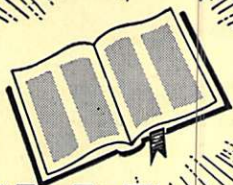
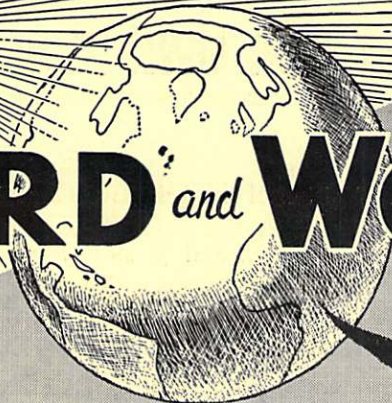


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The **WORD** and **WORK**



"Holding forth the Word of life."

APRIL, 1976

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THE WORD AND WORK

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Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

Discussing the rash of broken marriages and broken homes that plagues even the church of our Lord in these days, one said, "Surely we should be able to find some answer from the Word that would get at the root of this selfish infidelity, and set these homes back on the foundation of righteousness." "Yes," said another, "there is a scripture that applies: Train up a child in the way he should go, and even when he is old, he will not depart from it." "But this verse, taken alone, would mean that every broken home indicates failure on the part of parents a generation ahead. I don't believe that the answer is so simple as to blame everything on a failure in childhood training. Surely no parent is able to train perfectly, yet there are many of the children who do well. Some other facts must enter in."

Any schoolteacher can bear witness that "training" and "trying to train" can be two different things. To know whether training has been successful or not, there must be the test; and the testing time can run all through our lifetime. "Training" is "to lead or direct the growth of, to form by instruction, discipline, drill, etc." A study of the word "train" then, will bear considerable weight in the scripture verse where it is used.

Two social trends of our day have done much to undermine marriage. The first is a trend away from self discipline and respect for authority. The second is a selfish trend that materialism has spawned, that has put self ahead of others and gratification of self as the first order of business. These attitudes are signs of the "latter days," and should be no surprise to us. Yet, when they reach into our church families, it is time to examine our teaching, lest we be found to be building with wood, hay and stubble.

Self-discipline is in short supply in our day. It is instilled by firm, loving hands and consistent life. Only the power of the Holy Spirit can upgrade these qualities from one generation to the next; else the trend is downward. Neither correction nor right living come easy in this life, but if the older generation can see how vital both are, progress will be made. We must take by faith the word of the writer of Hebrews; "all chastening seemeth for the present not to be not joyous but grievous; yet afterward it yieldeth peaceable

fruit to them that have been exercised thereby, even the fruit of righteousness." To be a father in the full sense in which God uses the term "father" includes discipline, "for what son is there whom his father chasteneth not?" Too many in our day, I fear.

The trend toward self-gratification is leaving its mark everywhere, since mankind is everywhere the same. We read that in the last days men shall be lovers of self, lovers of money rather than lovers of God. The home, God's oldest organized society, suffers most of all, as many Christians have learned.

IS IT ALL THE PARENTS' FAULT?

Oftentimes preachers feel a responsibility for the sins and blunders of the members of the congregation who have grown up under their teaching and yet erred. Likewise, school teachers feel burdened by the students who fail to make the grade. Much more do parents who have family problems arise in the homes of their children, search their own hearts wondering where they failed to perform their obligations a decade ago. Objective self-examination may well reveal to us that definite mistakes were made, where we failed to walk that narrow path that leads children from discouragement to loving obedience.

But all of the congregation do not blunder along in sin, all of the students do not fail, and all children are not prodigals. Jesus was telling it like it is when He said, "A certain man had two sons. . ." We assume that the father gave the same love and teaching to them both. Both lived in the light of his example from birth. We may judge that they were equally intelligent. However, their dispositions were different. Their thinking and self-attitudes were different. Their lives were different. ☩

Since this father of the two sons represents Jehovah God, we will surely not accuse Him of fault. We can see the divine wisdom of his not forcing restraint upon a son whose heart had already gone from the father's house. We can see boundless love, in that he was watching for the return of the prodigal, and "saw him afar off." How soon he began watching and praying for the lad's return, we can only surmise. But here Jesus gives us the picture of a good father who had a prodigal son.

HOW DOES THE STORY END?

There is a genuine ray of hope in the story that Jesus told us about the prodigal son, however. He remembered the image of father and home. Having come to himself, he considered how foolish had been his choice and his misplaced values. Repentance, as hard as it can be at some times, can be quite easy at others. And in the hog pen, hungry and forsaken, it was not difficult for him to arise, go to his father, and say "I have sinned." The father's

"image" had never become tarnished, it had merely been ignored in the son's mad rush to do his own thing. Now that precious memory brought him back.

Every Christian home should be "a light, in a dark place," an anchor in the time of storms, "a light along the shore that never grows dim." For the sake of the coming generations, may God give us Christian homes.



"Mom"

Alex V. Wilson

We learned this morning (April 10, U. S. time) that the Lord promoted Mom to Glory. What joy for her to see Him face to face! "I'll be with Thee forever, and never grieve Thee more. . ." "For all the saints who from their labors rest, Who Thee by faith before the world confessed, *Thy* Name, O Jesus, be forever blest: Hallelujah!" Ruth and I surely magnify the Lord for giving us four parents who constantly uphold our hands in His service. We know other missionaries here whose parents have no sympathy toward their work but oppose it instead. But Mom truly backed us up all the way. How thankful I am for the wonderful weeks of fellowship with her in March, and for the sound mind and relative strength she had at that time.

