

# Present Truth

2 Peter 1:12

Dear Readers,

November 2005

“Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.” (Ephesians 1:2) **Brazil Trip:** As noted last month, plans are underway for myself and another pastor to visit several locations in Brazil during the month of April 2006. There are several brethren there who are very active in spreading the good news about God’s love. We are going to help strengthen the churches and hold outreach meetings in several cities. If you know anyone in Brazil who may be benefitted by these meetings, please let us know. **Florida Camp Meeting:** The church in Orlando, Florida, has asked us to announce that they will be hosting a camp meeting, February 22-26, 2006, at the River Forest Campground located in the southeast corner of the Ocala National Forest. All are welcome. Make plans early to attend. For more information please contact Jim or Jerry Raymond by calling (407) 291-9565 or email them at [msjerris@bellsouth.net](mailto:msjerris@bellsouth.net).

## Must We Use Hebrew Names to be Saved?

by Lynnford Beachy

In the July 2005 issue of *Present Truth*, our lead article was entitled, “Christ is Coming Soon.” In this article we noticed that several pagan religions are expecting the return of “Christ,” in a similar way to how many Christians are expecting Him to return, and some pagans even call their savior “Christ.” This has caused people to question whether we should continue to use the names “Christ” or “Jesus” to refer to our Saviour. This sentiment is bolstered by the sacred name movement that is seeking to restore the usage of Hebrew names for the Almighty God and His Son, as well as to remove all pagan, or supposed pagan, words from our use. I have received several letters from our readers inquiring into this subject, wanting to know the facts of the matter.

I would like to take some time to examine this issue. Let us keep in mind that the Bible is the best source book to turn to for all the answers to theological questions. Let us consider it the final authority on these questions.

Most of the time when this subject is agitated someone will claim that the most common words used for God and His Son have a pagan origin, and therefore should not be used by Christians. These words include God, Lord, Jesus, Christ, etc. Many are not content with only banning words used for God and His Son, but also wish to ban words such as, church, Bible, holy, sacred, sanctified, hallowed, glory, divine, divinity, deity, sacrifice, amen, etc. This list is taken from a book by C. J. Koster entitled, *Come Out of Her My People*, published by the Institute for Scripture Research. Other authors have included many other words in their lists of banned words, but we can be content to look at a few of these words to give us an example of the reasoning used for banning them.

Recently a dear friend gave me a copy of C. J. Koster’s book, *Come Out of Her My People* (hereafter referred to as *COMP*), and he asked me to read it and give my thoughts. The book had some good information on pagan holidays, including pagan Sunday observance, but the primary focus was on “pagan” words. It is a prominent book used to promote the idea that we should use Hebrew words for God instead of English words. We will be quoting from C. J. Koster’s book several times in this article. We have no desire to portray him in a bad light, nor to call his integrity into question. I appreciate Koster’s zeal to share his thoughts. I understand he has recently passed away, and I am sorry for that. We have no problem with him as a person. We wish only to examine some of the theories presented in his book to see if they are valid and reliable.

### Lord

The English word “Lord” means, “a king... a) God. b) Jesus. c) A man of renowned power or authority.” (*The American Heritage® Dictionary*) It is used very often for men, and it is found many times in the Bible to refer to the true God of heaven. *COMP* says, “Dictionaries tell us that it [Lord] originated from the Old English *hlaford*, which in

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turn came from *hlaf-weard* = loaf-keeper. This may be true, but..." (COMP, page 58) The book continues by commenting on three pagan deities who had names that sound similar to Lord, i.e. *Larth*, *Loride*, and *Lordo*, and postulates that the English word "Lord" may have come from these pagan names. It continues, "the word 'Lord' is not so clearly related to, or originated from, frank Sun-worship..." (COMP, page 59) Even though COMP admits that the word "Lord" cannot be traced to paganism, it advocates that we should not use it, and should use "master" instead. There is no valid reason for not using the word "Lord" to refer to the God of heaven or His Son. COMP's main reason for not using "Lord" is because the Old Testament translators used it so much as a substitute for God's name.

In the Old Testament, the translators of the Bible used all capital letters (LORD) to indicate that the Hebrew name *Yahweh* (YHWH) was being used. The translators were following the example of the Jews who had come to the point where they would not pronounce God's name because they thought it was so holy it should not be uttered for fear His name would be used in vain. The Jews, when reading the Old Testament, would say *Adonai* (Hebrew for "Lord") instead of *Yahweh* whenever they came to a place where God's name was used. When a group of Jewish scholars translated the Hebrew Old Testament into Greek (called the Septuagint), about 300 years before Christ, they chose to use the Greek word *Kurios* (Greek for "Lord") as a substitute for the Hebrew name of God, *Yahweh*. When the Bible was translated into English, this practice was continued, substituting LORD for the name *Yahweh*.

Whether this move by translators was a good one or not is debatable. Many Jews think that if a person pronounces God's name they will be lost, while many who promote the use of God's name insist that we *must* pronounce it or we will be lost. This action by the translators has helped to keep God's name from being used by common people who use profanity, in which case it is a good move. However, the long duration of disuse of the name has resulted in uncertainty regarding the correct pronunciation. The Hebrews themselves are not certain what the correct pronunciation is. The Bible was written without any vowel pointings to indicate the sounds between consonants. So the original is יהוה (YHWH). About five centuries after Christ some Jewish scholars, known as the Masoretes, included vowel pointings in the Hebrew text, and rendered the name יהוה (Yehovah). How did they know what vowels to insert? The fact is they had no way of knowing because the pronunciation had been lost, so they guessed, and inserted vowel pointings to make it sound like Yehovah.

Because of the uncertainty of the correct pronunciation there are a large variety of pronunciations being used today. Some of them are: Jehovah, Yahweh, Yahuweh, Yahvah, Yehovah, Yehoweh, Yehuveh, Yahovah, etc. Each pronun-

ciation has people who insist that it is the correct one for various reasons. None of these reasons even come close to giving us assurance that we know the correct pronunciation. Commenting on the validity of the Masoretic pronunciation of the name, COMP admits, "we don't know for certain." (COMP, page 132)

The fact that the correct pronunciation has been lost proves that it is not necessary for us to use it to be saved. God certainly would not require of us something that is impossible for us to perform. It is nice to know that God has a personal name, and to have some idea of how it is pronounced, but the meaning of the name is more important than the sound. The name *Yahweh* literally means, "the existing One." This name originated from the name given to Moses at the burning bush, I AM. The name *Hayah* (I AM) literally means "to exist, be in existence." God has many names in the Bible, none of which come close to revealing His entire character. I believe that is why He has so many names, to allow us to get a bigger picture of His character. Christ's favorite name to call God was, "Father," and He left us the same example, telling us that when we pray we should begin by saying, "Our Father." (Matthew 6:9) It seems that this example has been followed by most Christians. It is personally my favorite way of addressing God. It brings our relationship to a more personal level. Whenever my son addresses me by my name, I ask him to call me "dad," instead of Lynnford. I believe God prefers to be called "Father" as well.

