

What's In A Name?

By Ronald L. Dart

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God (Exodus 3:1 NIV).

If we ever hope to understand the Bible, we have to understand something about the perspective of the men who actually wrote the story. For example, by the time Moses actually puts the story in writing, he and the Children of Israel are far past Sinai and the receiving of the commandments. Moses, writing at a time when the mountain was well known and very important to his readers, refers to it in terms they would recognize: "The Mountain of God." But when the events described in Exodus 3 took place, there was nothing special about this mountain.

This serves to illustrate that places described in the Bible are often referenced, not by their name when the events took place, but by their name at the time of writing. Bethel, for example, was named by Jacob at the time he saw the vision of the ladder to heaven: "And he called the name of that place

Bethel: but the name of that city was called Luz at the first" (Genesis 28:18-19). Writing long after the event, Moses described the pilgrimage of Abraham this way: "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD" (Genesis 12:7-8).

Since the place was not called Bethel until Jacob named it, how did Abraham manage to pitch his tent east of Bethel? He didn't. He pitched east of Luz. Moses was writing this account nearly 500

years after the event, and it was Moses who designated the location by the name it bore at the time.

You can go a long way in the Bible without knowing this, but there are times when it is useful to step back and gain perspective on the events we read here. It is surprising when you think about it, that by Usher's reckoning, 2000 years elapse between Genesis 1 and Genesis 12 when Abraham is called. The rest of Genesis ran a scope of 500 years to Moses. A lot of stuff happened and a lot of time passed in a very few pages. The reader, though, may not have a sense of this until he stops and thinks about it. This is what I mean when I say we need to maintain perspective. Having that in mind, I continue with my story: "Now Moses kept the flock of Jethro his father inlaw, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to

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Making A Difference Where It Counts. . .

Countless letters come in to CEM's office expressing gratitude for the CDs they receive, for the changes the *Born to Win* broadcast is making in their lives, and for the wealth of information available on borntowin.net. Here is one of the many examples where you are making a difference with your tithes and offerings: "Thank you so much for all the CDs you have sent me and your great website. I will continue to support your ministry. God bless you all for the great work you are doing."

Sacrificial Ministry

By Lenny Cacchio

“It’s a different Greek word,” my friend said. “This is a different word for ‘ministry’ than the one most commonly used.”

I looked it up, and he’s right. The Greek word is *leitourgeo*, and it means something different than the more common *diakonia*, which implies service in general. According to Thayer’s Greek Lexicon, *leitourgeo* is “a public office which a citizen undertakes to administer at his own expense.”

It’s a noble thing to perform acts of service with no motive for financial gain. The New Testament speaks of such sacrificial service, and more than that, Paul calls himself a bond slave for Christ (Philippians 1:1, Titus 1:1), admitting not only that he serves, but that he also feels bound as a slave to a life of service.

But a *leitourgeo* type of ministry is even more sacrificial, a case where a person not only performs works of service, but pays for it himself.

Quite often such works of service are of the under-the-radar variety. Recently I attended a family conference. Two small churches were the sponsors. The pastor provided the necessary leadership and deserved every accolade afforded him, but I was reminded that he was being paid to minister. Nothing wrong with that, given Paul’s statement that, “In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel” (1 Corinthians 9:14 NIV). But standing behind the pastor at the conference was a small army of dedicated *leitourgeo* types whose sacrificial service made the weekend work. These sometimes anonymous people busied themselves behind the scenes for the rest of us, and it cost them of their own time, talent, and treasure to do so.

Scripture tells us that it is this very type of service that Jesus performed and is performing for us. It says that he has obtained a more excellent ministry (*leitourgeo*), and that he is a mediator of a better covenant, based upon better promises (Hebrews 8:6). Doesn’t it make sense that we should perform the same kind of service for each other?

The Pants With Nobody Inside Them

By Linda G. Gallia

One of my favorite childhood writers was and still is Dr. Seuss. Theodor (Ted) Seuss Geisel was his real name. His children’s books and writings have won numerous awards and his illustrations are simple and unequalled in the joy they’ve brought to millions.

