

“I Hope in Thy word.”

Psalm 119:81

HERALDS OF HOPE
CIRCLING THE GLOBE WITH THE GOSPEL

www.heraldsophope.org

WE BELIEVE

1. There is only One True Holy God
2. The Bible is the Self-revelation of God to mankind
3. The Triune God is the Creator of all things, visible and invisible
4. Jesus Christ, the Son of God, was born of the Virgin Mary
5. The Holy Spirit was sent at Pentecost
6. The Church is composed of all who truly repent of sins
7. The Christian Life is total commitment to the Lordship of Christ
8. There is a personal Devil who is the arch-enemy of God
9. There will be a bodily return of Jesus Christ
10. There will be the final Judgment

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With The President

GREAT IS THY FAITHFULNESS



June of 2018 marked the beginning of the 50th year of ministry for Heralds of Hope. When you and I reach milestones like this in life, we often pause to reflect on the journey. In my reflections, my mind went to the treasured hymn whose title is printed above.

As we near year-end, and the mid-point of year 50, we invite you to join us in praise to God for His unfailing faithfulness.

The first stanza of the hymn speaks of God's immutability [His unchangeableness] and His compassion. These facts provide a solid basis for the Gospel message we proclaim together. In the 50 years of Heralds of Hope's existence, countless lives have been impacted by the transforming power of the Gospel resting on these two pillars.

The second stanza of the hymn speaks of God's faithfulness as it's exhibited in the created world. The songwriter mentions things that are familiar to us. But nature's laws also function in unseen ways.

Radio and internet signals travel unseen through the air or over fiber-optic cables. Our programs in English and 16 other languages are possible because of the order in God's created universe. Technology allows us to proclaim God's great faithfulness in ways previous generations couldn't even imagine. Check it out at www.twr360.org/ministry/9/

Gutenberg would be amazed at the continued impact of his invention, even in our "digital world." Through your prayers and support in 2018, more than 30,000 copies of God's Word were purchased for distribution. In English, Swahili, Urdu, Telegu, Chichewa, and more, God's Word is feeding an insatiable hunger to know Him. **Thousands are rejoicing today in the treasure of God's Word!**

The final verse of the song highlights the aspects of God's faithfulness we experience personally; pardon, peace, presence, hope, and strength. Take a moment to reflect on what these things mean to you in daily living.

As we begin the year 2019 we continue to proclaim; "Great is Thy Faithfulness."

Sincerely in the Hope of the Gospel,

J. Mark Horst, President
HERALDS OF HOPE, INC.



TREASURES OF TRUTH

RECONCILIATION

In the Old Testament

When commenting about reconciliation we take our starting place in the Garden of Eden. God created a beautiful world with a special garden for the first human beings He created. God told the man that his work was to dress and keep the Garden of Eden. (Genesis 2:15)

All went well until the serpent came into the Garden, tempting the woman to eat of the forbidden fruit. The couple was driven out of the beautiful Garden of Eden to hard labor, working the ground cursed with thorns and thistles.

Separation from the Garden and God made necessary a reconciliation. But that reconciliation is from man's side. Adam and Eve were the ones who left God's place. God never left His place.

The Hebrew word, *kaphar*, meaning "reconcile," more often is used to mean "atone, atonement." It is used nearly 50 times that way in the Old Testament book of Leviticus. The first usage is in Leviticus 1:4 where God instructed Moses how the people of Israel should make atonement by bringing a male animal without blemish from the cattle or the sheep. By laying his hand upon the head of the animal to be offered atonement was made. In that sacrifice the offerer was reconciled with God. He did what God required.

Reconciliation between people means to bring together, to resolve differences that separate them.

There were times when reconciliation needed to be made between persons. One such was Jacob and Esau. Jacob took advantage of Esau in buying Esau's birthright for a meal. Later, by the plan of his mother, Rebekah, Jacob tricked Isaac, his father, to give him the covenant blessing of the first born rather than Esau, the first born.

Esau was so angry that he vowed to kill Jacob as soon as their father, Isaac, died. Rebekah learned of Esau's vow and urged Isaac to send Jacob to her people so he would get a wife from her family rather than as Esau had done in taking wives of the pagans.

During his first night on the way, God met Jacob, assuring him that the covenant was for him. For twenty years Jacob lived with Laban, his mother's brother, who gave Jacob his two daughters as wives, Leah and Rachel.

From the record in Genesis 29, 30, we learn part of Jacob's wages was

cattle and sheep. The time came for Jacob to return to the land of his father. Because Laban's attitude had changed, Jacob fled unannounced. When Laban learned of Jacob's flight he pursued him and caught up with him at Gilead. He accused Jacob of leaving unfairly. He also charged him with stealing his gods. Rachel had stolen them. She was sitting on them. When Laban made his search she refused to arise, saying, "The custom of women is upon me."

Then Jacob was angry. He sternly rebuked Laban for all that he had assumed and the way he had been treated for the twenty years he had worked for Laban. There was a serious breach between those two men. Reconciliation was necessary.

After they cooled down they found the way of reconciliation. Jacob erected a stone pillar. Then he invited others to gather stones and make a heap. Both Jacob and Laban agreed that the heap of stones set a boundary beyond which neither would pass to harm the other. From this experience we learn that reconciliation between two people means to come to agreement and lay aside all ill-feeling.

Jacob also needed to be reconciled with his brother Esau. We know how Jacob had purchased the birthright from Esau and then tricked their father, Isaac, to bestow on him the covenant blessing.

Jacob's reconciliation with Laban was done. Before him then lay the reconciliation with Esau. Jacob well remembered Esau's vow to kill him. Jacob made careful preparation. He stationed his family in groups. He sent servants ahead with a bountiful present of animals any man of the field would appreciate.

Reports came that Esau was coming with four hundred men, thought to be armed. Jacob's spirit melted in fear. After a night of wrestling with the unnamed angel, humbled, Jacob was ready to face Esau. He hoped by his lavish gift to turn away Esau's anger. Their meeting is described in Genesis 33:3-4, "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him and they wept."