## God

In English, the title "God" is the most common word used for deities of any kind. *The American Heritage® Dictionary* defines God as "A being of supernatural powers or attributes, believed in and worshiped by a people, especially a male deity thought to control some part of nature or reality." The Greek equivalent for God is *Theos*, and the Hebrew equivalent is *El* (singular) or *Elohim* (plural, often with a majestic singular meaning).

The book, COMP, maintains that we should not use the English word "God" because it claims that it came from pagan sources, and pagans use this word for their deities. COMP says, "If the Teutonic pagans called all their idols by the generic name 'gott' or 'god,' shall we continue to call the One that we love by the same generic name-title, or name?" (COMP, page 56)

Let us think about this point for a moment. The reasoning here is that since pagans use the word "god" to refer to their idols, that we should not use the word. Yet, many times COMP refers to our heavenly Father as *Elohim*—the Hebrew word for "God." If this logic is valid, then it can also be applied to the word *Elohim*, for it is used for pagan deities many times in the Bible. Let us notice a few cases.

“Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their **god** [*elohim*], and to rejoice: for they said, Our **god** [*elohim*] hath delivered Samson our enemy into our hand.” (Judges 16:23)

“And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our **god** [*elohim*].” (1 Samuel 5:7)

The Philistines called the pagan god, Dagon, *elohim*, the very same word the Hebrews used for the true God of heaven. God Himself referred to false gods as *elohim*. God said, “They have forsaken me, and have worshipped Ashtoreth the **goddess** [*elohim*] of the Zidonians, Chemosh the **god** [*elohim*] of the Moabites, and Milcom the **god** [*elohim*] of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.” (1 Kings 11:33)

Not only did the God of heaven refer to false gods as *elohim*, He also used this same word for Himself. He said, “Be still, and know that I am **God** [*Elohim*]: I will be exalted among the heathen, I will be exalted in the earth.” (Psalms 46:10)

Obviously the true God of heaven is not offended when He is called upon using a word that pagans use for their false gods. According to God Himself, the fact that pagans use a word to call upon their gods is not sufficient reason to discard that word. The fact is that the word *elohim* is a generic Hebrew word meaning deity (God). If you speak English, our heavenly Father is no more pleased with you if you use the Hebrew word for God, “Elohim,” than if you use the English word “God.” It makes no difference to Him, but it could determine whether or not you are understood by others if you insist on using another language for certain words. I have read some papers written by people who refuse to use words they consider pagan, and it seems that every other word is a Hebrew word. It is very difficult to decipher what they are trying to say. Paul said, “I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.” (1 Corinthians 14:19) “So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.” (1 Corinthians 14:9)

When we share the gospel with people God wants us to be understood. On the day of Pentecost God performed a miracle to allow everyone to be able to hear the gospel preached in their own language. He wanted to be sure that they understood the message. If we are speaking in a language not understood by the hearers, we are better off to keep silent, or seek to use words that are easy for people to understand.

After listing several possible pagan origins for the word “God,” such as, Odin, Goda, Wodan, Indra, etc., *COMP* postulates, “Although the majority of dictionaries do not acknowledge it, there are some that frankly admit it and clearly state that the origin of the word ‘god’ is uncertain or unknown. Why uncertain or unknown? What was there to hide?” (*COMP*, page 55)

Notice the reasoning here. *COMP* admits that the origin of the word “God” is uncertain or unknown, demonstrated by the wide variety of *possible* pagan origins listed in the book, yet it has to conclude that the origin is still unknown, then it argues that if the origin is unknown that somebody must have purposely hidden it to keep people from discovering its real origin. However, many English words have uncertain or unknown origins, not because someone has purposely hidden them, but because their history is difficult to trace, and their origins have been lost. In my *American Heritage® Dictionary* many of the origins of words are listed, but they are left out in many cases. Would it be accurate to conclude that because we cannot trace the history there must be a plot to cover it up? This is poor logic. It is reasoning based on lack of evidence. This type of reasoning could not hold up in court, yet it is often used by those who do not have evidence for their beliefs. I found this type of reasoning used several times in *COMP* as I read it through in its entirety.

*COMP* notes that some “dictionaries propose that the most likely origin of the word ‘god’ is the Indo-Germanic (or Sanskrit) word *huta*.... another name for Indra, the Indian Sun-deity,...” (*Ibid.*) *COMP* continues, “We do accept this, but would be happier to find a word with an ‘o’ instead of an ‘u.’” In a quest for an Indo-Germanic word that sounds more similar to “god,” the author searches for a word with an “o” instead of an “u,” regardless of whether it can be traced as an origin of the English word God. *COMP* shares his findings, “In the Indo-Germanic dictionaries there is only one word which resembles the word ‘god,’ in fact, it is pronounced exactly the same. This is the word *ghodh*.” (*Ibid.*) *COMP* goes on to point out that *ghodh* means “union, also sexual union or mating.” (*Ibid.*) *COMP* concludes by stating, “The original meaning and concept of ‘Elohim’ and ‘God’ differ totally, especially because of the latter’s carnal or sensual meaning.” (*COMP*, page 56)

As hard as it is to follow, I want you to notice the logic used to get to this conclusion. The author found a dictionary that claimed, “the most likely origin of the word ‘god’ is the Indo-Germanic (or Sanskrit) word *huta*.” After supposing that he had discovered the original language from which the word “god” came, and not content with the dictionary’s proclamation that the origin for the word “god” was *huta*, he turns to an Indo-Germanic dictionary and looks for a word that sounds like “god,” even though he already stated that the origin was in a totally different word, *huta*. He

found another Indo-Germanic word that sounds like “god,” namely *ghodh*, and concludes that the word *ghodh* must have been the origin for the word “god.” Then he points out that *ghodh* can mean a sexual union, and concludes that the English word “God” originally had a “sensual meaning.”