I have just returned from a week of special meetings and classes with Vir Torrefiel in Leyte. It was an encouraging time, and much gospel-seed was sown though only two people openly confessed faith in Christ for the first time. Please pray for an ex-mayor there who is very interested in the gospel, and even convinced of its truth, but refuses to be baptized or to be identified with the believers there because socially they rank below him.

This week the Manila and Frisco churches will hold a 4-day retreat during the "holy week" holidays. The book of Philippians will be expounded, and also lessons on the lordship of Christ, how to overcome temptations, family living, etc. Your prayers mean much to us always; also your letters.

PROPHECY

THE BASIS OF THE SECOND COMING OF CHRIST

Arnold G. Fruchtenbaum
(last of a series)

III. The Confession of Israel's National Sin

Since Christ's Second Coming is based on Israel's confession of her national sin and request for Him to return, let us see what the Scriptures say about this confession:

Here we have an unfortunate chapter division. Chapter 6 should really begin at the fourth verse. The first three verses of chapter 6 really belong with chapter 5.

We saw how in the last verse of chapter 5 Christ warned that because of the national offense committed against Him by Israel He returned to His place in Heaven. He will not come back to the earth until they acknowledge or confess their offense.

The first three verses of Hosea 6 is in the form of a decree calling the nation to return to the Lord. In the closing days of the Tribulation Period the Jewish leaders will begin to understand from the Scriptures why these judgments have fallen on them. They will see it was because of the national offense spoken of in chapter 5:15.

So they issue the decree found in the first three verses for the nation to return unto the Lord. Thus we come into the last three days of the Tribulation Period.

This national confession and mourning goes on for two days. On the third day they begin to plead for the Second Coming and at that time we have the national regeneration of Israel when the whole nation is reborn in a day.

Just as the Jewish leaders led the nation to the rejection of the Messiah, even so they will lead the nation to the acceptance of the Messiah.

Another important passage is Isaiah 53:1-9. Most people simply view Isaiah 53 as a prophecy of the crucifixion. It is more than that. The first nine verses concern the national confession of Israel of having rejected Christ and His Messiahship.

In verse one they announce astonishment at what they had just learned in 52:13-15 where God called attention to His Servant, the One Who was lifted up.

In verse two they admit that at the time that He was on earth there did not seem to be anything unique about Him that would cause men to follow Him. Verse three states He was the One to be avoided.

But now, in verse four, they realize the Servant suffered for *them* although they previously considered Him suffering for His own sins. Verse five says He suffered that Israel might have peace with God and have spiritual healing.

In verse six they confess they all went their own selfish ways and God laid their sins on the Messiah. In spite of the injustice shown Him verse seven states the Servant suffered silently and did not complain.

Verse eight declares that by means of a judicial judgment He was condemned to death and was executed. Very few in *His generation*, the generation of Jesus' day, recognized he was dying for sins they themselves had committed. Verse nine closes the confession when Israel admits that although Jesus was assigned a criminal's grave for dying a criminal's death, He was nevertheless buried in a rich man's tomb.

This is true poetic justice for He did nothing deserving of judicial punishment.

The rest of Isaiah 53 reiterates how God made the death of His Servant Jesus the sin sacrifice for the nation of Israel. This is in Israel's confession of her national sin.

IV. The Pleading for the Second Coming of Christ

Not only must Israel confess her national sin (Isaiah 5:15) but they must also plead for Christ to return (Mt. 23:39).

Many Psalms are poetical versions of the remnant of Israel pleading for the Messiah to return and save them from their enemies. Enemies manifested in the person of Antichrist—possessed by Satan himself. Two such Psalms are Psalm 79 and Psalm 80.

Psalm 79, to be fully understood, must be seen in the light of the new regenerate nation pleading for Christ to come back to save them from their enemies. Please read Psalm 79 and you can visualize how Israel pleads for Christ to return.

Isaiah 64 and Psalm 80 are along the same vein. Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest above the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up thy might, and come to save us. Turn us again O God; and cause thy face to shine, and we shall be saved. (Psalm 80:1-3).

Clearly they are pleading for the Shepherd of Israel to return and save them from their enemies. In verse 17 it gets more specific and we see the exact person for whom they plead:

Let thy hand be upon the man of thy right hand, upon the son of man who thou madest strong for thyself.

The One Israel is pleading for is the One at the right hand of God, where He has been sitting ever since their rejection of Him.

And when they plead for the Messiah to come back on the third of the last three days of the Tribulation Christ does return, defeats the enemies of the Jews and sets up His kingdom.

Then Israel begins to enjoy the blessings of the Abrahamic Covenant and the Messianic Kingdom!

From the Scriptures we see how much the Jewish people are the center of God's program. The power and the reality of the Second Coming are in the hands of Israel. Until they confess their sin and plead with Him to return, Christ will not return.

In this light we cannot fail to see the tremendous importance of Jewish evangelism today!

PSALM 23

Asa Baber

David, as he neared the end of his life here on the earth, looking back and remembering how God had blessed him, endeavored to reveal just how God takes care of his people.

I SHALL NOT WANT REST. He maketh me to lie down in green pastures. Matt. 11:18- Come unto me, all ye that labor and are heavy laden, and I will give you rest. Exodus 33:14- And he said, My presence shall go with thee, and I will give thee rest.

I SHALL NOT WANT REFRESHMENT. He leadeth me beside the still waters. John 7:37- If any man thirst, let him come unto me and drink. Isaiah 12:3- Therefore with joy shall ye draw water out of the wells of salvation. Isa. 55:1- Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price.

