

# Gospel

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*He has told you, O man, what is good;  
and what does the Lord require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?*

*Micah 6:8*



THIS ISSUE'S THEME: **MICAH**

FROM:

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# Micah's Vision

Geoffrey Ellis

**T**hen I saw another angel flying in midair, and he had the *eternal* gospel to proclaim to those who live on the earth—to every nation, tribe, language and people” (Rev. 14:6).

Revelation's vision is of “the Lamb standing on Mount Zion” (14:1). God has completed his purpose—determined from before time—to deliver his Son as saviour for the whole world.

God's intention to establish his Son as king shaped his actions from the beginning of history. Every divine action taken over the centuries advanced God's preparation for the enthronement of the king and the shape of his kingdom. It began with a promise, and advanced through a man, a family, a clan, a tribe, a nation, dual nations, exiles, a remnant, a subject people and finally the universal kingdom of God on earth! God used the forms and experiences and the standards of the early kingdom to inform the ultimate shape of the Messianic people.

It is in this setting that the vision of the prophet, Micah, takes its important place.

Prophets were crucial for the advancement of God's wisdom in the Old Testament age—where in the Biblical records over 50, including Micah, are named. Prophets were empowered by God with special insight on three levels: to teach and assess the righteous conduct of the people, to foresee and forewarn the penalties for the people's disobedience and to envision and to describe the wonders of the coming Messianic age.

“The word of the Lord came to Micah of Moresheth (a village near Jerusalem) during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah—the vision he saw concerning Samaria and Jerusalem” (Mic. 1:1). These three sole reigns spanned the period, ca. 740-696 BC; the history of this period is found in 2 Kings 15:32-20:21. As well, Micah was a contemporary of the prophets Isaiah, Amos, and Hosea. Micah predicted

the fall of Samaria that occurred in 722-1 BC (1:6-7) and was the first prophet to predict the destruction of Jerusalem that occurred in 586 BC (3:12).

It was a tumultuous and overwhelmingly discouraging time. Jotham, king of Judah, “did right in the sight of God,” but did not remove the high places. Ahaz did not do what was right in the sight of God, and “even sacrificed his son... following the detestable ways of the nations.” Hezekiah did what was right before God, “there was no one like him among all the kings of Judah,” but ended his reign as a puppet of the Assyrians. In the meantime Samaria, the northern kingdom was being decimated by the Assyrians, until in the sixth year of Hezekiah's reign the northern kingdom was no more. And in Hezekiah's fourteenth year (701 BC), the Assyrian ruler, Sennacherib, overran most of Judah and threatened Jerusalem.

Micah's prophecy alternates between rebuke and promise. His condemnation of faithless, sinful life can be applied to any age. His promises of forgiveness and blessing to his people are prophetic of the crowning blessing in Christ. Three sections are identified: (1) a. The Covenant violated (1:1-2:11). b. The remnant of Israel gathered (2:12-13). (2) a. Venal rulers and false prophets condemned (3:1-12). b. The mountain of the Lord established and the rescue of Zion (4:1-5:15). (3) a. The indictment of the Lord (6:1-7:10). b. The faithfulness of God who shows steadfast love to Abraham (7:11-20).

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# The Hope of Israel Is Our Hope – MICAH 4:1-4

George Mansfield

It may be very advantageous for each reader to consult all the articles on the Minor Prophet Micah in the Gospel Herald. This will give each one a more rounded picture since individual writers are considering a theme or passage within the prophetic letter.

Micah was a man chosen by God as His prophet, literally a “mouth.” God would express His wishes and demands through this man for the good of His people.

Micah’s writings are replete with vivid descriptions of his time, the view God has of these attitudes and actions, and then gives us an inspiring picture of what lies ahead, both for them and for us.

By the time of this writing the Northern Kingdom of Israel had gone into captivity, a direct result of their sinful, rebellious ways, The Southern Kingdom of Judah was teetering on the

wall of the same fate as they practiced idolatry, immorality, defiance against God and just about whatever was wrong they did.

## The Glorious Picture

The prophet sees a time when the great mountain of God, that is Jerusalem or Zion, will be the center of the universe. It will be the center of attraction not only for those of Israelite extraction but for all nations.

Not only will Jerusalem be a magnet to people of many nations but, more, the people will go and be taught the way of the Lord and will do so in God’s way and God’s time.

The reason stated is: the word of the Lord will go forth out of Jerusalem. God will be their judge, the One who sees all and knows all, assuring each person fair judgment.

In this new state, no one will be interested in war but peace instead as they hammer their fighting weapons into instruments for farming. (It is interesting to see the same procedure, used in reverse, for a time of war – Joel 3:10). Likewise, the pictures of sitting under fig trees and vines is used in Bible times for peace, safety and tranquility as seen in 1 Kings 4:25 – *“And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.”*

Despite the voices to the contrary, saying this great day is ahead of us,

when a new temple will be built and magnet-like force will pull all together to the literal city of Jerusalem, the New Testament is explicit as to what Micah is referring to, when it will happen and with what results.

## The Last Days

This phrase is sometimes translated as latter days or latter times or the end of days. *“In the last days’ always denotes a period of time that, from the writer’s perspective, is in the indefinite future.”* – The Expositor’s Bible Commentary: Daniel and the Minor Prophets (Vol. 7, pp. 421–422). It is incumbent on each of us to be aware that when we see the term we do not rush to a conclusion based on present circumstances we are experiencing or observing around us and then become dogmatic in voice or print about our feelings. It is not that easy. We must allow God, in His Word to do that for us.

## All Nations Will Flow into [Jerusalem]

The image of this glorious day gave hope to a floundering people of a bright future. Jerusalem will be the center of all that is God-driven and heaven-approved. People of all nations, not just Israelites, will flock to this address seeking God in a way never before witnessed. These people will be taught the ways of God in order to be able to walk in His paths.

## They Shall Sit Every Man Under His Vine and Under His Fig Tree

“They shall sit every man under his vine and under his fig tree,” coupled with the image of war instruments being made into agricultural tools depicts a time of unparalleled peace.

Described above as a writing about hope, it now needs to be said that *“The hope of Israel was not what Israel hoped for!”* Let’s attempt to put the clear pieces together and view the completed puzzle.

*continued on page 6*



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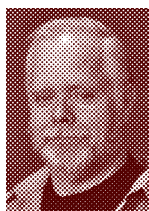
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## Nothing Minor

Wayne Turner



**T**raditionally, the last twelve books of the Old Testament (also called the “Book of the Twelve”) are often referred to as the “Minor Prophets.” Augustine is often cited as referring to the Minor Prophets. The term is intended to convey the relative shortness of these books, not their importance as prophetic messages. However, it is for this reason that

many people do not like the word “minor” since it does suggest something that is unimportant or of lesser importance than other Old Testament prophets. Point well taken. The expression “Book of the Twelve” suggests that the twelve books, because of their size, were compiled on one scroll (or book). These twelve books have great significance in the Old and New Testaments.

