

# The Boys' Bugle

Calling all young men to the service of Christ

Vol. 7, Number 1

Spring 2007



Including:

## Heart and Home Harmony

Aiming for hearts, homes, and lives in harmony with:  
God and His Church, and the rest of His creation through the Holy Spirit.

# Welcome to The Boys' Bugle

This issues theme

“Forgiveness”

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Notice “TBB” is in Capitals.

The Planned Theme for the

## Next Issue. Contentedness Contentment

Please send us your contributions before May 28. However, in case we our late for the next issue or decide to combine the summer and the fall issues, send contributions anytime. Thank-you.

## The Boys’ Bugle

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## Heart and Home Harmony

Editors: Luke and Rachel Martin  
Parishville Christian Church

*Heart and Home Harmony* along with *The Boys Bugle* is published quarterly or as the Lord leads. Your input is welcome.

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## On the Cover:

Melvin and Clyde in the apple orchard.



# Editor's Desk



Dear Readers,

I moved to my brother Luray's place for two weeks to take care of his tomato greenhouse while he is gone to NC. I have to keep the greenhouse from getting too hot or too cold. We have a sensaphone and when the temperatures get out of the set limits, it starts talking and if I am not there to shut it up and fix the problem it will call my parents, Daniel's place and/or some friends. It is kind of fun living by myself and taking care of the greenhouse.

We heat the greenhouse with a big giant wood stove. In it we burn slab wood from the sawmill. Luray had problems with the chimney before; however, we put a higher chimney on it and then it worked nice. It was working real nicely for me; but last night I had some excitement.

It was extra cold, at -5 F. So I had the stove running hotter than normal. At 10:00 PM the sensaphone went off telling me it was too hot. I walked out to the greenhouse and the smoke was so thick in the greenhouse I could hardly see. As I got close to the stove to shut it down, I heard a "WUUMP." A chimney fire had just started.

The chimney fire had messed the stove up and the flames had gone out. As it sucked new air into the stove, it made a mixture of air and smoke. The mixture would ex-

plode, making the "WUUMP" and blowing smoke out of every crack in the stove. Then it would start to suck new air in and the cycle would repeat. So every few minutes the stove would "WUUMP" and I didn't know how to stop it.

As the chimney fire got hotter, the chimney got red at places. It's rather scary when the stove is "sneezing" and the chimney is bright red. Thankfully the chimney held together.

I used the water hose to keep it from getting too hot. The steam helped clean the smoke out of the air. It's fun to squirt water on a hot stove and chimney and make big clouds of thick steam.

It was neat watching the stove "sneeze" from outside the greenhouse. It would go "WUUMP-SHSHshshsh" as the pressure escaped. And it would blow a big cloud of smoke, fire, and sparks out. The sparks slid down the plastic on the greenhouse and landed in the snow.

The chimney fire continued until about 11:00 and it took until about 12:00 until the "WUUMPing" quit. At the end, its "nose" was clear enough hardly any sparks came out when it exploded. The next day Luray told me I should have opened the draft up instead of shutting it down so it would give a steady flame and then

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# “Father, Forgive Them...”

Andrew F McMahon

“Then said Jesus, Father, forgive them; for they know not what they do.” (Luke 23:34) The context of the passage is the crucifixion of Christ. This may be a key verse in understanding the subject of forgiveness.

I looked up the words “forgive” and “forgiven” in Strong’s concordance. The original Greek word used is “aphiemi” (#863, Strong’s Exhaustive), which means to forgive, lay aside, let alone, or yield up. This is the word that Jesus used in His teaching, with one exception. That is found in Luke 6:37 which says; “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven!” The word that’s used here is “apolouo” (Strong’s #630) which means to free fully, release, dismiss, or pardon. Webster’s New World Dictionary defines forgiveness as “to give up resentment against or the desire to punish; pardon (an offence or offender).” Here are some facts to keep in mind as we proceed.

My initial thought that I’d like to bring out is that love and forgiveness go hand and hand throughout scripture. Jesus says in Mathew 5:44 to, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” The parallel passage is found in Luke 6:35-38, with the latter end of verse thirty-seven reading, “Forgive, and ye shall be forgiven”. This was taught by the author of love, the one who understood true forgiveness. His teaching had to have sounded quite radical to the ears of his listeners, who had beforetime known only “eye for an eye, tooth for a tooth,

burning for burning, stripe for stripe” (Ex. 21:24a, 25b). How often Christians today claim to follow Christ’s teachings, and yet return stripe for stripe! Sure, we may not physically practice that, but we accomplish the same thing with words. I know that my old nature will at times rise up to demand “justice,” and if I’m not watchful, it can take over to the point where I will be “returning the favor” to someone that wronged me. God forbid that it should happen! Instead, Paul instructs us to “Recompense to no man evil for evil... But rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord... Be not overcome of evil, but overcome evil with good.” (Rom. 12:17a,19,21) The road of true forgiveness is for us to “be kindly affectioned one to another with brotherly love, in honour preferring one another.” (Rom. 12:10) Jesus Himself, our greatest example, showed to us what it really consists of. He said in John 15:13 “greater love hath no man that this, that a man lay down his life for his friends.” He had so great a love for us that he shed His blood while we were yet sinners, but even in his agony He cried “Father, forgive them...” He could have called 12 legions of angels to His aid, but instead begged forgiveness for the men who killed Him. How much more then should we, as followers of Christ, allow others to hurt us and hold a forgiving attitude toward them! However, this love that causes us to be forgiving is not of ourselves. Only a living relationship with God can implant these things within us.

A question that could be (and has been) asked is “How far should this go

before we don't forgive anymore?" I know this may sound ridiculous, but if we are honest with ourselves probably all of us have at one point or another wondered if we can really forgive the offender." In Mathew 18:21 Peter asked Jesus this classic question. He says "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" He apparently thought that to forgive somebody seven times was quite an accomplishment. But Jesus says in verse 22, "I say not unto thee, until seven times; but until seventy times seven." That's 490 times! That makes Peter's seven times look pretty small, doesn't it? My personal feelings is that this is for the same sin, but this passage doesn't expressly say that. If we are keeping count for that many times it could be an indicator that something may be wrong within our heart. Anyway, he then goes on with the parable of the king and the indebted servant, Matt. 18:23. This is a fairly well known passage, so I'm not going to write it here. However, it seems like Jesus objective here is to teach that God forgave us much; should we not then be willing to forgive a little?