I SHALL NOT WANT FORGIVENESS. He restoreth my soul. Psalm 103:3- Who forgiveth all thine iniquities, who healeth all thy diseases. Eph. 1:7- In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. John 1:9- If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I SHALL NOT WANT GUIDANCE. He leadeth me in the paths of righteousness for His name's sake. Psalm 48:14- For this God is our God for ever and ever; He will be our guide even unto death. Psalm 25:9- The meek will He guide in judgment; and the meek he will teach his way. John 16:13- Howbeit when he, the Spirit of truth is come, he will guide you into all truth.

I SHALL NOT WANT COMPANIONSHIP. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for

thou art with me. Exodus 33:14- And He said, My presence shall go with thee. Isa. 43:2- When thou passeth through the waters, I will be with thee. Matt. 28:20- Lo, I am with you always, even unto the end of the world.

I SHALL NOT WANT COMFORT. Thy rod and thy staff they comfort me. Psalm 86:17- Thou, Lord, hast helped me, and comforted me. 2 Cor. 1:3- Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, the God of all comfort. John 14:18- I will not leave you comfortless, I will come to you.

I SHALL NOT WANT NOURISHMENT. Thou preparest a table before me in the presence of mine enemies. Jer. 3:15- And I will give you pastors according to my heart, which shall feed you with knowledge and understanding. John 6:33- Jesus said unto them, I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst.

I SHALL NOT WANT HEALING. Thou anointeth my head with oil. Isaiah 53:5- But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Luke 4:18- The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel: he hath sent me to heal the brokenhearted.

I SHALL NOT WANT ANYTHING. My cup runneth over. Rom. 8:32- He that spared not his own Son, but delivered him up for us all, shall he not with him also give us all things. Psalm 84:11- For the Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

I SHALL NOT WANT EARTHLY BLESSINGS. Surely goodness and mercy shall follow me all the days of my life. Phil. 4:19- But my God shall supply every need of yours according to his riches in glory by Christ Jesus. Psalm 33:5- The earth is full of the goodness of the Lord.

I SHALL NOT WANT ETERNAL HAPPINESS. And I will dwell in the house of the Lord forever. John 14:2, 3- In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also. 1 Pet. 1:3-5- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Carl Kitzmiller is a minister in Oakdale, Louisiana.



Questions Asked of Us

Carl Kitzmiller

What is there in the Bible either for or against reincarnation?

Webster defines reincarnation as the belief that the souls of the dead successively return to earth in new forms or bodies; hence, a rebirth of a soul in a new, especially a human, body. Some views would limit this to human bodies, while others believe reincarnation may be as an animal, even of very low order, with the good or evil of the previous life determining the kind of body received. Reincarnation is a basic part of Hindu and Buddhist belief. (The student wishing to consult reference material should see "Transmigration" and "Metempsychosis.") In many cases this belief includes the teaching of *karma*, which has successive reincarnations taking place until one has been purged of evil and has reached the high plane where no further reincarnations are necessary.

This belief was held by a few digressive groups in the days after the apostles and is also held by some of the "Christian" cults which have come into being in modern times. So far as we can tell, it has always been regarded as error by the main body of those professing Christianity.

In our own country, as Hinduism and Buddhism have been an increasing influence and certain features of these religions have gained some popularity, literature and movies have been instrumental in making the average person more aware of belief in various incarnations. There is a certain snobbishness or sophistication that sometimes seems to be associated with such beliefs, and some may have adopted reincarnation views for this reason. Others may be ignorant of the implications so far as the Bible is concerned and are influenced by the rather subtle influence of exposure to these beliefs and by their own fleshly reasonings and feelings. There are individuals who claim to remember former lives, especially under hypnotism. Such claims, no matter how sincere, really offer no proof of reincarnation, because the human mind is not always aware of the difference between dream and reality or between fantasy and fact. Perhaps most of us have had "flashes of recognition" when we seem to have just gone through an event that has happened to us before, but this is likely nothing more than a trick of memory. A mere human intuition that such a thing as reincarna-

tion might take place can hardly be considered proof.

I can think of nothing in the Bible that lends any solid support for reincarnation, but there is a good bit that would oppose it. One of the most direct statements showing reincarnation has no basis in fact is Heb. 9:27: "And inasmuch as it is appointed unto men once to die, and after this cometh judgment . . ." Rather than several lives and deaths, man has only one. Paul's prayer that "your body, soul, and spirit" be preserved entire at the return of Christ loses all meaning if several bodies are involved. We are to be judged for deeds done in the body (not plural, bodies), per 2 Cor. 5:10. Moreover, instead of offering many lives—with second, third, or many more chances for salvation—the N.T. declares this to be the day of grace and "now" the time of salvation.

Reincarnation is contrary to many of the principles of N.T. truth. If seen as a series of rebirths based on good or evil and with the desired end achieved by one's merit, then this is a "works" salvation, which is contrary to N.T. teaching. Jesus never hinted at a return to another life but spoke of men dying and going to "Abraham's bosom" or "torment." The resurrection of the body is seen as the prospect of those who die. For the Christian death means to be "with Christ" or "absent from the body and at home with the Lord," not the prospect of another life on earth.