Micah is a great example of the importance of these so-called “minor prophets.” Though only seven chapters in length, Micah shows a wide range of prophetic material. There are three cycles of judgment and deliverance messages, sometimes referred to as doom and hope oracles. Micah has a classic covenant lawsuit in chapter 6 as God’s people are told to plead their case to the mountains and hills (v. 1) then the mountains are told to hear God’s accusation, his case against his people. As the natural world was once called to witness the making of God’s covenant with His people, now it is called as both judge and witness against them. Like many of the prophets, Micah speaks to the corrupt priests and leaders of his people, the moral depravity, as well as the lack of justice. In chapter six he speaks of ill-gotten gain, dishonest measures, false weights, violence and deceit.

Micah speaks of the destruction of Samaria, warning Jerusalem, warning how the wound, the sin, that destroyed the northern kingdom had come to the “very gates” of Jerusalem. The leaders despise and distort all that is right (3:9). The people want to silence the voice of God’s prophets while feeding (bribing) false prophets to get the message they want to hear, “peace.” In verse 11, Micah tells how poor the leadership is, “Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money” all while claiming that “Is not the Lord among us? No disaster will fall upon us.” Micah responds, “Therefore because of you, Zion will be plowed like a field...” (3:12). Jeremiah 26:17-19 tells how these words helped bring Hezekiah to pray for forgiveness, and were also being used nearly a century later to call for similar repentance. (Also, this is one of the rare instances, if not the only one, in the Old Testament where one prophet quotes and identifies another.)

Micah’s task was not all grim. He shares a hope oracle, almost word for word, with Isaiah of the “Last days” when the “mountain of the house of the Lord will be established as the highest of the hills.” (4:1) and all nations will come to

it. Perhaps even most important, Micah foretells where the one who would rule over Israel would come from. (5:2) and that “he will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God.” They will live “securely” and “he will be their peace.”

Though relatively short, Micah’s place in Old Testament history and the prophets was far from “minor” telling of the fall of Samaria, warning Jerusalem and telling of the coming of Christ. He is well worthy of our attention and study. With that in mind, this edition of the Gospel Herald is focused on the message and work of this prophet. Geoffrey Ellis begins our study with an overview of Micah, in “Micah’s Vision.” Despite the judgment of God against Israel’s sin, God extends forgiveness and hope. “Such graciousness is the signature characteristic of God whose ultimate plan for mankind is to extend salvation to man through grace.” Micah shows God’s real intent. In “The Hope of Israel Is Our Hope,” George Mansfield says, “Micah foresaw a day when a condition called peace would be the product of a faithful union with Jesus the Christ.” Thayer Salisbury points out the importance of ethics and justice, in Micah. This was not mere slavish adherence to law, but the following of the ultimate principles of being “just, kind and humble.” Finally, Paul Birston shares Micah’s question “Who is a God like you?” noting, in part, “God is like no other so called gods. God meets our greatest needs for love, forgiveness and freedom from guilt. He constrains His just anger. He delights in unchanging love...” We thank Paul for planning and organizing this issue, as well as those who have worked to share their thoughts.

Hopefully, as you read these articles (and keep rereading Micah) you will see what a truly remarkable man Micah was. There was nothing “minor” about him!

### GOSPEL HERALD

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God's covenant with his people is at issue. God is witness against them—against their idolatry (1:7), covetousness (2:2), exploitation of the poor (2:8-9), injustice (3:2-30), false prophets (3:5), violence and theft (6:10-12). Because they have violated the covenant, covenant curses are upon them (6:14,15). Samaria would be destroyed (1:6), Jerusalem ruined (3:12), and the people exiled to Babylon (4:10). "Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (6:7a,8).

Micah ministered to his people for over four decades. He contended with a sinful and doomed people with "laments and wails," "stripped (barefoot) and naked," "lamenting like jackals," "mourning like ostriches" (1:8). Nevertheless, Micah felt empowered by God: "I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin" (3:8).

It is in the contrast to such portents of doom that Micah's vision of future blessing and the reassembly of God's people bring such refreshment. Because of our vantage point this side of the cross, we can speak with greater understanding of the Spirit's intent in the promising words of Micah.

God will bring together the assembly of Jacob, the remnant of Israel, "like sheep in a fold," the king at their head passing before them as "they break through the gate" (2:12,13). It is in the latter days that "the mountain of the house of the Lord shall be established as the highest of the mountains... and peoples shall flow into it,

and many nations will come, and say 'Come, let us go up to the mountain of the Lord, to the house of Jacob, that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (4:1, 2). Peace will spread world-wide to those who stand with God, and "the daughters of Zion" will thresh the nations, devoting their wealth to the "Lord of all the earth" (4:12-13). From Bethlehem (the final home of Ruth, an ancestress of Jesus, the birth place of David), will come forth "one who is to be ruler in Israel, whose origin is from of old, from ancient of days... And he shall stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall dwell secure, for now he shall be great to the ends of the earth" (5:2-4). "Then the remnant of Jacob shall be among the nations, in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among the flocks of sheep..." (5:8).

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## Pictures & Reports

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— The editors

Micah's lament over the sin of his people contrasts with his hopeful vision of God's plan for ultimate blessings in the Messiah. Micah's vision is given on the eve of the end of Israel's tortured effort of the previous 850 years to be a kingdom. Micah's vision is prelude to the following more than 600 years of a suppressed Israel yearning to be once again a triumphant people. Throughout, God is constantly gracious to Israel during its repeated, incessant turning away from God's counsel and into rebellion and sin. Such graciousness is the signature characteristic of God whose ultimate plan for mankind is to extend salvation to man through grace—when all of the legal requirements with which God binds himself, and to which he directed his people through the Law, could be met in the crucified saviour.

Micah's vision gives a powerful testament to the intent of God.

Waterloo, Ontario

The only long-lasting hope that Israel ever had was that of Jesus Christ, their Messiah and would be found in His church. This prediction is fulfilled in Christ and the Church and is not about a literal rebuilt temple sometime in our future when all the world's peoples will become Jewish and gravitate toward the physical city of Jerusalem. Jesus is the Savior, not Moses or any other Jewish prophet that would lead to all the world embracing Judaism.

### Salvation, Hope and Peace Are Found in Jesus Christ

Please take a fresh look at the most important chapter in the Bible. That is Acts 2. In chapter 1 we find this:

Gathering them (the 12 apostles) together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So, when they had come together, they were asking Him, saying, "Lord, is it now You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses

both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Pay close attention to the direction and emphasis. The commission here is that the witnesses of Jesus Christ, the world's only Savior (Matthew 1:21), would begin in Jerusalem and move outward from there. They had one and only one message – that Jesus Christ was the hearers' only hope. They didn't have a multitude of sermon outlines equal to that of Timothy Keller, they had not been to a graduate school or seminary as is now the case. The crucified, buried and now risen Savior of the whole world was telling them what they should do. We will see this in true colour in Acts chapter two.