This does not necessarily mean that when we are offended we shouldn't say anything. Jesus says in Luke 17:3, "If thy brother trespass against thee, rebuke him..." This word rebuke as it is used here does not have the same connotation as in Titus 1:13, "Rebuke them sharply...", nor is it similar to 1 Timothy 5:1 "Rebuke not an elder...", but instead it means to admonish gently. So if a brother offends you; go to him in a meek and humble manner and explain how you feel. "If he shall hear thee, thou hast gained thy brother" (Matt. 18:15) There, a right relationship has been restored and you can again fully enjoy

each others company. But what if he doesn't listen? You may have a sticky situation on your hands then. At this point it would depend on whether the issue at hand is one of clear scriptural violation (sin) or just a personal problem where somebody "stepped on your toes." This is something that requires much prayerful consideration and self examination. If it is a matter of what I'm going to call a "perceived injustice" it would be wise to freely forgive the offense and/or offender. Just simply give it to God and pray for grace to overcome. It may be the brother misunderstood what you were trying to say, and you may have misinterpreted his response as well. Human relationships can be fragile, particularly in a situation like this, and they are worth too much to ruin them over a case of miscommunication. Continue to pray for power to freely forgive. Relations may become strained, but with God's help they don't have to be entirely destroyed. I know it sounds easier than it really is, but once again, that's where a genuine commitment to Christ is priceless.

On the other hand, if it is a matter of actual sin, scripture tells us to take one or two brethren along (Matt. 18:16; Deut. 19:15) and approach the offending brother again with an explanation of how you feel he wronged you. I am going to emphasize that one needs to be in tune with God, and this must be done in a meek and quiet spirit. If you come to him with an unforgiving, look-what-you-did-to-me attitude it will probably be about as helpful as grabbing a horse's foot when it kicks at you in order to teach it not to kick. In other words, you'll likely create a bigger problem. And another thing is when you ask somebody to accompany you, don't ask just your best friend, but find

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a brother who has nothing to gain or lose by telling things as they are. Besides, taking your best friend along may be perceived as ganging up on him. If he still refuses to listen, examine yourself closely once more. Has your approach been with a loving, Christ-like spirit? Counsel with the brother (s) that went with you; what are their thoughts? Keep in mind at all times though that love has cured more problems than force ever will. Let's be honest with ourselves and desire to follow after peace with all men. If this is still an issue that cannot rest, the Bible states that it shall be taken before the church, and they shall handle it in accordance with scripture.

Jesus states in Luke 17:3 and 4, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him." I'm not entirely certain of the meaning myself, but I could not ignore this one. One thought I had was that if your brother says, "I repent" it is not optional; you must forgive him. To clarify what I'm trying to say, if somebody offends you, and doesn't do anything about it, it would be in step with what scripture teaches to forgive him any way. But if he says, "I repent" you must forgive him whether you can find it within you or not. "Thou shalt forgive him." It almost sounds like this would be directed toward an unforgiving person, if you see what I'm saying. We should keep in mind what James says about the issue: "Grudge not one against another... behold the judge standeth at the door." As Christian people we should be ready

and willing to forgive rather than wait for the offender to say, "I repent." Jesus says in Matthew 7:2 that "what measure ye meet it shall be measured to you again." According to the Bible, we reap what we sow. And if we sow forgiveness, we will experience it ourselves. We should be more concerned that we hold a right attitude toward others because the Righteous Judge is standing at the door; if we are weighed in His balance, will we be found wanting?

Thus far I have talked about what our response should be when we are wronged. But what about when we have wronged another? "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offence cometh!" (Matt. 18:7) This sounds pretty serious to me! James 3:2 says, "In many things we offend all. If any man offend not in word, the same is perfect man, and able also to bridle the whole body." It is inevitable that we will fail somebody at sometime. That is just how it is while we are still living on this side of eternity. However, that does not in anyway justify us when we have sided against someone. We have a responsibility to make things right when we have done wrong. In Matthew 5:23-24, Jesus teaches us that "if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This passage of the Bible would point out that we have a responsibility to fulfill if we have offended a brother. If we are spending time in the word and at the altar of prayer, honestly seeking after God, He is going to reveal to us where we have fallen short in reflecting His glory. When He does, we should be

swift to hear, and swifter still to take the first step in reconciliation with our brother. If we put it off, our conscience will condemn us, thereby making it hard to offer our prayers on the altar. I like to keep short accounts with God, rather than putting things off so long that it makes it difficult to pray because that account is so big.

There is much, much more to be said about this subject; but I have only scratched the surface here. May God

help us to be a forgiving people, mirroring His own forgiving heart. There are three things that He requires of us that touch every aspect of our life: “to do justly, and to love mercy, and to walk humbly with thy God” (Micah 6:8). When we are living that out, forgiveness will be included in that package.



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# Proverbs

## 6:20-35

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go

upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Men do not despise a thief, if he steal to satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.



# The Calling of:

Harald Boker

I was born December 31, 1928 in Hanover, Northwest Germany. At age 15, I passed my physical examination for military service. As the military fortunes on all fronts began to fade early in 1944, I was conscripted to boot camp.

Shortly before D-day I was transferred to a battalion. I was well aware of the fact that we represented Germany's youngest and last fighting reserve at that point in time. Constant air strikes via carpet-bombing thinned our ranks rapidly. Deprivation of ammunition, fuel, air support, and food pushed us finally on German soil.

On March 31, 1945, a U.S. armored brigade finally decimated our camp. While under direct constant fire, that Good Friday, at the age of 16, forced into war, I prayed to God to let my end be quick or to get me out of there. Five of my closest comrades were dead. I was hit with a bullet (which I carry in my back to this day) and shrapnel. I received first aid from a U.S. medic, and promptly forgot my prayer and promises to God. (Much later I learned that of the 18,000 men in my division, 800 survived.)

After being discharged from an army hospital and a U.S. POW camp, I came home to my family. I was suffering from shame and humiliation, in a shattered homeland laying in ruins with no hope for a future. My wartime experience is still my most painful and agonizing memory; therefore, I am being as brief as possible.

Disillusioned by poor living conditions as well as being shamed by my own German people, I searched for

a way out. Options were the French Foreign Legion in Vietnam or immigrate to Canada as a farm laborer. I chose the latter. October 22, 1951 I landed in Quebec City.

Determined to build a new life in this great country, I soon learned how to survive. I did mostly menial jobs, which Canadian people did not want to do. I learned quickly that Canada and Canadians looked and functioned differently than what I was accustomed to in my native land. With great effort and humility, I slowly earned acceptance by Canadians to a point.

In time the Lord planted a wonderfully patient young lady in my path. She gracefully introduced me to the Canadian way of life. We fell in sincere love, got married and by and by I fell in love with Canada. Anne gave me six children and stood by my side in life's ups and downs (more downs than ups.)