By Jacob's persuasion Esau accepted his gift. The brothers were reconciled. Years later the animosity came up again when Israel entered Canaan. They avoided Mt. Seir because God had given that area to Esau just as He had given Canaan to Jacob.

In the New Testament

A parable Jesus told is a defining experience of reconciliation. A man had two sons. The younger one asked for his inheritance. The father gave the son what he asked for. Immediately he left home to spend his inheri-

tance and indulge in worldly ways. He soon spent all. Left without any way to get food, he hired out to a pig farmer to shake down fruit from the trees for the pigs.

Realizing the folly of his ways, he repented and went back to his father. As they met the son said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son," Luke 15:21. His father took him back as his son bestowing on him all his previous privileges.

Reconciliation with God for us is like this son returning to the father. We are the ones who must return because "all have sinned, and come short of the glory of God," Romans 3:23.

Reconciliation is the appeal of God by which He calls alienated man back into fellowship with Himself, which comes to man by faith in the sacrifice of Jesus on the cross of Calvary.

The Apostle Paul discussed the doctrine of reconciliation in depth in II Corinthians 5:11-21. He defined several BASES on which reconciliation rests.

I. The first basis is The Terror of the Lord, verse 11.

God is the final judge. His ways are always true. There is no shadow of turning in God. He is absolutely holy. He cannot tolerate evil. But we are evil when we are not reconciled. Our natural condition goes back to Adam and Eve in the Garden of Eden. When they sinned their natures were polluted. We have received a polluted nature from them through our parents, and they through their parents, all the way back to Adam and Eve.

We are separated from God by our sins. Those sins require the holy God to condemn us. To avoid the condemnation of God we must be reconciled to Him.

The word reconciliation in the New Testament language, Greek, carries a picture of one calling to another. So God calls us back to Him. We are away from Him in our natural condition. Reconciliation is God's way to bring us into peace with Him.

II. The second basis is The Love of Christ, verse 14.

His love for us is unsurpassed. No one else has love like His. That love brought Him down to earth as a baby to grow into a man to fulfill His Father's plan for our reconciliation. His sacrifice on the cross accomplished God's plan for our return into fellowship, broken by Adam's and Eve's sin.

Jesus died to reconcile us to God. When we believe in what God has done for us, we become new as Paul taught in II Corinthians 5:17, "There-

fore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

It is important to understand how complete reconciliation is. Being a new creature involves all. All of the old has passed away. It is replaced by all being made new. Christ makes all new.

III. The third basis is The Word of Reconciliation, verse 19.

That word has been given to us who have become new creatures. We are called to announce to others how they can be reconciled to God. We are ambassadors. That means we are under orders to do the Lord’s work, to represent Him in this world. Paul explained our work in II Corinthians 5:20, “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ’s stead, be ye reconciled to God.”

There is no other way. There is only one way. It is the way Paul defined in II Corinthians 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

Therefore reconciliation with God means to escape the judgment of God through the death of His Son, Jesus, on the cross where He shed His blood to be made the sin offering for us. Believing in Him releases us from the old things and makes us new creatures in Jesus.

“As many as received him, to them gave he power (right) to become the sons of God, even to them that believe on His name,” John 1:12.

The decision rests with each person, with you. I urge you to believe now and be RECONCILED with God. Amen.

J Otis Yoder

Isabelle K. Yoder,

faithful servant of the Lord, moved to Heaven on January 6, 2018. She was born Lola Isabelle King to the late Abe and Alice King of West Liberty, Ohio on March 10, 1917. She married John Otis Yoder on June 23, 1939, and they had two children.

Preceding her to Heaven, were her parents her husband, two brothers, and five sisters.

Earth is a poorer place with her passing; our loss is Heaven’s gain. Only eternity will reveal the multitudes of people who were drawn to Jesus by her life, her work, and her example.



ROMANS

SALVATION FOR ALL

With God there are no surprises for all of time is now with Him. This contributes to His successes in working out His purposes for individuals and nations. He can always arrange the details of every project He undertakes to achieve His goals. He can bring great blessing out of man’s failures. He is not willing that any should perish.

The Apostle Paul writing to the Romans by direction of the Holy Spirit set forth the eternal truths of the doctrine of our salvation. We have chosen to use three sermons from Romans 11 which relate to the theme Reconciliation. God is shown in chapters 9 through 11 as the Sovereign whose foreknowledge has worked law and grace into the Gospel of God according to His righteousness.

It will be helpful to your understanding of these messages to review chapters 9 and 10 where Paul’s heart of love for his own chosen people explains how God’s grace works to bring SALVATION FOR ALL.

The Apostle Paul writing to the Romans teaches God’s salvation in Romans 11:7-12

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them:

Let their eyes be darkened, that they may not see, and bow down their back alway.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Since God purposed salvation we must understand the PROCESSES by

which He brought it to man.

The first process is:

THE FUTILE SEARCH

Our text begins by raising a question, “What then?” verse 7, “Israel hath not obtained that which he seeketh for.” Why did they not obtain what they were seeking for? Because they were seeking it in self-righteousness. To them works were very important. Yes, works are important, but God’s chosen people were expecting to obtain the favor of God by what they were doing. They had a superior attitude because God had spoken to them by speaking to Moses. They took a certain amount of confidence in that.

Then they were trying. They were trying, trying by their works, trying to obtain the favor of God. But the Apostle said that was all futile. They did not get what they were looking for, what they were seeking after. It was a futile search. It was self defeating because only those who took the election of grace obtained it. The rest were blinded. They were unable to see. Obstacles were before them. They had eyes that could not see and ears that could not hear. Because they were not looking properly. Their eyes were not in focus to see what God was doing. Their ears were not tuned to hear what God was saying. It was a futile search.

The futile search begins with self-righteousness and ends in self-defeat, my friend.

Now there is a second process:

THE FATAL STUMBLNG BLOCK

Maybe you have wondered what was David talking about in verse 9 when he said, “Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them.” David is talking about their religious forms, their forms of piety, how they went about to express their religion.

