

"Holding fast the faithful Word . . ."



The **WORD** and **WORK**



"Holding forth the Word of life."

DECEMBER, 1969

"To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." —Isaiah 66:2.

**If Your Sunday Bible Study Program Is
Based On The "Uniform Lessons" . . Use
Word And Work Lesson Quarterly
PRICE, 25c EACH**

Kentuckians add 5% sales tax

The Word and Work Sunday School lessons follow the outline of the International Sunday School Lessons, using their selection of Scriptures. They are written by Bro. Willis H. Allen of Miami, Fla. Brother Allen is an able writer and a faithful servant of the Lord. His lessons are meant rather to be a guide to study, an aid—not a prop—for teacher and student. They show evidence of prayerful work and study in the word of God. If you have never tried them, do so.

W A N T E D - - New Subscribers!
To take the Word And Work Magazine

We want to thank all our friends and hope you will keep up the good work.

- Give Subscriptions
- Pray
- Renew Your Own Subscription Promptly
- Send In Clubs From Your Church

Single subscription \$2.50; Clubs of four or more, \$2.25 each.

Let's Double the Number in '70

THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

GORDON R. LINSKOTT, Editor-Publisher

WM. ROBERT HEID, Missionary Editor

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution: Free to missionaries.

VOL. LXIII

DECEMBER, 1969

No. 12

In This Issue:

Talking Things Over —G. R. L.	346
PROPHECY: A Bird's Eye View of Future Events (Concluded) —Dr. H. E. Wood	348
BASIC BIBLE DOCTRINES—The Deity of Christ —Howard T. Marsh	351
<i>The Man</i> for Personal Evangelism —Frank Gill	353
What Gift for a King? —F. B. Meyer	355
Viewing the News —Ernest E. Lyon	356
Prelude to Power —Allan Wood	358
Sex: Education or Exploitation? —J. W. Blaes	359
PRECIOUS REPRINTS— <i>Wanted: Great Men</i> —R. H. Boll	361
Gift Wrapped —Donald M. Taylor	362
Tributes to Stanford Chambers	363
20 Ways for Parents to Lose the Respect of Their Teenagers —Mervin Longenecker	364
Who Should Sing?	364
MISSIONARY MESSENGER	365
Plant the Word —Wilma Pendergraft	367
Satan's Tactics Have Not Changed —H. Robert Cowles	368
The Exaltation of Jesus —John R. W. Stott	369
Substitutes Not Acceptable —John Smart	373
Questions and Answers —W. G. McCartney	374
NEWS AND NOTES	376



Talking Things Over

G. R. L.

WHAT'S HAPPENING AT YEAR-END

"If we're going to stop the revoution, the time is now." That's what a negro teacher said to me over a year ago. A few months of teaching in a public high school (1800 students, all black) has deepened my appreciation of that statement. Reading *The Black Rag* (Louisville's underground newspaper) gives me the feeling that the revolution has already begun. I have also gained some insight into the extent of the moral deterioration that afflicts our nation, and I see at close range the inadequacy of our educational system to cope with it. This past year has witnessed an amazing upsurge in witchcraft here in the U.S., especially among the educated. Astrology is everywhere. In October, high school students all over the nation read in *Scholastic Scene* magazine an article that treated astrology—how to use your horoscope, and all that—as if it were something that all normal people practice. Meanwhile, worshippers of the gods of Sex and Violence (at their private TV shrines) are becoming transformed into the image of their gods. And I am talking about what I *see*, as manifested in our teenagers.

Dismal outlook for the beginning of a new year, isn't it? But that isn't half of it.

WHAT IS HAPPENING IN THE CHURCHES?

A few weeks ago, a Christian couple told me that a preacher in their church (a church of Christ, one of "ours") said that the Bible contradicts itself, that the Bible did not declare *anything* to be right or wrong, and other similar things. They were not so concerned about the preacher as they were by the fact that no one else in the congregation could see anything objectionable about his preaching.

Perhaps only preachers recognize how widespread this problem is; as long as I can remember, we have joked about church-goers who don't know what the preacher said. I think we're past the joking point; it is time for real concern. When Christians cease to be Bible students—passing that responsibility to the minister—things are in bad shape. When they will compliment the preacher for "a good sermon" and then not heed—in *practice*—one word he said, judgment is near.

A young man faced this problem very squarely after hearing Bakht Singh when he was here. He said to me, "It isn't that I don't know what the Lord wants of me. The problem is that I'm just not ready to make a full surrender." Another brother at the same meeting asked Bakht Singh why we don't see in American churches the vitality he described as being commonplace among Indian Christians. "You will see it," replied our brother Singh, "when you get back to the Bible." "But we have the Bible, and teach it!" the first protested. "Why don't we get the results you do?" "You will get the results," Bakht Singh repeated, "when you do what the Bible says."

I think most of us are not aware of our disobedience. We may, on reflection, recognize that there are discrepancies between what we believe and what we do, but we have quit being concerned about the situation. Our minds play tricks on us, leaving us—like the Laodiceans—oblivious to the deep need in our lives. But even if we don't see the discrepancy between our saying and doing, our teenagers do—with sad, predictable results. For them, for ourselves, for the honor of the name of the Lord Jesus, we need to reawaken a sense of personal responsibility to know and to do the will of the Lord—regardless of what is currently acceptable in the churches.

... LOOK UP!

Lots of shadows in our year-end picture, aren't there? And yet this is a glorious moment! I'm thrilled to belong to the Lord Jesus and to be where He has placed me just now. It is wonderful to be in an impossible situation where the Lord can manifest His power. It is wonderful, too, to just observe some small part of what He is doing around us—five devout Roman Catholics saved, a going Bible class in a R.C. parish (with the priest's OK!), three convicts boldly confess the Lord Jesus, students and teachers (in public schools) meet for prayer and Bible study, and "they that feared the Lord spoke often to one another." In other parts, young people by the hundreds are pioneering with the Gospel in such places as Portugal, Turkey, and Kurdistan. Super-powered radio transmitters blanket the earth with the Gospel in many languages. Marvellous things are being done with the printed message. Yes, I am greatly encouraged. No government or corporation on earth is half as impressive as the "company" to which I belong. And my Lord is Lord of all.

As we face 1970, I have but one concern—to make the remaining time count for Him. I do believe the time is short; the field is white unto harvest, and it is vast. Where does my Lord want me to expend the energies and resources He has committed to me? What a responsibility! Isn't it a terrible burden? Not at all! For it is "not I who live, but Christ liveth in me," and He knows what He wants to do and just how to do it. All He asks of us is that we be available. "Here am I, Lord. Send me!" Maranatha!

PROPHECY

EDITED BY: DR. HORACE E. WOOD

A Bird's Eye View of Future Events

H. E. W.

Coming events can be divided into two different categories: first, those that involve the church; second, those that involve the ones left on the earth.

Let us consider the events that affect the church. After we have been caught up there are two separate events. First the judgment seat of Christ. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:12-16).

Christ will sit upon the *bema*. This is a Greek word and means a platform. During the Roman contests a *bema* was erected and those that gave out the rewards sat or stood upon this platform. According to the above passages in Corinthians, Christ will at this time give out rewards.

The second event involving the church is the marriage of the Lamb. This marriage does not take place on earth. Every blood-bought believer will be Christ's inseparable companion throughout the endless ages of eternity.

Someone has said that if a little sparrow would fly to a mountain in Colorado which is three miles long, two miles wide and one mile high, take a tiny pebble in his mouth and fly to the Atlantic ocean and drop this pebble, making one round trip daily, by the time the sparrow had removed this mountain, pebble by pebble it would not equal a fraction of a moment of Eternity. This word simply cannot be defined. Now, step with me from the heavenlies to the earthly scene. We have an event often referred to as "the day of the Lord." This is the period of God's judgment upon godless and sinful men—those who have rejected His Grace. This is no more referred to as Grace but is characterized by judgment—a seven-year period of God's wrath.

This seven-year period is divided into two equal parts of three and one-half years each. During the first three and one-half years there will be three great world powers competing for position and

authority and leadership. First there will be the federated states of Europe. Daniel 2 and 7 and Revelation 13 often referred to the coalition of the beast, and this represents the federated states of Europe as the first great world power.

The second world power is described for us in Ezekiel 38 and 39 (Power of Russia). These two will be brought into competition one with the other. The federated states of Europe also includes the U.S.A. in its sphere of influence.

The third great power is the religious world power competing for the mind of man. This great world religion referred to in Rev. 17 as the Babylon system, the harlot, the one who is unfaithful to the One to whom she had been joined.

These three great systems compete one against the other. In Revelation six we see judgments poured out upon the earth by the six seals. The judgments are under these three spheres of influence, the federated states of Europe, Russia, and Babylon. Because of this conflict, there will be famine, pestilence, and death to the four corners of the earth. This characterizes the first three and one-half years of the seven.