In 1963 we relocated to Ontario and took on the farmstead of Anne's parents, the place of her birth. In time, with hard work and diligence, we paid off the mortgage to her folks. We began to prosper but I also found myself to be embroiled in new battles: the threat of an establishment of a landfill site (dump) just north of our farmstead, as well as defending a young fellow in Toronto, Ernst Ziindel, who had asked the question "Did 6 million Jews really die?" The pressures to keep our farm operation doing well plus these new off farm battles took their toll—I was no longer a happy man.



The home atmosphere was no longer harmonious to say the least. A farm friend, Nelson Miller, invited me in the middle of spring work on his field, to join him in prayer to the Lord. He also asked me to attend a Christian play in his church. I attended this performance without telling my family about it. There was an altar call. I responded—I felt moved to do so—I asked God for forgiveness and asked God for a second chance.

On my way home a severe thunderstorm stopped me driving for a short time. I could see a huge glow on the horizon and when I got closer to home, I found that my own farm was struck by lightning. The barn burned to the ground and some of the livestock perished in the blaze.

I kept very busy with harvest and fall work and rebuilt a new barn to house the cattle for the coming winter. The next February my new friend in Christ, Nelson Miller, came for a visit and persuaded me to buy a ticket for \$125 for a Men's Advance Weekend meeting for June 1-3 at Trent University in Peterborough. All I understood was that a lot of important businessmen would be there, that the food would be good, and there was plenty for all.

I bought the ticket and promptly forgot all about it. I was heavily involved to finish and pay for the new barn, as well as doing battle at the proposed dumpsite and trying to support and protect Ernst Ziindel from the Jews.

The silence between Anne, the children, and me became deafening.

Then on Friday, June 1, Nelson Miller showed up in my yard. I had forgotten about my promise that we would fly to Trent University.

We prepared and, without saying goodbye to Anne, Nelson and I

flew to Peterborough. It turned out to be a very unorthodox and hurried flight.

I saw a large (450 men) gathering of well to do and seemingly happy men. They were singing strange religious songs and hugging each other and so on. I was not sure if this was good company for me but Nelson was trying to calm me.

After the program started, an American military man by the name of Richman, shared his life changing story. I was struck with a strange emotion; this fellow told a story of his life which sounded like my own story. I started talking quietly to my Savior and something very powerful came over me. I had great difficulty dealing with it, yet at the same time experienced a strange and wonderful relief. I recall spending the ensuing 24 hours praying to God and trying to make sense of what was happening to me.

Sunday there were severe thunderstorm activities which prevented me from starting a quick flight home. I telephoned Anne, telling her that I had something to tell her as soon as the weather would let me fly home. Anne said she also had something to share with me...

Well, our meeting that day, after a good landing, was quite different than my departure a few days earlier. We both decided to carry on with the farm, kids, and life and determined that from here on we would pray together and give the Lord much more room in our daily activities.

First we noticed the old "downs" turned into mostly "ups" (Gods handiwork).

Next, we turned our farming operation 180° to organic methods. We helped organize an organic co-op,

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and started growing age old varieties of grain, i.e.: spelt, emmer corn, pethus rye, etc.

Anne started an on farm bakery and sold things at the Barrie Farmer’s market. In addition to our dairy herd we got into raising beefalo cattle and red wattle swine. We also adopted different soil management practices.

We hosted “The Feast of Fields” party. Thirty-seven chefs from top hotels across the land set up cooking stations on our 200 acre farm right in the midst of our sunflower field. Seven hundred and eighty guests from all over Toronto came and tested the chef’s culinary arts.

We were invited to exhibit our products at the International Foodfare in Anaheim, Ca.

On behalf of our co-op I was sent to Thief River Falls, Minnesota to shop and test grain cleaning and processing equipment. A young miller was my passenger. On our way home from Sault St. Marie to Midland at 10:00 PM we flew into a violent snowstorm. Our aircraft picked up heavy ice... we both prayed fervently. Very strange things happened...but that is another story. Anyhow, we both came home to tell the “eyewitness” account.

A good number of strange coincidences occurred at the hand of our Lord; praise Him!

On our way to Stockholm, Sask. we traveled with our old International dump truck for 60 miles with an empty fuel tank while a young man learned to

pray and live to see our prayers answered.

I found myself in need of constructing a grain cleaning, de-hulling, and flourmill in order to fill our grain orders from Europe and Japan. I did not have the experience to build nor operate such a mill. So one morning during my customary Bible devotions I asked the Lord for advice. “Should I attempt to build a needed mill?” I opened my Bible. It opened to Isaiah 54:2, “Enlarge the place of your tent, stretch your tent curtains wide, do not hold back, lengthen your cords, strengthen your stakes.”

I acted in good faith. I only had \$75,000 to my name in cash. On September 8, 1991 that mill was in operation at a cost of \$450,000. By September 1992 more than 65% of that loan was repaid. No one suffered an injury during construction. Praise our almighty God.

I thank God for the many hard trials I have gone through, for He used them to teach me.

I have had soul-searching discussions with many veterans of my former enemy military. I want to leave this legacy, which my life has taught me: No lasting peace, liberty, or happiness has ever been established at the end of a gun barrel...

Yours in Christ,  
Harald Boker

*In future issues we hope to bring you more about the miracles and ex-*



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The purpose of reading about the calling and life of other Christians is: to learn to know other subscribers, how they live, where they live, and the geography of their area.

Most important is to encourage others to follow Christ; to give a piece of your life and experience that will challenge others to strive for

higher ground, to give a testimony of how He saved you and keeps you.

It’s one of the ways to get boy’s to practice writing.

We are looking for volunteers for this page. You may use whatever style you want. Send us your achievements.



# Questions and Answers

## Question for next issue:

How can we be sure that we will not be one of those who will be told “I never knew you, depart from me ye that work iniquity?”

“Not every one 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. Many will say to me in that day, Lord,

Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:21-23 Also see: Matthew 25:31-46

**Please send us your questions and answers.**



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## Where did the extra dollar go?

Once there were 3 men that needed to stay at a hotel. It cost \$30 to rent a room. So each man gave the waitress \$10. Later the owner came in and told the waitress that it only cost \$25 for a room. He gave \$5 to the waitress and told her to refund it. Because \$5 doesn't divide evenly into 3, the waitress gave

each man \$1 and put the other \$2 in her pocket. So now each man has paid \$9. Three times \$9 equals \$27. So the total that they paid in is \$27. Plus the \$2 in the waiter's pocket adds up to \$29. Where did the extra \$1 go?

Answer on page 18.

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## Fryer Oil Problems Update

By Melvin Martin

In the Winter 2007 issue of The Boys' Bugle I have a story of my fryer oil problems that I had last summer and fall. I want to tell you about the good news. Since we started to use the *Kill'em* anti-bacteria fuel conditioner, we haven't plugged any fuel filters. All the filters that we did need to change were almost plugged before we started to use the *Kill'em*. I can hardly believe it. I had expected that it would take a

while for all the dirt to clean out of the tanks and that we'd be plugging filters for a while yet. The *Kill'em* really makes a big difference. It's not like the big change is just coincidence for a friend of mine that was having the same problems as I was having, had the same results as I did. Also the fellow that told us about using anti-bacteria fuel conditioner had similar problems and results.