### He's Got the Whole World in His Hands

The man chosen by Jesus to present this message, Peter, was the same one to whom Jesus had made a very special promise. We find this in the following words:

He said to them, (the apostles) "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God." And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. "I also say to you

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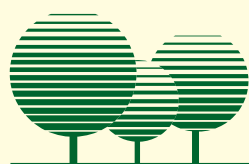
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*that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven" (Matthew 16:15-19).*

Acts 2 opens on a high note of excitement due to the Holy Spirit's activity. Please read from your own Bible verses 5 through 12 before Peter begins to speak to this mixed multitude. You should find the phrase "from every nation under heaven," and be able to count sixteen separate home addresses for the people who are listening.

Of significance, Peter denies that what was going on had anything to do with strong drink but was God at work and quotes from the Old Testament prophet Joel.

Notice that Peter uses the words, "This is what was spoken by the prophet Joel" and continues with, "In the last days I will pour out my Spirit on all mankind." Know this for sure, this is a one-time for all-time for all-people happening.



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Acts 10 is not a second dose. The baptizing in the Holy Spirit is said to be the outpouring of the Holy Spirit. That which is poured out is literally poured out! No more to come.

The last days, in this context, have arrived!

Peter's quotation from Joel ends with this *"And it shall be that everyone who calls on the name of the lord will be saved."*

Peter's inspired lesson has these ingredients: The death and resurrection of Jesus form the basis for God's forgiveness of our sins – Acts 2:22-24. The hearers would have to "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit." – v.38. Then we find "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." All people of all nations could, from that day forward come hear the Jerusalem message of salvation, regardless of former life or lineage.

These "last days" have begun with a bang. The wonderful promise of the Messiah is now available for every person who desires to embrace it. And remember that these are the last days (in this context) as spoken by Joel and repeated by a God-led Peter.

**The Unfortunate Fact:  
The Hope of Israel Was Not  
What Israel Hoped For**

Just to read a simple statement like *"[Jesus] came to His own, and those who were His own did not receive Him"* – John 1:11, tells us that Israel was looking for a mighty conqueror, not a spiritual savior. See and hear the preaching of Paul. Before King Agrippa he got right to the point saying, *"And now I am standing trial for the hope of the promise made by God to our Fathers...and for this hope... I am being accused by Jews,"* - Acts 26:6,7. See also verses 24-29. So sad, too bad. The *"hope of Israel"* was the Jesus Christ that Peter, Paul, Philip and all the New Testament evangelists knew and

preached. There was no other message. He was and is the only hope we have.

In Jesus alone, both Jews and all types of Gentiles find themselves in the *"mountain of the Lord's house."* There, together, we have peace and hope unknown through any other source. Micah foresaw a day when a condition called peace would be the product of a faithful union with Jesus the Christ, this coming when Jesus paid the price and removed the barrier that

had caused alienation. See Colossians 1:15-23 and Romans 5:1-10.

Final thoughts: It is very easy today as well to be thinking physical when the blessing desired and promised is spiritual in nature. Make sure we chose well. Be certain that we see the Old Testament prophets in light of the end of all prophecy who is Jesus Christ.

Grimsby, Ontario

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# A Simple Approach to Ethics: MICAH 6:6-8

Thayer Salisbury

In the summer of 1992 I agreed to move my family to Abak, Akwa Ibom State, Nigeria. I was to begin lecturing at Nigerian Christian Bible College in January of 1993. As soon as I agreed to this assignment, I began to ask what specific classes I would be teaching. I was particularly interested to know what classes I would be teaching that first term. I asked repeatedly. I never received a response.

We arrived at the Port Harcourt Airport on a Sunday afternoon. Classes were scheduled to begin on Tuesday. During the three-hour drive from the airport to the school, I was finally informed of my teaching load. I have forgotten what one of the classes was; but the three I remember were Genesis through Judges, Homiletics, and Christian Ethics.

## That was a shock.

I had shipped many of my books, but they would not arrive for several weeks (months, as it turned out). I could perhaps teach the textual classes and the homiletics class well enough from memory, but how would I teach ethics with little to fall back on but my own memory, and with almost no time to prepare? Mercifully, classes did not begin on time that year. Providentially, I spent the extra days granted by a delay in the opening of the school suffering from my first (of many) cases of Malaria.

I am glad that the Lord has a sense of humor. I am glad that he was in control. If it had been up to me, the Dean would have informed me of my teaching load months in advance. But, if he had done so, I undoubtedly would have arrived having done all

the wrong kinds of preparation. I would have crammed my head full of textbook ethical dilemmas, and various philosophical approaches to these dilemmas. Instead I was cast upon the simple resources the Lord has supplied to all Christians. I was forced to ask not, "What does (Oliver) Barclay say about this?" Or "what is Giesler's point of view?" Or "did Thomas Aquinas address this?" Instead I had to ask myself, "What is the heart of biblical ethics? What are the central principles that the Lord urges us to keep foremost?"

Since 1993 I have taught Christian ethics dozens of times in three different countries. On every occasion since that first one, I have had plenty of warning, and plenty of library resources available. But every time I have taught it, I have returned to the basic approach adopted of necessity in January of 1993.

## The Nature of an Ethical Dilemma

We face an ethical dilemma when the specific situation before us is not directly addressed by scripture, and when the commands, laws and principles that seem to apply to the case do not all seem to point in the same direction.

If God has spoken to the specific case, we may find doing what is right difficult, but the decision as to what is right should not be difficult for the committed disciple. Even if God has not spoken to a specific case, but all of the related commands of scripture point us toward the same conclusion on this point, we should feel no sense of dilemma. Our duty may be difficult, but it is clear. But there are situations – they are not all that common, but they do come up – where we have no specific command, and where the attempt to draw analogies from

the commands of scripture seem to point in multiple directions. Then what are we to do? How are we to judge which principles are to be treated as primary?

## Weightier Matters

I may not always have been a good listener. I seem to remember being taught that all of the Lord's commands are of equal weight and value; and that, therefore, there is no such thing as different levels of sin. Perhaps I was taught that, perhaps I did not listen very carefully. But clearly the premise is false.

There are different levels of command in scripture. Jesus said, "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have

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or 519-342-3040

www.glbc.ca





done, without neglecting the others” (Matt 23:23, ESV).

Nothing that the Lord has commanded is to be disregarded. It is all important. But there are some things that are weightier, of even greater importance. That is what Jesus said, and he gave a list of three weightier matters – justice, mercy, and faithfulness.

### Old Testament Ethics

Turning to the rest of the Bible, what do we find? Is there anywhere else where certain matters are said to be of greater weight or of more fundamental importance? Indeed there are. In the New Testament examples of such prioritizing of principles can be found in passages such as 1 Corinthians 13, John 13:33-34, and James 1:27.