We come now to the middle of the seven year period spoken of in Matt. 24:15. This is the great tribulation, such as this world has never seen. Russia is to be destroyed in the middle of the seven year period. She will say, "We need the wealth, the resources in Palestine. It is unprotected, unfortified. There is none to prevent our moving in." This she will do and retreat to the northern plain (Ezekiel 39). God sends fire and brimstone and wipes them out, the same fire that wiped out Sodom and Gomorrah. The second sphere of influence is now out of the way.

We now have a conflict between the federated states of Europe (a political power) and the religious power (Babylon). In the latter part of Revelation 17 this political power will destroy the headquarters of Babylon; this is in the middle of the seven year period. Now there is one great power left.

The one great power left is the federated states of Europe. Revelation 13. The beast has worldwide power, one world government, one king, one economic system, one religion, and this man now demands worship of himself, not God. In Revelation 8-9 judgment is poured out by God under trumpets as they sound their death knell. As a result of the rule of this world ruler, at the end of the seven year period there comes a rebellion of the kings of the East. An army of 200 million men begin an invasion from the East. As they come together, the Lord returns. They will unite their forces to try and prevent Christ's coming as King. They will have the brazen affrontery to come against God to prevent Him from fulfilling His promise of Genesis 49:10 to send His Son to reign and to rule.

When Christ returns, He will subject to Himself every individual power of this earth. He will institute judgment according to Matt. 25:31-46 to eliminate every unsaved Gentile from the kingdom that

He will establish. There will be no unsaved individual to enter from Israel, either (Matt. 25:1-30). The blood of God's Son is the only ticket of admission into God's presence. Jesus will set up the Throne of David and subject everything to Himself.

At the end of the 1000 years of Christ's reign on the earth, some will rebel. They were born during the millennial age, but they were born of parents that gave them their sinful nature.—They have heard that Jesus was Saviour as well as Sovereign but will rebel against Him, will not accept His Grace; they will withdraw just as far away from Jerusalem as possible. They will become inhabitants out at the ends of the earth. Satan is turned loose; he will begin a whispering campaign, gathering a great host unto himself. Once again this great force will begin a march against Jerusalem just as did Russia, the federated states of Europe and the kings of the East. But before they can attack the city where Christ reigns He will smite them by the breath of His mouth. As they start against this city their flesh will drop off their bones.

We leave the earth now for a while. 2 Peter 3:10 tells us that this earth is to be renovated (recreated), probably by atomic fusion to be reduced to its barest elements as God removes from the earth the curse of the sin of Adam. After the earth has been recreated, there will be set up a great white throne between the heavens and the earth (Rev. 20:11-15). Every unsaved person from Adam to the end of the millennial age will be placed into eternal fire—not because of things they have done, but because they are unclean and unworthy of the presence of God. God made the greatest of all provisions, the gift of His Son. Man had the opportunity, but he rejected God's gracious plan. In their stubbornness they turned God's offer down, and as they stand in His presence for the last time they will have to hear Him say, "Depart from me forever into the lake of fire."

John tells us that after all has been done, we will enter the new Heaven and the new earth, where Christ will dwell with His bride and the friends of the bridegroom shall stand in His presence to behold His beauty and His glory and His winsomeness, ages upon ages. God promised a Savior and at the Cross He provided this Savior. He also promised a Sovereign and began to move to bring that Savior Son to a position of Sovereign by judging the earth. Throughout eternity this Jesus will be manifested as Savior and Sovereign; because He was obedient unto death, He is worthy to wear the crown.

You may know God's plan and all His future promises, you may know the prophetic scriptures; but if you have not fully surrendered your life to His Son, you will not enjoy His future. When you stand before Him what will be your plea? Will you say, "I have joined the church"? No good! "Helped humanity"? No good! "Been baptized"? No good! "Contributed much"? No good. "Given my body to be burned"? No good! The only ticket of admission into God's future is the blood of His Son. (Acts 4:12).

BASIC BIBLE DOCTRINES

The Deity of Christ

Howard T. Marsh

I have been asked to submit a series of articles for publication in the Word and Work under the title of "Basic Bible Doctrines." I count it a great privilege to write on such great themes as this title suggests. It is my desire to give such lessons as will be conducive to your spiritual edification and growth in Christ.

When we give thought to the Basic Bible Doctrines, high on the list if not first of all, is the doctrine of the Deity of the Lord Jesus Christ. The first few lessons will deal with this great truth and others will follow relative to it.

In establishing the truth that Jesus is the Son of God, it will be necessary that we examine the evidence which is presented, and hear the witnesses who have spoken concerning Him. It is very important that we understand this truth at the beginning of these studies, for everything stands or falls upon this great doctrine. There would be no church without this truth, for one cannot become a member of the church who does not believe on Him and accept Him as the Christ, the Son of God. When once this fact is established then all problems are solved and all questions are answered. He is the Saviour of the world, the Head of the church, our Redeemer and the coming King of kings and Lord of lords. We can follow Him with assurance and confidence and know that all is well. It is highly important then that we hear the witnesses, examine the evidence, and try to arrive at an honest conclusion.

The great question that was asked years ago, "Whose son is he?" is an important one and must be answered. Some called Him, "That deceiver." Others spoke of Him as one of the prophets, still others said, "Truly this is the Son of God." In these articles we shall endeavor to reach a definite decision.

JESUS MADE THE CLAIM FOR HIMSELF THAT HE WAS THE SON OF GOD. Let us take as our first witness, Christ Himself. He claimed powers and authority which belong only to God. "All power and authority is given unto me in heaven and on earth." He spoke of His pre-existence and told of the glory that He had with the Father before the foundation of the world. He claimed the power to forgive sins, and on one occasion said, "Thy sins are forgiven thee," as He healed the epileptic. The Pharisees complained that no one

but God could forgive sins, and they were correct, but Christ claimed that power. He also spoke of His moral perfection, when He said, "Which of you convicteth me of sin?" He confirmed this claim by His perfect and matchless life.

Jesus claimed not only to have the powers and attributes which God alone could have, but He made the direct claim to be the Son of God. He said, "I and the Father are one." The Pharisees understood this claim and called Him a blasphemer and took up stones to stone Him, because that, "Thou being a man, makest thyself God." Jesus also accepted the affirmation of this truth from the apostle Peter in Matthew 16:18. Peter said, "Thou art the Christ, the Son of the living God." Jesus accepted this from Peter and told him it was not a revelation of flesh and blood, but from the Father in heaven. Later, Philip asked Him to show us the Father and Jesus answered, "Have I been so long time with you and you don't know me? He that hath seen me hath seen the Father." After healing the blind man, Jesus came to him and asked, "Dost thou believe on the Son of God." And the man who could now see, said, "Who is he, Lord, that I might believe on him?" In answering him, Jesus again claimed to be the Son of God. "Thou hast both seen him, and he it is that talketh with thee." The High Priest asked Him, "Tell us whether thou be the Christ, the Son of God." Jesus answered, "Thou hast said." Just before His crucifixion, He prayed, "Father, the hour is come; glorify thy Son, that the Son may also glorify Thee." From these scriptures and many others which could be called to our attention, we find that Jesus claimed to be the Son of God.

But to make a claim only, is not enough. The sceptic wants proof, and the unbeliever wants facts and evidence. From these claims we can at once arrive at one conclusion. That is, that Jesus is what He claimed to be, the Son of God, or He is the greatest imposter the world has ever known. Let us consider some questions on this matter. Could an imposter possibly live such a life as Jesus lived? Could an imposter be so sweet and kind in the face of such persecutions and accusations as Jesus received? Could an imposter pray for his enemies like Jesus did, even while He was dying on the cross? Could an imposter be the author of such a discourse as the Sermon on the Mount? Could an imposter pray such a prayer as Jesus prayed in the Garden of Gethsemane? Could an imposter write such a chapter as the fourteenth chapter of John? Is it possible that all the glory, beauty and blessings which have come to man from Christianity could be based upon the life and teachings of an imposter? One can easily see that it would be more difficult to believe these things than it would to believe what He has asked us to believe. In our next article we will examine the evidence of these claims and see whether these things be true or not.

THE MAN for Personal Evangelism

Frank Gill

Evangelism speaks of seeking to win men to Jesus Christ by sharing the evangel—the message of the gospel. Personal evangelism means the ministry of winning souls to the Saviour on a man-to-man basis in contrast to the more impersonal ways.

In a short series of articles dealing with the subject of personal evangelism I wish to consider the matter in these four ways: 1) The Man, 2) The Message, 3) The Method, and 4) The Motive. In the article at hand we shall look at the man, hoping to deal with the other aspects in subsequent issues.