COMP used the “sounds-alike” argument to reach this conclusion. The author found that there is an Indo-Germanic word, *ghodh*, that sounds like the English word “God,” and concluded that the English word “God” must have come from the Indo-Germanic word *ghodh*, even though he did not have a single reference to back up his claim.

The Polish word for God is *Bóg* (*Bookh*). When a Polish man says this word, it sounds very much like the English word “book.” However, it is not correct to say that the word *Bóg* came from the word “book,” nor that “book” came from *Bóg*, even though they sound alike. The Swahili word for “God” is *Mungu*, which sounds similar to our English word “mango,” but again, this is not sufficient evidence to prove that our word, “mango,” originated from the Swahili word *Mungu*, nor vice versa. In English we have words that sound very similar but they have no connection whatsoever, such as “bell” and “ball.” They look and sound very similar, but there is no connection between the two.

I wanted to cover this supposed etymology research put forth in the book *Come Out of Her My People* for the word “God” just to give you an example of the reasoning used to find some excuse for banning the most common English words used for our heavenly Father and His Son. I read the entire book, and it was laborious to try to follow the reasoning as the author jumped from one language to another, and then to another to try to prove his points. Again and again his conclusions were based on unsound reasoning. I don’t say this to put the man down. But for the grace of God, I would do the same. I just want us to be alerted to the *real* facts in the case, and not settle for *supposed* facts that have no support whatsoever.

The fact is, the English word “God” is a generic word that refers to a deity, whether that deity is pagan or the true God of heaven. There is no benefit nor sound reason to abandon using the word “God” to refer to our heavenly Father. It is just as acceptable to God for English-speaking people to use the word “God” as it is for Hebrew-speaking people to use the word *Elohim*, or Polish-speaking people to use the word *Bóg*, etc. It is the meaning of the word that is important, not the sound of the word, nor the origin of the word.

## Jesus

The English word Jesus is a transliteration of the Greek *Iesous*, which, in turn, was a transliteration of the Hebrew *Yeshua* (Joshua). In the recent past some, seeking for a

pagan origin for the name “Jesus,” have claimed that *Iesous* was derived from the name of the Greek god Zeus. However, this assumption finds little support today. The word Zeus was used in the New Testament two times. (Acts 14:12, 13) In the King James Version it was translated Jupiter—the Roman equivalent of Zeus. The only similarity between *Iesous* and Zeus are the last two letters. The similarity ends there. The two words are completely unrelated.

Even though it is clear that the name Jesus did not originate from Zeus, COMP attempts to find a pagan source for it stating, “there is no resemblance or identifiability between our Saviour’s Name Yahushua [Yeshua] and the Greek substitute for it, *Iesous* Jesus.” (COMP, page 61) COMP claimed that the Saviour’s name was substituted and distorted because of “the strong anti-Judaism that prevailed amongst the Gentiles... The Gentiles wanted a saviour, but not a Jewish one.” (COMP, pages 61, 62) COMP claims that “‘Jesus’ is derived from *Iesus*, derived from *Iesous* (IHSOUS), obviously derived from the Greek goddess of healing, *Ieso* or *Iaso*.” (COMP, page 66)

The author seems to have overlooked a very important point. The Greek word *Iesous* was used over 200 times in the Septuagint as a transliteration of the Hebrew name Yeshua (Joshua). In Old Testament times the name Yeshua was not considered to be a name for God nor for His Son. Yeshua (Joshua) was just a common name in the Old Testament. It was the name of several men in the Bible, including Moses’ successor, and it is the title of one of the books of the Old Testament. After transliterating many Hebrew names into Greek, the Jewish translators came to the name Yeshua, and transliterated it to *Iesous*. They used this transliteration more than 200 times. They were not influenced by Gentiles to use this transliteration to win the favor of pagans. The Jewish nation did not even desire to win the favor of pagans, for they claimed it was “an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation.” (Acts 10:28)

The Jewish scholars had no intention whatsoever of bringing honor to a pagan deity, or venerating Joshua by transliterating his name to *Iesous*. Yeshua was just a common name at that time. If they were trying to bring honor to a pagan deity by transliterating a name that would later be used for the Son of God, they would have had no way of knowing that they should do this to the common name Yeshua. At that time they had no idea that the Messiah would use this name. There is no possibility that these scholars were influenced by pagans to transliterate Yeshua into *Iesous*. By the time the New Testament was written, the transliteration of Yeshua into *Iesous* had already been established more than 300 years earlier.

Let’s examine the transliteration of Yeshua into Greek, and see if it could have been done any better. There is no Y

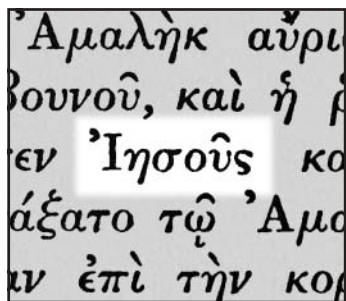
sound in the Greek language, so the best they could do is use “IE,” yielding “Ieshua.” There is no SH sound in Greek, so they were forced to replace it with “S,” yielding “Iesua.” As a general rule, masculine Greek names cannot end with a vowel sound. If it does, an “S” is added. That is why the “S” was added to “Iesua,” making it “Iesus” or “Iesous.” This was all done hundreds of years before Jesus came to this earth, and it was done to a common name, Joshua, with no intention of bringing worship to the person Joshua. *Iesous* has nothing whatsoever to do with the worship of any pagan deity. It does not now, nor did it ever. There is no pagan in the world who addresses their god as *Iesous*, or Jesus. Jesus is not a pagan name. Any attempt to prove such a thing is vain, and lacks any concrete proof. There is no reason why we should not call the Son of God by the English word “Jesus.”

The Son of God has many names. The Bible says, “his name is called The Word of God.” (Revelation 19:13) It also says, “thou shalt call his name JESUS” (Matthew 1:21), and “they shall call his name Emmanuel.” (Matthew 1:23) There are many more names for the Son of God, none of which give a complete picture of His character or His mission, but together they give us a better understanding of the majestic Person and mission of the Son of God.