In the older scriptures we find such prioritizing of values in the Psalms (15; 24; 50), in Isaiah 1:12-17, Hosea 6:6, in Amos 5:21-24, and in the focus of this article, Micah 6:6-8.

With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:6-8, ESV)

Had the Lord commanded sacrifice under the Mosaic law? Indeed, he had. But was sacrifice his primary concern? Was the sacrificial system to be placed on par with justice, kindness and humility? The Lord,

speaking through Micah, says “no.” As critical as the sacrificial system was to the Mosaic covenant, as helpful as it would be in pointing to Christ, it was not on par with these fundamental principles.

### The Context

Micah was addressing Judah in the 8th century. The people at this time were experiencing a serious case of national amnesia. They had lived in the land for many generations, perhaps nearly 600 years. They had forgotten that their forefathers had been slaves in Egypt. They had forgotten how the Lord delivered them from Egypt, how he provided the leaders for them, how he had led them through the wilderness, and how they had been led astray on the very border of the promised land. Micah reminds them of all these things in verses 1-5. Then he calls on them to respond properly to the great things the Lord has done for them.

But what is a proper response? What is most desired by God? Does he desire gifts and offerings? Does he desire sacrifices? Does he desire that they offer their children to the Lord in worship (not in the form of human sacrifice, but in a deeper more fundamental way)? Yes, he has commanded all of these. The gifts and sacrifices, the offering of their children to the Lord’s service were all commanded in Exodus, Leviticus and Deuteronomy. But more funda-

mental than any of these is the call to be just, kind, and humble.

### The Mosaic Law

Micah is only reminding them of what they would have learned if they had read the Mosaic law with discernment.

Genesis would have told them that the Lord’s fundamental reason for calling Abraham was, “that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice... (Gen. 18:19, ESV). Exodus 23 and Deuteronomy 16 would have confirmed this emphasis on justice.

They would have found the attitude of mercy emphasized in the fact that the Lord’s dwelling within the most holy place was repeatedly called the “mercy seat” throughout Exodus and Leviticus. Yes, he demanded justice, but his justice was not without mercy, nor should theirs be. They were not to degrade their fellowmen, even those who deserved punishment (Dt. 25:3). They were rather to love their neighbor as they loved themselves (Lev. 19:18).

The law would have taught them the fundamental importance of humility. It would have taught them to constantly remind themselves that they were undeserving of the Lord’s favor. The land was not given to them because they deserved it, but as a free gift from a gracious

*continued on page 11*



**Debra Hibbard (Registered Psychotherapist) MA, BA**  
HIBBARD PSYCHOTHERAPY SERVICES  
501-295 The West Mall  
Etobicoke, ON, M9C 4Z4  
(416) 526-5343

I have been a member of the church of Christ for approximately 33 years and I currently attend the Strathmore Blvd. church of Christ. I believe incorporating one’s belief and one’s faith is essential to the healing process. Without God, there is no healing. As such, I provide faith-based counselling using scripture, Solution-Focused Brief Therapy, CBT and Play Therapy techniques for the following issues: Anger, grief, relationship issues, self-esteem, stress/worry, anxiety, coping skills, social and behavioural issues, bullying, autism, parenting, peer relationships, task avoidance, family conflict, and life coaching. **Client Focus:** Adults, Youth (13-19), Children (3-12). **Fees:** Sliding Fee Available (based on gross income). **Method of payment:** Cash/Cheque. **Premarital Counselling** (free) – Robert (Minister, Strathmore Blvd. Church of Christ) & Debra Hibbard.

## “Who Is a God Like You?” – MICAH 7:18-20

*Paul Birston*

In the wider Near East world around Micah's small hometown of Moresheth were big cities with their busy-ness, material preoccupations and temptations. There were quiet small towns and farms. There were dynamic international politics and trade and, as ever, frequent tensions in the Middle East. There was widespread idolatry, rebellion against God, economic disparity between rich and poor and what we today would call human rights abuses. This was Micah's world in the 8th century before Jesus, a world with uncanny similarities to our own.

Micah lived in times of change and transition. During Micah's prophetic career, “Tiglath-pileser king of Assyria came and captured Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali; and he carried them captive to Assyria” (1 Kings 15:29). The

ten northern tribes of Israel were gone by 722-1 BC. About 100 years after Hezekiah's sole reign ended in 696, Nebuchadnezzar began taking Judah to exile in Babylon.

Micah's hometown of Moresheth Gath was in the transition zone of the Shephelah “foothills” between the higher hill country of Judah and the Mediterranean coastal Philistine plain. He lived halfway between Jerusalem and the global economic highway of trade, the Via Maris (Way of the Sea), both about 40km away. Moresheth was near the triangle of the last three cities standing in Judah in Jeremiah's day: Jerusalem, Lachish and Azekah. The absence of Micah's ancestry may indicate his humble station. From his vantage point he could clearly see the injustice and merciless behaviour of the rich and powerful walking according to their own desires instead of God's (6:8).

In the midst of these tumultuous times, Micah spoke God's words against Samaria and Jerusalem, against rebellion and repression of the poor, in two cycles of divine judgment and salvation. At the end of his book he asks the powerful question: in comparison to the lifeless idols of the nations and the idol of rebellious self, “Who is a God like You?”

Providentially, Micah means “Who is like Yahweh?” (YHWH, eternal God, often translated Lord): Micah, Mi is Hebrew for “who,” c is the Hebrew preposition for “like,” and ah is an abbreviation of Yahweh, also a contraction of Micaiah (jah).

Micah's answer to his question in 7:18-20 is full of power, grace and gospel:

Who is a God like You, who  
pardons iniquity  
And passes over the rebellious

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act of the remnant of His possession?  
He does not retain His anger forever,  
because He delights in unchanging love.

He will again have compassion on us;  
He will tread our iniquities under foot.  
Yes, You will cast all their sins  
Into the depths of the sea.

You will give truth to Jacob  
And unchanging love to Abraham,  
Which You swore to our forefathers  
From the days of old.

God is like no other so called gods. God meets our greatest needs for love, forgiveness and freedom from guilt. He constrains His just anger. He delights in unchanging love (*hesed*, lovingkindness). He has compassion on us. He treads our iniquities under foot. He casts all our sins into the depths of the sea. He gives truth to His people along with the spiritual stability of unchanging love which He swore to our spiritual ancestors long before. He planned ahead to take care of us now, always, for eternity by sending Jesus, born in Bethlehem!

Micah 7:18-20 is a concentrated conclusion to all Micah reveals about who God is and His mighty deeds. God sends His Word (1:1). God is sovereign over heaven and earth, over all peoples and creation (1:2-4). Our Lord witnesses truthfully to what His people do, good or bad (1:5ff).

Through His prophets, God speaks against injustice and oppression of the poor (2:1-9). His words do good for the upright (2:7). He Shepherds His people (2:12).