THE ELECTED WITNESS

The great commission was given by our crucified, buried, and resurrected Savior to His disciples. Those who had come to a personal faith in Him and a definite commitment to Him were thus authorized to evangelize the world—"to every creature" is His word. Every truly born-again person then is elected by heaven to share the message by which he himself was saved. Need we point out then that personal evangelism is not the responsibility of a few of the saints nor is the art of personal soul-winning a special talent reserved for "The Navigators." If *you* are saved then *you* are responsible to witness of Jesus in your world. But not all believers are faithful witnesses; rather, some are failing witnesses. So, with desire to glorify Him in our lives, let us consider

THE EFFECTIVE WITNESS

Effective witnessing is never the result of merely reading some good book on personal work or mastering some method of approach. Rather it is the overflow or the outflow of the life of a man of God. "The man makes the preacher; God must make the man," says E. M. Bounds. This takes us back to the fundamental fact that the effective witness must be a *saved man* which means he has a new life. "Therefore if any man be in Christ, he is a new creature." His is not only an objective witness, giving out some cold doctrine, but also a subjective witness, as he, with joy unspeakable and radiant countenance, relates how the Savior came into his own heart and gave him a brand new life. God deliver us from sending out dead men to tell about a living Savior!

The believer whose testimony really counts for the Lord is, of necessity, a *sanctified man* which means he lives a holy life. "Old things are passed away; behold all things are become new." Don't forget that "what you do speaks so loud the world can't hear what you say; they are looking at your walk not listening to your talk." But who can gainsay a healthy witness that is the outflow of a holy life?

The business world tells us that a satisfied customer is the best advertisement, and I believe that *the satisfied man* is the best advertisement of Jesus. He is the man who lives a full life, the abundant life that Christ came to give. I remember hearing years ago a negro ward-boy in a hospital singing, "I'm Satisfied With Jesus." At the time I didn't really appreciate it as I am now constrained to do when it is the testimony of one who has found all in Him. I ask you, "Have you found that Jesus enough—yes, more than enough?" If so, then shout it to the world, because the effective witness is also *a sharing man*. His is a poured-out life which blesses the world around him. He has realized that God has loved us not merely that we might be loved but that we might be lovers, that He has blessed us not only that we might be blessed but that we might be blessers. He knows, too, that God has comforted us not especially to make us comfortable but to make us comforters and that He has filled us not just to make us full but that we might be overflowing to those about us.

Indeed, the man who is used of God in the world today is one who, having had a vital experience with Jesus Christ, can stand in the face of opposition and say, "We cannot but speak the things which we have seen and heard." Of such men the Bible has many

EXAMPLES

The power of a transformed life is seen in the apostle Peter. On Pentecost and thereafter he was an effective witness of Jesus because he was then a Spirit-filled man.

Why could his enemies not withstand Stephen's words? Because those words were backed by a life. The message bore the impact of a man—a man full of the Holy Spirit and of faith.

The witness of Paul, which moved multitudes into the kingdom of God and has molded the church of every age, still makes its impact because, through his meeting with Jesus on the Damascus Road, God put a new man in that suit of clothes. Throwing everything overboard that he might know Christ, he could testify, "I know whom I have believed."

The tremendous change in the Gadarene demoniac and the great difference between his life "B.C." and his life "A.D." made him a powerful witness as he went his way "publishing throughout the whole city how great things Jesus had done *for him*." I tell you, every witness for Jesus should be able to say, "Though I am not what I ought to be, nor even what I want to be, thank God I am not what I used to be." Can you say this? This is the power of a changed life which makes the man an essential part of the witnessing that wins, which depends not so much on *what* he knows as it does on *Whom* he knows. For it is not declaring "the plan of salvation" so much as it is sharing "the Man of Salvation."

Oh God, grant us men of the heavenly mold!

What Gift for A King?

F. B. Meyer

Until the end of time the wise men will be a fitting symbol of that first Christmas and the gifts offered to the new-born King. These Magi from afar, as the story is so beautifully told in Matthew, the royal Gospel, "opened their treasures and presented unto Him gifts."

To this One, destined to be King of kings and Lord of lords, the Magi brought gold. Yes, gold is for the king. And long before the Lord was born these Eastern sages must have been started on their way whither, and to worship whom they knew not: but an ancient prophecy had foretold that to this Babe should be offered the gold of Sheba, and that kings should bring Him the riches of the Gentiles.

How useful this gold was to Joseph in the following months! It helped him to defray the cost of the journey into Egypt and back, and to maintain his precious charges there. The Heavenly Father knew what those needs would be, and met them by anticipation. If you concern yourself in the affairs of His kingdom, and will obey the warnings and directions He gives, if you care to step out on the path of literal obedience—you will find that God will become responsible and defray all costs. Gold is nothing to Him.

It is sweet to think of all the gold presented to Jesus in after ages. The wealth of the rich, the golden ornaments taken from the person, the tiny pieces of gold which represent the patient savings of the poor—all these have made up the flowing river of which those golden gifts of the Magi were the first trickling drops. Have you given gold to Him, you who know Him, not as the babe only, but as the Man of the Cross, not as man merely, but as the Son of the Highest? Let our future gifts to Him be of the best. Let Love turn the gifts, whatever they may be, to purest gold.



A question always comes to my mind when someone speaks of "instruction in how to witness." What specific instruction had the Jerusalem church had when it was scattered abroad and its living stones went everywhere preaching the word? No housewife needs instructions on how to witness for the new product she has discovered that serves her purpose well. No young person needs special instructions to recommend the skating rink or TV program he likes best. "My question is: "What are we full of? With what are we filling our young people?" "Out of the abundance of the heart the mouth speaketh." Is it easier to speak out about your new car (or grumble about your old one for that matter), your occupation (talk shop), or your favorite sport? If so, Why? —Mrs. P. J. Knecht



Viewing The News

SEASON'S GREETINGS, and may this coming year be another one of perfect peace in your heart and the year in which the Prince of Peace comes to bring everlasting peace to the earth.

SEX EDUCATION seems to be getting enough publicity in most places, but in case you haven't seen it, maybe you should read this quote from the immediate past President of SIECUS: "The simple fact is that through most of our history in Western Christendom we have based our standards of sexual behaviour on premises that are now totally insupportable—on the folklore of the ancient Hebrews and on the musings of medieval monks, concepts that are simply obsolete." A roundabout way of saying that Biblical morals are out of style with SIECUS and those pushing sex education in the government (public) schools.

PORNOGRAPHY'S place in the news does not come about by chance. Much of the pushing of pornography is for profit, of course, but there is always the constant pushing hand of those who wish to demoralize our country so it can be overtaken by communists or other socialists. News reports in November told of some strange cooperators in working for public display of things to stimulate sexual response. A doctor, a "stripper" and a "clergyman" appeared on a hypnotist convention in Las Vegas and, each in his own way, spoke in favor of allowing almost anything to be printed and displayed. The moral decay of our country goes steadily on. When that decay becomes much lower, there will be no hope for our country.

TREASON is a subject that is greatly neglected in our courts and law-enforcement agencies. Every day dozens, if not thousands, of speeches are made and many of them printed advocating the overthrow of our government. Many of them tell how to do it and even tell what communist government they want to take over the reins of our country. New organizations arise almost daily to add to the cry for the hellish utopia that the collectivists envision. Most of these organizations are defended by the press as long as it is possible to defend them. SDS, Students for a Democratic Society, for example, was pictured as an organization of idealistic people seeking for a government that would be "for the people." Finally so many of the officers of the organization plainly stated that they were revolutionists or communists that even the liberal press had to begin to admit it. Now there is a faction within SDS, called the Weathermen, that feels that even the communist inclinations of the SDS is not enough. They have organized a group within the larger group and state plainly that their aim "is world communism." Having been undisciplined all their lives, having been led to believe that the government owes them a living, and having been too thoughtless to read history and current events and see the terrible slavery people are under in communist countries, they have turned to pushing what will be their own downfall if they ever succeed in their stated aims. When communism takes over most of the treasonable ones are "liquidated" because the communist world leaders know that such people could turn against them too.

IT CAN'T HAPPEN HERE—but it did. A student in Fremont, Califor-

nia, was sent home from high school because he talked to other students about God during his lunch hour. The decision of the high school teacher and the principal that no witness for God can be given on school grounds upset enough people that a legal ruling upholding the boy was obtained, but the fact that this actually happened should make a few more pause and think about the condition of our country and the future of our government (public) schools.

THE NEW MOBILIZATION Committee to End the War in Vietnam ("New Mobe") is a coalition of about fifty groups including the Communist Party, U.S.A., the (communist) W.E.B. DuBois Clubs, the Young Socialist Alliance and many other openly communist organizations and other not-so-far-left groups.