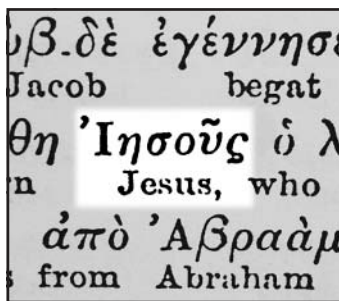
## Christ

The word Christ comes from the Greek word *Christos*, which simply means “anointed.” *Christos* is the Greek translation of the Hebrew word *Mashiach* (Messiah), which also means “anointed.” *COMP* attempts to trace the word Christ to paganism, but admits that the research is “less convincing of its absolute solar origin.” (*COMP*, page 68) Yet, as seems to be the common reasoning throughout *COMP*, the sounds-alike argument is used to attempt to show a pagan origin of the word Christ. *COMP* concludes, “to avoid confusion between *Christos* and *Chrestos*, we should abide by the word Messiah, or Anointed—remembering that Osiris the Sun-deity, amongst others was called *Chrestos*.” (*COMP*, page 71)

The word Christ is just a title meaning “anointed,” or “the anointed one.” It does not have a pagan origin. There was no plot to honor some pagan deity by introducing the word *Christos* into the New Testament writings. Just as we saw with the name Jesus, the translation of *Messiah* to *Christos* had already been done more than 300 years before the New Testament was written. The only time the English word Messiah is found in the KJV Bible is in Daniel 9:25, 26. The Septuagint renders the original Hebrew as



Jesus in the OT Septuagint



Jesus in the Greek NT

*Christos* in verse 25, and *Chrisma* in verse 26. The use of *Christos* as a translation of the Hebrew *Mashiach* had been established long before Christ came.

As we saw earlier, just because some pagans use the word Christ, or something similar, it is not sufficient evidence to discard the word. God Himself referred to Himself using the word *Elohim*, a word that was commonly used by pagans for their deities.

## Amen

The English word “amen” is, “Used at the end of a prayer or a statement to express assent or approval.” (*The American Heritage® Dictionary*) According to this same dictionary, the English word “amen” was taken from Latin, which was taken from Greek, which was taken from Hebrew. This word is found in almost every language, with very little variation in sound or meaning. The original Hebrew means, “so be it.”

*COMP* maintains that we should stop using this word because, as is the standard argument from this book, it sounds similar to the name of a pagan deity, namely Amon-Ra. *COMP* claims that Amon-Ra was actually called Amen-Ra. *COMP* envisions a plot to make a subtle change to the sound of the Hebrew, which *COMP* claims should be “Amein,” instead of “Amen.” *COMP* bases its claim for this difference on the vowel pointings of the Masoretes. *COMP* says, “with the vowel-pointing by the Masoretes the Scriptural word has been preserved for us as: AMEIN.” (*COMP*, page 36) Here, *COMP* places much stress upon the validity of the Masoretes vowel sounds given to us, but later in the book it says, “the vowel pointing of the Masoretes cannot always be relied on.” (*COMP*, page 53) According to *COMP*’s own testimony, the subtle difference between *Amein* and *Amen* is based on something that “cannot always be relied on.”

He claims that Amen is the correct pronunciation of the Egyptian god Amon-Ra, and if we use it, we are actually calling upon a pagan god. *The American Heritage® Dictionary* cites “Amon” as the correct pronunciation for the Egyptian deity, yet *COMP* has found some resource to back up its claim.

*COMP* says, “Yahushua calls Himself ‘the Amein’ in Rev. 3:14. Substituting a title or name of Yahushua with the name of the great hidden Sky-deity or the great Sun-deity of the Egyptians, Amen, is inconceivable! The difference is subtle, but it is there. By ending our prayers ‘Amen’ instead of ‘Amein’, one could very well ask: Have we been misled

to invoke the name of the Egyptian Sun-deity at the end of our prayers?" (*COMP*, pages 36, 37)

I find this argument very interesting. A "subtle" difference in this case makes *Amein* acceptable while *Amen* is unacceptable. Yet, throughout the rest of the book all words with a "subtle" difference from the name of a pagan deity are unacceptable. For example *COMP* claims that we should not use the word "Christ" because the Greek equivalent is *Christos*, which is similar to *Chrestos*, a word which *COMP* claims is the name of a pagan deity. A subtle difference here is enough for *COMP* to conclude we should not use either word but, *COMP* claims, a subtle difference from *Amein* to *Amen* only makes one of the words unacceptable.

To be certain not to say a word that sounds similar to Amon-Ra, some people have gone to the extreme of refusing to say *amen*, *amein*, or anything similar to it. To take this position they must overlook the fact that the Egyptian god Amon-Ra was worshiped during the time the Old Testament was written, where the word *amen* (or *amein*) was used 30 times by Bible writers. Obviously, God had no problem with men using the word *amen*, even though there was a pagan deity with a name very similar to it.

### Where does it lead?

We only noted a few in the list of words that some are seeking to banish from our use, but these are the most significant and the reasons for banning the others follow similar lines. In a zeal to remove all supposed pagan words from our use, *COMP* included such common words as "her," "the," the letters "t" and "x," "die," "good," "pan," etc., as having a pagan origin. The author did not elaborate on these words, but mentioned them in passing. Omitting all of these words would be quite limiting in our conversations. Imagine reading a book in which the writer never uses the word "the," or the letter "t." If the same logic is applied to the entire English language, I am sure the list of banished words would grow to be very long. If I were to follow this reasoning to its logical conclusion I would have to refrain from saying any word in any language until I have done an etymological study on each word first, to trace its origin. I am sure God never intended us to come to such an extreme position.

A. T. Jones said it well, "the last step is involved in the first one." (*The National Sunday Law*, page 89) He also said, "If the first step be taken, the last step is then as certainly taken; for the last step is in the first." (*The Two Republics*, page 864) If you do not want to take the last step, then do not take the first one. We need to take time to think things through before we jump on a bandwagon. We need to analyze where this is going, and decide if we want to go there. If not, then we have no business taking the first step.

### Pagan names in the Bible

When we consider the idea of rejecting all words that sound like the name of a pagan deity, we have to ask ourselves, "Why did God allow the names of pagan deities to be used in the Bible?" "Why did God allow some of His most loyal followers to have personal names of pagan deities?" Let us notice a few cases.