The table was a place of fellowship. It was to symbolize or to demonstrate that they were having fellowship with God. David said, Because they were simply going through the forms of religion, “Let their table be made a snare” set to catch birds. Let their table be made a trap, set to catch animals. Let their table be made a stumbling block, something to trip over or a scandal, something to be hurt by.

Let their table be a recompense or a pay-back to them. Yes, that is a fatal stumbling block. Mere religion, mere forms of piety are stumbling blocks.

It has serious outcome as Paul quoted David, “Let their eyes be darkened that they may not see, and bow down their back away.” That is a

serious outcome. That mere form of religion stumbling block can be very, very serious. It blinds the eyes of people that they cannot see. It comes down upon their backs like a heavy burden. That fatal stumbling block begins with the mere form of piety and ends in blindness and burden.

The third process is:

THE FINAL SALVATION

I love these two verses at the end of the text. The Apostle raises the question, “Have they stumbled that they should fall?” and he answers, “God forbid.” Now I want you to see the purpose of God. This may sound strange to our ears but he said, “Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.” We must see the purpose of God. We cannot question or doubt or call to account the purpose of God.

So their fall, he is referring to the Israelites, opened the door for the Gentiles to come to salvation. That is why I have called my message Salvation for ALL. The Gentiles were everybody else besides the Jews and the Apostle Paul said that God is doing this to provoke the Jews to jealousy. To open the door for all in order that they might see where they have gone wrong. That is the purpose of God.

But there is also a program of God. This 12th verse is a wonderful summary of what God is doing. “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” We now can understand the program of God in bringing salvation to us Gentiles. The Jews’ fall opened up God’s riches to mankind, and the diminishing of them in their fall, opened the riches of grace to us Gentiles. That is God’s program.

But now he adds a thought, at the end of this clause, “How much more their fulness.” We can expect more. Yes, my friend, we can expect much more because God has a program that He will complete. Praise the Lord!

The final salvation begins in the purpose of God and is carried out by the program of God. Yes, Amen!

These same processes will lead you to salvation. Self-righteousness for you is a futile search. You will not come where you want to be by that route. Mere form of religion can be a stumbling block for you like it was for them. The purpose of God for you is your final salvation. It now depends on your response.

THE TRAGEDY OF UNBELIEF

The Bible tells us everyone has a measure of faith. That is, God created us so that we can believe, everyone can believe. We can choose to believe. So since we can believe, we can also not believe or we can even believe a lie. But by believing a lie we are deceived.

Believing has its rewards. The great golden text of the Bible says that “whosoever believeth on him should not perish but have everlasting life.” So believing on Jesus has its reward in everlasting life.

Not believing also has its reward. Those who do not believe will go into everlasting punishment. So believing and not believing are both possible for us. Believing has good reward and not believing has a bad reward. Paul teaches us about the tragedy of unbelief in Romans 11:13-24.

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

If by any means I may provoke to emulation them which are my flesh, and might save some of them.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be grafted in:

for God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

In order to understand the tragedy of unbelief we must examine three important WORDS in this text.

The first word is:

REJECTION

Paul had two groups in mind. He spoke about the Gentiles. That's what he said in verse 13, “I speak to you Gentiles.” Then he spoke about those of his flesh, the Jewish people. In other words, there were the Gentiles, far away from God. But those who had believed were brought near. And there were the Jews, the people of God who were cast away. I notice in verse 15, the Apostle Paul speaks about the casting away of them.

So here the rejection was experienced by these two groups. On the one hand Gentiles who were brought near and on the other hand the Jews who were cast away.

The Jews had a close link with God, a very close link, because God had chosen Abraham many years before to be the father of the Jewish people, the Hebrew nation.

God then chose Moses to bring them out of the land of Egypt and through whom He could give to the Jews the law, the Ten Commandments, and all the other laws that are contained in the first five books of the Bible.

God chose David to bring the people together into one nation. And God chose prophets. He sent prophets to them so that they would know what He was asking them to do and be.

But here we see this word rejection. It is expressed in the 15th verse like this, “for if the casting away of them.” Rejection was their lot. They disobeyed God and that is a tragedy.

We will understand the tragedy of unbelief when we understand that God rejects those who disobey Him. In other words, the ones who disobey God have first rejected Him; then He must reject them.

There is a second word which is:

REMOVAL

Here again we have two ideas, two olive trees. We have the good olive tree and the wild olive tree. We read that the olive tree branches were

grafted into the good olive root. The good olive tree was a cultivated tree. I understand from my reading that olive trees that are cultivated are larger, more sturdy, and bear more fruit.

The comparison here is that Israel, the Jewish people, were the cultivated olive tree, and some of those branches of the good olive tree were broken off. The branches that did not bear fruit, the unproductive branches, were broken off.

Then the Apostle tells us that the branches from the wild olive tree were grafted in among the good branches. The wild olive tree as I understand from my reading is not very productive, it is a smaller tree and not as sturdy as a good tree.

And the wild olive tree branches are likened to the Gentiles who were grafted into the good olive tree. There were natural branches and there were unnatural branches, that is, wild branches.

Notice carefully that some branches were broken off. The Apostle explains to us in verse 20 why they were broken off: "Because of unbelief they were broken off." The wild olive branches growing in the good olive tree stand there by faith. We must surely see that without any doubt or question in our minds.

Removal is one of the words that explains to us the tragedy of unbelief. These branches were removed or broken off because of unbelief.

There is a third word that will help us to understand the tragedy of unbelief and that word is:

RIGHT STANDING.

There are two responses by God in verse 22 where they are brought together: "Behold therefore the goodness and severity of God." Goodness means the favor of God, the way God favorably looks upon us. And severity means the strict justice of God.

Severity is God's necessary action against those who do not obey and those who do not believe. Those who are rejected are those who disobeyed God. Those who were removed were those who did not believe God. And God must act according to His eternal justice, the nature of His person. So severity came upon those who disobeyed and did not believe. Goodness came to those who received and believed. These are two responses from God, goodness and severity.

Then the Apostle explains that the only way to remain in the good olive tree is to continue in the favor of God. In verse 22 he says, "if thou continue in his goodness." Then God will exercise goodness or favor toward

you. There must be steadfastness. There is no relaxation in our Christian lives. The good olive tree will bear the wild olive branches as long as the wild olive branches continue in the favor of God.