# Time No Longer: Mystery of God is to be Finished.

Comments on Revelation Chapter 10:5-7

By Luke Martin

In verses 5, 6 and 7, the angel lifts up his hand and swears by God and his creation, that there should be time, (or delay), no longer: but in the days of the voice of the seventh angel, the mystery of God should be finished, as he declared to the prophets. What is this mystery of God? When did the seventh or last angel sound?

I want to bring to your attention what other Bible verses have to say about these questions. First we need to ask to whom was this written, and when, and for what purpose. The first three verses of Revelation answer these questions. The apostle John, (a disciple who was an eye witness of Jesus), is told that the fulfillment of his vision was at hand. At hand does not give us the idea of something far away, but rather of something very close by. He was not told that part of it was imminent, but “all of the things” he saw, “must shortly come to pass”. The imminent things can only be the things future to him, because some of the things he saw were already past, and some were already present (Rev. 1:19). Therefore, the “things which must shortly come to pass” were all of the things future to John.

The Apostle’s vision was, by all agreement, a vision of the fulfillment of the Old Covenant promises. Specifically, the book of Revelation is a reiteration in large part of the prophecies of Daniel. This is very signifi-

cant.

Daniel, writing some five hundred years before John, was told, # 1- That his vision involved the time of the end (Daniel 12:4), #2-That it would not be fulfilled for a long time (Daniel 10:1, 14; 12:4), #3-That it was not for his time. It would be fulfilled after Daniel’s death.

John on the other hand, sees Jesus as worthy to open the sealed book (Revelation 5). This means that the time of the end had arrived!

John was also told that the fulfillment of his vision- involving the fulfillment of Daniel’s prophecies- was at hand (Revelation 1:1-3). John was told, “do not seal the book” (Revelation 22:10), because the time was so near. John was told, “there shall be no more delay,” in the fulfillment of what the prophets, including Daniel, foretold, (Revelation 10:7).

It was about 500 years from Daniel to John, and Daniel was told that his vision was to be sealed, because it was a long time away. John wrote about the time of the fulfillment of Daniel’s prophecies, and was told not to seal his book, because there would be no more delay in the fulfillment. It has now been nearly 2000 years since John wrote the Apocalypse, yet, almost all commentators insist that Revelation has not yet been fulfilled. This means it has been four times longer from John to the present, than it was from Daniel

to John. Yet, Daniel was told fulfillment was far off, and John was told it was near. Is there not something very wrong with the modern view that Revelation is not yet fulfilled?

Daniel was told to seal his vision, because it was not for his lifetime. John was told not to seal the book, because the time was at hand. This shows that the fulfillment of the Apocalypse was to occur in John's generation. See John 21:20-23.

Any suggestion that Revelation applied to events beyond the first century violates the emphatic declaration that there would be no more delay in fulfillment.

Now back to the questions of "what is the mystery of God" and "when did the last angel sound?" Let's take the question of when the seventh or last angel sounded and answer it first of all.

The seven angels sounding were by the voice of the trumpet. Do we have other scriptures speaking, of trumpets sounding, especially of a last trumpet? Yes, we do, turn your Bible to 1 Corinthians, Chapter 15, which is known as the resurrection chapter. Here in verse 52 we again find the last trumpet sounding. It is clearly sounding in connection to the raising, or resurrection of the dead. I encourage you to read the entire chapter of 1 Corinthians 15; especially verses 35 to 58.

Consider the sounding of the trumpets and the mystery. The mystery of God foretold by the prophets would be fulfilled at the sounding of the 7<sup>th</sup> Trumpet (Revelation 10:7). What is this mystery of God? Will it help to look for other scriptures that also mention the mystery of God?

Let's try and see if they will shed some light on the subject. In Romans 16:25-27, the Apostle Paul tells us that this mystery which was kept secret since the world began, is now, in Paul's life-time made manifest. This he says is made known to all nations for the obedience of faith to God. Paul, in writing to the Ephesians church, repeats what he said to the Roman Church. Plus he explains that not only are the Jews the sons of promise but that the gentiles are also included. He says it was his job to declare to, and to make all men see, what the mystery is. What did he preach? Was it not the un-searchable riches of Christ? In Ephesians 3:14-19 he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Again in Colossians 1:23-29, Paul states the same message to the Colossian Church. Here he clearly states what the mystery is. He says the mystery is, Christ in you the hope of glory.

I would dare to conclude that in Revelation 10:6-7, John is telling us that the passing of the old covenant of death, which the book of Hebrews

*(Continued on page 14)*

*(Continued from page 13)*

tells us about, occurs simultaneously with Paul and the other apostles finishing the work of spreading the gospel. Note: In Matthew 24:14 it is recorded that Jesus said that the end would come after the gospel was preached in all the world. According to Paul the gospel was preached to every creature under heaven, Colossians 1:23. In the same chapter, in verse six, he says it came to all the world. And the idea that the last trumpet was sounded at the same time, is in harmony with Jesus' words recorded in Matthew 16:27 & 28, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in

his kingdom." Also Matthew 24:34; Mark 13: 30 and Luke 21:22 & 32, all declare that all these things would come to pass in the generation he was speaking to. History tells us that these things came to pass in the judgment of Israel in A.D. 70.

I hope that this study has helped you to better understand these Bible verses.

It is my desire to see every one comprehending the love of God. To know Jesus as your Lord and Saviour, yes, to understand the things of God and to dwell in them.

To experience understanding of the scriptures, and to know their author, you must accept them in their entirety.

May God Bless You

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### ***Editor's Desk*** *(Continued from page 3)*

used the water hose to cool it down. But I didn't know that.

Once things were under control, I set the sensaphone to go off if I didn't have the draft set right and went to sleep. I was really tired. I was sleeping so deeply that when the sensaphone went off sometime later, I didn't awake. The sensaphone yacked at me for 5 minutes, then called Mom and got her out of bed. Mom called me back and it wasn't until she was talking on the answering machine that I awoke. I adjusted the draft on the stove again and slept very soundly the rest of

the night. It was fun and nothing got destroyed. I'm very thankful that I have a God in heaven that is watching over me.

Faith isn't as much knowing what the future holds as it is facing the future without anxiety and worry, and trusting and having confidence and being encouraged to press on.

Extreme situations can teach us a lot about the facts and truth of more normal situations.