**Apollo** was a Jew who worked with Paul to spread the gospel. (Acts 18:24-26; 1 Corinthians 1:12, 3:4-7, 16:13) In Greek mythology Apollo was "the god of prophecy, music, medicine, and poetry, sometimes identified with the sun." (*The American Heritage® Dictionary*)

**Hermas** and **Hermes** are named among the brethren. (Romans 16:14) In Greek mythology Hermes was the Greek messenger of the gods, called Mercury by the Romans. He was a son of Zeus and Maia. Many of his exploits involve thievery or mischief.

**Titus** was a young minister who worked with Paul to spread the gospel. In Greek mythology Titus was the giant son of Zeus.

**Dionysus**, a convert of Paul (Acts 17:34), was also the name of the Greek god of wine, another son of Zeus.

**Phoebe** (or Phebe) was named by Paul as being a "servant of the church." (Romans 16:1, 2) In Greek paganism, she was a Titaness, daughter of Uranus and Gaea. Her name was synonymous with the moon, and she had dominion over the moon.

**Olympas** was among the saints at Rome. (Romans 16:15) Mount Olympus was considered the abode of the Greek gods.

**Esther** was the Persian name given to the girl who became queen and delivered the Israelites from slaughter. Ishtar was the Babylonian fertility goddess called "the queen of heaven."

There are more examples of this, but it is obvious that names of pagan deities were used quite often as personal names of individuals in the Bible. In all these examples of God's people using pagan names, God never changed their names, even though He had done so with other people. It was not an issue with God. He evidently was not a promoter of sacred names as many people are today who claim to be His followers.

### A pure language

Several times *COMP* refers to a prophecy in Zephaniah 3:9 as something that must happen soon. *COMP* says, "The prophecy of Zeph. 3:9 must be fulfilled, 'For then I will restore to the peoples a pure language, that they all may call upon the Name of Yahuweh, to serve him with one accord.'" (*COMP*, page 60) Of course *COMP* assumes this language will be Hebrew and that it will happen before Christ returns. Yet, when we read the preceding verse we

find the time of this prophecy is far into the future. The Bible says, “all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language.” (Zephaniah 3:8, 9) The earth will not be devoured by fire until after the thousand years of Revelation 20. The pure language will be restored after Christ returns. Until then there will be many languages in the earth, and those languages will be used by God’s people to spread the gospel.

It is unlikely that this pure language will be Hebrew. Some claim that the Hebrew language is pure, untainted by paganism, but what they overlook is the fact that the Hebrew language did not originate with God’s people. Languages were confused and multiplied at the tower of Babel, shortly after the flood. Abraham lived in “Ur of the Chaldees,” and God called him out of that nation to serve God in the land of Canaan. He either brought with him the language of the Chaldees, or learned the language of the Canaanites, both of which were pagan nations.

### Call upon the name of the Lord

There are many times in the Bible where we are told to call upon the name of the Lord. “It shall come to pass, that whosoever shall call on the name of the LORD [Yahweh] shall be delivered.” (Joel 2:32) Does God mean that we must pronounce a certain name in a certain way in order to be saved? Let us see what the Bible says about this. The Bible says, “Abram called on the name of the LORD.” (Genesis 13:4) It also says, Isaac “called upon the name of the LORD.” (Genesis 26:25) Here, the word of God tells us that Abraham and Isaac called upon the name of the LORD. Yet, later, God told Moses, “I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH [or Yahweh] was I not known to them.” (Exodus 6:3)

Abraham and Isaac called upon the name of the LORD, but the LORD said He was not known to them by His name Yahweh. Evidently, Abraham and Isaac called upon the name of the LORD without using His name Yahweh. There must be a way to call upon the name of the LORD without actually pronouncing God’s name. This would make sense, since for many years the Jewish people refused to say God’s name for fear of taking it in vain. During these years there must have been people who have called upon the name of the Lord and were saved, even though they did not know how to pronounce God’s name.

Joel’s prophecy that “whosoever shall call on the name of the LORD [Yahweh] shall be delivered” (Joel 2:32) was quoted at least twice in the New Testament. “And it shall come to pass, that whosoever shall call on the name of the **Lord** [Greek: *Kurios*] shall be saved.” (Acts 2:21) “For whosoever shall call upon the name of the **Lord** [Greek: *Kurios*] shall be saved.” (Romans 10:13) Both of these

verses were written to Greek-speaking Gentiles in the Greek language. In both cases the word *Kurios* is used, with no mention of the Hebrew name of God, Yahweh. In fact, Peter says, “Neither is there salvation in any other: for there is none other name [other than Jesus Christ] under heaven given among men, whereby we must be saved.” (Acts 4:12) According to Peter, the name of Jesus Christ is the only name given whereby we must be saved.

When Jesus came to this earth, the Jewish refusal to use God’s name had been practiced for hundreds of years. By that time the exact pronunciation had already been lost. The closest reference I can find where Jesus referred to the text in Joel is Matthew 7:21. Here Jesus said, “Not every one that saith unto me, **Lord** [Greek: *Kurios*], **Lord**, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” These people call upon Jesus for salvation, and address Him as Lord, but Jesus says that is not enough to be saved.

I understand from all of these verses that calling upon the name of the LORD can be done by calling upon God using whatever name or title necessary to make it clear to God who is being referred to. I am sure that many people have lived and died, faithful to God, who never knew that Yahweh is God’s name, nor that Yeshua is the Hebrew name of God’s Son. I am sure it could be said of them that they called upon the name of the Lord, even though they did not know how to pronounce His name.

The word “name” in the Bible often represents character or reputation. The name “Jacob” means “deceiver.” This was an appropriate name to describe Isaac’s son, until he gained the victory with the angel. At that time his name was changed to Israel, which means “a prevailer with God, or a prince of God.” The angel told Jacob, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” (Genesis 32:28)

There are many more examples of the word “name” representing character, but we will just notice one more for now. Jesus prayed to His Father, saying, “I have declared unto them [His disciples] thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” (John 17:26) Jesus came to declare His Father’s name, and the purpose for doing this was so that the love of the Father could be in us. If He had simply been referring to helping the disciples pronounce God’s literal name, it would be useless to accomplish the purpose He stated as the reason for making known His Father’s name. Knowing how to pronounce God’s name does not enable God’s love to be in us, but knowing God’s character, on the other hand, is the only way for God’s love to be in us. (See 1 John 4:7, 8.) It is obvious that Jesus was referring to making known God’s character, and not to the pronunciation of God’s literal name. “We know that the Son of God is come,

and hath given us an understanding, that we may know him that is true.” (1 John 5:20)

When Jesus came to this earth the proper pronunciation of God’s name had been lost. There is no record that Jesus ever corrected the Jews for refusing to use God’s name, even though he corrected them on many other points. Neither is there any record in the Bible that Jesus ever pronounced His Father’s name in Hebrew, nor that He explained to His disciples how to pronounce it. The only words we have recorded of Christ are in the Greek language, and He used the Septuagint Old Testament as the Scriptures from which He quoted. (We will see examples of this in the lead article next month.) The Hebrew name of God is not found anywhere in the Greek Septuagint.