A RECENT NATIONAL MAGAZINE carried this re-print from the Peking Review for August 22, 1969: "In September, 1968, our great leader Chairman Mao's instruction that intellectuals must 'be re-educated by the workers, peasants and soldiers' was made public. Tang Kuan-hsin and members of the revolution-in-education got together and drafted a programme for the revolution in education. They organized the school's revolutionary teachers and students to go to factories, villages and army units to be re-educated by the workers, peasants, and soldiers . . ." Later, according to reports, the proposal was made that the revolutionary committee of the Hangchow Machine Tools Plant remove teachers from a local school and run it themselves! That should make some of our "intellectuals" who have supported communist plans shudder a bit!

A GREAT NEED among the churches that most actively support this magazine is for a Bible Institute similar to the one Paul had in the

School of Tyrannus and others have had many times since. We cannot substitute college degrees for Spirit-filled Bible training and have the strong Biblical teaching that is needed to help Christians grow in the grace and knowledge of our Lord Jesus Christ. There are several who are interested in starting such an institute in Louisville, similar to the one Bro. Boll had for so many years. If you have any ideas and want to contact someone who is interested, I believe that Earl Mullins, principal of PCS, is taking the lead in the matter.

ACCORDING to the former ruler of Tibet, since the Red Chinese took over Tibet in 1950 (without any real protest from the United Nations, which still opposes Rhodesia in its efforts for self-determination!), they have eliminated 300,000 monks, deported many Tibetans, practiced sterilization and encouraged intermarriage to destroy the Tibetan history and culture. Have you heard any protests from anywhere around the world by the "liberals" who protest everything our country does to eliminate slavery in the world?

INFLATION in this country is bad, but just look behind the iron curtain if you want to see where real misery is. In New York a production worker labors for three minutes to earn enough money to buy a pound of sugar, but in Moscow he would labor fifty-three minutes for such a purpose. In New York he labors nine minutes to buy a dozen eggs, but Moscow laborers work for two hours and forty-two minutes for the same eggs. In New York he works one hour and forty-two minutes to buy a man's cotton shirt, but in Moscow the time is thirteen hours. And the communists call it "workers' paradise"!

Keep your news items and questions coming to: Ernest E. Lyon
1734 Deer Lane
Louisville, Ky. 40205

"Prayer—secret, fervent, believing prayer—lies at the root of all personal godliness.

"More time and early hours for prayer would act like magic to revive and invigorate a decayed spiritual life." —E. M. Bounds

Prelude to Power

Allan Wood

A sharp rapping echoed through the nearly deserted street as the noonday heat beat down on the persistent knocker. Behind the heavy door, the lone occupant purposefully got to his feet and strode over to answer it.

"Jason! Come in! Come in!"

"Oh, thank you. I hope I didn't bother you . . . I've been trying to get in touch for some time now."

"Of course you didn't bother me. I was just . . . preparing to go to the synagogue of the Freedman. I've been discussing our Lord's resurrection there quite a bit lately."

The other's eyes widened slightly. "With all those . . . those Hellenists?"

"Yes that's right. Now, what did you want to see me about?"

"Well, I've been trying to contact the other six as well, to invite each one of you to be on the Executive Committee of our New Temple Project."

"New Temple Project?"

"Yet, haven't you heard? Quite a few of the other businessmen and I have started it. Simon the tailor is looking after the tapestry, and Rufus the mason the stonework, and . . ."

"A temple? You want to build . . . a temple? But why?"

Jason cleared his throat irritably. "So we can all meet together, of course! It will be a tremendous testimony to all Jerusalem! After all, there are over 5,000 followers of The Way now! Doesn't it bother you that many people are scattered throughout the city meeting in *homes*?"

"As a matter of fact, it does—just yesterday Philip mentioned how concerned he was that no one has gone to Samaria yet."

Jason barely swallowed a horrified gasp. "The Samaritans!" he blurted.

The other turned his full gaze on the little man.

"The Lord told us to go to them, you know," he said quietly, "and to the uttermost parts of the earth."

"Well, of course He did. But that's all in the plan! You see, there will be a Seminary Wing to the New Temple, and we'll start a training program right away. After all, you can't just go barging around the Mediterranean unprepared!"

"And when will we be prepared?" was the question.

"In about two years we should be ready to send a mission to Samaria, and then . . ."

"Two years! Brother Jason, the Lord didn't say two years. He said, 'Go!'"

"Well, yes, but we need a strong home base and . . ."

"You'll have to excuse me now, for I'm late. We can finish talking later."

As the clatter of sandals died in the distance, the occupant shut the door and dropped to his knees. "Oh, Lord, help us! Help us to be Thy witnesses! Thrust us out, Lord, thrust us out from the comforts of Jerusalem and into Samaria and into the world. Impower us to spread the good news of the salvation You freely offer!"

Then, softer, "And Lord, if You wish, take me, use me. Take my life as you will, and use it to cause others to believe in You."

Stephen rose, full of power and the Holy Spirit.

—In *Conflict*

SEX: Education or Exploitation?

J. W. Blaes

A supposedly humorous bit of information to the parent of a teen-age son is: "If you have a question about sex, just ask him; he'll tell you." Yes, kids know about sex. But this is nothing new. Cain knew about sex. We still don't know how he found a wife, but he did. And your son will, too. Now, sort'a sudden like, we have a generation of educators who are overwhelmed with the idea of telling Mary and Jr. about sex.

Two things that seem to concern the advocates of sex education is that children are learning about sex from the wrong people in the wrong places, and that they don't know the names of their sex organs. This seems to me to be a very superficial way to approach this problem. If by replacing the street teacher with a cultured teacher, we also changed the basic philosophy of sex which would be taught, I could be happier with the arrangement. However, such is not the case. The man of the street says, "It is wrong, but do it anyway." The cultured teacher says, "It is not wrong, so don't feel guilty when you do it." God, give us teachers with noble and high ideals to impart to our children.

Those in the vanguard for sex education tell us that the public school is the only institution left that is fit to do this job of educating the youth about sex. They admit that the home and church are the proper ones to do it, but are quick to indict both institutions as having completely failed and of no consequence in today's society. Let us admit that both are in need of revival and reform, but let's also take a look at this self-styled benefactor of all mankind. I'm sure that America would be well repaid if we would take a close look at what we are getting for our tax dollar. If the public school has any expertise, it should be in the teaching of the three R's. Now how does it measure up? The business men who have talked to me about it are quite disturbed about the type of person who is coming to them from the public schools. They haven't learned how to take orders, follow instructions, or get along with their fellow workers. They have difficulty with the printed word and are un-

able to write or spell. I find these to be very common complaints, and I consider them to be quite serious. These people have been "educated" to run a democracy. You can see the intelligence with which they meet the great and baffling issues of these days. This system has had the advantage of more public monies going through its treasuries than any other public institution in our land. This is a very poor accounting for this stewardship. On this basis, I say, "Let the public schools get back to the business for which they were founded."

Of those who are begging to discuss sex with the impressionable youth, I ask: Where and from whom did you learn about sex? What do you consider to be a normal sex activity? Are the following words in your sex vocabulary: modesty? purity? chastity? decency? promiscuity? shame? fornication? adultery? What are the principles which guide your own sex behavior? How do you feel about guidance by Biblical principles?

According to the sex education devotee most people think sex is dirty. And he feels that the Bible is responsible for this idea. Some things the Bible tells us about sex is: He (God) made them male and female. (I haven't quarrelled with that since I was fourteen.) And He gave specific instructions to take advantage of that arrangement: "Be fruitful. . . replenish the earth." Then: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall become one flesh." There is no suggestion of "dirt" here. In fact, one cannot read very far in the Bible without realizing that it is in favor of sex. It's the Author's own invention. Now, it is reasonable to look to the Inventor for some intelligence about the use of His invention. The right use of sex has been one of man's greatest pleasures and blessings.

God tells us that fornication is sin. It is contrary to the Inventor's plan for the use of sex. To take part in such activity is to bring grief to God and results in much misery in the human family. And all experience proves that it never lives up to its promise. Adultery, too, is sin. The participants have disregarded God's will and law. This also brings tragic results to those guilty of the practice, and often upon many innocent parties. Education which fails to point this out is not worthy of the name. If the educator is ignorant of this, he is not well enough informed to teach sex, and if he ignores it, he is lacking the moral qualifications to teach it.

Almost anything can be used in a way that it is not intended to be. Sex that is perverted is indeed dirty, disgustingly so. A sex orgy at the country club by college graduates is just as filthy as one in a shanty boat on the river. The proper use of human, God-given sex is "a thing of beauty and a joy forever." Let us educate all people in this truth.

Precious Reprints

WANTED: Great Men

R. H. Boll in *Truth and Grace*—1917

It is not easy to see the fairness of the verdict Jesus pronounced on John the Baptist: "Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:11). It looks as if Moses was greater; and even such men as Abraham, Joseph, Joshua, David, Elijah, or Jeremiah might appear to surpass him. What great thing did John do that would even equal the feats of some of those others? But Jesus knew the man.