# Forgive

1 John 1:8-10, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess and forsake our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” 1 John 2:3-4, “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”

Forgive: ‘To pardon; to remit, to overlook an offense, and treat the offender as not guilty.’ I suppose that the saying ‘Forgive and Forget’ comes from the example in the Bible. When Christ died for our sins he forgave them and took them all away. God wants to forgive everyone’s sins and take them away (2 Peter 3:9) but many people don’t want him to.\* To forgive is hard (even to just one person), Christ shed his blood for us to forgive our sins. Can we not give him a response? We will know Christ ‘...if we keep his commandments.’ God did not forgive your sins so you could live any way you wished, under the motto ‘If it feels good do it.’

God said that if he knows us now we will not enter into the kingdom of Heaven. He gave us His commandments in his word. Will you obey? Will you let Him forgive? Christ Jesus wishes to forgive us our sins, we will be cleansed from all unrighteousness. Follow him... he left us a detailed road map. If you want, get a compass (concordance) to help you figure it out. One thing to remember whether you live on the prairie or in the mountains, it’s guaranteed that there will be mountains to cross. But the feeling of victory once those mountains have been crossed will make you forget every thing that happened during your climb, (or trial whichever you wish to call it). And in the end we will stand before Christ in Heaven to give an account of what we have done on earth.

\*For skeptics who believe that people do not know about God, until they are told, need to read Psalms 19. God gave David the words... I hope that you will read and understand.

By Hannah Holter  
Melville, Sask. Canada

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## When do we forgive others?

When we strive against all thoughts of revenge; when we will not do our enemies mischief, but wish well to them, grieve at their calamities, pray for them, seek reconciliation with them, and show ourselves ready on all occasions to relieve them. This is gospel forgiving.



# Sorrow versus Godly Sorrow

By Luke Martin

We've all been sorry because we have all sinned. The definition of sin is, "missing the mark". Everyone will be sorry, sooner or later if he misses the mark. But know this, that sorrow can lead to death—or it can lead you to life.

The apostle Paul brings out the difference in 2 Cor. 7:8-11, **For though I made you sorry with a letter, I do not repent (regret it), though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.**

**Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.**

**For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.**

**For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.**

What kind of sorrow do we experience? Are we angry, blaming someone, or something else as being the fault that we missed the mark? Do we give up trying, saying the goal is unrealistic, being too hard to achieve? Or do we thoughtfully consider why we failed, and then take the proper measures, to insure success in the future. If we caused damage by our sin, (missing the mark), we will show sorrow and will attempt to make proper restitution or amends.

If we find that we cannot restore or mend the damage, we will still show our sorrow and will plead for mercy and forgiveness, (letting go of).

We may also realize that WE NEED HELP. The help we seek may be other people, or it may be that we will go to God in prayer, and in studying the Bible, (for God's advice).

The sinner, who finds himself sinning again and again must go to God, through Jesus Christ, (the Saviour), if he expects to gain the victory over sin. To go to a support group may help for a while, but ultimately Jesus is the answer.

I am telling you that Jesus understands you, and your problems. If you will humble yourself and come to him, you will find a new life, an abundant life, a life of inner peace and strength in the hour of temptation.

To have this life you must have godly sorrow, you must repent of your sin. You will need to forgive others who you feel have wronged you.

Jesus in teaching us how to pray said; we should say forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil; Luke 11:4. He also taught saying; when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father, which is in heaven, forgive your trespasses; Mark 11:25 & 26.

Truly if you comprehend how much God loved you by sending his son Jesus, so that whoever believes in him should not perish; John 3:14-21,



then you will be a forgiving person yourself. If you are not, then the lesson Jesus taught in Matthew 18:21-35 will apply. That lesson teaches that while God is willing to, and indeed does, forgive any who will accept that forgiveness of his through Jesus our sacrifice and Saviour, that forgiveness will be and is revoked if we do not forgive our fellow man.

Another thought for you to consider is that it is not the will of God that any should perish, and yet many are perishing. Now why are they not experiencing God's forgiveness and salvation? It is not because God didn't forgive them. It is because they refuse to receive his gift of forgiveness. The same logic applies to human-to-human relationships. If you forgive, but the other person will not receive the gift, then the relationship is not restored, and indeed it cannot be. It is the fault of the one who sinned. How sad that when

life could be had, that people choose death instead.

I hope this short article will be a help to whoever reads it. I would like to see more people, who through Godly sorrow find repentance to salvation. My friend, to be set free by the work of Jesus and to have his Spirit in our being, is life. It is an abundant life, which is the good life.

If you have found the good life in Christ Jesus, I would enjoy being in your fellowship, as one of your friends. Please get in touch.



### **We would really like to thank**

each and every person that helped us build our house to replace our house which burned last winter. May God Bless you all abundantly.

Larry and Rose White & family  
Canton, N. Y.

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## **Burn Dry Firewood**

By Melvin Martin

In past years my dad would fill his woodshed in the fall. We'd fill it with wood we cut the winter before; therefore the wood was pretty dry. We always had to clean the creosote out of the chimney a few times a year. Then one year he filled the woodshed in the spring, therefore the wood had all summer to dry (out of the rain). That winter, we didn't have to clean the chimney even once. It made a very big difference to burn dry wood.

Not only does burning dry wood mean you don't have the fuss of cleaning the chimney, but it is much safer because the chance of a chimney fire is much less.

There are more reasons to burn dry wood. It is certainly a lot easier to build a fire with dry wood. They claim you get a lot more heat out of dry wood because the dry wood burns much cleaner and you don't lose as much energy in smoke. And you aren't turning water into steam and losing it out the stack. That also means that burning dry wood is much better for the environment.

The only reasons I ever heard of for burning wet wood is that you can hold a fire longer with wet wood. And obviously, if all you have is wet (green fresh) wood to burn, you're better off burning wet wood than none at all.



## Answer to question from page 11:

There is \$25 in the hotel's cash register and \$2 in the waitress's pocket, (the \$27 that the men paid in) and \$3 in the men's pockets. The \$2 in the waitress's pocket is already included in the \$27 that the men paid out. To the \$27 that the men paid in, we should have added the \$3 that the men got back instead of the \$2 in the waitress's pocket. We counted the \$2 twice, and excluded the \$3.

Faulty reasoning like that which the author of this riddle used to take your mind down the wrong track, is used by many to sell their false doctrine. If there is something in your life that doesn't add up with what your heart knows is right, go back and refigure. Start with the Bible. Enlist the Holy Spirit to direct you. Look at reality, continue with the Bible, and believe it. It promises that he who seeks will find.

All conclusions must be in harmony with the first and second commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... And thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40)



## Being Me

I love being me  
I'm glad I'm myself  
So glad that I'm me  
Not somebody else.