But further, Paul also instructs us that God is able to graft the good olive branches in again if they do not continue in unbelief. See it in verse 23. "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Yes, praise the Lord. Consider the goodness and the severity of God. To graft them in again demonstrates God's goodness and God's severity.

We must understand these words to avoid the tragedy of unbelief. Rejection comes because of disobedience. Removal comes because of unbelief. Right standing comes because of God's mercy. I urge you to believe in Jesus Christ friend. Escape the tragedy of unbelief. Call on the Lord now.

THE COMPLETION OF THE COVENANT

The God of the Bible is a covenant making God. He is also a covenant keeping God.

Whenever a covenant is entered upon God makes the terms of the covenant. A covenant is an agreement or an arrangement between God and men. Whenever God set forth a covenant all man could do was accept or reject it.

That is all man can do today with the covenant that God has in force now, simply accept it or reject it. There is no way you can mediate the terms. That is, you cannot say to God, I don't like this part of the covenant or I prefer to have it this way. No, I am sorry, you cannot do that because God knows the end from the beginning. He can set forth the terms of the covenant and only He can set them forth.

When those with whom the covenant is made do not keep their part, the covenant is voided. It is no longer in effect for them. But the covenant is not destroyed. God never breaks a covenant. Whenever He makes a covenant, He keeps it. He sees the COMPLETION OF THE COVENANT.

From Romans 11:25-36 we shall learn:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Even so have these also now not believed, that through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counselor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

The completion of the covenant is assured on the basis of certain EXPRESSIONS of God.

First is:

THE EXPRESSION OF THE LOVE OF GOD

In this Scripture the Apostle shows how God loved the fathers in verse 28: "They are beloved for the fathers' sakes." God had chosen Abraham, Isaac, and Jacob. They are thought of as "the fathers." They are the ones to whom Paul is referring and the people are beloved for the fathers' sakes. In other words, God made the covenant with Abraham, He renewed it with Isaac, and He renewed it with Jacob. And God does not break covenant. So these covenant people are objects of God's love. God is expressing His love toward them, thus honoring the fathers.

But the completion of the covenant is waiting for the fulness of the Gentiles. That is a time yet to come according to verse 25: "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now, God has a program. There is no question about that. He is working it out and He will complete it. The time is yet to come but when the fulness of the Gentiles has come in then God will act again according to His plan. It is a perfect timing of God. God never goes wrong. God never misses correct time. God is always on time.

In verse 29 the Apostle says, "the gifts and calling of God are without repentance." That means God never has to change His mind. God doesn't start down one road and say "Oh, this is a blind alley, this has no exit, no outlet." God never needs to operate like that. God does not operate on the trial and error method. He does not need to try something and if it doesn't work, try something else. No, my friend, the gifts and calling of God are without repentance. He does not need to change His mind, change His route, change His expression, change His direction, or change His covenant.

We know the completion of the covenant will come because God continues the expression of His love. Praise His name!

The second is:

THE EXPRESSION OF THE MERCY OF GOD

Welcome to verse 30: "for as ye in times past have not believed God, yet now have obtained mercy through their unbelief." The mercy of God was extended to the Gentiles. God is a merciful God to all peoples. The Gentiles were far off, far away from God. They did not have the advantage of the Jews and the covenant of Israel. They did not have the presence of God. They did not have the law of God. They were far off. But yet in their unbelief God came to them and now then the Apostle says they have believed in God and have obtained mercy.

Under God's mercy, He extends His loving hand, His compassion, His grace. Then Paul goes on to teach that the expression of the mercy of God will also be toward His chosen people, the Jews.

According to verse 31, "Even so have these also now not believed, that through your mercy they also may obtain mercy." Their relationship with God will be renewed. They will be restored because God will show mercy to them.

Verse 32 is most important for this whole consideration of the mercy of God: "For God hath concluded them all in unbelief, that he might have mercy upon all." You see, there is no difference. The Apostle Paul makes that clear in other places as well. There is no difference between the Jews and the Gentiles before God for all are guilty. God has concluded them all in unbelief so that He might have mercy upon all.

All mankind need God's mercy. The mercy of God is plenteous. Where ever you are now, my friend, you can reach out for the mercy of God because God has concluded them all in unbelief to have mercy upon all and that includes you. You also can find the mercy of God. Praise the Lord!

And the third is:

THE EXPRESSION OF THE GLORY OF GOD

Those last four verses of our text are some of the richest, highest, deepest, broadest, most wonderful words in all the Bible. God is changeless. No one is able to search out His wisdom and knowledge. His wisdom and knowledge surpass all of our wisdom and knowledge together. Yes, "how unsearchable are his judgments, and his ways past finding out!"

He is changeless. He knows everything. He knows all things actual and all things possible. Nobody has ever been His counselor. Nobody has ever really known the mind of God. Nobody has ever given anything to Him that he had not received from Him. No, He is above all. He does not need any counselor. He does not need any instructor. He does not need anybody to tell Him what to do. He is the eternal One, the Almighty, the All-knowing, the All-powerful, the ever existent God. Nobody can tell Him anything He does not know.

You must see how v. 36 caps it all: "For of him, and through him, and to him are all things: to whom be glory forever. Amen." All things, my friend, and therefore to Him belongs all glory because He is the one who has all things in hand. The glory of God is surpassing, more than we can imagine or think. No wonder the Apostle would say it is a depth of riches. Yes!

Now friend, these expressions of God should certainly convince us that He will complete the covenant. Think about the love of God, mercy of God, the glory of God. You will be convinced that He will complete what He has begun. The covenant He has made He will honor. Praise Him!

GOD'S VIEW OF ISRAEL

To understand how God looks at Israel, the land and people, one must take the Bible as it reads, use the actual, factual meaning of words, accept the control of the Holy Spirit for its writers and preservation. When scholars put their minds above God they cannot expect to find the truth.

Thank God, some have changed their minds. God never needs to do that.