If Jesus had wanted us to know how to pronounce His Father’s name in Hebrew, He would have told us, and we would have a record of it. He said, “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35) Christ’s words have not passed away, and they were recorded for us in the Greek language. Nowhere did He instruct us to use a particular Hebrew name for Himself or for His Father. Instead, He said when we pray we should say, “Our Father...” This is the name Jesus told us to use.

### A great danger

The tendency to reject all words that have pagan origins, or that sound like the names of pagan deities has a great danger that few realize when they first begin down that road. It often results in the rejection of the Greek New Testament. Let me explain.

The reasoning begins with the idea that we must stop using all supposed pagan words because it displeases God. A large number of these supposed pagan words are in the Greek language. Then, once a person accepts this, they are faced with the fact that these words were often used in the Greek New Testament, such as *Theos* (God—1,343 times), *Kurios* (Lord—748 times), *Iesous* (Jesus—975 times), and *Christos* (Christ—569 times). If these words are pagan, and God is displeased when we use them, then He must have been displeased when they were used in the Greek New Testament. Therefore, some conclude, God could not have inspired men to write these words in the Greek New Testament. This casts doubt on the validity of the Greek New Testament.

Some have concluded that God must have inspired men to write the Greek New Testament, but that they originally used Hebrew or Aramaic words in place of any pagan words, so that the original was primarily written in Greek but contained a fairly large amount of Hebrew or Aramaic words throughout the text. Others have come to a

somewhat more logical conclusion and claim that the entire New Testament was written in Hebrew or Aramaic. This is only *somewhat* more logical, because much of the New Testament was written to Greek people who did not know Hebrew, and therefore would not have been written in a language they did not understand. For example, the gospel of Luke, and the book of Acts were both written to Theophilus (A Greek name of a man who was most likely a Greek or a Roman). (See Luke 1:3 and Acts 1:1.)

Both of these assumptions have serious problems. All of the over 5,000 fragments of New Testament manuscripts that exist today are written entirely in Greek. There is not a single fragment of a Hebrew New Testament Manuscript anywhere, and there is no record that any has ever existed. Nobody alive today has ever seen an original Hebrew New Testament, or even a fragment of it. That is because it does not exist. The only Hebrew New Testaments in existence have been translated from Greek. The same is true of Aramaic. (We will elaborate on this point in the lead article next month.) A recent sacred-name translation of the Bible, entitled, *The Scriptures*, published by the Institute for Scripture Research, has a revealing note in the introduction. It says,

“We extend an ongoing invitation to any who can give input that will improve future editions of *The Scriptures*, especially in regard to the matter of Semitic [Hebrew or Aramaic] originals.” They continue, “Since the originals are no longer extant [in existence], there was no alternative but to make use of the existing Greek manuscripts.... We cannot therefore claim that our text represents a translation of any particular underlying text. As a *modus operandi* then, we have started out using the *Textus Receptus*, modifying our rendering as seemed appropriate...” Did you catch that? The prominent sacred-name movement leaders do not have what they consider an original New Testament. All they have is Greek, which they distrust, and feel it necessary to “modify [its] rendering as seemed appropriate.”

There you have it, the last step is in the first. If a man takes the first step of rejecting Greek words for God, Lord, Jesus, and Christ, they may as well take the last step of throwing out the entire Greek New Testament, because the last step is in the first. This leaves the adherents of this doctrine without a New Testament, and they feel free to “modify” the Greek text as “seems appropriate.”

I would encourage you to be very careful in any pursuit of this sacred name movement. There are some serious dangers there. I know of some people who have started on that path, and ended up rejecting the Messiah and the New Testament completely. If you do not want to take the last step do not take the first!

(This study will be concluded next month with a study on the original language of the New Testament. *Editor*)

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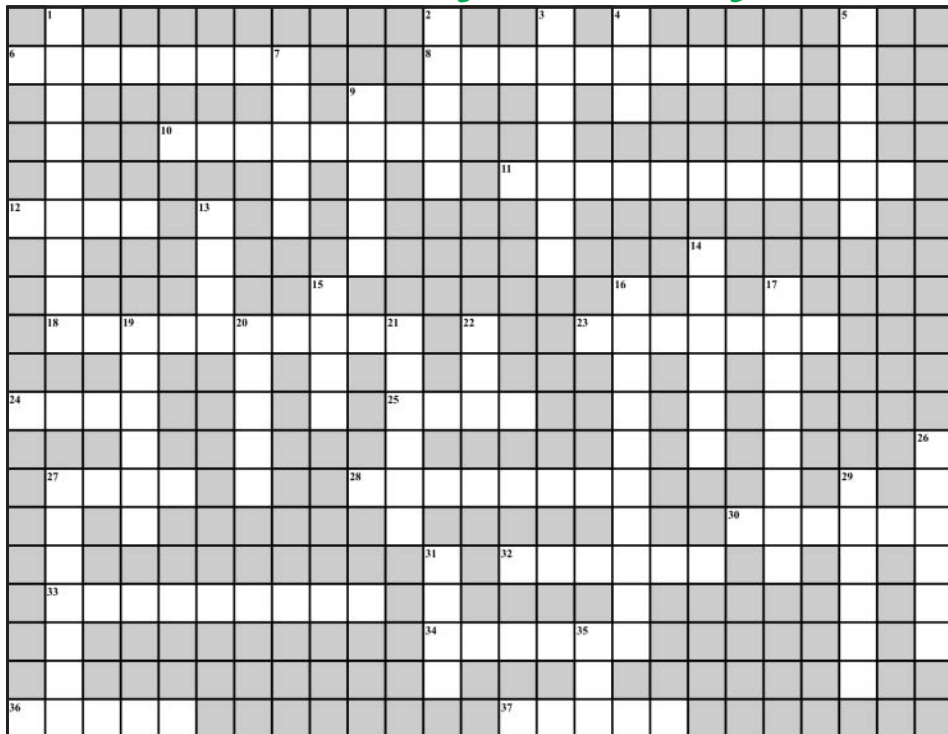
\* A language similar to Hebrew that was spoken by many Jews and was used, along with Greek, during the time of Christ.