He hides His face from those who "hate good and love evil" and oppress His people (3:1-4). He does not answer them (3:7). He convicts His people of their sin and rebellion by His Spirit through His prophets (3:8).

He establishes His kingdom for all nations to come to, teaches them His ways, and judges and renders decisions (4:1-3). He gathers the lame, outcasts, His afflicted and reigns over them (4:6-7). God redeems His people (4:10).

He sends Jesus, born in Bethlehem (5:1-5; cf. Matthew 2:6; John 7:42). From this humble beginning Jesus will come to rule as King of Kings and shepherd His people "in the strength of the Lord His God" (5:4). God Himself in Christ is our peace (5:5). He cuts off His enemies (5:10-15).

God engages in dialogue with His people (6:1-8). He lets His people know what pleases Him, things which come from fundamental attributes of His character: justice, mercy (*hesed*, the same word for unfailing love in 7:18 & 20), humility (6:8). Our relationship with Him is a walk. He calls to His people in their city and tells them, "It is sound wisdom to fear Your name" (6:9). He deals with His enemies and ensures their efforts will come to nothing (6:10-16).

God knows the states of our family relationships; we need to put Him first (7:6; cf. Matthew 10:35-36; Luke 12:53). God is our salvation; He is a GOD who hears vs. idols who have no ears: "My God will hear me" (7:7). "Though I dwell in darkness, the Lord is a light for me" (7:8). He shepherds His flock which dwells in fruitful nourishing fields (7:14) as Jesus is the Good Shepherd who comes so that we "may have life and have it abundantly" (John 10:10).

"He pleads my case and executes justice for me; He will bring me out to the light, And I will see His righteousness" (7:9). God's righteousness comes to us in Jesus. Though we are the ones who sinned, God is the one who pleads our case! Our righteousness is not ours but His. This is pure gospel and pure grace. Now we know the answer to Micah's question "Who is a God like You?"

Winnipeg, Manitoba

*A Simple Approach to Ethics: Micah 6:6-8  
... continued from page 9*

God to a stubborn and undeserving people (Dt. 9:4-6). The law would have shown them the same thing that Proverbs would later teach in many places, that the Lord brings down the proud (Ex. 10:3), but exalts the humble (Num 12:3). It would have shown them that the trials endured in the past had the purpose of making them and keeping them humble (Dt. 8:2-3, 16).

So, the principles Micah is prioritizing are not new, they are what the Lord had always placed first. They are also what he still places first. The wording varies, but the principles remain the same. Micah calls for justice, kindness and humility. Frequently we find words like "love" or "mercy" in place of "kindness." But the principle is the same. The humble (Micah 6:8) are the ones who will give the faithful service Jesus speaks of in Matthew 23.

### **Ethical Living Today**

Most of the time we know what we need to do, we just lack the courage to do it. But occasionally cases do arise to which the scriptures do not seem to speak directly. In those cases, Micah 6:6-8 will often be a true guide. We must ask ourselves, "Is the action I am considering just?" If it is not, then it is the wrong action, whether it is specifically forbidden in scripture or not. We must ask ourselves, "How can I be kind here, how can I show mercy (without, of course, being unjust to anyone)?" We must ask ourselves, "Am I reacting in pride, or maintaining the humble position that my sinfulness demands of me?"

Micah lived a long time ago, in a cultural situation very different from our current situation. But the principles he places first still deserve to be placed first. God has not changed (James 1:17). He still expects us to give priority to certain principles, and chief among those to be given priority are the ones named by Micah, justice, kindness, and humility.

Toledo, Ohio



# THROUGH A WOMAN'S EYES

Articles for this page or reactions to it should be sent to:  
editorial@gospelherald.org  
Virginia Hipwell, Editor



## Walk the Walk

**L**ikely one of the more familiar passages from the book of Micah is 6:8. **"He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"** (ESV). The point the prophet was trying to get across to the people was that a heart fully devoted to God (and the actions which result from that devotion) is more important than religious ritual. We see this principle stated or played out a number of times throughout both the Old and New Testaments. Isaiah, speaking by God's instruction, put it this way. **"This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word"** – Isaiah 66:2b (NIV 1984). Empty ritual does not please God. It angers Him.

The concepts of acting justly and kindly are not too difficult to understand, but what does it mean to "walk humbly with your God"? That short phrase holds a lot of meaning. Walk is an action verb. It involves far more than simply saying "I love God" or "I believe in God". To "walk with" indicates an on-going and close relationship. **"Can two people**

**walk together without agreeing on the direction?"** – Amos 3:3 (NLT). "Humbly" describes the way one walks with God. In other words, one's attitude.

There are several verses in the New Testament which speak of the Christian's need for humility. Some refer to our interaction with one another. (Ephesians 4:2; Philippians 2:3; Colossians 3:12; Titus 3:2; 1 Peter 3:8 and 5:5) Others are concerned with our relationship to God. (James 4:10; 1 Peter 5:6) While the two have similar elements, there are also some important differences. So what does humility in our relationship with God look like?

One aspect of walking humbly with God is reverence. This is not the same as humility toward humanity. You are not "walking" with your buddy or your BFF\*. This is walking with Almighty God! Is He a loving, caring Father? Absolutely! Does He desire a close relationship with you? Certainly! But He is also Creator and Master of the universe and is to be worshipped with reverence and awe. (Hebrews 12:28, 29) Ethan the Ezahite said it well. **"For who in all of heaven can compare with**

**the Lord? What mightiest angel is anything like the Lord? The highest angelic powers stand in awe of God. He is far more awesome than all who surround his throne"** – Psalms 89:6, 7 (NLT). Unfortunately, because of current common usage, the meaning of "awesome" has been greatly watered down. But God is awesome in the true sense of the word – inspiring awe. He is revered in the heavens so how can we on earth do any less? "Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear" – 1 Peter 1:17 (NIV 1984).

Two closely related elements of our humility are obedience and submission. Both result from our love for and desire to please God. Jesus set the example for us in regard to these two. **"If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love"** – John 15:10 (NIV 1984). **"[Christ] humbled himself in obedience to God and died a criminal's death on a cross"** – Philippians 2:8 (NLT). Jesus said, **"If you love me, you will keep my commandments"** – John 14:15 (ESV). John described this obedience as the essence of love. "And this is love: that we walk in obedience to his commands" – 2 John 6b (NIV 1984).

Submission and obedience mean surrendering our will to God's just as Jesus did. **"Father, if you are willing, please take this cup of suffering away from me. Yet I want your will to be done, not mine"** – Luke 22:42 (NLT). It is not easy to do because it is our human nature to want things our own way. The people Micah spoke to followed their own desires and were arrogant in their defiance of God's commands. Let us be careful not to travel that same road. John warns us to stay on the path of truth. **"Anyone who wanders away from this teaching has no relationship with God. But anyone who remains in the teaching of Christ has a relationship with both the Father and the Son"** – 2 John 9 (NLT).