My life is so good  
My life is the best  
I'm glad Jesus made me  
He gave me the best.

I think that my life  
Is exciting and fun  
It's all cuz of Jesus  
God's only Son.

I'm glad that He put me  
Right where I'm at  
I'm happy and content.  
What is better than that?

Sometimes I hurt  
And sometimes I'm sad  
But most of the time  
I'm perfectly glad.

That's cuz of Jesus  
The very best friend.  
He's good and so lovely  
His love has no end!

By Larisa Martin, age 16

# Heart and Home Harmony

Aiming for hearts, homes, and lives in harmony with:  
God and His Church, and the rest of His creation through the Holy Spirit.

✧ Learning How to Love ✧

## Forgiveness True ~ Forgiveness False

By Luke and Rachel Martin

Where people are, there are problems—always the possibility of tension, conflict, hurt, injury, misunderstandings, and alienation.

Without forgiveness, relationships are only possible where people are safely and cautiously superficial.

With forgiveness, we are set free to interact genuinely, to deal with the past and change and grow, to risk trusting and trying again, and to bond again.

Forgiveness starts with realizing wrongdoing. Jesus always related and responded perfectly, yet some were offended at Him. With us it isn't as likely that we are completely without fault in a conflict, even if it wasn't more than something like failing to discuss differences until the other blew up in accumulated anger.

In situations of perceived wrongdoing, most of us prefer to see ourselves as the innocent victim. And the other side may see us as the whole problem. From the layers of misconceptions that spring up when hurt feelings reign, come acts that further alienate. Blaming offers no help or healing. A ritual apology, like "I'm so sorry, please forgive me" will not restore understanding. Being nice in the future does not undo the situation. Denying

the problem or avoiding talking about it doesn't make it go away. Displacing the pressure by gossiping the tension to someone else, or taking the frustration out on something or someone else does not restore the relationship.

All these are useless to restore the severed trust which will remain frozen until conversations can be resumed. Then wrong perceptions of the other's words, actions, and intentions can be clarified. Then constructive relating can resume as each recognizes and owns his part in the wrong,

An essential step in forgiveness is to reaffirm love. Love is equal regard, valuing the other as having equal worth. Step by step we need to redirect ourselves to see the other as precious, to think of them with respect, to be willing to reach out instead of withdraw, and to demonstrate our caring in action and words. As we choose to take these steps, we can be responsible for our feelings, and respond with new feelings of love and appreciation.

If our equal regard for others is to be positive, we need to have positive feelings of respect and love for ourselves as God's worthy creation. **Thou shalt love thy neighbor as thyself,** Matthew 19:19.

The third step in forgiving is releasing the past, letting go of resentment and anger, canceling demands. By facing reality and coming to terms with the past, we can let it be and be free to live now.

The fourth step is repentance. Forgiveness includes, requires, follows repentance. Where there is no repentance, there is no true forgiveness. Here is where many will disagree. They say forgiveness is an unconditional gift of love and that it comes first.

Like Christ, we must give unconditional love and offer forgiveness and release. That is an essential part of forgiveness but unless it is received it is not completed. God does not give unconditional forgiveness. He requires repentance for forgiveness and that is the only way it will work to restore genuine fellowship between us.

What is repentance? It is not penance. In his double book, *Caring Enough to Forgive (true forgiveness) / Caring Enough to Not Forgive (false forgiveness)* David Augsburger describes repentance:

It is not a process of earning acceptance by groveling, by putting oneself down first so no one else has to do it for you. Nor is it a process of grieving or making oneself unhappy for a length of time until one deserves to be happy again.

Repentance is not remorse. Regret and remorse are profound emotions and they may be appropriate to the experience of repentance, but they are not one and the same. One may mourn for opportunities lost and values negated, but such mourning arises out of sadness for what was and was not, not out of strategies for **gaining one's way with pain to get back**

into right relationships. Remorse is a process of shaming, of self-destruction by means of lowered self-esteem. (See 2 Cor. 7:8-11)

Remorse is a hurt borne in a self-destructive way that leads to death. Repentance is pain turned creative, hurt that moves toward healing, injury that invites us to love again in new justice and mutual respect.

Repentance is owning what was in full acknowledgement of the past, and it is choosing what will be in open responsibility for one's behavior in the future. In repentance, past injuries are fully recognized, future intentions are truly genuine, and right relationships are now being expressed and experienced with each other.

The final step in forgiveness is reconciliation. Forgiveness allows us to turn our failures into new commitments. With true forgiveness there can be close community.

Community is supported by our being available to one another, by being authentic, and accepting of who each is. The stability of such support allows us to offer and accept criticism. It assures us of the constancy of love, which allows us to level with each other.

A forgiving community is needed in times of stress, when people are hurting. Avoiding or ignoring them at such a time hurts most deeply. We can help by recognizing each one's hurt, respecting their rights, reaffirming concern for both, reinforcing them with support, and encouraging them not to retreat in denial or withdrawal. When pain has been turned to renewed relationship, they should be rewarded with appreciation for working through it. This will help to remove any residue of shame, embarrassment, or feelings of

withdrawal and avoidance.

But forgiveness has its counterfeits. In our human weakness and sometimes-mixed motives and emotions, we can be deluded into various manipulations that we think are forgiveness.

When “forgiveness” puts you one-up, in a superior place as the benefactor, the generous one, the giver of freedom and dignity—don’t trust it, don’t give it, don’t accept it. It’s not forgiveness; it’s pleasant, pious revenge. True forgiveness does not leave you always indebted, obligated, or at fault.

Don’t accept one-way “forgiveness.” It isn’t reality and it resolves nothing. Many will disagree, seeing love as the whole of forgiveness. When the offended party bears the loss, absorbs all the pain and sets the other free, it is a sacrifice of love. It is a part of forgiveness, but only a preliminary step toward forgiving. In one-way forgiveness, loneliness and distrust and separation increase between the parties.

When “forgiveness” denies hurt feelings and anger, acts as if it never happened, and pretends that all is forgotten, don’t depend on it. It’s not forgiveness; it’s a trick of fantasy.

When “forgiveness” ends open relationship, leaves people cautious, twice shy, safely concealed, afraid to risk free open spontaneous living, it isn’t forgiveness; it is alienation, estrangement.

Forgiveness is release, release from destructive fear, anger, suspicion, loneliness, alienation, and mistrust. But “release” can be a way to flee real relationship. Where there is fear to face

another, to confront and honestly communicate, “forgiveness” can be a release from the threat of making peace; therefore, the moment of growth is lost and full reconciliation is never reached.

“Release” can be a selfish means of relieving one’s own conscience, while forgetting that Jesus intended that we seek the restoration of our brothers and sisters. The goal is reconciliation; it isn’t just to prove our perfection.