# Something for the Young at Heart

This month we are continuing a series of crossword Bible studies that are based on the “These Last Days” Bible Lessons. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line.

## God's Claim Upon Your Body



Answers are on page 12

- Jesus came to give life, and give it more \_\_\_\_\_. John 10:10—**8 Across**
  - “Jesus increased in wisdom and \_\_\_\_\_.” Luke 2:52—**27 Down**
  - God wishes above all things that we prosper and be in \_\_\_\_\_. 3 John 2—**32 Across**
  - We should present our \_\_\_\_\_ as a living sacrifice. Romans 12:1—**19 Down**
  - Your body is the \_\_\_\_\_ of God’s Spirit. 1 Corinthians 6:19—**30 Across**
  - If any man defiles his body temple, him will God \_\_\_\_\_. 1 Corinthians 3:17—**23 Across**
  - God sent Adam out from the garden, to \_\_\_\_\_ the ground. Genesis 3:23—**31 Down**
- Note:** Physical exercise is a great blessing to man, promoting physical, mental, and spiritual health.
- A merry heart does good like a \_\_\_\_\_. Proverbs 17:22—**10 Across**
  - In ministering to the needs of the poor, your health will \_\_\_\_\_ forth speedily. Isaiah 58:7, 8—**29 Down**

- Whether you eat or \_\_\_\_\_, do all to the glory of God. 1 Corinthians 10:31—**7 Down**
  - God gave the \_\_\_\_\_ bearing seed and the fruit of the tree for man’s food. Genesis 1:29—**12 Across**
- Note:** On this diet men lived very long.
- Adam lived \_\_\_\_\_ hundred and thirty years. Genesis 5:5—**25 Across**
  - Seth lived nine hundred and \_\_\_\_\_ years. Genesis 5:8—**26 Down**
  - Enos lived nine hundred and \_\_\_\_\_ years. Genesis 5:11—**13 Down**
  - Cainan lived nine hundred and \_\_\_\_\_ years. Genesis 5:14—**22 Down**
  - Mahalaleel lived eight hundred and \_\_\_\_\_-five years. Genesis 5:17—**21 Down**
  - Jared lived nine hundred and \_\_\_\_\_-two years—**9 Down**
  - \_\_\_\_\_ lived nine hundred and sixty-nine years. Genesis 5:27—**16 Down**
  - Every moving thing that \_\_\_\_\_ will be for food. Genesis 9:3—**34 Across**
- Note:** On this flesh-food diet men’s lives were quickly shortened.

- \_\_\_\_\_ lived five hundred years. Genesis 11:10,11—**27 Across**
- Terah lived \_\_\_\_\_ hundred and five years. Genesis 11:32—**35 Down**
- The only animals people could \_\_\_\_\_ must part the hoof, be clovenfooted, and chew the cud. Leviticus 11:2, 3—**4 Down**
- Swine, another name for pig, is an \_\_\_\_\_ animal. Leviticus 11:17—**3 Down**

**Note:** Unclean animals are defined in Leviticus 11 and Deuteronomy 14. Large animals which are not clovenfooted, or do not chew the cud, are unclean. Any seafood which “hath no fins nor scales” is unclean, such as shrimp and catfish. Birds of prey and certain other birds are unclean. And so are many small animals such as weasels, mice, lizards, snails, bats and spiders.

- Before there was a Jew, God told Noah to take on the ark seven of every \_\_\_\_\_ animal. Genesis 7:1, 2—**20 Down**

- When Christ comes, people who eat swine (pig) will be \_\_\_\_\_. Isaiah 66:15—**17 Down**
- There is \_\_\_\_\_ in the blood so it should not be eaten. Deuteronomy 12:23-25—**15 Down**

**Note:** Like the prohibition against unclean meats, the restriction against eating blood was not just for the Jews. It dates back to the very beginning of flesh eating, hundreds of years before there was a Jew (Genesis 9:4). Even Gentiles who accepted the Lord were to abstain from eating blood (Leviticus 17:10-15). And the restriction continues to apply for New Testament Christians (Acts 15:20).

- God commanded that never was there to be fat or \_\_\_\_\_ eaten. Leviticus 3:17—**37 Across**

**Note:** Today it is well known that dietary fat is a major cause of heart disease, strokes, diabetes, obesity, and certain cancers—the major

killers in western societies. Animal fat, being saturated, is especially harmful.

- God will satisfy our mouths with \_\_\_\_ things. Psalms 103:5—**24 Across**
- Daniel \_\_\_\_ in his heart that he would not defile himself with the king's meat. Daniel 1:8—**6 Across**
- Daniel requested pulse to eat and \_\_\_\_ to drink. Daniel 1:12—**2 Down**

**Note:** Pulse is vegetable foods. More and more people today are learning that the best diet is the


one God originally gave man at his creation.

- After a ten-day vegetarian diet, Daniel was fairer and \_\_\_\_ than the meat eaters. Daniel 1:15—**14 Down**
- While eating this diet Daniel was given knowledge and skill in all learning and \_\_\_\_\_. Daniel 1:17—**5 Down**
- The Lord gave all these \_\_\_\_ to preserve us alive. Deuteronomy 6:24—**28 Across**
- If we hearken to his \_\_\_\_ the Lord will take away all sickness. Deuteronomy 7:12, 15—**1 Down**

➤ Some people claim to follow Christ, yet they don't serve Jesus but their own \_\_\_\_\_. Romans 16:18—**36 Across**

➤ People whose God is their stomach will end in \_\_\_\_\_. Philippians 3:19—**11 Across**

➤ Those who strive for an incorruptible crown are \_\_\_\_ in all things. 1 Corinthians 9:25—**33 Across**

➤ If we do not have our bodies in \_\_\_\_ we will become a castaway. 1 Corinthians 9:27—**18 Across** 

## WAGGONER ON ROMANS — THE GOSPEL IN PAUL'S GREAT LETTER (PART 4)

by Ellet J. Waggoner

(We are continuing a series of articles commenting on Paul's epistle to the Romans. We pray that you will be blessed by these articles. *Editor*)