One of his stories “The Pants With Nobody Inside Them” from the *Sneetches and Other Stories* book is so comical and inspirational, and it teaches so much. The other stories inside are the same. The lessons are pure and cross all social boundaries and yet bring humor and laughter and joy to all ages.

“The Pants With Nobody Inside Them” is about a character who is out walking at night and runs into a pair of pants also out walking without a wearer. Absurd? Sure it is and the character was petrified by the sight. His fear takes over and he does everything he can to run from the pants and the rhyming story tells of the hilarious chase that ensues. The protagonist runs for home and each time he goes out has encounters with the pants.

The protagonist becomes so fearful of encountering the pants when he goes out he keeps telling himself and trying to convince himself he is not afraid of the pants: “I said I do not fear those pants, with nobody inside them, I said and said and said those words I said them but I lied them.” He has to psyche himself up each time he goes out in case he encounters the pants.

Finally, he is caught “face to face” with the pants. There is no retreat, no running away and he screams in fear. All of a sudden, the pants begin to cry and the protagonist realizes: “But then a strange thing happened, why those pants began to cry, those pants began to tremble, they were just as scared as I. I never heard such whimpering, and I began to see, that I was just as strange to them as they were strange to me.”

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Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Exodus 3:1-2).

We are introduced here to a unique figure in the Old Testament. There is only one being who is referenced by this expression: “The angel of the Lord.” Other angelic messengers exist, but they are not called by this name. You need to know this about that: The Hebrew word rendered “angel” is *malak*. It means, in the simplest terms, “messenger.” The word “angel,” on the other hand is derived from the Greek word for “messenger.” Christian writers have managed to hang a lot of baggage to the word “angel.” It is better in both testaments to stick to “messenger.” So this person is called the “Malak Yahweh,” the Messenger Jehovah.

“And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when Yahweh saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I” (vv. 3-4).

So Malak Yahweh speaks in the first person as Yahweh and God.

“And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the

LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows” (vv. 5-7).

You probably know this, but let me point it out for any who don't. Whenever you see the small caps LORD in the Old Testament, it stands for the Hebrew *Yahweh*, sometimes rendered in English, “Jehovah.” The word Malak is dropped, and it is Yahweh who is speaking. What follows can be called, Moses' commission. He was to go to Egypt and bring the Israelites out to “this mountain.” Moses was a little overwhelmed by this, and he had a pertinent question: “And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?” (v. 13).

It is important to maintain perspective here. He has already been using a name to identify the speaker, so why is he asking for the name? Because this is the time and place where he learned what it was. And he is writing the whole Book of Genesis from the perspective of knowing the name. “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (v. 14). What is his name? In Hebrew, his name is *Hayah*, “I AM.”

“And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Yahweh, God of your fathers, the God of Abraham, the God of Isaac, and

the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations” (v. 15).

What is interesting about this use of the name is that it is a verb, not a noun. If you recall your English, you will know that “I am” is the first person singular of the verb “to be.” Classical Hebrew is a verb-oriented language rather than a noun-oriented or abstract language. The language is quite concrete in expression. Hence the name of God is a verb, the verb expressing existence: I AM.

So why is the name “Hayah,” in one place, and “Yahweh” in another? The answer is fairly simple. Names in Hebrew were conveyed in the meaning, not the phonetic or alphabetic construction. The difference is grammatical: The Hebrew for this name is Yahweh . . . It means “He is” or “He will be” and is the third-person form of the verb translated “I will be” in v. 12 and “I AM” in v. 14. When God speaks of himself he says, “I AM,” and when we speak of him we say, “He is.”

Thus, he says Hayah, while we say Yahweh, giving us a clear example of the way Hebrew names appear (to the English reader) to change, when they mean the same thing in Hebrew. The divine Name is simply the verb for existence. It is elsewhere developed in terms of past, present, and future.