It is sometimes thought that Jesus' disciples believed in reincarnation since they asked concerning the blind man of John 9, "Who sinned, this man or his parents, that he should be born blind?" If his blindness was because of his own sin, it would seem to have been in a previous life. But notice that Jesus specifically declared that his blindness was not because of his sin. It might seem to us that this would have been a good time for Jesus to have corrected the implied error of his disciples, but this was not always His method. He spoke concerning the problem at hand. It is not unusual for any of us in our dealings with men today to ignore some misconceptions so as to deal with a more pressing issue. It is not even certain, however, that reincarnation was in their minds. They were aware of the foreknowledge of God and may have viewed the judgment as being on sin that would be committed after the man's birth.

Jesus implied a certain connection between Himself and the promised coming of Elijah. He did not say that He was Elijah in another incarnation, however. He was "in the spirit and power of Elijah" (Luke 1:17; cf. Matt. 11:14; 17:10-12). To say that He was Elijah in another incarnation would stand in contradiction to His unique position of being the Son of God. In such a case the real Jesus was once a mere man and not always the Son of God, for Elijah was a man of like passions with us (Jas. 5:17).

We must distinguish between reincarnation and the fact that Jesus, acting in His power as God, could present Himself to men

in certain appearances. A theophany, or visible manifestation of God, is not to be confused with men in the flesh. Neither does the fact that demons are able to inhabit human bodies offer evidence for reincarnation. In the N.T. demons are seen in some cases as dominating the individual, but the essential human personality was still there and could once again surface when the demons were cast out.

In the N.T. it is clear that a person may exist apart from the physical body. This happens to all of mankind between death and the resurrection of the body. But there is no *Biblical* reason for believing in a series of rebirths in different physical bodies. Only one physical death is appointed. The second death is eternal condemnation (Rev. 20:14-15), not just a repeat performance of the first death.

Should Christian songs be sung at the funeral of an unbeliever?

We might ask further, Should there be Bible reading and prayer at the funeral of an unbeliever? Or even a funeral at all, in the Christian sense?

From one viewpoint, that one who lived without God and who has despised His word and communion with Him does not deserve the privilege of a religious service at all. To be consistent with the way he has lived, his loved ones might just dispense with anything other than tribute on a human level. "Roll Out the Barrel" or "Camptown Races" would make a bit more sense for some funerals than any of our Christian songs, and a reading of the daily newspaper, the *Wall St. Journal*, or a smut magazine might be more consistent than the reading of the Bible.

But in another sense and in a greater sense, funerals are for the living. Nothing we can do or say will change a single thing for the one deceased. A tank of whitewash applied to his life will not have the least bearing on his eternal status. Harsh judgment and "preaching him into hell" will not condemn him before God; that matter is out of human hands. Praise or blame may affect his reputation among men and may help or injure his loved ones, but God will not be waiting until after the funeral to decide just where the man stood. A funeral is a time of sharing a burden, a time of comfort if possible, a time of warning perhaps—for the living. The comfort offered by God's word to and about Christians is a very real thing and means very much. Now, while we cannot offer that comfort when the deceased one is an unbeliever, we can figuratively hold the hand of the loved ones and as fellow human beings show that we care.

It is not wise nor right for the songs or the funeral message to give the Christian kind of hope when there is no grounds for it or to pervert the Christian message. Some may never hear much of the word of God except that which they hear at funerals, and we must not let even compassion for the bereaved ones lead to preaching falsehood or to misleading impressions. Even so, the song or the

message can be more general than specific, stating what is true for Christians without declaring what is likely true of the individual who is dead. The singing of a Christian song on such an occasion need not imply that the deceased one was a Christian. Some wisdom of selection is called for, both as to songs and scripture reading, but a Christian testimony to those brought to the very brink of eternity is often an opportunity for the Lord.

113 N. 6th St., Oakdale, La. 71463

OPEN LETTER TO M. NORVEL YOUNG

Dear brother:

Your name was known to me before we ever met. Broadway in Lubbock and the *20th Century Christian* had caught my attention. As I recall, one of our first publications in Italian was a translation of your "Four Facts You Need to Know." It was a cut above other available tracts, and we put it out by the tens of thousands. Then you and Batsell Barrett Baxter came to Frascati to visit us, and a new dimension was added to my appreciation of you. In the years that followed I have kept up with you, with a warm spot in my heart. Recent difficulties have not changed my feelings—but I have been made to reflect.

Just a week ago, here in Louisville, a former student of mine was struck down by a careening garbage truck; the driver had had too much to drink. The victim was a Christian; he leaves a young wife and baby. You can imagine some of the thoughts that crossed my mind—thoughts about the other driver. How easy to call for justice upon his head! But then I remembered—"Mercy triumphs over judgment" (Jas. 2:13). I do not understand it, but I know it has happened to me; the stroke that was due me has fallen upon Him (Isa. 53:8).

I belong to a brotherhood of fugitives from justice. I do not want what I deserve and, since that burden was laid upon my Lord, I stand before Him acquitted. Others may remember my guilt, but God has forgotten. Hallelujah! So perfect is His provision for me—and for all those who seek refuge in Him—that I fully expect to be "set before the presence of his glory *without blemish in exceeding joy*" (Jude 24).

Blemishes now there are a plenty, and multitude are the pious souls who delight in reminding us of the fact. I haven't read what "the brethren" are saying about you these days, but I can imagine. I do know that the Lord Jesus has said, "Him that cometh to me I will in no wise cast out" (Jn. 6:37), and "I will never fail thee nor under any circumstances forsake thee" (Heb. 13:5). Brother, if He is not going to reject you, then how could I? In this time of stress, our prayers go up for you and Helen and those close to you.