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“Trust in the Lord with all your heart; do not depend on your own understanding. Seek his will in all you do, and he will show you which path to take. Don’t be impressed with your own wisdom. Instead, fear the Lord and turn away from evil” – Proverbs 3:5-7 (NLT).

Another facet of humility toward God is penitence. We often think of repentance only as a step leading to baptism and salvation. It certainly is that but it does not stop there. Because we are good people doing our best to live godly lives and haven’t committed any major sins, we may become desensitized to the fact that we still do sin and therefore need to repent. John was writing to Christians when he penned these words. “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us” – 1 John 1:8-10 (ESV). Paul wrote to “all in Rome who are loved by God and called to be saints” (Romans 1:7a). He had this warning for those Christians. “But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed” – Romans 2:5 (NIV 1984).

While we are no longer slaves to sin, let us never forget that we still do sin. Those sins should make us uncomfortable and lead us to repentance and confession just as they did with David. “When I refused to confess my sin, my body wasted away, and I groaned all day long. Day and night your hand of discipline was heavy on me. My strength evaporated like water in the summer

heat. Finally, I confessed all my sins to you and stopped trying to hide my guilt. I said to myself, “I will confess my rebellion to the Lord.” And you forgave me! All my guilt is gone” – Psalms 32:3-5 (NLT).

Long before Micah, Moses had given instructions on how to walk humbly with God. “And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to observe the LORD’s commands and decrees that I am giving

you today for your own good?” – Deuteronomy 10:12, 13 (NIV 1984).

If we are truly seeking to become Christ-like, we need to seriously consider the importance of walking humbly with God. Take note of how Jesus described Himself. “Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls” – Matthew 11:29 (NLT). Teach us, Lord Jesus, to be like You – to walk humbly with our God.

\*BFF = best friend forever (text language)

Virginia Hipwell

## PRIME TIMERS AT

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by Harold Bruggen  
Church of Christ, Box 416  
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Email: Harold Bruggen at  
hbruggen@gmail.com

**Barrie:** Barrie had a great Gospel Meeting with Max Craddock in early October. It was nice to have Cledith accompanying him too! At time of writing, we're completing our 4th run of "Georgian Nights," which is a month of Friday night meals and games to which Georgian College students are invited. The college is only a few blocks from the church building and a handful of non-Christian students usually come. It's not just fun and games; we have a devo and we talk to them about their souls. We're looking forward to our yearly "Friends' Day" on Sunday March 5, with Jamie Azzoparde speaking. We've also been blessed with several move-ins who have placed membership in the last 6 months:

Fred & Marlene Hampshire, Connie Greavette, and Yoel Reyes Avila (from a small congregation in Cuba).

**Chesley-area:** It is with heavy hearts we announce the passing of our long-time friend and a member of the Chesley-area Church of Christ, Fred Rule, in his 74th year. He passed away at the Residential Hospice of Grey-Bruce due to complications of lung cancer on February 6. He is survived by three sons, Larry, Ryan and Cory and their families. A celebration of his life was held on February 10 at the Owen Sound Church of Christ, where he had been initially baptized. The service was presided over by Brother Gordon Dennis and Brother Ron Zavitz. Fred will always be remembered for his great sense of humour, his wonderful stories and his absolute faith and constant good cheer in the face of pain and discomfort. Prayers for spiritual comfort and blessing for his children and grandchildren would be appreciated.

**Fenwick:** The congregation combined men's and ladies' classes with Valentine celebrations on February 14. Once more the men prepared a meal for the ladies. We look forward to our Men's Day on April 8. Mark Dailey will speak about

patience and forgiveness. See our ad on the next page. We encourage men of all ages to join us on that day.

**Tintern:** The men's Bible study group, Wings & the Word continues to meet every other week at Neighbourhood Pizza in Beamsville. If you are interested in more details contact Noel (noel.walker@gmail.com). Tintern hosted a one year Canadian anniversary for the Faham Katan family our new Syrian friends. The evening was spent celebrating and reflecting on their first year in Canada. There will be an article in the Christian Chronicle in March 2017 about our first year working with them. Dylan Pyeatt and Coleman Yoakum gave a presentation on their work at Micah 6 in Pontiac, Michigan. The vegetable store is now finally open. The church plan called "The Underground Church" meets at 6 pm on Sunday nights and more than 30 attend. Three Bible studies also meet in homes during the week. A year ago our Wednesday Night Adult class talked about helping those in the Developing World and we collected \$75 to give Kiva. That money has been loaned out to entrepreneurs in Haiti, Guatemala,

*continued on page 16*

# Need a summer job?

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## **ATTENTION ALL MEN!**

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Registration & Refreshments – 9:30

Session 1 – 10:00      Session 2 – 11:00

Lunch (provided) – 12:00

Session 3 – 1:00      Session 4 – 2:00

**Location: Wellandport Community Centre  
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### **SPEAKER: MARK DAILEY**

Mark has served as minister of the Gospel in Georgia, New York and Virginia. He currently serves as part-time minister for the LaSalle congregation in Niagara Falls, NY. Born and raised in Ohio, he joined the Coast Guard after high school. He came to the Lord in 1978 while serving at a search and rescue station in Savannah, Georgia. He graduated from David Lipscomb University with a degree in Bible and psychology. He holds an advanced degree in Adult Education and is a Doctoral candidate.



by Marion Waugh  
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(BC news supplied by Barbara Lewis)

### ALBERTA

**Edmonton northside:** A group of sisters spent a day sewing mittens for newborn babies in Cambodia. Beat the Blues Banquet was held. It was a delicious meal and a time of fellowship with a talent show. A Great time was had by all. Chris and Lindsey Escott have identified with our church family.

**Edmonton southside:** Seminar and Thanksgiving was held February 24-26. Tim Johnson of Barrie, Ontario was the guest speaker and the theme was "Give Thanks to God" 1 Thessalonians 5:16.

### BRITISH COLUMBIA

**Delta:** At a general meeting on Feb. 12, plans for the year were considered while enjoying bagged lunches and comradeship. Some hoped to attend the first Spruston Road Bible Camp meeting of the year in Nanaimo on Feb. 18. Schedules for this summer's camps have recently been distributed to all the participating congregations.

**Oakridge (Vancouver):** Alex Hidalgo assisted re-roofers in January put a new roof on our building. By mentioning it in the church bulletins, Betty Jacobs was able to dispose of many of her household furnishings, along with items from their years in India and other eastern countries, when she made the decision that she could no longer live in her home of over 30 years after the death of her husband, Allen.

**Salmon Arm:** After several years of meeting in the Scout Hall, we are moving into a new location in the center of Salmon Arm on March 1. It is at the edge of the Fair Grounds in an area of town where no other churches are located, and near a large mall. The address is 490-5th Ave. S.W. We are praying for more opportunities to serve the com-

munity since we will be more easily accessed. Another plus is that we have use of the building at any time we need it. After deliberating for several weeks, we felt it was wise to enlarge our space in order to have classrooms that will accommodate more than two or three children, and be able to better fulfill the needs of the people in Salmon Arm.