Many people in the world know nothing of the world's people and their Creator and Controller. Learning to know God, the Creator and Controller, brings life and light to men. God created man for His pleasure. It is His pleasure to sustain mankind and reveal Himself to His creation. When God created the universe, He established certain principles for its welfare which are demonstrated in the history given in the Bible. They operate even today in the outcome of the choices made by individuals.

To understand God's provision of reconciliation, which this booklet teaches, we must try to see mankind as God sees, especially to see the chosen people of God to whom we owe so much: salvation, the Saviour; and revelation, the Bible.

Israel is the greatest proof that there is God, the I AM. Israel is a people which God calls "My people." Israel is a land which God calls "My land." Israel is the central story of the history of mankind. Israel, people and land, is the core and frame of the Bible. We must try to see Israel as God does. His dealing with His people defines and demonstrates reconciliation, the theme of this HOPE HERALD, Vol. XXXVI.

Now, God has an enemy, Satan, the devil, the ruler of the dark underworld, who is working to destroy every good thing God has made and is doing. He is not all-powerful but stronger than men. He is not all-wise but a cunning deceiver of men. He is in continual conflict with God, the author of all good, all virtue, truth, light, and life. Jesus said Satan is the father of lies and he works to destroy. This we must understand when we read the Bible and meditate on God's view of Israel.

The first chapter in the history of mankind is given in the first ten chapters of Genesis. In that period of time the enemy almost succeeded in destroying mankind, God's crowning creation. But God maintained a thread of faith in those years when men demonstrated they could not make it on their own. Mankind destroyed themselves with evil thoughts ending in violence which the holy Creator judged.

In the second chapter of man's history, given in the remaining chapters of Genesis, God chose a land and a man to father a chosen people. God led Abraham out of idolatry to the land of promise. Here God judged the idolators and gave Canaan to Abraham's descendants. The promised land was given with the promised blessing which God is keeping to this day, "I will bless them that bless thee, and curse him that curseth thee," Genesis 12:3.

Abraham's family grew to be seventy persons whom God saved from famine by taking them down into Egypt. This chosen family in 400 years became a nation, the nation of Israel. That chapter of Israel's history contains the beautiful story of reconciliation when Joseph revealed himself to his brothers. Joseph recognized God as the Controller of people and lands.

God chose the people of Israel through whom He would make Himself known to the rest of the world and through whom He would bring to the world a saviour, a reconciler. "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" Deuteronomy 7:6-9.

God chose the land of Israel for the place to work out that redemption, a place in the center of the earth. All that Moses and the prophets have said about that land is true. The land of Israel is the bridge between the nations of Europe and the East and Africa, the cross road of the nations. It has been the battleground of ancient history, and under the rule of numerous great men of the past.

Israel is a tiny land compared to the extent of her neighboring nation. Israel's 50 x 150 miles spans four ecological zones which can grow all manner of fruits and vegetables.

Israel is a miracle, providing today a homeland for 6.5 million¹ of the world's, 14,511,000 Jewish people. What was once barren hillsides has been reforested. What was once swampy valleys has been drained and produces several crops a year. Not only do they feed their growing population but food stuffs are among their exports.

The geography and climate of this unique little strip of land at the east end of the Mediterranean sea partakes of every possible condition on the globe. God's land has mountains, plains, streams, swamps, deserts, wil-

derness, and sea coasts. This diversity has challenged the people to develop and produce food of great variety.

Adequate water is of first priority to their existence. Much of their agriculture depends on irrigation. They have carefully used their water sources, searched underground water and desalinated sea water. They have terraced the hillsides to conserve both water and soil.

This land is carefully described in the Bible. God had purposes for His chosen earthly people and placed them in a land where those purposes could be carried out. They have never yet occupied all the land God marked out for them. But God isn't finished. He is still in control.

The Hebrew prophets understood who owns that land. In Leviticus 25:23 God says, "the land is Mine." God chose and prepared the land for His chosen earthly people. He chose the land and the people to

1. witness to the unity of God (in the midst of universal idolatry).
2. show the nations the blessedness of serving the one true God.
3. receive, preserve, and transmit the Scriptures.
4. be the human channel for the Messiah, the Savior of the world.

The promised Messiah came as the Savior of mankind in that tiny land of Israel. The Revelation of God, the Bible, came into being largely in that land. God's purpose to bring salvation to the world is being carried out from its earliest beginnings in Israel.

Through the centuries there has always been a remnant of Jewish people in Israel. And wherever they went in the countries of the world, they carried with them the knowledge of the true God.

The prophets of Israel warned them, from Moses to John the Baptist, that God cannot tolerate idolatry but would execute just judgment in their punishment which brought desolation to the land. Always with the warnings were the promises of restoration of land and people. We are seeing God at work today preparing to fulfill every promise He made to Israel, land and people.

We are seeing God reaching out to all peoples with salvation, reconciliation between God and man. In Israel today the great need is for reconciliation between peoples. As they come to know the Messiah, God's promises will be fulfilled.

¹ https://en.wikipedia.org/wiki/Jewish_population_by_country

STUDY QUESTIONS FOR

ROMANS

This letter was written by the Apostle Paul “To all that be in Rome, beloved of God, called to be saints.” Romans 1:7. It was sent to prepare the way for his coming. Paul desired to state the doctrines upon which his witness had built fellowships of believers in much of the Roman empire. Bible scholars see this letter as being the sixth one Paul wrote, and written from Corinth about A.D. 60 during Paul’s third visit there.

The theme of Romans is “the Gospel of God.” And the key-phrase is “the righteousness of God.” The key verses are Romans 1:16 & 17. In the three central chapters, 9, 10, 11, he reconciles the promises to Israel and the Gentiles of which there has been much misunderstanding.

Brief outline of the Romans

- I. Prologue and Introduction - 1:1-17
- II. Demoralization - 1:18-3:20 (departure from God)
- III. Justification - 3:31-5:21 (act of God)
- IV. Sanctification - 6:1-8:39 (provision of God)
- V. Reconciliation - 9:1-11:36 (call from God)
- VI. Consecration - 12:1-15:3 (response to God)
- VII. Benediction and Salutation - 15:4-16:27

After you study these questions on Romans 9-11, we trust you will be challenged to study each of these doctrines in a similar way for spiritual enrichment from the truth as it unfolds. Ask the Holy Spirit to be your teacher.