In scholarly literature, the divine Name is often called the “Tetragrammaton,” after the four consonants, YHWH, that form the name of God. The pronunciation of it is in dispute, but in Hebrew, we

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have seen that it is the meaning of the name that is important, not the sound.

In English versions of the Bible, the divine name is usually rendered by the small caps LORD, but occasionally, it seems important to the translators to be more specific. Thus, when the first English translations were brought out in the 16th century, the name was occasionally rendered “Iehouah.” Later, “Iehovah,” and in the 1671 printing of the King James Bible, the name finally became “Jehovah.”

That is the commonly understood English name for Yahweh. The original pronunciation is lost to us, and we probably couldn't pronounce it correctly in any case. Many religious groups continue to use the form Jehovah, because it is familiar and the correct pronunciation of YHWH is unknown.

When New Testament writers cite the Old Testament, they usually follow the Septuagint and render YHWH, as *Kurios*, “Lord.” Now for another exercise in perspective:

“And God spake unto Moses, and said unto him, I am Yahweh: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Yahweh was I not known to them” (Exodus 6:2-3).

At this point, the observant reader may have a question. As you read through Genesis, you noticed the divine Name, Yahweh, salted all through the book. How is it that Abraham didn't know that name? Who wrote Genesis? Moses. Did Moses know that

name when he wrote the account? Yes. Moses projected back into the Genesis story the name of God which he knew all too well. Realizing this to be true, how are we to take this verse?

Once again we need perspective. It will probably come as a shock to some, but Adam and Eve did not speak Hebrew. Hebrew is not the world's oldest language. It is called in the Bible the language of Canaan (Isaiah 19:18). Biblical or classical Hebrew belongs to the Northwest Semitic branch of Semitic languages which includes Ugaritic, Phoenician, Moabite, Edomite, and Ammonite. The group is called Canaanite.

To explain, in modern times we have a group of languages called the romance languages, French, Italian, Spanish. They are all based on Latin. Then there are the Germanic languages, of which English is a branch. Now let me add one more item just to confuse things further. All the European languages share the same alphabet, but once you get east of Rome, all that changes.

There is another family of alphabets which includes Russian and Greek. Move south and you have two more alphabets, Arabic and Hebrew. It is a real Tower of Babel, isn't it? It makes my head hurt to think about it. But get this picture. In the region we today call the Middle East—Syria, Lebanon, Jordan, and Israel—there was a family of languages of which Hebrew was one. Thus it is called, the language of Canaan.

East of Jordan the languages were quite different and even

based on a different alphabet. Now where did Abraham come from?

“And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there” (Genesis 11:31).

Haran is still east of the Euphrates and is not yet Canaan. Here, God first calls Abram, and Abram responds: “So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran” (Genesis 12:4).

And this is some 2000 years after Adam, according to Usher. What language did Abraham speak as he departed Haran? It could not have been classical Hebrew because that did not appear for some time to come. He likely spoke some version of Sumerian or Akkadian. Now, back to Exodus: “God also said to Moses, ‘I am the LORD. I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself known to them’” (Exodus 6:2-3 NIV).

There are those who argue that since Jehovah or Yahweh is the proper name for God, then Abraham and every other man of God must have known it. I have concluded that Yahweh is God's name in Hebrew. “I am” after all, is just about the first verb you learn in any language.

Now the next question that follows has to do with proper usage of God's name. Because the

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name was based on meaning, it found its way into the names of a lot of men. Jehoshaphat means “Jehovah judged”; his son Jehoram’s name means “Jehovah raised.” None of these uses was considered blasphemous. God’s name is used in many descriptions which have to do with his actions or his powers. Jehovah our Healer, our Banner, our Rock, etc. Are there any cautions relative to usage of the divine Name? Of course, there is the commandment: “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain” (Exodus 20:7).

But it is quite proper to use Jehovah or Yahweh, especially when doing so clarifies or underlines something God is telling us, as in: “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am Yahweh that doth sanctify you” (Exodus 31:13).