Great deeds require great opportunities. They came to Moses and to David; but John did little, for in the sphere where God had put him it was not a time nor a place for "great deeds." It was not what the man did; it was *what he was*. If he had been put in the front rank of the battle, he would have done more valiantly than all the rest, and God knew it. But he was left behind to do his work in the camp, and he did it faithfully and well. His was a life of self-denial, of hardness, of suffering, and it ended in deep pathos. It was fitting in the eyes of Jesus that he should receive that tribute from the lips of his Lord, and that the people should know the real greatness of the man who had been among them, whom they had passed lightly by.

It has been well said that the world does not know its greatest men. But God knows them. He does not need any dazzling manifestation to know the character. He does not measure deeds with our yardstick. Every work of faith, every act of love, is great in His eyes, and sometimes the smaller and the more unconsciously done, the greater it is by God's standard, for it shows more absolutely the true, golden quality of the heart behind it. He marks the beauty of the pure-rayed gem in the dark caves of the ocean; and the flowers that bloom in the lonely place where no human eye will ever behold their loveliness are not hid to Him, nor yet is their fragrance which they faithfully send forth into the ungrateful air of the desert unknown to Him.

It will be a day of surprises when God announces His verdict of who was the greatest here in the world. The first will be last then, and the last first. Who was the greatest, Lord? The great reformer? The preacher that led the thousands to the cross? The man who by faith built the great orphanage and brought many, many children to know the Lord? And the Lord God will reply: "These were good

and great, my child; but there was an old woman, poor and frail, who made her living at the wash tub. She was greatest of all." How surprised we shall be at the unexpected announcement! And that old woman will be more surprised than all the rest of us. She was quite unconscious of any extraordinary thing in her. All her life she but served and toiled and never thought much about herself. She was little in her own sight, and her Lord was great to her; and so she worked, and so she lived, and so she folded her hands and went to her rest.

Lord, that we but might be great in thy sight!

It would be sweet recompense for a life of obscurity and labor. And we do not know who will carry off the honors; but let us not dream that because men applaud us we are more likely to win them. Nor let us think that because our place is lowly and our sphere humble that we shall have less hope of being exalted by the Lord.

Gift Wrapped

Gift wrapped in swaddling clothes
Upon the cattle's hay
Outside the inn where people feed,
The Bread from heaven lay.

The thorn-crowned Man in royal robes
The populace refuse;
Acclaim instead a murderer,
And Rome's rule o'er the Jews.

Enshrouded dead in Joseph's tomb,
He lays the wraps aside,
Steps out to Kingship over all,
And claims His church as bride.

Clothed now in kingly majesty
In heaven that Man I see
Who came and lived and died and rose
To give Himself for me.

—Donald M. Taylor

TRIBUTES TO STANFORD CHAMBERS

Wife and I received the news of our beloved Brother Chambers' home-going the morning we departed for San Diego, California, November 4th. Our hearts are saddened that we will see his face no more here in this world until we all meet at the feet of Jesus when He comes to raise the dead and rapture the living who are alive and are left unto the coming of the Lord. Bro. Chambers' life and works speak louder and more forcibly than any words that I might add. He was a ready writer—clear, concise and a marvellous expounder of the Word of God in his questions and answers. He will be greatly missed in the ranks of us who hold to the approaching end of all things which Peter says is at hand. What a meeting when we meet Jesus in the air and there at the feet of Jesus we shall be forever with the Lord together with brethren Chambers, Boll, Jorgenson and Clark associates in the Word and Work together with all those whom we have loved and lost for a while. May God grant unto us that we may be "looking for that BLESSED HOPE"!

"Even so, Lord Jesus, come!
Hope of all hopes the sun!
Take Thy waiting people home!
"Long, so long, our blessed dead
Wait, from out the grave's dark bed
At Thine advent to be led.
"Long, so long, the groaning Earth,
Cursed with war, and flood, and dearth,
Sighs for its redemption birth.
"Wherefore come, we daily pray;
Wipe creation's curse away;
Bring the Resurrection Day!"

— H. N. Rutherford

Brother Chambers was a Christian always and in all ways. In every facet of his life he owned Christ's Lordship. The wise use he made of his time will always stand out in my memory. The 93 years given to him had to be as well used as any time that our Heavenly Father has given to anyone. We often think of the great preachers of the past, and wish we could have heard and fellowshiped with them, but I feel that Brother Chambers was a giant in our midst as great as any of the past. As a preacher he made the Word plain, our duties clear, and God's grace very meaningful. Because he was so practical and reasonable, he was often sought for his wise counsel. And he was the faithful and wise under-shepherd. I'm sure that there are many in the active ministry today because he uncovered their abilities in some wise way. Here's one. As a teacher, he not only taught the lesson in the book, but he had that something which makes a person a "master"—he always challenged you and would bring out the best that was in you. And in all of this, he was seek-

ing the lost and pointing to Jesus." A worthy example indeed! Let us follow him even as he followed Christ. And be prepared to meet him over there.

—J. W. Blaes

20 Ways for Parents to Lose the Respect of Their Teen-agers

Mervin Longenecker

1. Be sure to inform them that you are never wrong.
2. Do not trust them with important matters.
3. Always doubt their word.
4. Impress on them the value of the "good old" days.
5. Never admit that they have a good idea—they may get proud.
6. Make their decisions for them.
7. Always vindicate yourself when you have been in error.
8. Be busy with something else when they are speaking to you.
9. Laugh at their problems.
10. Be sure to fuss at them when they fail.
11. Ignore their interests—this will keep them humble.
12. Let *impatience* have her *imperfect* work.
13. Prod them to greater achievement by comparing them with others.
14. Never give them priority over your Christian service schedule.
15. Let your ability to *talk* exceed your ability to *walk*.
16. Lose your temper occasionally so they know who's boss.
17. Keep constantly preaching at them.
18. Give them things, but not yourself.
19. Ignore their different abilities and gifts.
20. Withhold wise leadership and discipline.

—In *Dallas Bible College News*

Who Should Sing?

You say: "Singing is not for me."

The Bible says: "Let all the people praise . . ." (Psa. 67:3).

You say: "I can't carry a tune in a basket."

The Bible says: "Make a joyful noise unto the Lord" (Psa. 100:1).

You say: "I'll sing if it's something I know."

The Bible says: "Sing unto the Lord a new song" (Psa. 98:1).

You say: "I can't read music, so I just leave all that to the choir."

The Bible says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15).

You say: "God overlooked me when He passed out musical talent. Therefore, He doesn't expect me to sing."

The Bible says: "Let everything that hath breath praise the Lord. Praise ye the Lord!" (Psa. 150:6).

—In *The Sawdust Trail*

Missionary Messenger

"Greater things for God"

Jack Chrissop

Simonstown, South Africa

October 20.

By now of course news of the earth tremors in this area will be stale, although they are continuing, they are diminishing in severity. Tulbagh, Geres, and Wolsley are the towns most severely hit. In Tulbagh there isn't one house habitable and damage is estimated at between \$18-24,000,000, covering all three towns. Although the tremors in our area have been slight, and still are, nevertheless they are most alarming and one feels, and I suppose is, helpless. The big danger is the loosening of the huge rocks on the mountain side by the tremors. Well the good Lord has power over all and we sleep soundly at night. On Tuesday night a young coloured sister was baptized into Christ, she has been meeting with us of late and was previously a member of the Moravian Church but in her search of the gospel convinced her that the Church of Christ was the one she must be in. How happy she looked when she came up out of the water. From Grassy Park—where she was baptized—comes the good news that mid-week gospel meetings are being held in the homes of different members. Out at Bokmakerrie—where I spoke one Sunday—two and sometimes three midweek gospel meetings are being held, and the signs are that Brothers Harrison and Dalasen will have to start looking for a place other than a private home in which to hold the Sunday meetings. Meetings in private homes are good—Sunday meetings I mean—but they tend to limit the number of those wishing to attend. Many people are averse to attending a service in a private home, they want a place to go to. Witness Bonteheuwel—for ten years they met in one home, but since acquiring their own meeting place they have quadrupled in numbers in the space of two years. Praise the Lord. With the moving of Bro. Saul to Slangkop—compulsory under the Group Area's Act—Simonstown has lost an old faithful member, but has gained an open door in the new township. Bro. Saul is anxious that meetings be held in his new home, and if the Lord so will, we plan to do so on Wednesday evening. And so the Word of the Lord is spread.

Jay Garrett

Salisbury, Rhodesia

October 13.