In Reconciling Grace,



J. Mark Horst, President

ROMANS

Dear Bible student, please do NOT mail these lessons to Heralds of Hope.

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Study and answer the questions. Check your answers from page 31.

The chapters are in Romans 9-11.

1. What emotions were in Paul’s heart? (9:2)
2. What was his wish?
3. Why could Paul wish to be separated from Christ? (9:3)
4. What advantages did the Jews have? (9:4, 5)
5. Who is included in God’s “Israel” today? (9:6-8)
6. What term describes God’s people in verse 8? (9:8)
7. What OT patriarch is used to illustrate this truth about the children of promise? (9:7)
8. Why was Jacob chosen and Esau rejected? (9:10-13)
9. Is there unrighteousness with God? (9:14)
10. What attribute of God is seen in verses 15 & 16? (9:15)
11. Why was Pharaoh raised up? (9:17)
12. To whom does God show mercy? (9:18)
13. What trap should men avoid? (9:20)
14. Who has power over that which is created? (9:21)
15. What does God show toward those who reject Him? (9:22)
16. What does He show to those who accept Him ? (9:23)

17. What people groups are among the “called”? (9:24)
18. By what name are God’s children called? (9:26)
19. What part of Israel shall be saved? (9:27)
20. What work will the Lord perform? (9:28)
21. What name of God is used here?(9:29)
22. What did the Lord preserve of Israel? (9:29)
23. How is righteousness attained? (9:30)
24. How is righteousness not attained? (9:31)
25. Why didn’t Israel attain to righteousness? (9:32)
26. What is Christ to the unbelieving? (9:33)
27. What is the condition of those who stumble? (9:33)
28. What was Paul’s desire and prayer for Israel? (10:1)
29. What did Israel possess? (10:2)
30. What were they ignorant of? (10:3)
31. What were they trying to do? (10:3)
32. How is Christ the goal (end) of the law? (10:4)
33. Where must the word of faith be present? (10:8)
34. What is necessary for salvation? (10:9)
35. Who is eligible to receive salvation? (10:13)
36. Verse 14 raises what questions? (10:14)

37. Who has beautiful feet? (10;15)
38. How is faith initiated and strengthened? (10:17)
39. What will God use to provoke Israel? (10:19)
40. How is the nation of Israel characterized? (10:21)
41. Has God cast away His people Israel? (11:1)
42. Why didn’t God cast them away? (11:2)
43. What accusation did Elijah make against Israel? (11:3)
44. How did God answer him? (11:4)
45. By what is the remnant preserved? (11:5)
46. What two things are contrasted in verse 6? (11:6)
47. Why didn’t the majority of Israel obtain the election? (11:7)
48. What spirit did God give to them? (11:8)
49. Why did David pronounce judgment on Israel?
50. How has salvation come to the Gentiles? (11:11)
51. What will salvation for the Gentiles do for Israel? (11:11)
52. What did Israel’s rejection of grace bring?(11:12)
53. How does Paul identify himself? (11:13)
54. What was Paul’s hope in his apostleship? (11:14)
55. How was the temporary casting away of Israel the reconciling of the world? (11:15)
56. What will take place when Israel is restored? (11:15)

57. What causes the fruit of the “tree” to be holy? (11:16)
58. Who are the branches that were broken off? (11:17)
59. What is the position of the Gentiles? (11:17)
60. What are the Gentiles advised not to do? (11:18)
61. What attitude should the Gentiles have? (11:20, 21)
62. What facets of God’s character are seen here? (11:22)
63. What requirement is given for remaining connected to the tree? (11:22)
64. What happens to Jews who believe? (11:23)
65. Which is better to use in grafting; the natural or the wild? (11:24)
66. What are we warned against in verse 25? (11:25)
67. How long will Israel’s blindness last? (11:25)
68. What part of Israel will eventually be saved? (11:26)
69. What will be the basis of their salvation? (11:26, 27)
70. What word describes God’s promises? (11:29)
71. How did the Gentiles obtain mercy? (11:30)
72. How will Israel obtain mercy? (11:31)
73. What is the condition of all those outside Christ? (11:32)
74. What is available to all? (11:32)
75. What term describes God’s wisdom? (11:33)
76. What is the answer to the questions in verses 34 & 35? (11:34, 35)

77. Who alone is worthy of all glory? (11:36)

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Answers for Romans Chapters 9 - 11

- | | |
|--|---|
| 1. heaviness and sorrow | 41. God forbid! |
| 2. accursed, separated from God | 42. because He has chosen them forever |
| 3. if it could bring salvation to the Jews | 43. they had all forsaken the Lord |
| 4. covenants, giving of the law, promises | 44. seven thousand were faithful |
| 5. those who accept Him by faith | 45. the election of grace |
| 6. the children of promise | 46. grace and works |
| 7. Isaac | 47. they were blinded |
| 8. that the purpose of God might stand | 48. the spirit of slumber |
| 9. God forbid! | 49. they rejected the Truth |
| 10. His sovereignty | 50. through the unbelief of the Jews |
| 11. so God could display His power | 51. provoke them to jealousy |
| 12. to whom He will | 52. salvation to the Gentiles |
| 13. criticizing God | 53. the apostle to the Gentiles |
| 14. the one who created it | 54. to save some of his fellow Jews |
| 15. longsuffering | 55. Gentiles were brought into God’s family |
| 16. mercy | 56. there will be life from the dead |
| 17. all men | 57. the root system |
| 18. children of the living God | 58. Israel |
| 19. a remnant | 59. wild branches grafted to the native tree |
| 20. a short work of righteousness | 60. boast in their position |
| 21. Lord of Sabaoth | 61. humility and reverence |
| 22. a seed (it guarantees a future) | 62. goodness and severity |
| 23. by faith | 63. continue in His goodness |
| 24. by works | 64. they are grafted back into the olive tree |
| 25. they stumbled at Christ | 65. the natural |
| 26. a rock of offense | 66. pride in our position |
| 27. they will be confounded | 67. until the time of the Gentiles is fulfilled |
| 28. that they might be saved | 68. all |
| 29. a zeal for God | 69. their acceptance of Jesus |
| 30. God’s righteousness | 70. irrevocable (without repentance) unchanging |
| 31. establish their own righteousness | 71. through Israel’s unbelief |
| 32. for righteousness to all who believe! | 72. through Christ, just like the Gentiles |
| 33. in the heart and then the mouth | 73. all are in unbelief |
| 34. belief and confession | 74. mercy |
| 35. whosoever calls on the Lord | 75. unsearchable |
| 36. how shall they believe, or hear | 76. no one |
| 37. those who preach the Gospel | 77. JESUS CHRIST! AMEN |
| 38. by hearing the Word | |
| 39. a foolish nation (i.e. the Gentiles) | |
| 40. as disobedient and stubborn | |