With love, in Jesus' name,
Gordon R. Linscott

Bible Exposition -- Matthew

AN INTRODUCTION

To: Editor of *Word and Work*

I have known Dr. S. Lewis Johnson, Jr. for a number of years. In my opinion, he is one of the most outstanding theologians of our times.

Dr. Johnson is professor of New Testament Literature and Exegesis at the Dallas Theological Seminary, also professor of Greek and Hebrew.

I feel sure that you, the readers of *Word and Work* will greatly enjoy this series of lessons on Matthew. It was my pleasure to hear and tape each one.

May God add His blessings to each one of these articles.

Horace E. Wood

THE GENEALOGY OF JESUS CHRIST

S. Lewis Johnson, Jr.

Introduction

"To begin a Gospel with a genealogy," Maclaren comments, "strikes us modern Westerners as singular, to say the least of it. To preface the Life of Jesus with an elaborate table of descents through forty-one generations, and then to show that the forty-second had no real connection with the forty-first, strikes us as irrelevant." Why, then, if the author knew that Jesus was not Joseph's son, was he at such pains to draw up this elaborate genealogy? Why did he think it was so important that he must open his story with it? Two things may be said in answer to this. First, the ruling idea of Matthew's Gospel is that Jesus Christ is the promised Messiah, Son of David and Seed of Abraham. And, second, he knew that full rights to sonship were given by legal adoption just as surely as by actual descent. When Joseph took Mary and her Son into his home, he took her Son as his own, giving Him his own legal status and position.

It is also true that the Jews were very interested in genealogies. The very expression with which Matthew opens his gospel, "the book of the generation," was a common expression to them. It meant the record of a man's lineage, and in the Old Testament we find frequent lists of the generations of well-known men (Cf. Gen. 5:1; 10:1; 11:10,27). The Hebrews set the greatest possible store on the purity of a man's family tree, and it would be a fact of great significance if the pedigree of Jesus Christ could be traced back through David the great king to Abraham, their father.

What did the evangelist desire to placard in this introduction to his work? The answer is surely found in the very first state-

ment, "The book of the generation of Jesus Christ, the SON OF DAVID, the SON OF ABRAHAM" (1:1). He is the true Messianic King, and He is to be blessed. Therefore, He is, as Stonehouse has beautifully expressed it, "no isolated figure, no mere innovator, but one who can be adequately measured only in terms of what has gone before."

To catch the full force of the Matthean approach, it is helpful to compare it with the other gospels. In Mark there is no genealogy, for in that gospel the Lord Jesus is presented as the Servant, plunging vigorously into the work of obedience to the will of God in giving His life a ransom for many. Who would be interested in the genealogy of a servant?

In Luke there is a genealogy, traced as far back as the first man, Adam, for Luke has a universalist tone. In fact, the evangelist adds to the description of Adam the words, "the son of God" (3:38). They are to be taken in the sense of a created son of God. In this sense alone are all men the sons of God (Cf. Acts 17:28-29).

John, who writes of the Eternal Son who has no beginning, has no genealogy, as one would expect. Can one construct a genealogy of One whose existence has no beginning? As John says, "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1). He entered history, but He had no beginning. If Luke sets Him forth as the Son of Man, John sets Him forth as the Son of God, the unique Second Person of the Eternal Trinity.

Thus, putting all the gospels together, we conclude that they are not contradictory. They are complementary, and it is the peculiar province of Matthew to give us the Royal Gospel.

I. THE CAPTION ABOVE THE GENEALOGY (1:1)

The opening verse, which is probably a title for the genealogical table which follows in verses 2-16, strikes the note that is to be followed throughout the entire gospel. It has its origin in prophecy in which there is the promise of the coming of the Davidic Messiah. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, THY KING COMETH UNTO THEE; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass" (Zech. 9:9; cf. Matt. 21:4-5). It reaches its climax in the superscription over His cross, "This is Jesus, the King of the Jews" (Matt. 27:37).

There are three expressions that bear emphasis in the verse.

The term, "*Jesus Christ*." *Jesus*, which probably means *O Lord save*, is the personal name of the Lord. It links Him with history. He is one of us, although the Eternal Son. The term *Christ*, meaning *the Anointed One*, refers to His office. In Old Testament times the prophets were anointed, the priests were anointed, and the kings were anointed. He is the anointed Prophet (Deut. 18:15),

the antitype of Moses. He is the anointed High Priest after the order of Melchizedek, a royal priest (Psa. 110:4). And He is the anointed Messianic King who shall subdue the nations and bear universal rule (Psa. 2:6).

The term, "*Son of David.*" The Davidic Covenant, described in 2 Samuel 7:1-17, is one of the three greatest covenants made by God with men. With the Abrahamic Covenant and the New Covenant, it is the foundation of the biblical hope that God intends to establish an earthly kingdom in the future, in which all the ancient promises are that David shall have a royal *Seed* (Cf. Gen. 49:10). He shall have a *throne* that shall endure, as well as a *kingdom* that shall include a world-wide realm. This great covenant is confirmed in the gospels (Cf. Luke 1:26-33), in the Acts (Cf. Acts 15:13-18), and the epistles (Cf. Rom. 15:7-13). In fact, the final description that our Lord gives of Himself links Him with David, of whom He is both root and offspring (Cf. Rev. 22:16). The term is a reminder that His people should never forget their destiny.