Your check and Bro. Ball's monthly remittance have arrived. They came just the day after I wrote you last week. We were so grateful to God to be able to pay the bills. Yes, the devil is very active and tries everything to hinder the work of the Lord. Yes it takes prayer to get the funds to us these days. Dad G. hasn't

received anything since July. The remittance Bro. Goss sent July 29 he did not receive nor anything since then. They've been living on the social security checks. A new boy came last week. He is supposed to be 11, looks 9, and never has been to school; and a new girl came this morning age 7. Now there are 13 children.

Harare church had a camp meeting over the weekend. Harare is the church Dad originally started when he came to Salisbury and they function by themselves now. They planned, paid for and executed the entire camp meeting. They invited all the "Sekurus," old men to speak. Bro. Short and Shewmaker, Garrett and Brown. It was a wonderful meeting. We estimate about 400 there. They'd borrowed benches from Mufalose and Highfields churches and although Harare is a big church and the children filled the aisles, many had to be outside. All three days the singing was marvelous and the spirit that prevailed was wonderful. Most of the people were Christians; however, there were 8 baptisms. One elderly African evangelist was not feeling well and he was to speak at Sunday afternoon service; so Bob was asked to preach instead. He spoke on the mysteries of the New Testament. Although it poured rain twice and was hot in between and several had gastroenteritis, they let nothing hinder, but were smiles everywhere. The Spirit of the Lord worked mightily. The Harare brethren served and admirably carried out the theme of the meeting "to serve the Lord and wait for his Son from Heaven"—to serve and wait. All messages were good and we enjoyed Bro. W. L. Brown's slides from his recent trip to the Holy Land.

Alex Wilson

Manila, Philippines

December 11.

"For all the saints who from their labors rest . . . : Hallelujah!" How thankful I am that, growing up in Louisville, my life came under the influence of spiritual leaders like brethren Boll, Chambers, and to a lesser extent, Jorgenson and Clark. Their attitudes of humility and submission to God's Word were even more important than their teachings, some of which I was too young to grasp fully. For example, the year that Brother Chambers taught the Scripture expositions at the fall Bible conference, every day as he went up to the pulpit to begin, he would start singing (motioning for the congregation to join), "I Need Thee Every Hour." He sometimes commented, "I don't want to teach the Bible . . . I want the Bible to teach me."

Also, how thankful we should be that the ministry of these brethren continues through the pages of *Word and Work*. May the Lord cause it still to prosper, that they, being dead, may yet speak.

Here in Manila the 2nd semester began three weeks ago. Central Bible Institute has about 45 students. At least four of the returning students and two new ones are unsaved. For the first time we are using assistant teachers. One graduated last year and the other is due to finish in April 1970. The regular teachers use them to fill in once in a while, thus providing them with guided experience in teaching.

Several years ago I wrote about an enthusiastic young convert, Romeo, who read the entire Bible in less than a year after he was saved. Later we lost contact for a couple of years. Imagine my surprise when we met again some weeks ago, and he told me that because of intellectual doubts about some Biblical teachings he was now an agnostic and had burned his Bible! However, he was not arrogant, but honest in his doubting. He was very willing to listen to any explanations that might solve his questions, most of which sprang from his study of psychology. The Lord enabled me to help him, and with joy he renewed his allegiance to Christ.

All the family are well. Danny, 14 months old, took his first steps two days ago.

Plant the Word

We are not expected
To germinate the seed—
Jesus said to plant it.
The world's a field in need.

God does not expect us
To cause the seed to sprout—
He just said to plant it,
And plant it all about.

Jesus never told us
To make the seed to grow—
He just said to plant it,
To plant it where we go.

God does not expect us
To make the seed bear fruit—
Jesus said to plant it,
And pray that it will root.

Jesus does expect us
To plant the Gospel Seed,
Plant it, plant it, plant it,
The world's in desperate need.

Plant the seed, and sow it,
Get much seed in the soil,
Jesus said the harvest
Will compensate the toil.

—Wilma Pendergraft

Satan's Tactics Have Not Changed

H. Robert Cowles

When the Serpent intruded on man's tranquillity in the Garden of Eden he relied on a two-pronged approach which he has not needed to alter since then.

First he called in question the word which God had spoken: "Yea hath God said . . . ?" (Gen. 3:1). Then he appealed to Eve's desire for self-exaltation: "You will be like God."

This two-pronged approach, I say—calling in question the validity of what God has spoken and appealing to man's innate sense of pride—is still standard. Christians need to recognize it.

"Yea, hath God said?" The first subtle questioning of the established word of God quickly progressed to a denial of God's truthfulness: "Ye shall not surely die" (verse 4). So it has followed whenever men begin to question God's word.

They start with maybe a passage in Holy Scriptures which is hard to reconcile with other scriptures or a statement in the Bible in seeming conflict with current scientific or archaeological premises.

Once the admission is made that some part of the Word must be inaccurate or in error, it is an irresistible temptation to broaden the inquest to other passages. Suddenly the questioner finds that he has set himself up as an arbiter of what is and what is not the real Word of God.

The eternal Word thus becomes a subjective decision and can vary by as many human beings as there are in the world who want to attempt to say what is and what is not true in the Bible.

The only viable alternative to this kind of existential chaos is the reasoned conclusion that a Book which claims to be totally inspired by a God who claims to be perfect is as inerrant as the perfect God who inspired it.

If the first doctrine of demons is devastating to spiritual stability and divine absolutes, the second is even more damaging. In fact, if Isaiah 14:12-20 refers specifically to Satan, then the thing that turned the archangel into the devil he is was his determination to exalt himself: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the most High" (Isa. 14:13-14).

"I will, I will, I will." That attitude is confined neither to Satan nor to pre-Edenic times. The temptation to self-assertiveness is far more prevalent than we care to admit. And its only antidote must be spiritual.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in

fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:5-8 ASV).

If the cure for pride is basically spiritual, the cure for the other doctrines of demons has volitional overtones. There are some things in the Scriptures which are not lucidly clear. There are even apparent contradictions. And certain passages do not coincide with current scientific thinking.

I can either pick the Bible apart, lift out what I want and end up an impoverished semi-Christian, or I can take my stand with those who believe it is in fact the totally inspired and trustworthy statement of a perfect God. Admittedly there are some passages which await more light. Others may be forever obscure to me. But neither the obscure nor the empirically unprovable portions will rob me of the total impact of the total Book.

Yes, God *has* spoken. The Bible is the record of what He has said, accurate, adequate and—best of all—available.

Reverently I accept it as such and seek to let all of its message guide me into the kind of humble conduct which is pleasing to God my Saviour.

—In *The Alliance Witness*

The Exaltation of Jesus

John R. W. Stott

"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . in heaven and . . . on earth . . . under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

It is a lamentable fact that comparatively little attention is paid by Christians to the ascension of Jesus Christ. We make much of Christmas, and the cradle in the manger; of Good Friday, and the cross of shame and glory; of Easter Day, and the empty tomb. But we tend to pass by the ascension of Jesus. This is because we seem to attach a smaller importance to Christ's ascension than to His birth, His death, and His resurrection.

Actually, the Bible speaks more of the exaltation of Jesus than of His ascension. This is an interesting avenue to explore. The four great events in the saving career of Jesus are described in the Bible both actively and passively, as deeds done both by Jesus and to Jesus. Thus, we are told with reference to His birth, both that He came and that He was sent; with reference to His death, both that He gave Himself and that He was offered; with reference to His resurrection, both that He rose and that He was raised; with reference to His ascension, both that He ascended and that He was exalted. If we look more closely, we shall find that in the first two cases, the active

phrase is the more common; He came and He died. It was His deliberate, self-determined choice. But in the last two cases, the passive phrase is more common; He was raised from the tomb and He was exalted to the throne. It was the Father's act.

This is clear in the passage from which my text is taken. Jesus Christ emptied Himself; He humbled Himself; He submitted Himself to death on a cross; but He was exalted. The humbling was His; the exalting was His Father's.

1. HIS EXALTATION IS SUPREME

Two expressions are used in these verses to describe the exaltation of Jesus. First, He was "highly exalted." The Greek phrase is but one word, and it is unique here in the New Testament. It means that He was "superexalted," beyond all other exalted things and persons. The exaltation of Jesus is not just high, but supreme. The second expression is that He was given "the name which is above every name." This verse is commonly misunderstood. The name which He was given is not the name Jesus. He was given this name before His birth, not after His resurrection. In the Hebrew Old Testament "the name of the Lord" means the majesty of His Person. The idea is quite common in the phrase to "praise the name of the Lord." This does not mean to take the name Jehovah and to praise it, but rather to praise the majesty of Jehovah. So the supreme name which was given to Jesus refers to His rank, His title, His dignity, which surpasses all other ranks, titles and dignities. His name is, in fact, "the name which is above every name."