But what about translating God’s name, or substituting another word for it? Is that a bad thing to do? You will notice in the Bible the practice of substituting Lord or Adonai, for Yahweh in almost every translation. Is this wrong? The reason for the practice is to hold the name of Yahweh in great reverence and not to bandy the name about carelessly. Whether you think that is proper or not, you will have to judge, but no one is trying to hide God’s identity in so doing.

As to translations and transliterations: Transliteration is impossible to avoid, because the alphabets are different. Translation is another matter. Can we translate the name of Jesus from the Hebrew *Yahshua*, or *Yeshua*, or *Yehoshua*? (Frankly I am not sure which Hebrew word to use, because there are no vowels in written Hebrew.)

Fortunately, we have an ironclad example to fall back on for this. We have the New Testament. As it happens, the New Testament is a set of Greek documents, not Hebrew. It has been said that Matthew and Hebrews might have been originally written in Hebrew and later translated into Greek, but we have little evidence to show for it. What is certain is that Mark, Luke, John, Paul, James, and Peter, all wrote their books in Greek. And don’t let anyone muddy the waters on this. There are literally thousands of very old Greek manuscripts of their work, found in different places, on different materials, preserved by different people.

There are no Hebrew or Aramaic versions of their work that are not translations from the Greek. In every case, Paul follows the practice of substituting the Greek word for Lord, *Kurios*, for the Hebrew *Yahweh*. He transcribes Jesus’ name to Iesus, in the Greek, which becomes Jesus in English. The other New Testament writers all do the same.

There is a theory advanced in some quarters, which I think is better called wishful thinking, that the entire New Testament was originally written in Hebrew and

translated into Greek. Never mind that there isn’t a scrap of text to suggest that. The idea is that there was a conspiracy to eradicate the sacred name from the Greek texts; i.e., they were originally written in Hebrew, but the Catholic church got hold of them and changed them all. Never mind that some of these fragments are older than the Catholic church. Never mind that no one ever had all these manuscripts in hand to do the changes. But most important of all, if you have the power to destroy every scrap of every Hebrew New Testament book, if you can change words at will, then you can change anything you please. That would mean that the New Testament is totally unreliable as a witness of Jesus Christ.

There are two heresies circulating today that, if taken consistently to their end, completely undermine the authority of the New Testament. One is the theory advanced by the “One God” conferences. The other is what we call the Exclusive Sacred Name dogma. The reason is simple. Both doctrines are built on an idiosyncratic interpretation of Old Testament passages. And to whatever extent the New Testament disagrees, the New Testament must be found to be wrong. (None of this should reflect on those who use the Hebrew names, not as dogma, but as a matter of personal choice.)

And so, you will find this practice of usage common among us: When the use of the Hebrew name for God helps clarify an issue, that is what we use. At most

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other times, we follow the usage of Matthew, Mark, Luke, John, Paul, James, and Peter. As the old saying goes, If it was good enough for Paul, it is good enough for me.

What is MP3?

MP3 is a digital audio file that makes distribution of content much more convenient. MP3s are downloadable over the Internet and they can be compiled on a CD and sent through the mail. An MP3 CD is capable of holding hours of content, compared to only 80 minutes available on a standard audio CD. However, MP3 CDs are playable only in certain types of equipment. Nearly all computers are able to play them; most new DVD players are also capable. Only a small portion of portable CD players and car stereos are able to play an MP3 disc, but more models are available every day. Check product documentation to see if yours is capable.

How is CEM using MP3 discs? We are making some of our series available on MP3 discs, in addition to the traditional audio CD format. Using MP3, we can turn the *Christian Origins* series from a 48-disc set into just four (4) MP3 CDs with nearly 48 hours of content, cutting the cost from \$189.95 to just \$39.95. For another popular series, *Christian Holidays*, the cost goes from \$54.95 to \$19.95. Look for more information such as this in the future.

*The Pants With Nobody Inside Them
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The protagonist is forced into a paradigm shift. He begins to see the pants differently. He begins to see he's had false ideas and assumptions about the pants.