God intends that we live as one body, not apart, as though we are not accountable to and for each other, as though we do not need each other.

Does the “forgiveness” we offer, or receive, actually block reconciliation? Is it a face-saving, self-saving, timesaving escape from facing and negotiating trust with another, a way to maintain distance or separation? Does it say, “I don’t need you”?

Or, in true forgiveness, do we value with equal regard, honestly face the past in genuine repentance and release, risk to trust and try again and open the future to spontaneous communion and community? Is it a stepping toward that says, “I need you”?

In our world of flawed humanness, we forgive and forgive and forgive again—and we repent and turn and turn again. Though the forgiveness and repentance that we give may prove to be faulty, it may have been the best response we could offer to the pain and trauma of life. Yet we dare not hesitate to take any step toward forgiving, no matter how faltering or fallible. We must not lose hope that reconciliation is possible.

So let us press on in learning how to love and forgive. The Master of love and mercy will enable us.

Let us join Him in forgiving and inviting all to fellowship in His Kingdom.



# The Weight of Words



By Rachel Martin

Consider all the words you say,  
Do you know just what they weigh?  
And what will be their future weight?  
Who knows how to calculate?

Can the scientist or sage,  
Employing knowledge of this age,  
With formula, computer, scale,  
Philosophies they think won't fail,

Can they figure what words weigh,  
After words are sent away?  
For words, you know, do funny things,  
After they have taken wings.

How can words so lightly said,  
Fall like bricks on someone's head?  
Or heavy words become a breeze,  
That lift a soul, a burden ease?

Words hard gotten off our chest,  
Can settle both of us to rest.  
And some words that are hard to take  
Can lighten life if we partake.

What is the mass of thoughts conveyed?  
And how much do you think it weighed--  
That piece of your own mind you gave,  
That turned into a crushing wave?

Some words are deadly, poisoned darts,  
That enter into fleshy hearts.  
Like burning lava, words are spewed,  
The weight of ashes their conclude.

*promise*

*praise*

*apologize*

*revile*

*compliment*

*scold*

*gesture*

*reassure*

*sympathize*

*criticize*

debate

Words light enough to bounce o'er town,  
Maim a name where they come down.  
Twisting truth as round they go  
And on the victim, what a blow!

demand

Our careless words of long ago,  
Long forgotten, on we go.  
Still heavy on a heart they lie,  
With their pain, refuse to die.

command

Words contained within our tongue  
May save a soul from being stung.  
Or be a stony silent cloud  
Of rejection screaming loud.

taunt

joke

To the place where our words start,  
They come again back to our heart.  
With the measure that we mete,  
The same to us, they will repeat.

slander

ridicule

From our heart's abundant store,  
Come our words right through the door  
of our lips; it is a fount,  
Of which to God we'll give account.

greet

For He's the One who understands,  
Can balance all within His hands.  
So let Christ's Spirit wash away  
The guilt and weight of yesterday.

encourage

prayer

Replace it with a burden light,  
A heart that's clean and free and right.  
Then all your words will tempered be,  
Coming from a peaceful sea.

The Word  
of God

And weigh your words on wisdom's scale.  
The weight of love and truth won't fail.  
And balance words with mercy, too.  
And patient actions, not a few.



Good News

So may words laden rich with care,  
Pervaded with refreshing air,  
From the breath of Spirit true,  
Arise to lift up me and you!

Last fall we got a letter from one of our subscribers. “I am a very shy person... My name is Terri Bale. I’m just a wife and mom, not a writer, but I write. My husband fixes clocks and watches at a shop here in the small town of Ironwood, Michigan. We have 9 children, ages 3-23, 5 boys and 4 girls...”

She also sent us some booklets that she wrote. I want to share their testimony in a newsletter that she wrote in December of 1999 “especially for those who knew us ten or twenty years ago”:

## Suspension

Some of you knew us before we got married, back when Timothy was working for Hewlett Packard in St. Paul. Others have known us since he worked for United Health Care, in Minneapolis. It’s been a while now, and we’ve gone pretty far away since he worked there, but those jobs and those times played a role in launching us. Just looking up names and addresses (to mail out this newsletter) has brought it all back so clearly. — I just wish it were as easy to get in touch, as it is to remember!

...Such a life it was there at HP! Running off here and there all day long, fixing computers, flying to seminars, discussing “hot spots” —problem cases— with Ziggy, (remember that Rubies Cube?) getting the latest from Kate and Gary, etc. It was exciting, and the money was good. But Timothy had no off-switch it seemed. But, then again, he also seemed to have limitless energy, so it worked out fine, for a while.

But, as time went on, the driving got to be too much, even though he loved it. (His sites were two and three hours away.) The miles were just too many, and, at night, too monotonous. He began to fall asleep at the wheel and wake up with a start, as the car would begin to bump off the pavement. He never actually hit the ditch, but it was

getting close. — He looked into a different job then.

He moved over to work for Share, an HMO that had just started up. The company went through major changes. When he left it was ‘United Health Care’ which had seen many a reorganization, and many a restructuring. It took Timothy away from the family, *a lot*, ...but, it *had* to be done, didn’t it? ...Yet it was hard, and getting harder, on the family.

By this time we had a nice house in the suburbs, Burnsville to be exact, South of Minneapolis, and this good paying job in the city. But life began to get tangled up. And, in spite of all our good intentions, we began to break down.

You see, Timothy is a hard worker — a really, *really* hard worker. And that’s good. That’s great, even. But, ..,well... He became a work-a-holic. No joke. It was awful.

Me? Well, you see, I was “the supportive wife,” — a really, *really* supportive wife... so I, unwittingly, supported his work-a-holic habit too. Timothy’s boss, when on one occasion I talked with him, said (in a kind and tactful way) that there was such a thing as an “enabler,” a person who enables another person in some habit, which habit, without another person’s help, could not be sustained. So it wasn’t just



Timothy's fault. It was mine too. It helped to understand that, and I began to see the problem more clearly, ...but that didn't make it go away!

There were obviously a lot of things that needed to be dealt with, but they were complex things, and deep rooted. 'Might as well "pull yourself up by your own boot straps" as straighten out your own problems while they are trying to swallow you whole! So, more and more, we prayed as we tried to overcome our problems. We sought out other peoples' help too — reaching no solution. Yet talking with others helped us see some things more clearly, and gave us time out of the house alone too, to talk and to pray together, so it helped in that way.

Timothy was working eighty hour weeks, getting home at 10 PM, or midnight, or two in the morning, etc.. It was also during these years, around the mid 1980's, that I got Lyme disease, with its dreadful weariness, which wasn't diagnosed until 1993. I considered running away, —but I was too tired to run! Too tired to think,... too tired to keep up with the little ones,... too tired to do anything, ...I was hurting, bad. My thoughts turned to suicide. I fought it off for a long time, but in the end I came pretty close.