Reconciliation as found in Romans 9-11

Reconciliation means to call back one who is wandering

Chapter 9: The unique Role of Israel in Reconciliation established by four divine CALLS.

I. The Providential Call - verses 4, 5

7 distinct stages building up to the Messiah.

II. The Patriarchal Call - verses 6 -13

God's choice not based on the normal and natural.

III. The Pharaohic Call - verses 14-24

God carries out His purposes by the free choices of men.

IV. The Prophetic Call - verses 25-33

choice requires faith to attain righteousness.

Conclusion

Israel's role must be seen in the total plan of God.

God chose them to bring reconciliation to all people.

Chapter 10: The Redeemer for Israel in Reconciliation set forth in three necessary STEPS by which He discloses His unsearchable judgments.

I. The Plan - answers what? verses 1-4

Realization of Christ for Righteousness - verse 4 must read:

The goal of the law is Christ for righteousness.

II. The Purpose - answers who? verses 6-13

Realization that all must confess and call.

III. The Program - answers how? verses 14-21

Realization comes by faith upon hearing.

Conclusion

God provided a Redeemer for Israel and all mankind incapable of righteousness.

Chapter 11: The Redemption of Israel in Reconciliation supported by four fundamental reasons which we must accept.

I. His Foreknowledge and Grace - verses 1-6

History proves God works with remnants.

II. His Election and Salvation - verses 7-12

Sovereign choices of God reflected in history.

III. His Severity and Goodness - verses 13-24

Israel's relation to Gentiles explained.

IV. His Covenant and Mercy - verses 25-36

Set forth in Jeremiah 30-33, here verses 27, 29.

Conclusion

These four aspects of God in the Reconciliation Plan for Israel and all mankind set forth perspectives calling for much study.

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Israel's Rendezvous With Destiny - Ezekiel

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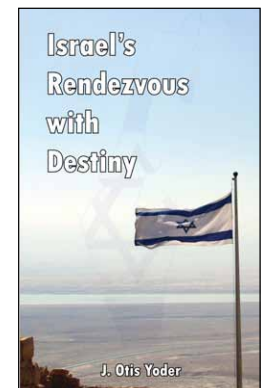
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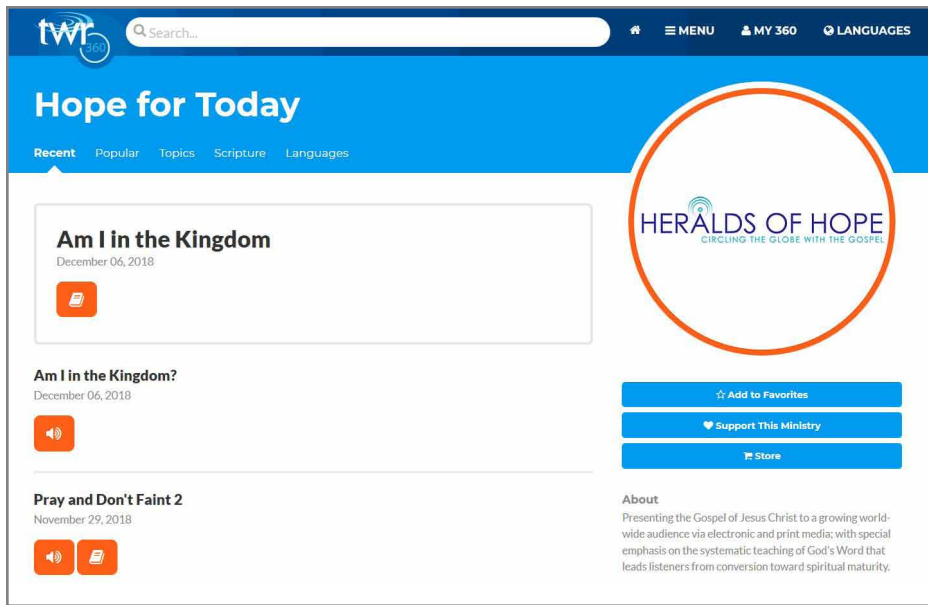
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PRAYER AND PRAISE

Please unite with us in prayer with fasting the first Monday of each month.

1. Bless the Lord for His Sovereign hand ruling over all!

Pray that men/women at all levels of government in your nations, and all nations, may govern for the good of their people.

2. Magnify the Lord for His abundant and effective grace! Ask God to protect this booklet and to use it for spiritual nurture.

3. Rejoice that God's love and salvation is for all peoples!

Seek His peace for peoples destroying themselves and others by religious and racial hatred and war.

4. Praise the Lord for Believers currently in Bible training!

Pray that all Bible teachers in all Bible training schools may teach the "true truth" of the Word with faith and obedience to it.

5. Bless God; He gives grace for victory over sin!

Intercede for people bound by sinful habits and deceived by idolatry. Pray they will embrace the power of Christ Jesus to overcome sin's grip.

6. Magnify the Lord for the outreach of electronic media!

Ask God to lead seeking hearts to find one of our 16 language Bible-teaching programs today.