The term, "*Son of Abraham.*" The Abrahamic Covenant is the fundamental historical covenant, unconditional in character and broad in its sweep, touching "all the families of the earth." Genesis 12:1-3 (Cf. 15:7-21) gives its terms. To Abraham and to his seed were given personal promises, national promises, and universal promises. Through them Abraham, Israel, and the Gentiles were to be blessed. These promises find their fulfillment in Christ, Abraham's Seed (Cf. Gal. 3:16). In Him by virtue of His cross and second coming Israel and the Gentiles shall have their kingdom blessings. Thus, the two terms, "Son of David" and "Son of Abraham," mean that His connection with the Hebrew race is both royal and racial, and the ultimate reach of His ministry is universal.

II. THE CONTENTS OF THE GENEALOGY (1:2-16)

The contents of the genealogy are arranged in three sections, and the three sections are related to the three great stages of Jewish history. Matthew must have had a tidy mind. He loves to set forth his teaching in groups of threes and sevens. He divides the genealogy into three groups of fourteen names, the purpose of which may be to facilitate memorization. Further, it may be remembered that the Hebrews did not possess separate signs for numbers. The letters of the alphabet did duty for numbers, so that A was used for 1, B for 2, and so on. Quite interesting is the fact that the consonants for the name *David* in Hebrew are D W D. Since D stands for 4 and W for 6, the name *David* adds up to 14. Perhaps Barclay is right in saying, "This genealogy is meant to prove that Jesus was the son of David, and it is so arranged as to make it easy for people to memorize it, and to carry it in their memories."

The first group of names: the origin of David's house (1:2-6a). In the first section of the genealogy we are shown the origin of

David's house. Beginning with the family of Abraham it attained royalty in the Shepherd King.

There is an interesting addition to Judah in verse 2. The words, "and his brethren," are added. Why? Was not Reuben the first-born of Jacob? Were there not three brothers older than Judah? With several other possible ancestors, still Judah was chosen. Of course, prophecy had already indicated the line of which Messiah would come. Jacob had prophesied, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). But why the precise character of the prophecy? An important lesson lies here. It is plain that the inclusion in the line is not determined by age, nor by human merit (cf. vs. 8-10). The sole cause of His choice is always His sovereign, distinguishing, electing gracious will. As the apostle puts it, "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

The second group of names: the rise and decline of David's house (1:6b-11). The second section takes the story of the history of the nation down to the exile to Babylon. It is the story of decline, not only of spiritual decline, but also of political and material decline. This sad new stage in Israel's life is full of significance for Western nations today, particularly those who have had a strong Christian witness, such as our own.

The depths of the degradation is reached in Jeconiah, or Coniah, upon whom a curse of immense proportions and importance is pronounced (cf. Jer. 22:24-30). None of his seed are to prosper, sitting upon David's throne. Had our Lord been the natural son of Joseph, who was a descendant of Jeconiah, He could never reign upon David's throne. But, since He was of David's seed physically only through Mary, our Lord did not come under the curse. And being the legal son of Joseph, He could inherit the throne. Thus, only by the virgin birth could the Messianic promises find their prophesied fulfillment. O the amazing precision of the purposes of God and the Scriptures that record them!

The third group of names: the eclipse of David's house (1:12-16). The third section, which takes the story to our Lord, is the history of eclipse, but not extinction. The "tabernacle of David" (cf. Acts 15:16) falls into ruins. The tree of the Messianic program has been cut down, but, like a sturdy oak, life may spring from the roots and sprout in the future. As Isaiah has put it, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (11:1; cf. 6:13). It is the task of the Davidic King to return and rebuild the tabernacle of David. While the foundation of this rebuilding is laid in the cross, the completion is reserved for the second advent.

There are two expressions that deserve attention in the 16th verse. The first is, "Joseph, the husband of Mary." The change

in the style and language should be noted. The author does not write, "and Joseph begat Jesus"! There is no male act of begetting in the birth of the Son of God. This change in style marks a separation in the account between the foregoing births and the following one, explained in vs. 18-25. Campbell Morgan puts it tellingly, "Thus in the first page of the gospel Jesus is presented as connected with a race which nevertheless could not produce Him. He came into it, was of it; and yet was distinct from it."

The second expression is this, "of whom was born Jesus." The relative pronoun "whom" is feminine in gender, the reference being to Mary, the mother of our Lord's human nature. The virgin birth, here only implied, will be spelled out in precise detail in the following section, which we will study in our next meeting. Thus, our Lord is *legally* of Joseph and, therefore, the heir to the throne of David. That fact was never disputed by the Jews when our Lord was in their midst. If His claims were not valid, it would have been a simple matter to overthrow His Messianic claims. This they never attempted, for they were not able to dispute it.

Physically He was of Mary, yet without sin (cf. Luke 1:35).

There are several variant readings in the manuscript tradition of verse 16, which are of interest. In the Sinaitic Syriac manuscript there is a reading which created quite a stir when it was discovered in 1892. The text reads, "Joseph, to whom was betrothed Mary the virgin, was the father of Jesus called the Messiah." Aside from the relatively inferior character of this manuscript, it is evident that the Syriac translator misunderstood the force of the word "begot," used throughout the section. It means primarily *legal descent*, for Matthew is giving the line of the throne. Of course, such a reading contradicts the context of the chapter. In the immediately following section our Lord is presented as born of a virgin. Further, if Joseph had really been our Lord's father, then why would he wish to divorce Mary (cf. v. 19)?

Another interesting variant, found in an important group of Greek manuscripts and reflected in some manuscripts of the Old Latin versions, is, "Jacob begat Joseph to whom Mary the virgin, having been betrothed, gave birth to Jesus who is called Christ." This reading is an attempt to bring out even more strongly than the ordinary text the virginity of Mary at the time Jesus was born.

