louisville-area Thanksgiving Meeting As usual we'll meet from 10-11 at Atherton High School's auditorium. Portland Christian High School's chorus will sing; there will be an offering for PCS, and Tim Morrow will speak. Come give thanks to our Lord, along with 100s of others!

Looking Ahead to JOY (& Robert!) Lord willing we will be returning to the USA for an 11 month furlough beginning the first week of May, 2003. Therefore, from about June of 2003 through March of 2004 I would be available for a small number of meetings/ seminars.

My gift from the Lord lies especially in teaching. I could give something like a week of lessons on such subjects as: the Lord Jesus Christ, the Minor Prophets, Creation, Daniel, Revelation, Mysteries of the Kingdom of Heaven (Matt.13). Those are some subjects that immediately come to mind, but I am not limited to them.

Furthermore, if the makeup of the audience warrants it - if there are one or more unsaved in the audience - I would make an

evangelistic emphasis and appeal, as any of the above subjects may be directly related to salvation. Also my wife would be available for those womens' meetings' or gatherings that would like to use her.

As many congregations do their planning many months or even a year in advance I thought it well to inform you of the above in the event that some might desire to use us. --**Robert Garrett**, P.O. Box 30, Ruwa, Zimbabwe [Be sure to read Robert's letter about the dreadful famine in Zimbabwe and nearby lands. Experts estimate it will be worse than the famines in Sudan and Ethiopia during the previous decade.]

Available to Minister: Gary Pearson, evangelist at the Westminister (Maryland) Church of Christ, writes: Let me introduce **Ken Grimm** to you. He has been a very active member in good standing of the Westminister Church for the past 20 years. He is one of the most knowledgeable students of the Bible whom I have ever known and is especially gifted in conducting personal Bible studies and in leading small groups and group Bible studies. Ken has preached here in Westminister a number of times over the years when I have been away. He is keenly interested in world missions and has been on mission trips to India, Jamaica, Kenya and the Philippines. He holds strongly to a pre-millennial understanding of the return of Christ. Ken has a

heart for the Lord and for God's people and would like nothing more than to work full-time with a congregation. I commend him for consideration by any congregation now looking for a preacher. For more information you may call me (Gary Pearson) at 410: 848-1064 (daytime). Or write Westminister Church of Christ, P.O. Box 1373, Westminister, MD 21158.

Bouquet from a fairly new subscriber I'm still at the church of Christ in Brenham, Tx. and I still love being here, and nobody has run me off because of my "premillennial" views!! I have enjoyed every issue of the W & W, and I always look forward to the next one. I will definitely renew my subscription when the time comes. --Ronnie Wright

Bouquet from a L-o-n-g-t-i-m-e subscriber, & writer Forrest McCann of Abilene, TX, writes: "I now commence my 51st year as a subscriber to the *Word and Work*. Bro. Boll published a few articles of mine in the 1950s under the pseudonym "Theophilus." And in later years, I published one or two over my own name. The magazine has been a blessing to me. God bless you all."

Victor Broaddus is Called Home by His Lord After many months of weakness and suffering, which he bravely endured, Victor Broaddus fell asleep in our Lord Jesus on Oct. 27. He was at home; Mae was with him.

Now he's really Home.

Brother Victor had requested that any donations in his memory be given to North Philippines Mission or Central Bible College Building Fund, through Church of Christ World-wide, P. O. Box 54842, Lexington, KY 40555. Phone (859) 269-1312. More next month. --avw

More, from Bennie Hill, written before Brother Victor's Home-going: He has been under the watchful and caring eye of Sis. Mae since his health deteriorated very quickly the end of last December. In early December the Lord had provided the strength for him and Mae, accompanied by their son Richard, to visit the Philippines and participate in the 50th anniversary of their arrival in Manila as missionaries in 1951. Since then, Bro. Broaddus has been pretty much confined to his hospital bed at home and daily visits by his compassionate Hospice nurse Kendra. The mention of her name generally gets a big smile from him. Visits by his family and also church members have been a blessing too--to him and to them!