I guess I'd better not try to describe it all for you. It was tough. We did the best we could. We tried really hard not to think of each other as "the problem," and that helped, but it didn't solve what really *was* "the problem."

Back in those days we often heard people saying that, "what a person needs is balance."

Well, I think that balance might do it — if a person's position wasn't so precarious. But with all the pushes and pulls, plus gravity, plus

limitations, etc., that are all a part of living, what hope is there of a true and lasting balance? We'd done all we could. It was simply beyond us to have done better, or to save ourselves now from the consequences of our mistakes.

All through these difficulties we'd been praying. But as our situation got worse, our praying got harder, 'til we were really crying out to the Lord. —I heard a poem once about a group of people in an old country church discussing whether it was better to pray while kneeling, or sitting, or standing, or prostrate, etc. Finally, a man spoke up and said, that while he recognized the benefits of many postures of prayer, that he had found through experience, that *fallen head down in an old dry well* was by far the best posture, for from that posture, he had prayed the strongest prayer of his life, and God, in His mercy, had responded directly. — Well, that's kinda how it was with us, and kinda how it is about God too. *He* knows, even better than we do, when we're serious and when we're not.

It was God that saved us, when we were finally "all in." I don't know just how He did it. But I'm alive today because He is real. And what He did was real. —And He saved our marriage and pulled our family through, too.

Then, after all that, y' know what God did? The first thing He did was to insist that we get rid of our TV. There wasn't any audible voice, but it was like He said, "If you want *Me* to come on board as Admiral of your ship, you'll have to get rid of *that*" "That" was the TV and VCR, etc. Somehow it made a lot of sense, whereas a few weeks before it would have seemed like nonsense. But at this point we were ready for a new start,

and we had to admit that the TV's main message is: "Go for it!" But we'd just done that, and where had it got us?! So: Forget TV. OK. Sounds good.

And from there, we walked on. We walked on with each other. We walked on with the Lord. We walked on with our children. But we didn't let the TV walk with us. We pitched it and walked away. [Actually, we sold both it and the VCR, and I always felt badly for the couple we sold it to. Years later I went and gave them their money back, and encouraged them to pitch it out too.]

It's not that the TV is the horrible thing. Sure there's nice stuff on there. But it eats up your life and does all it can to cram you full of *un-useful*, distracting, offensive "programming." It has an agenda. It serves itself, — and I'm afraid that humans are it's main course.

Well, anyway, we walked on. And I didn't die. And somehow the Lord worked with Timothy. In fact, the Lord must have changed some *major things* down deep inside him, cuz he got better. Not that he was always home by 7 PM, but he got out of being a work-a-holic. Through all this we came to see: it's not *balance* that's needed, but *suspension*. I don't mean the kind of suspension where you just dangle forever, but a connectedness *with* God and a dependence *on* God that'll see you through.

It was God and God alone that got us out of the mess we'd gotten ourselves into. And the health that poured back into us was of His design, too, as we read the Bible and set our hearts to do things His way. Suspended from God we could live. But, juggling and trying to balance our own lives, we could not.

On a practical level we began to realize that "the Company" —

basically any and every company out there— would survive without us. So, we thought, "if we're expendable *here*, where might we be really *useful*, and *needed*?" That, for us, was the pressing question. Well, at that point we weren't sure, but we were sure that God knew. And, in a way, that's where the adventure began.

From there God encouraged us, and strengthened us, and helped us to go overseas as a family, Romania to be exact, where Timothy was able to use his education, and his training, and his sense of humor, and his drive-to-get-a-job-well-done to help the orphans, and the handicapped, and the poor, and the needy, while our own kids and I helped, as we were able, alongside him.

Of course we weren't *right* alongside him most of the time, cuz he went zillions of places, and did tons of stuff, while we were at home, or at school, etc. I only wish I could have written in the newsletter about all those sort of things that Timothy did, so people could see what things were like from *his* perspective. —It was quite the task for him, you see, for my brain is built for people and for words, and not for numbers or schedules, and my strength was often *really low*. So from flights, to budgets; from planning, to accomplishing, Timothy looked to God for guidance and provision, then waded in and got things done.

...I'm afraid that last sentence makes it sound like he prayed, and then "hung up the phone," which isn't the case. No. Though we've still got plenty to learn, we've learned that one big lesson: *Never hang up on God*. Stay connected, *suspended* even, cuz ya need Him more than ya know.

Sincerely,  
Terri Bale

# Please Forgive Me

I decided I wanted to form a good understanding of how the word forgive is used in the Bible. The root word which the English word forgive is interpreted from is Strong's number G863, ἀφίημι, aphiemī, or af-ee'-ay-mee. I then looked in Strong's and to my surprise I found the following definition: to send forth, in various applications: - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

In Reviewing the Greek root word ἀφίημι, I noted that it was used 147 times in the New Testament. Only 47 of those times was it interpreted as forgive, forgiven, forgiveth, forgiveness or forgave. It was most often interpreted, 53 times, as left, leave, leaving or leaveth. Nine times it was used as suffer or suffered and six times as forsaken or forsook. It was interpreted as let (alone, be, go, have) 16 times. Both Thayer's and Strong's do encompass all the words used quite well.

I then looked to Webster's and found the following definition:

1. To pardon; to remit, as an offense or debt; to overlook an offense, and treat the offender as not guilty.

The original and proper phrase is to forgive the offense, to send it away, to reject it, that is, not to impute it, [put it to] the offender. But by an easy transition, we also use the phrase, to forgive the person offending.

Forgive us our debts.

If we forgive men their trespasses, your heavenly father will also forgive you. Matt. 6.

As savages never forget a favor, so they never forgive an injury.

It is to be noted that pardon, like

forgive, may be followed by the name or person, and by the offense; but remit can be followed by the offense only. We forgive or pardon the man, but we do not remit him.

2. To remit as a debt, fine or penalty.

In reviewing specific verses where ἀφίημι was used the ones that I am pondering most are:

Matt. 5:40 And if any man will sue thee at the law, and take away thy coat, **let him have**<sup>863</sup> thy cloak also.

Matt. 7:4 Or how wilt thou say to thy brother, **Let**<sup>863</sup> me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

1 Cor. 7:11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband **put away**<sup>863</sup> his wife.

1 Cor. 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put her away**.<sup>863</sup>

Please forgive me for the confusing definition, but please do not let me alone or send me away. I would love to hear your input...

Cherie Whitten

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**“For if ye forgive men their  
trespasses, your heavenly  
Father will also forgive you:  
But if ye forgive not men  
their trespasses, neither will  
your Father forgive your  
trespasses.”** Matthew 6:14-15