The ordinary text, represented in our English versions, is much to be preferred.

III. THE CONCLUSION OF THE SECTION (1:17)

In the final verse of the section the record of ancestry of our Lord is summarized. It is well known that there are some omissions in the list of names in our Lord's genealogy, but such omissions were common in the Old Testament genealogies (cf. 2 Chron. 22:9). A direct line of descent is all that it is the purpose of Matthew to express. The word "all," therefore, is to be interpreted in the light

of the context. It refers to all the generations covered in this line of descent.

Conclusion

There are some very interesting features of this record of ancestry that bear mention and emphasis.

First, the universal thrust of the genealogy calls for discussion. It must not be forgotten that, while Matthew has been called by some the Jewish gospel, it describes a ministry that reaches to all the nations. This is suggested by the relation of the Messiah to Abraham (1:1). It is not surprising, then, to find the gospel ending on this note with its concluding words, "Go ye, therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the age. Amen" (28:19-20).

Second, one of the most surprising and significant features of the ancestry is the inclusion of five women within it. And what a collection of women they are! Barclay points out, "It is not normal to find the names of women in Jewish pedigrees at all. The woman had no legal rights; she was regarded, not as a person, but as a thing." In the regular morning prayer the Jew prayed, "O God, I thank Thee that Thou hast not made me a Gentile, a slave, or a woman!" And, when we see who these women were, their inclusion is amazing. There is Tamar, the deliberate seducer and adulteress, considered a Gentile (cf. Gen. 38:1-30), Rahab, the Gentile harlot of Jericho (cf. Josh. 2:1-7), Ruth, the Moabitess (cf. Ruth 1:4; Deut. 23:3), and Bathsheba, the woman David seduced, treating her husband with unforgettable cruelty (cf. 2 Sam. 11:1-12:31). The fifth is the virgin Mary.

Why do we have the inclusion of these incredible ancestors of our Lord? It has been suggested that their inclusion is meant to disarm Jewish criticism of our Lord's birth, for it showed that irregular unions were characteristic of the Messianic line. Or, it has been suggested that the reference to them would put Jewish pride in its place for having falsely accused Mary. Or, does their inclusion simply indicate that divine providence works in unexpected ways, and therefore, one should not be surprised at God's unusual working in the birth of Christ through Mary? One thing is certain: a Jew would never have used such a genealogy unless tradition compelled him to do so. The inclusion of the women is a tribute to the genuineness of the ancestry. And, further, it is a testimony to the true humanity of our Lord, for these are His ancestors. He is truly one of us, apart from sin.

Finally, the genealogy beautifully underscores the evangelist's conviction that our Lord's coming was "*no unpremeditated accident.*" In the providence of God, in the fullness of time, by the determinate counsel of a sovereign God, who does according to His will in the army of heaven, and among the inhabitants of the earth, and none

can stay His hand, or say unto Him, "What doest Thou?", He came Prophecy and history converge in the coming of the Messiah, Son of David and Son of Abraham, in whom alone there is salvation from sin.

(to be continued)

—In *Believer's Bible Bulletin*

"The Crown of Righteousness"

(2 Timothy 4:5-8)

Larry Miles

The Holy Scriptures speak of the rewards that we shall receive at the coming of our Lord for His Church (1 Thes. 4:13-18). In this passage in I Thessalonians, Paul says that the coming of the Lord in this phase is to be a comfort to the saints. I would like to consider for a few moments the "Crown of Righteousness."

First of all let us consider some important background material before we go any farther. After his conversion in Damascus in Acts 9, the apostle Paul was always ready to preach the Word to a world dying with the leprosy of sin. These travels or missionary journeys were to take over much of the known world. Paul had suffered much for the Gospel that he loved. He had shared Jesus Christ with all kinds of people in all situations. But now, we find him in a Roman jail awaiting execution in the time of Nero. Has the apostle become discouraged? No, we see him with the assurance that he is ready to taste death and meet in person the Christ he has loved and served. We find the "beloved physician" Luke, with him in these last hours. Let us now examine the effect that the assurance of the coming of the Lord for His own, had on the life of the Apostle.

In verse 7 he writes, "I have fought the good fight." Paul had fought a battle throughout his life with the forces of Satan and had come out, with the help of the indwelling Holy Spirit, a victor. He had never surrendered or failed to fight the battle. He said, "I have finished the course." Paul, like each Christian, had a definite course to follow. He did not detour the hard places, neither did he look back. He finished his course with his eyes on Christ. Can you say the same? Paul, also in this verse, speaks these words: "I have kept the faith." He had preached the whole counsel of God. Jude writes in Jude 3 "contend for the faith which was once delivered unto the saints." He never compromised the Holy Word.

In verse 8, we see the results of living the Christian life; there is a crown awaiting those who are expecting the imminent coming of the Lord. We, in the pre-millennial wing of the Restoration Movement are among those who have this hope. Bro. Leroy Garrett writes in *Restoration Review* these words: "We show no indication of having the Lord's coming on our minds. An im-

portant exception to this is the premillennial congregations among us. Here one finds the hope of His coming a glorious reality. One gets the impression that they are continually aware of the Lord's coming. They are more like the primitive Christians than the rest of us." It is important that each Christian have in his soul the hope of the imminent coming of the Lord. Can we say with the apostle John, in Revelation 22:21, "Even so, Come Lord Jesus"? If we can, we will, according to the promises of God, receive "The Crown of Righteousness."

DON'T GET TRAPPED!