From Tom Olbricht . . . Thank you for the information about Victor Broaddus conveyed to me by Moto Nomura. Victor, David [his brother] and I were freshmen at Harding together in 1947. Please convey to the family my condolences. He was indeed "an Israelite without guile" and a true soldier of the cross.

[Brother Olbricht for many years taught Bible and was chairman of Bible departments--at Harding, Abilene Christian, Pepperdine and elsewhere.]

Bryan College (Dayton, TN) With a recent ruling prohibiting Bible study in Rhea County schools on appeal, Bryan College students are taking classes to neighborhoods. Bryan College offers several student ministries that help Rhea County residents. Several young people from our Churches of Christ fellowship have had the privilege of attending Bryan College and being used in these programs of outreach.

Greece 2003. Tentative plans are being made for David & Betsy Harding, Mike Harding, Bennie & Adele Hill to visit the work in Athens Greece where Bro. & Sis. George Galanis have labored for many years. And then on to Crete where co-laborers Nick & Chrisoula Tsagarakis & family are ministering.

PCS Alumni Association announces its annual White Elephant Sale for Saturday, November 9th at the Portland Ave. Campus. The day begins at 9:00 a.m. with auction at 2:00 p.m. New for this year will be a Spaghetti Dinner at 4:00 p.m. Join in a day of fellowship.

Missions Around the World Prayer-Praise Booklets are being prepared now and will be available for the fellowship in Glenmora, Louisiana and the an-

nual Thanksgiving service in Louisville. Plan to share in these meetings and pick up your copy. These booklets are a valuable tool in emphasizing Missions Around the World.

If you're not able to attend any of these meetings but would like a copy please write:

Bennie Hill
P.O. Box 54842
Lexington, KY 40555
e-mail: bhill40482

An International Dinner was held on Friday night, October 18, 2002 at Community church of Christ. We had Earl & Ragenia Mullins Sr., T.Y. Clark and his wife and Betty Byrd as honored guests representing Russia, Philippines and Africa respectively. There were 12 countries represented by 24 dishes prepared by various members of the congregation, of which I found none distasteful. After supper and deserts we heard from each guest about the mission work they are connected with. In all it was a very filling evening and enjoyed by everyone. If anyone would like to plan one for their congregation you should contact Mrs. Sylvia Ott or Mrs. Thelma Flora at 502-969-2729. They put together an excellent evening for our enjoyment.

Joanna Morrow would like to express her thanks for prayers, cards, and letters to her during her recent illness. She is much better. Mailing address is:

Joanna Morrow
P.O. Box 406 Glenmora, LA
71433-0406

Louise Wells, W&W's faithful office manager, informs us that **the new postal rate for returned mail has increased to \$.70 per magazine**. That may not seem like much, but it adds up when a few or several copies are returned every mailing. Please inform us when you change your address.

The W&W editor also has Sad news: The cost of paper keeps rising, the cost of postage keeps rising, and the cost of printing keeps rising. Guess where that leaves us? With no choice but to increase our prices soon, it seems. Since we raised the monthly W&W's price a year ago, this time we'll have to increase the Sunday School Quarterly subscription. Please pray we'll have discernment in making this unpleasant decision -- and that our circulation will not decrease as a result. --avw

Why don't YOU Try WRITING a Psalm

--your personal poem to God?

It may be so good that it could be published in *Word and Work* magazine or elsewhere, to bless many readers. Even if it's not that good, it can mean much to you and the Lord, as you express your love to Him, or pour out your grief, or meditate on His goodness.

Here's a psalm of praise and trust written by Dennis Chadwick, a college student. It resulted from his experiences in rappelling or mountain climbing.

Cliffsong to the Lord

O Lord, my grip and my belayer
You are a strong rope
for the faint-hearted
A steady hand
for the weak
A support halfway down
A comforting voice from above.

You make the proud tremble
and you exalt the humble.
My trust is in you, Lord of heights.
For I am a heavy weight
And of unsure feet;
To You I cling.

My life sings praise to you,
My rock, my rope, my anchor.