What do we run from? What are we afraid of? What conflicts do we avoid at all costs because we assume we see things clearly and our perception is correct? If we could all just stop and realize other people are probably not so different inside as we think. Most of the time we are the problem, each of us, because we do not listen and try to really and truly understand the other person or other view point first. Before we try to convey our perceptions, our paradigms, we usually do not even take the time to be sure we understand the other person first.

James 4:1 asks: "What causes fights and quarrels among you? Don't they come from your desires that battle within you? (NIV).

1 John 4:18 reminds us that, "There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love" (NIV).

Our desires and fears that battle inside us can be very confusing at times. Perfect love drives out fear because it first goes outward towards other people instead of doing what we as humans instinctively do, which is to withdraw inside ourselves when we feel hurt or afraid or self-centered. We focus on our own hurt, our own desire to be heard and understood first.

The pants can also be symbolic of fears that have no basis or "body" to them. Due to past experiences we sometimes fear certain circumstances will happen again. This may close your mind instead of allowing it to remain open to new opportunities and relationships.

What if we decided, as much as possible, to "seek first to understand"? Readers of Stephen Covey's *7 Habits of Highly Effective People* know he describes this attribute extremely well. Outgoing concern is the desire to empathically understand another person. This doesn't mean we always agree with other people, but it means that we genuinely and completely understand their views and their feelings. It's easy to do this when we are not feeling hurt or violated or uncared for. The challenge is to put our own desires, feelings, and fears aside in order to show godly love to others and live in peace and harmony.

I put my arm around their waist
and sat right down beside them
I calmed them down
poor empty pants
with nobody inside them
and now we meet quite often
those empty pants and I
and we never shake or tremble
we both smile and we say Hi !

YEA! Let's R.E.A.C.H.

By Diane Kleeschulte and Cynthia Saladin

“Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whether ye go to possess it. . . And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when you walkest by the way, and when you liest down, and when thou risest up” Deuteronomy 6:6-7.

Almost a year ago R.E.A.C.H. activities were introduced as a companion resource to the Youth Educational Adventures (YEA) books published by Christian Educational Ministries. R.E.A.C.H. activities are designed for teachers and parents to reinforce and enrich YEA lessons. YEA curriculum books include ten lessons, each with an activity. About 20 additional activities for each lesson (that is about 200 per YEA book) are available on the *Born To Win* website (borntowin.net) in a PDF file for you to download *FREE* for all five YEA age groups. Check the *Born to Win* website often for new R.E.A.C.H. activities as well as the *Teaching To Win* newsletter for topical articles relevant to teaching and children.

Cynthia Saladin and Diane Kleeschulte write the ongoing R.E.A.C.H. activities. Cynthia homeschools her children. Diane teaches primary students in her local school district's gifted and talented program. Cynthia grew up in the church and was baptized as a young adult. Diane was baptized in 1991. Both of us have taught fourth grade, and Diane has also taught eighth grade. We have also taught Sabbath School for many years. Additionally, Cynthia has been writing lessons for YEA curriculum books and the YEA Christian Holydays Supplements for more than ten years. She also writes the local church newsletter. Diane is a part-time writer for the local newsletter, contributing articles on the women's Bible studies. We love the Bible and our families, and we love to read and write. We have a passion and heart for God and the Bible. Our relationship with God is ever deepening as we teach children about God, the Father, and His Son Jesus Christ. It is difficult to convey the energy and motivation we feel when writing the R.E.A.C.H. activities. We have been blessed beyond measure to have this wonderful opportunity and want you to share our blessing as you use the R.E.A.C.H. activities.