**Surrey:** We are rejoicing over the baptism of two new members as they were added to the Lord's church in January. Ron Beckett was honoured to be able to immerse his grandson, Brandon, after he made the decision to follow the Christian way of life on January 8. Rose, the wife of Sonny Panergo, asked to be baptized the evening of January 29. Our correspondence demands keep breaking records. Total requests for the various lessons offered for 2016 was 128 from different countries, but already in the new year, Joann Simonsen has received more than one a day. As of Mid-January, 13 had come from Canada, 16 from the US, two from India, one each from Ghana and St. Vincent /Grenadines. There has also been an increase in requests for the Teen Lessons written by Joann, sometimes coming from the young person him/herself rather than a parent or grandparent. She is currently working on a second set.

### MANITOBA

**Winnipeg:** Prayer Sister Brunch and Reveal, was held March 4. The theme was "This is My Story" and the keynote speaker was Stacey Anderson. A prayer evening was held February 24 to pray for injustices in the world. We gathered food for Winnipeg Harvest. The food was distributed to those in need. We rejoice with Rodney Knutson who was baptized by his father, Wayne.

### SASKATCHEWAN

**Weyburn:** An Appreciation Dinner for Gentle Road church of Christ was held on Feb. 10. Leslie Williams spoke at Bengough on Feb. 11 & 12. The topic was Revelation. Family Fun Curling Bonspiel was held at Carlyle March 4. All proceeds went to Clearview Christian Camp. Great Lakes Bible College off campus class in Weyburn will be held May 8-12. The class is "Experiencing God in Spiritual Disciplines" with Jim Holston as instructor.

*News East... continued from page 14*

and El Salvador. Nearly all of the money has been paid back during 2016 and we had the opportunity to relend it out again to a group of women in Guatemala who are working to support their families by making clothes that they can sell in the market. To find out more about the work that Kiva has done in 2016 go to: <https://medium.com/@Kiva/moments-of-hope-in-2016-690fc6309721#.h1mau7de3>. Paul Rempel has been named a deacon for the Tintern congregation. Senior's LOVE lunch continues. It takes place on the second Tuesday of each month at either Beamsville or Tintern. Call Tintern for more information. Tintern's "The BIG Story" continues. It runs every 4th or 5th Friday night. Family units will be working together through the year to chronologically study the accounts in the Bible and answer our BIG question: "What is this account telling us about God?" As families we will be discovering what the Bible reveals about God. There will be time of group worship, family study, craft and fellowship! Contact Tintern if you would like more information. In early February there was a women's retreat at Clarksburg Retreat in Collingwood. The theme was Beauty from Ashes based on Isaiah 61:3. Twenty-nine ladies attended. As there was so much interest a second date for October 2017 has already been arranged. Plans are underway for our Bible Day Camp. The dates are July 3 through 7 and the theme is Rome: Paul and the Underground Church. If you would like to be involved please contact Tintern.

**Toronto (Bayview):** Bayview is hosting Training for Service on Good Friday, April 14. The speaker is Chuck Monan from Little Rock, Arkansas. The theme will look at how Christians can live out their faith as the culture changes at a rapid pace. More details will be provided when they are available.

**Toronto (Strathmore Blvd.):** We rejoice with Maria Victoria Carlos on Sunday afternoon, January 22. Following a study and reflection of what her response to the gospel had been a number of years ago, she came to the conviction that she needed to be sure she obeyed the gospel according to the New Testament plan. We welcome back to Toronto, Darrell and Michelle Butcher and their two daughters, Eve and Megan, who recently returned from Elliott Lake to Toronto.

# GREAT LAKES BIBLE COLLEGE

presents Short Courses

*in Weyburn, SK:*

## **Experiencing God in the Spiritual Disciplines**

**May 8—12, 2017    Instructor: Jim Holston**

This course recognizes the need for ongoing spiritual growth in our Christian life. We seek to meet that need by teaching disciplined spiritual behaviours which produce godly living by which we can grow closer to God, becoming more holy and loving in our actions. The Spiritual Disciplines build on a foundation of solitude and silence, time in the Word of God, prayer, and meditation. Added to these are a variety of other disciplines including fasting, journaling, spiritual reading, sexual purity, frugality, service, evangelism, spiritual guidance, and worship. The goal of the course is to help students develop practical strategies for implementing these disciplines for a lifetime.

*Hosted by: Weyburn Church of Christ, 1115 First Ave. NE, Weyburn, SK*

*in Red Deer, AB:*

## **Exposition of James, I & II Peter and 1 John**

**May 15—19, 2017    Instructor: David Knutson**

This course is a book-by-book textual study. When added to the contributions of the apostle Paul, they supply much of what the apostle to the Gentiles so aptly called, 'the whole counsel of God'. This course gets up close and personal with the writings of three early church leaders who were especially close to Jesus. James the brother of Jesus was all about doing the will of God. There is a seamless transition in the writings of Peter from theology to guidance for daily life in the face of persecution. And the disciple whom Jesus loved, explained how the love of God was basic to Christian doctrine and practice.

*Hosted by : Red Deer Church of Christ, 68 Donlevy Avenue , Red Deer Alberta  
office #: 403-347-3986    email: edklymdavenportcofc@gmail.com*

*Courses can be taken for 2 hours credit, or audited as a general interest course. Cost for credit: \$380. Cost to audit is \$190.*

*Registration must be made by April 15 for courses to run  
Contact: Dave Knutson  
academics@glbc.ca or 519-342-3040*





# MISSION NEWS

Barbara Lewis  
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**U.S.A.:** A work that was started 32 years ago has literally been spread around the world due to the vision and efforts of one man, Dr. H. M. Mottsinger, who has changed the way millions look at those who are incarcerated. Dr. Mottsinger felt that if prisoners could be made to see that there was a way to change their life they would avoid spending years behind bars. In 1984 he founded a "New Life Behaviour Mission" program with the dual purpose of writing behavioural-change curriculum and training people how to share the lessons. His series on how this could be achieved was labeled "New Life Behaviour," and lessons also first delivered to a number of prisons in Texas. The lessons were so successful in bringing about a change of attitude in those who took the course that other states were soon demanding copies for their prisoners. Ten years later, Brother Mottsinger had also written lessons for the families of those incarcerated, both wives and children, and was conducting three-day lecture-ships for those interested in the prison ministry. These included speakers who had served time, the wives, husbands or children of others who told what a change in their lives these lessons had made. The conferences were hosted by various congregations large enough to accommodate the interesting displays of literature, pamphlets and items pertaining to prison life. But Mottsinger's dream did not stop there. Joined by Buck Griffith, the founder of CASA, in 2002, he was able to leave the work in the USA to him in order to start "New Life Behaviour International", making trips to prisons in Russia, European countries, and a number of African nations. Today, the concept is being used in 26 nations and boasts 15,161 certified instructors who have been trained. Attention does not only come from government and prison administrators, but now college students are being given the courses, and they are used in public and private schools,

orphanages, and nurses' training programs. High school students can teach elementary students, ministers their congregations, who in turn reach out to friends and neighbors. It is also being spread through alliances with other organizations. The network promises to continue to be expanded by recently appointed Executive Director Kevin Reynolds who has done mission work in Rio de Janeiro the past 16 years. Dr. Mottsinger will serve as President Emeritus, and be available for consultation when needed. Inspired by the assurance that they can do it, thousands of criminals have turned their lives around by becoming Christians and are leading new lives, whether in prison or out.