7. Bless God that Jewish people are finding their Messiah!

Your prayers strengthen the Messianic witness in Israel and many large cities of the world. Pray the Holy Spirit to lead Israel's leaders back to the Holy Scriptures.

8. Magnify God for the saving power of Jesus' blood!

Pray that Believers worldwide may share that power, especially with those who have never heard.

9. Praise the Lord for brave Muslim converts believing on Jesus!

Pray that witnesses to the Muslim people may lift up Jesus, the Son of God, as the only way of salvation.

10. Magnify the Lord for the effectiveness of the printed page!

Seek Holy Spirit anointing and protection on the printing and distribution of Christian literature. Ask God to provide needed funds to meet the insatiable demand for tracts and Bibles.

11. Praise God for HOPE messages in Hindi to northern India!

Pray for the team of Good Books Education Trust as they produce the daily broadcasts of *Asha Deep* (*Light of Hope*).

12. Thank God for the Gospel witness in Africa and Asia!

Ask God to bless and protect faithful pastors and leaders from the errors of the "prosperity gospel" and other false teachings.

13. Bless God for the teaching gift that He has given to Pastor J. Mark Horst!

Join listeners around the world praying God's guidance, strength, and wisdom for J. Mark.

14. Magnify the Lord for our long and fruitful partnership with Trans World Radio!

Pray that our ongoing partnership will enable many more people to hear the Gospel and to come to saving faith in Jesus Christ.

15. GIVE THANKS FOR 50 YEARS OF HERALDS OF HOPE WITNESS!

Pray earnestly to the Lord of the harvest to call more workers for this ministry and increase the

financial support for expanding outreach.

16. Bless God for Evangelists in many lands!

Pray for true witnesses as many serve in areas that are hostile to Gospel witness.

17. Praise God for HOPE messages to the people of Turkey!

Seek Holy Spirit blessing on the Staff of Shema Media as they translate, produce, and air our *Growing in Grace* programs.

18. Praise our loving Heavenly Father for answered prayer!

Pray that more Christ-followers would discover the value and power of prayer in pulling down the strongholds of evil so prevalent in our world.

19. Bless the Lord for Gospel outreach in Latin America!

Pray for TWR teams in Paraguay and Venezuela producing our programs in the Guarani and Spanish languages respectively.

20. Thank God that the Gospel Light has come to you!

Intercede for the hundreds of workers providing follow-up for Gospel radio programs across South Asia and the Indian sub-continent.

21. Bless God for HOPE messages to Ethiopia in Amharic and Oromo!

Pray for Ethiopian Believers who are being encouraged by these broadcasts, and for seekers who are coming to saving faith in Jesus.

22. Rejoice that the Gospel by radio reaches into prisons!

Pray for prison chaplains as they disciple those who have found Christ by listening to Gospel radio broadcasts.

23. Rejoice that God is the Sovereign Controller of history!

Ask Him to bring about regime change in the brutal governments of the world; like North Korea and Iran.

24. Praise God for the committed Staff of Heralds of Hope!

Pray that God will provide the staffing we need to begin our 2nd half-century of ministry.

25. Bless God for the more than 300,000 copies of God's Word distributed since 1975!

Pray for local pastors and leaders distributing our most recent Bible shipments to Ghana, Nigeria, Malawi, Kenya, and Ethiopia.

26. Praise the Lord for His listening ear!

Cry out to God on behalf of our suffering Brothers and Sisters who suffer under tyrannical governments in Africa, Asia, Europe, and the Middle East.

27. Rejoice in HOPE messages being proclaimed in North America!

Pray for listeners to our English programs, as well as our French language programs to Quebec.

28. Thank God for the blessing of Christian families!

Ask God to help fathers see the importance of their role in leading their families in worship and service.

29. Bless the Lord for global communications systems!

Pray for the thousands of committed Believers working in program production, broadcasting, maintenance, web-design, and follow-up ministry.

30. Exalt God for His faithfulness to every promise He's made!

Ask God to increase the love of Christ-followers for His ancient, chosen, earthly people in the face of rising anti-Semitism.

31. Magnify the Lord Jesus for the blessed HOPE of the RESURRECTION!

Pray the Holy Spirit to keep God's faithful remnant ready and waiting for the Rapture.



INTERNATIONAL RADIO & INTERNET

I. English - "Hope For Today"

Radio Africa - West Africa	216 75khz	20:15UTC	Fri
Radio Africa - East Africa	21525khz	16:30UTC	Tue
KTWR-Guam Southeast Asia	11965khz	15:50UTC	Fri
TWR-Malawi	100FM	21:30UTC	Sun
TWR-Swaziland South Africa	9500khz	9:30UTC	Sun
TWR-Swaziland South Africa	3200khz	21:30UTC	Sun
TWR-Swaziland South Africa	4775khz	9:30UTC	Sun
TWR-Swaziland South Africa	6120khz	9:30UTC	Sun
TWR-Southern Africa (Satellite)	1551Sat.	9:30UTC	Sun
TWR-Southern Africa (Satellite)	331Sat.	9:30UTC	Sun
WWCR Africa	15.825mhz	14:30UTC	Tue

II. Other Languages

West Africa: <u>Hausa</u> TWR - Benin	1566AM	4:45UTC	Sun
Ethiopia: TWR - Johannesburg			
<u>Amharic</u> "Telling News of Hope by Radio"	7245khz	6:30UTC	Sun
<u>Oromo</u> "Hope for Today"	7245khz	6:30UTC	Tue
India: <u>Hindi</u> TWR - CIS "Light of Hope"	7505khz	14:30UTC	M-F
Kenya: <u>Swahili</u> TWR - Sifa FM "Hope for Today"			
Lodwar	101.9FM	19:45UTC	M-F
Garissa, Marsabit, and Voi	101.1FM	19:45UTC	M-F
Lamu	101.3FM	19:45UTC	M-F
Wajir	101.7FM	19:45UTC	M-F
China: <u>Mandarin</u> KTWR - Guam Asia	9910khz	20:00UTC	Sun
China: <u>Mandarin</u> KTWR - Guam Asia	11750khz	18:30UTC	Sat

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