A parent mentioned to me at the last Feast of Tabernacles in Fort Walton Beach that she wanted to do some of the R.E.A.C.H. activities herself, not just her children. This immediately caught our attention because most R.E.A.C.H. activities suggest family involvement and interaction. It is our desire that R.E.A.C.H. activities will provide opportunities for families to study and learn together. Even if a child completes a lesson and R.E.A.C.H. activity at Sabbath School, there are other activities to complete at home. We encourage families to do this. Younger children need repetition, as do the older groups, even adults. Choose an activity for a Sabbath evening related to a current Bible lesson which can involve the entire family. Collect necessary supplies and materials and gather around the kitchen table or in the family room to enjoy an evening of Bible learning. Don't worry if you are not crafty or artsy. Not all R.E.A.C.H. activities are arts and crafts oriented. Take turns deciding which activity you will do as a family. Don't limit yourself to the Sabbath for the activities. Consider a mid-week night, such as Tuesday or Wednesday.

R.E.A.C.H. activities are flexible. They can be used at home, church, or at a friend's house. The activities can provide learning in a homeschool setting or after school. Or they can be a teaching activity at Sabbath School or during church services. With enough planning the activities can be used almost anywhere and anytime. We also encourage you to make the activities your own. Modify them to fit your situation. Use them as a springboard into a related activity. Perhaps our brainstorming of ideas will spark some ideas of your own. We also encourage you to check out R.E.A.C.H. on borntowin.net and let us know how they have helped you, your family, or your church group. Then, please remember to let others know how YEA and R.E.A.C.H. can help them, too. May God bless you as you seek Him, and teach your children to seek Him, with all your heart.

Calendar of Events

May 23-26, 2008, Family Bible Retreat, Paris Landing State Park, Buchanan, TN - Come one, come all and join us about 6 p.m. Friday for sandwiches and refreshments at the large pavilion, unless it rains. Events are still in the planning stages, so this is the preliminary schedule, subject to change. Insightful seminars begin at 9 a.m. More seminars and YEA classes are at 10 a.m. with a worship service at 2 p.m. on the Sabbath conducted by Ronald L. Dart. Join us for the Pie and Ice Cream social at 7:30. You can select from more seminars Sunday 9 a.m. and again at 10 when kids and young people will also have another exciting YEA class. Plans are underway for an afternoon of fun activities for the entire family, followed by a picnic at the small pavilion, weather permitting. A family dance in the evening will cap off the day. Again, there will be a selection of seminars that begin at 9 a.m. Monday followed by more seminars and fun YEA classes at 10 a.m. Mr. Dart will give a farewell talk at 11:15 to send us home with God's blessings after an action packed, rewarding weekend of spiritual renewal. For reservations, call: 1-800-250-8614 and give CEM's group number 3355. Double rooms are discounted to \$69.50.



Radio Update

Albany, NY
WDCD 1540 AM
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KKUS 104.1 FM
Sun. 10:30 a.m.

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KFRO 1370 AM
Sun. 10:30 a.m.

Marshall, TX
KCUL 1410
Sun. 10:30 a.m.

Volunteers Needed

A full staff of dedicated YEA teachers and assistants for all five age groups, with a passion to make a difference in the lives of our young people is needed for the Memorial Day Weekend Paris Landing Retreat. Please fill-in the enclosed form and return it to: Allie Dart, P.O. Box 560, Whitehouse, TX 75791.

—FREE OFFER— Mysteries of Jesus #3

This is the third message in a four sermon series. If you are a regular on the CD program, you may already have the other three. This sermon was delivered in Fort Worth rather than Tyler, so it didn't go out as they normally do. This sermon is *FREE*, but the other three can be ordered from the back of the return card for a nominal charge. This series of sermons is about Jesus. Who is he? Where did he come from? Did he exist before his human birth? Is he very God? Why did the Jewish leadership accuse him of blasphemy? What did he mean when he spoke of himself as "I AM"? Whose finger actually wrote the letters of the Ten Commandments in stone? How could he possibly be the Son of God and "The Everlasting Father" at the same time?

Controversies surrounding these questions surfaced early in Christian history, but never came into sharp focus until the fourth century when Arianism became a significant challenge to accepted Christian doctrine. This third sermon, coming to some of you out of order, deals with that controversy and the way it was resolved. To receive this *FREE* CD, *Mysteries of Jesus #3*, return the enclosed card in the envelope provided.

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*That the man of God may be proficient
and equipped for every good work.*