### THE JUSTICE OF JUDGMENT

#### Romans 1:18-20

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

### HOW MEN LOST KNOWLEDGE

#### Romans 1:21-23

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

### RESULT OF IGNORING GOD

#### Romans 1:24-32

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men

with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**All Unrighteousness Condemned**—The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. "All unrighteousness is sin." (1 John 5:17) "But sin is not imputed when there is no law." (Romans 5:13) Therefore enough of the law of God is known in all the world to deprive all people of any excuse for sin. The statement in this verse is equal to that in the next chapter, that "there is no respect of persons with God." His wrath is manifested against all unrighteousness. No person in the world is so great that he can sin with impunity, and no person is so insignificant that his sin will be overlooked. There is strict impartiality with God. He "without respect of persons judgeth according to every man's work." (1 Peter 1:17)

**Restraining the Truth**—The statement is that men "hold down the truth in unrighteousness." Some people have superficially read Romans 1:18 as though it said that men may possess the truth while they themselves are unrighteous. It does not say so. Sufficient evidence that such a thing is not meant is found in the fact that the apostle is speaking in this chapter especially of those who did not possess the truth, but had exchanged it for a lie. Although

they had lost all knowledge of the truth, they were in condemnation for their sin.

The statement is that people restrain the truth by unrighteousness. We might note the fact that when Jesus went into his own country “he did not many mighty works there because of their unbelief.” (Matthew 13:58) But the apostle in the text before us means much more than this. He means, as the context plainly shows, that people by their perverseness restrain the working of the truth of God in their own souls. But for their resistance of the truth, it would sanctify them. And herein is seen the result:

**Righteousness of God’s Wrath**—“The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,” and justly, too, “because that which may be known of God is manifest in them; for God hath shewed it unto them.” Note particularly the statement that that which may be known of God “is manifest in them.” Although in the common version the margin gives “to them” as an alternative reading, the Greek gives no warrant for any such rendering. No matter how blindly men may sin, the fact remains that they are sinning against great light, “because that which may be known of God is manifest in them.” With such knowledge not only before their eyes, but actually within them, it is easy to see the justice of God’s wrath against all sin, no matter in whom it is found.

Even though it may not be perfectly clear to us how the knowledge of God is really placed in every man, we may accept the apostle’s statement of the fact. In the wonderful description of the foolishness of idolatry, given in Isaiah, we are told that the man who makes an idol lies against the truth which he himself possesses. “He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” (Isaiah 44:20)

**Seeing the Invisible**—It is said of Moses that “he endured, as seeing him who is invisible.” (Hebrews 11:27) This was not a privilege peculiar to Moses. Every other man may do the same thing. How? Because the “invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made.” There has not been a time since the world was created when all men did not have the knowledge of God within their grasp.

“Lord, how thy wonders are displayed  
Where’er I turn my eye!  
If I survey the ground I tread,  
Or gaze upon the sky.

“There’s not a plant or flower below  
But makes thy glories known.”

**Eternal Power and Divinity**—The invisible things of God that are known by the things that are made are his everlasting power and divinity. “The heavens declare the glory of God; and the firmament sheweth his handywork.” (Psalm 19:1) Jesus Christ is “the power of God.” (1 Corinthians 1:24) “For by him were all things created, that are in heaven, and that are in earth, visible and invisible,

whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” (Colossians 1:16, 17) “He spake, and it was.” (Psalm 33:9) He is “the firstborn of every creature.” (Colossians 1:15) He is the source, or beginning, of the creation of God. (Revelation 3:14) “God, ...created all things by Jesus Christ.” (Ephesians 3:9)

That is to say, all creation came through Christ Jesus, who is the power of God. He spoke the worlds into existence from his own being. Therefore the external power and divinity of God are impressed upon everything that has been made. We cannot open our eyes, we cannot even feel the breeze upon our face, without having a clear revelation to us of the power of God.

**“We are His Offspring”**—When Paul upon Mars’ Hill rebuked the Athenians for their idolatry he said that God is not far from every one of us, “for in him we live, and move, and have our being.” The men to whom he was speaking were heathen, yet it was just as true of them as it is of us. Then he quoted one of their own poets, who had said, “For we are also his offspring,” and placed upon it the stamp of truth, by saying, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” (Acts 17:27-29)

Every movement of men, and every breath, is the working of the external power of God. Thus the eternal power and divinity of God are manifest to every man. Not that man is in any sense divine, or that he has any power in himself. Quite the contrary. Man is like the grass. “Every man at his best state is altogether vanity.” (Psalm 39:5) The fact that man is nothing in himself, and even “less than nothing, and vanity,” is evidence of the power of God manifested in him.

**God’s Power in the Grass**—Look at the tiny blade of grass just pushing its way through the hard ground to the sunlight. It is a very frail thing. Pull it up, and you will see that it has not power to stand alone. Even scrape the soil away from it as it stands in the earth, and it will at once lose its upright position. It depends upon the soil to hold it up, and yet it is pushing its way to the surface through that very hard soil. Dissect it as carefully as you please, and you will find nothing to indicate the possession of power. Rub it between your fingers, and you will see that there is scarcely any substance to it. It is about as frail a thing as there is in nature, and yet it will often remove quite large stones that are in the way of its growth.

Whence comes this power? It is not inherent in the grass, but is nothing less than the power of the life of God, working according to his word, which in the beginning said, “Let the earth bring forth grass.” **(To be continued)**

(This article was taken from a series of articles printed in *The Signs of the Times* from October, 1895 through September, 1896. Some editing has been done for this publication. Editor)

# MINISTRY OF HEALING AND RESTORATION NOW OPEN

A Note from Arlene Bailey

The Ministry of Healing and Restoration is now open to help you with your health needs. Located on over an acre in the beautiful hills of West Virginia, it is the perfect get-away. Here at the Lifestyle Center we are dedicated to helping people reverse disease and achieve optimal health. Our director, Curtis Kline, has eight years of study in Anatomy and Physiology and is a Biblical health reformer with a thorough knowledge of the human organism and diseases and their causes. We use simple remedies and a healthy diet and lifestyle to assist people on the road to optimal health. If you or someone you know is sick, overweight or just seeking an overall better condition of health, then please contact us using the information below.

**Curtis Kline**  
Director  
Ministry of Healing and Restoration  
(304) 872-4463  
curkli@yahoo.com

## Answers to Crossword Puzzle on page 7

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