**CENTRAL AMERICA:** Over 800 people traveled to attend the special exercises on November 26, 2016, to honour the 38 graduates of the Biblical Institute Of Central America in Honduras. Along with their photographs used in a special letter at the beginning of the new school year after the holidays, quotes from many of the students were printed. Without exception, they felt that their two years of study and participation while attending BICA had been very worthwhile. "Our lives have been changed in a special way", many said, "We have been furnished with skills in analyzing, speaking, teaching and giving to others as we learned

how to serve God effectively." "Most of all, it confirmed our faith," others noted. George Hall has planned and guided the two-year school for many years. Originally started by Howard Norton in order to prepare evangelists and church leaders from the Caribbean to the Pacific shores of Central America, (as well as students able to come from some of the Pacific islands) the school has thrived. What they learn is put into practice each weekend as they are sent out to do one-on-one teaching, give practical help where needed in surrounding congregations, and to help start new ones. Mission efforts are also done in Nicaragua and Guatemala.

**PAPUA NEW GUINEA:** Ruth Zimmerman had an unexpected Christmas present! She was notified that she had won a first



prize hamper by a local grocer the day before Christmas. "With visions of a small gift basket bouncing around in my head, I set out on the bus for the store where the draw had been held. I was rather stunned to learn that the "hamper" – in true P.N.G. fashion – was actually the largest plastic dish I have ever seen, filled with 50Kg (2.2 lbs) of rice, 24 large tins of mackerel, 5Kg of salt, 6Kg of sugar, and several bottles of drinking water! It was well shrink-wrapped to keep it all together. The prizes were being distributed off the back of one of the company's flatbed trucks, and several of the workers loaded the "hamper" and me into a car and delivered us back to the house! It took four men to carry it in and deposit it under my Christmas tree!! Even after sharing much of the content with friends and family, we are still eating our way through its contents. The irony is that I was entered in the draw after purchasing a 5Kg bag of rice to feed the dogs. Because of that, everyone decided that they (Beaver and Suzy) were the actual winners!"

## Anjul Enterprises

Andrea Des Groseilliers  
Proprietor

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Ralph Perry

## **Probst, Franz (Frank)**

(1920 - 2017)

Frank Probst passed away peacefully at Hannah Walker Place in Owen Sound, Ontario on Sunday, January 8, 2017. Frank was in his 97th year. Frank was the loving husband of his late wife Marie; father of Herb Probst of Toronto and Helga Winkler of Austria. He was the grandfather of Rolf Winkler and Olivia Probst and great-grandfather of Linda Winkler.

He was born on July 4, 1920 in Austria and fought in WWII serving under Field Marshall Erwin Rommel, known as the "Desert Fox" and "The People's Marshall." Frank never knew if he shot anyone in the war. That would have bothered him as he never wanted to enlist in the first place.

His story of what it was like during the war and his prayers to God throughout it all is an amazing tribute to anyone expressing faith

in God. Although Frank didn't know God's will for his life, he believed in his existence and living through WWII certainly aided him to seek Him out more thoroughly.

As a POW in Alberta, Frank and the other prisoners were treated so well that after the war was over he went back to Austria and moved his family to Alberta.

Over the years Frank moved to the Owen Sound area and started the Owen Sound Garage Door business which is still in operation today. Frank was very good with his hands and never had any repairman come to his house to fix anything. He was a capable craftsman, making a grandfather clock while in his nineties. He even designed a small helicopter - he had quite an inventive mind.

Yet one of Frank's greatest traits was his spiritual interest in God; that he was, as Ron Zavitz would say, an earnest truth seeker. Frank

studied God's word for years and when he heard a preacher from the western USA over his short wave radio mention that one needs to be baptized to be saved he was willing to travel to that part of the US just to obey God's command to be baptized. Thankfully, the preacher encouraged Frank to contact the nearest church of Christ in Ontario to be baptized and, after studying with Frank, I had the privilege of baptizing him into Christ on July 25, 2008.

What an amazing fulfillment of scripture as Jesus said, "Ask and it shall be given to you; seek and you shall find; knock and the door shall be opened to you. For everyone who asks receives and he who seeks finds and to him who knocks it shall be opened" (Matt.7:7-8)

God certainly rewards all those who diligently seek Him (Heb.11:6).

Submitted by Brian Thompson

## **Full-Time Evangelist/Minister – Edmonton church of Christ, AB**

**O**ur congregation is seeking a full-time evangelist for a flexible start date of July 2017. The successful candidate will support the spiritual growth of the church through Biblically sound teaching and preaching, demonstrating and encouraging personal evangelism efforts, and exhibiting loving relationships within his family, the church and the community. The ideal applicant will have excellent communication skills, a bachelor's degree and at least two years of experience in ministry.

Our multi-cultural congregation of about 165 members is located in the northwest of Edmonton, a city with just under a million residents. For more information on our city, please visit [www.edmonton.ca](http://www.edmonton.ca)

For a full job posting and to apply via our online application form, please visit [www.edmontonchurchofchrist.org](http://www.edmontonchurchofchrist.org). You may contact us with any questions at [edmontonministersearch@gmail.com](mailto:edmontonministersearch@gmail.com).

Email

[yawbarrie@gmail.com](mailto:yawbarrie@gmail.com) for  
the registration form.

Registration opens March  
1, 2017 and closes April  
15, 2017.

Billeting is limited and on  
a first come first served  
basis.

Friday Registration begins  
at 7:00p.m.

Cost of the weekend is  
\$10

Ultimate Frisbee on  
Saturday, weather  
permitting



**April 28<sup>th</sup> – April 30<sup>th</sup>, 2017**

**Speaker: Emanuel Burnstad, Edmonton  
Church of Christ**

Eman is a 22-year-old minister working with the Edmonton Church of Christ. He completed a three-and-a-half-year internship in his home town of Camrose, Alberta where he also graduated from Sunset International Bible Institute. Since arriving in Edmonton at the beginning of 2016, he has been blessed to work with the youth and has helped create a new youth program: 3D Youth. Eman is passionate about congregational health, Christian unity, and connecting with people.

**Barrie Church of Christ**  
**345 Grove Street E**  
[barriechurch.ca](http://barriechurch.ca)