Now let us pause to consider this. The name of Jesus is not just one in a catalogue of the world's great men. The portrait of Jesus is not just one in the portrait gallery of famous men. The rank of Jesus is not to be compared with any other rank. He is supreme, unique, unrivaled, peerless. God "raised him from the dead, and set him at his own right hand . . . far above all principality, and power, and might, and dominion, and every name that is named" (Eph. 1: 20, 21). To concede condescendingly that Jesus of Nazareth was "a very great man" or even "the greatest man who ever lived" is not enough. Name any name you care to choose, and the name of Jesus is greater. Describe any rank you care to describe, and the rank of Jesus is higher.

2. THE EXALTATION IS MERITED

You will observe that the text which we are studying begins "Wherefore also God highly exalted him." The exaltation of Jesus was not an arbitrary action. It was not the irrational whim of a divine dictator. It was merited. When Cornelius fell on his knees before Peter and worshipped him, Peter said, "Stand up; I too am a man" (Acts 10:25, 26). When John, overcome with emotion, fell down at the feet of the interpreting angel, the angel said: "You must not do that, I am your fellowservant . . . worship God!" (Rev. 22: 8, 9). When the inhabitants of Lystra brought oxen and garlands and wanted to offer sacrifice to Paul and Barnabas, the apostles tore garments in horror and rushed out among the crowd, crying: "Men,

why are you doing this? We also are men, of like nature with you" (Acts 14:13-15). But when Thomas fell down at the feet of the risen Jesus and said, "My Lord and my God," Jesus accepted his worship. And when all creatures prostrate themselves before His majesty, He does not repudiate their adoration. It is His right. His rank is merited.

Jesus Christ has many titles to this supreme exaltation. I cannot elaborate upon them all, but one of the great themes of the Bible is the superiority of Jesus Christ. The author of the Epistle to the Hebrews demonstrates that He is superior to prophets, angels, Moses, Aaron, and Melchizedek, because He is the Son of God. In the Epistle to the Colossians, the supremacy of Christ is linked with the creation. He is described as the only agent of God's old material creation—the universe—and of His new spiritual creation—the Church. Is He "the first born of all creation?" Then "he is before all things." Is He "the firstborn from the dead?" Then He is "the head of the body, the church . . . that in everything He might be pre-eminent" (Col. 1:15-20) In the Epistle to Philippians it is His work in redemption which entitles Him to exaltation. He humbled Himself. Therefore He was exalted. This is a great spiritual principle stated by Jesus (Luke 14:11; 18:14), by Peter (1 Peter 5:6), and by James (4:10). The same principle was illustrated in His life.

He humbled Himself. It began in His mind. Although He was in the form of God, He did not regard His equality with God a prize to be grasped. He emptied Himself. He took the form of a servant. He humbled Himself and became obedient to death on a cross. Think what He sacrificed! He left His home and His Father; He left the hymns of worshipping angels; He left the purity of the celestial city; He left the glory which He had before the world was. Think what He suffered! He endured poverty and hardship, loneliness and misunderstanding, scorn and rejection, the stinging whip and the crown of thorns, and the desolate agony of the cross. Think what He achieved! He secured salvation, perfect and eternal, for all who will come to Him and claim it for themselves. Did He sacrifice and suffer and achieve so much? "Wherefore also God highly exalted him." His exaltation corresponds to His humiliation. He humbled Himself to the deepest depths of shame. God has exalted Him to the highest heights of glory.

3. HIS EXALTATION IS DEMANDING

The text before us contains a statement: "God has highly exalted him"; a reason: "therefore"; and an application: "in order that . . ." The exaltation of Jesus was not purposeless, any more than it was arbitrary. God has good cause to exalt Jesus. He also had a clear purpose. This is where we come in. God gave Jesus "the name which is above every name," not only because Jesus deserved it, but also in order that we might recognize it. God has exalted Him that "every knee should bow . . . and every tongue should confess that Jesus Christ is Lord."

This divine demand has little to do with the bending of the knee in a formal genuflection, or with the confession of the tongue in a

formal creed. God is not particularly nor primarily interested in the muscular flexibility of our knees and tongues. He is more concerned with the will behind the knee, and with the heart behind the tongue. He wants our bowed knee to betoken the bending of our proud will in homage to Him. He wants our loosened tongue to betoken the warming of our cold heart.

To bow the knee is to do homage to a king. Have we ever done it? We are stiff-necked, stiff-kneed creatures. Let us bow down before Him! He learned obedience; we must learn it too. Disobedience is unbecoming in the child of God.

Whereas the bowing of the knee be but a private homage, confession with the tongue is a public acclamation. Whether addressed to God in worship or to men in witness, this is the open unashamed confession that Jesus Christ is Lord.

There is no exception to this demand. There is no exemption from this duty. "Every knee" is to bow, and "every tongue" is to confess Christ, "in heaven, on earth and under the earth." That is to say, angels, human beings, and spirits are to unite. The inhabitants of Heaven and earth and Hell are included. Perhaps the most remarkable thing of all about this verse is that it is a quotation from Isaiah 45:22, 23, where the eternal God says: "Turn to me and be saved, all the ends of the earth! For I am God, there is no other . . . to me every knee shall bow, every tongue shall swear." This universal homage which God demands for Himself He now demands for Jesus whom He has exalted to His own right hand.

Here is a message for one who has never come to Jesus Christ. Are you resisting His call, wanting to run your own life, to paddle your own canoe, to be king of your own castle? God has exalted Jesus to be supreme. One day you will have to acknowledge His supremacy, for we shall all stand before the judgment seat of Christ, for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God" (Rom. 14:10, 11). Why not do voluntarily now what you will one day be compelled to do?

Here also is a message for one who has hesitations about the rightness of foreign missionary endeavor. You say perhaps, "Why shouldn't knees bow down to idols and tongues confess other gods?" Such a question is an insult to Jesus Christ. The answer is that God has exalted Him, so that every knee and every tongue should acknowledge Him, and no one else.

Here, third, is a message for the Christian. How bent is our knee to Christ? How loose is our tongue? Is bending our knee but a momentary curtsy? Is the loosening of our tongue but a diffident stammer? Let us bend our knee lower and open our mouth wider. Let us be more whole-hearted in our obedience and more courageous in our witness. He is worthy of more. God deserves it. Jesus deserves it. So we must give it. If we do so without reserve, we shall do so without regret. —In *Christian Platform*

Substitutes Not Acceptable

John Smart

Evangelicals are agreed that there cannot possibly be any substitute for the gospel of God concerning Jesus Christ our Lord. Every true believer takes this position on the gospel and refuses to budge an inch. No substitution, no dilution, no addition can be tolerated. The gospel—how that Christ died for our sins and rose for our justification—is absolutely essential. It is basic; any tampering with it is intolerable.

However, it is a matter of no little concern to thoughtful observers that many who would not accept any dilution of the truth of the gospel are quite prepared to accept substitutes in place of clear cut New Testament teaching respecting the life and witness of the local church. In fact, in some cases, there seems to be little concern whether or not local churches come into being through the spread of the gospel. There is laudable concern that souls be converted to God, but this may be accompanied by unconcern regarding the natural outcome of evangelism—the birth of new churches.

But the more the matter is considered, the more it is evident that if we insist upon the gospel of the New Testament, we must, to be consistent, follow through with New Testament church life. If there can be no substitute for the gospel, can there be any substitute for sound spiritual churches? If we regard the gospel message of the first century as absolutely essential in the twentieth century, why are not the church ideals of the first century also regarded as necessary for the twentieth century? Are Christians at liberty to pick and choose in this fashion? Is it right to insist on the truth of the gospel and at the same time ignore or water down truth concerning the Church, which is the Body of Christ, the House of God?

The Spirit-begotten, Spirit-filled, Spirit-directed, Spirit-empowered churches of the New Testament were the glory of the first century. The want of such is the tragedy of the present hour. There are many organizations at work today in evangelism (and for all such we give thanks), but is not the very existence of many of them a confession of impotence in modern church life? The local assembly is God's basic building block. New Testament activity centered in, and issued from, the churches. They were praying churches, missionary-minded churches, giving churches—hence their impact upon their generation. Each was a center of spiritual life, powerfully influencing the community around.

The loss of this ideal is to be mourned in our day. We have all sorts of organizations doing all sorts of Christian work, but it is seriously to be asked—could not more, *much more* effective work be done by churches of New Testament character?

It is our conviction that there can be no adequate substitute for New Testament assemblies. By this we do not mean assemblies that conform to a certain crystallized, ecclesiastical pattern, spending their years in religious barrenness. We are thinking of dynamic churches, moving onward under the impulse of the Spirit of God, in communion with the Lord, reproducing themselves elsewhere.

"Evangelize or fossilize" is the slogan of many. So far, so good. But let us bear in mind that the grassroots of the Lord's work in the world today are found in the productive soil of spiritual local churches. God give us more of them. He will, if His people really desire them.

—In *The Fields*

Questions and Answers

W. G. McCartney

What does God desire most from His own redeemed ones?

We believe this question was answered when our Lord said to the woman at the well in John 4:23, "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth for the Father seeketh such to worship Him." Worship is greatly misunderstood by most Christians. Worship is giving to God. Worship is not being taken up with our blessings but being captivated with the blesser Himself. Ministry of God's Word is God feeding His people so that they may in turn be able to tell God of the great virtues of His Son. The "heave-offering and the wave breast" of Leviticus 7 are beautiful pictures of the worshippers heaving the Right Shoulder of His Power and waving the Wave-Breast of His Love signifying that by the Power of His might and the Love of His heart we have eternal salvation through His own precious blood.

Joseph, when he had made himself known to his brethren, said to them, "And ye shall tell my father of all my glory in Egypt and of all ye have seen" (Gen. 45:13). This is worship—telling the Father of the glories of His Son.

When God gets us as "worshippers" He will have us as servants. The Lord did not say the Father sought Service but Worship.

There has been much discussion on the subject of women wearing a covering on their heads in church services. Is there any spiritual significance in wearing a hat? Is there a simple and understandable answer to this question?

To make this subject simple and understandable the first thing to understand and realize is "that the church's testimony is not only to the world, but also to the heavenly powers, both holy and unholy Celestial Beings."

When we understand that God is displaying His manifold wisdom (all varied wisdom) through the Church to Principalities and

Powers and also to the multitude of Holy Angels, we then can more fully comprehend God's purpose in commanding that the woman should wear a covering upon her head when the Church gathers together.

Read carefully Eph. 3:10 and 1 Peter 1:12.

In 1 Corinthians 11:7,8, the apostle Paul gives the reason why a man "is not" to cover his head and this is the key to the understanding of why a woman should cover her head. The man should not cover his head forasmuch as he is the "image and glory of God," but the woman is the "glory of the man."

Man should not cover his head being the image and glory of God, but the woman, being the "glory of man," should wear a head covering as man is not to be glorified in the gathered company of God's people (the local church).

1 Cor. 3:21 says, "Let no man glory in men." and 1 Cor. 10:17, "But he that glorieth let him glory in the Lord."

In 1 Cor. 11:8, God definitely declares that the covering on the woman's head is strictly because of the angels. God wishes to teach these heavenly bodies the truths He, Himself, wants them to learn. Women should feel highly honored of God to be selected by Him to teach the Angels, both Holy and Unholy the "all varied wisdom of God." High and lofty calling indeed, that should be highly revered!

The uncovered head of the man and the covered head of the woman do not have any appreciable message for the world. Whether a woman wears a covering on her head or not in the church, would hardly gender a question in the hearts of unconverted people, but the Angels know full well the meaning of the covering on the woman's head. They saw, and are well aware of Eve's sin of usurping Adam's authority at Satan's suggestion in the Garden, but when they observe the Divine order in the Church, they know Satan will not be able to do the same thing in the Church as he did in the Garden. The Angels observe the woman putting herself under the authority of the man, as the man puts himself under the authority of Christ, as Christ did to His Father in the days of His flesh when here on earth, and note, "He was seen of Angels." (1 Tim. 3:16)

The covered head of the woman also speaks volumes to Principalities and Powers against whom the Church is in constant warfare. It tells Satan of his defeat through the death and resurrection of Christ (see Col. 2:15), and it also tells Satan and his emissaries that the words of our Lord when He said, "The gates of Hell shall not prevail against the Church," will be assured and which will mean doom for him and his followers. Why then should there be any contention in the church over such a divine truth as the "covering worn by our sisters in Christ" when it has such a God-honored meaning. Let us bow to it and praise God for the privilege given us in the Church to be used to His glory in His own appointed ways.

-In Together

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

Lexington, Ky.: Bro. Terry Morrison of SCC held a meeting at Melrose last week. Those in attendance received messages from the Lord. —H. N. Rutherford

The Rangeland church (Louisville) is growing in numbers according to the bulletins. Every fifth Sunday evening they meet with other churches in that area in a joint song service.

The song service held at Highview November 30 was a thrilling experience to at least one who commented on it. Very likely all who attended felt the same way. About fifty of the several hundred present were from Rangeland.

Brother Lawyer reports growth in the Rowan Street church. It has increased in vision, is active in many good works for the Lord; some of which are the Christian school, the radio program, and the missionaries. There are regular responses for confession of sins. The young people give a good account of themselves in attendance, even at prayer meeting.

We suspect their missionary-minister has been used of the Lord to guide them in these matters. He is assisted by his brother Kenneth, the latter being blessed by love gifts from time to time through certain ones who are mindful of the needs of a man with a family. Charles and Beverly Knecht have also been assisting there.

Cherry Street is looking to the Lord for replacement of two vacancies in their eldership. One, Bro. Satterfield, has already gone elsewhere (Paoli, Ind.) and Bro. Wesley Sparks will soon be headed in the other direction if the Lord wills. Their Christmas program was held Tuesday night. It was gotten up by the Sunday school classes.

The Sellersburg church puts emphasis on their young people. Their bulletin reports interesting meetings lately with Bro. T. Y. Clark teaching the class. They meet at 6:30 p.m.

SCC. The average student does not care much about required Bible study and chapel attendance. We have a serious problem when this discontent and boredom surfaces in the shape of a formal complaint. Recently, a large number of students said that they wanted a student-faculty committee to plan chapel programs. In the light of past experience with student participation and in view of the bad attitude already evinced toward chapel in general, I viewed the prospects with misgivings. It looked like a dark cloud.

However, a committee of three faculty members met with the students to find out exactly what they wanted. The meeting began about chapel, but ended with two baptisms into Christ and one rededication. These three gave their testimonies in chapel the next morning. . . . God used the discontent of these students to bring two more sheep into the fold and to embolden the one who had been slipping to take a firmer stand for Him. —Cecil Garrett

HENRYVILLE ADDITION DEDICATED

The dedication service for the addition to the Henryville, Ind., church house was held on December 7. The new auditorium was almost completely full, with representatives from many churches present. In the afternoon, "Open House" was held. The building was again well filled and a good time of fellowship in praise and prayer was had by all.

Visitors were mostly from the southern Indiana and Louisville area. In addition, a group of singers from SCC sang at the morning service.

The Joint Thanksgiving Service seemed to be much smaller in attendance than usual, but nearly \$1900.00 was collected for PCS and SCC. Bro. Vernon Lawyer brought a stimulating message. —Ernest E. Lyon

"The prayer of the upright is his delight." Proverbs 15:8



DESIGNED ESPECIALLY
FOR YOUNG PEOPLE AND
NEW CONVERTS

"A NEW CREATION"

DENNIS ALLEN

HIGHLY COMMENDED—

"I am enthusiastic over "A New Creation." It is a valuable publication and one that can be handed to a new convert without pointing out the things that are wrong with it. In fact, it is my desire to give a copy to every new convert here, and as possible to give copies to several of the young people who have been Christians for a while."

Carl Kitzmiller.

"I have just finished reading "A New Creation." I think it is very fine and greatly needed. I received a definite blessing myself from reading it."

Leroy Yowell

"I am highly pleased with 'A New Creation.' It is a fine title and a fine little book externally, internally, mechanically, and spiritually; it is something one need never be ashamed to offer."

E. L. Jorgenson.

"The booklet with its headings is an excellent outline and a natural one. It would make a good gift to a new convert."—Barton L. Mcclory, Book Review, The Standard Publishing Co.

"It is a valuable small handbook for young Christians, not so long as to frighten them, yet definite enough to be of real help."

—The Sunday School Times.

WIDELY USED—

"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by **The Sunday School Times**. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

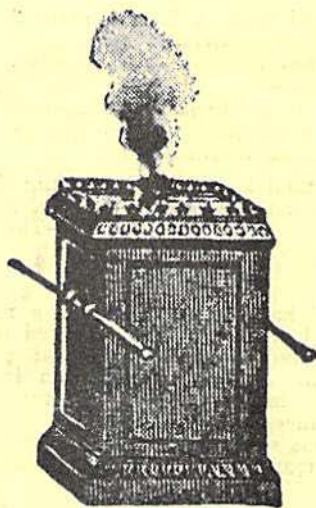
Illustrated with 13 photographs (full page and half page size).

Booklet size, 5 x 7 inches. 48 pages. Attractive two color cover.

50 cents each, 3 for \$1.25, 25 for \$10.00

Order from The Word and Work, 2518 Portland Ave., Lou., Ky. 40212

OUR GREAT HIGH PRIEST



MRS. PAUL J. KNECHT

64 pages, Paperback, 75 cents.

THE WORD AND WORK

2518 Portland Ave.

Louisville, Ky., 40212