Bonnie Lou Bradley

Can there really be harm in a Ouija Board? Many say "no." They believe it's just a game; but do they really know? Did you know this board was first known as a "witch board"? Even Parker Brothers have stated they doubt that this should be regarded as a game.

Let me share my experience with you. I was hungry, spiritually drained, looking for God, and not finding Him in the church I was attending. I felt lost and hopeless. I didn't leave my church but started to meddle into things I should have known better than to touch.

My friends and I started "playing" with a Ouija Board, and found it rather exciting. In a short time, we were bored and started digging into deeper things. We went to table tapping (making a wooden table walk and communicate with us by tapping a leg), and very soon this too got to be "kid stuff."

Once again we started searching and came upon a name of a spiritualist medium (or fortune teller, though they don't like to be called that). We went to her, and found some answers to our searching questions, but we weren't completely satisfied. We went to a spiritualist church and wow! things really began to happen! We could see no wrong in this, as they lived like we did, and taught us to live good moral lives. They used many Scriptures. Two that are used all the time are the 23rd Psalm and the Lord's Prayer. They even sang hymns that we sing in our church—except songs on the Blood of Jesus Christ. They recognized Jesus as God's son; so you can see how a Christian can be led astray.

Satan knew he had us interested and eager for more. Like it says in 2 Cor. 11:13-15, "Be on guard, Satan comes as an angel of light." We even went to the spiritualist pastor's home for many "readings."

On three occasions I went forward for healings, and was completely and immediately healed. Little did I know I'd pay a tremendous price for this later! We always came away feeling God

was really working, and that we were growing so much spiritually.

While in spiritism, we experienced and tried many things such as seances, levitation, tarot cards, glass-moving, use of a pendulum, following our horoscopes (even living by them somewhat), yoga, and transcendental meditation. Even the gift of tongues was counterfeited many times, and I experienced this myself. We became very superstitious. **NOTICE HOW I PROGRESSED FROM BEING ENTERTAINED TO HAVING MY LIFE COMPLETELY WRAPPED UP IN THE OCCULT!**

One of the main lessons I've learned through this is: "Dearly beloved friends, don't always believe everything you hear just because someone says it is a message from God: test it first to see if it really is. For there are many false teachers around" (1 John 4:1, LB). Satan counterfeits everything God does for us. This is what really trapped me. I could see no wrong in what I was doing, for Satan had given me a counterfeit peace. I could have, and would have very easily and innocently gone to hell from a church pew—but for the grace of God!

You ask how I finally got out of this. Not without experiencing some hell on earth. One day, a couple of girls from work and I went to a black witch's coven. I will never forget it as long as I live! We went down into an underground store. There she had potions bubbling, death skulls hanging all around the walls, incense burning, and a whole display of potions, etc. for sale. As I looked over a few things, I almost swooned in the dark, sickeningly sweet, oppressive atmosphere. Then I heard the still small voice of God speaking to me, "Bonnie, where are you going? What are you doing here?" I had started with a Ouija Board just three years ago. In three years I ended up here! I knew this had to stop. But I was trapped, and Satan was having a heyday with my life. Notice the longsuffering of God. Three years, and yet God had never turned His back on me. I'm sure it is because I was innocent doing this, but still God didn't have to put up with it. In Deuteronomy 18:10-12 it says, "Anyone doing these things, such as calling forth the spirits of the dead, or calling evil spirits, consulting witches, mediums, wizards, etc. is an object of horror and disgust to the Lord."

I did not have such Scriptures at my fingertips. I did not even realize we are warned about these things in the Bible. I would to God these Scriptures were pointed out to me long before they were.

I had made spirits welcome for messages, but little did I know I had also "welcomed" them into my life. This happened simply by welcoming their messages for me. They now controlled certain areas of my life. I thank God for sending a pastor and wife, who understood such things and were able to help me. It wasn't long before my pastor realized what was happening and we started seeking for my deliverance. By now he knew I was demon-possessed!

I could not be left alone for fear of what might happen to me. Spirits—actual demons!—not only tried to take my life, but also tried to get me to destroy myself. I went through many terrifying and agonizing experiences such as strangling, intense pain in various areas of my body (particularly those over which mediums had “prayed” for my healings), twisting of my limbs to the point of putting my shoulders out of socket, and having my breathing stopped many times.

Many times when I began to desperately cry out to God for help, demons would take over my faculties and jabber in counterfeit tongues. These spirits denied the Lordship of Jesus Christ when asked.

We have seen many miracles performed in my life. Our church has had a spiritual revival, and I can say, “As far as I am concerned, God turned into good what you meant for evil, for He brought me to this high position I have today so that I could save the lives of many people” (Genesis 50:20, LB).

I say in closing, stay away from the edge of the road. Do not rest on the idea that now that you are saved, God isn't going to let you fall. Live so that you are constantly walking closer and closer to God; so that you want only what He has for you. Let Him lead you.

AND DON'T BE TRAPPED BY THE THINGS OF SATAN!
“Winking at sin leads to sorrow; bold reproof leads to peace” (Prov. 10:10, LB).

—In *Together*
(Available in tract form from Christian Missions Press, Box 675, Waynesboro, Georgia 30830)

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Viewing the News

Ernest E. Lyon

WORTHWHILE QUOTE: “America is great because she is good and if America ceases to be good, America will cease to be great.” Thanks to W. Carl Ketcherside for this quotation from Alexis de Tocqueville, who wrote this in the 1830's, in his article in the *Christian Standard* for March 28, 1976.

A READER has asked about the relation of the new Highview Chris-

tian Academy (which is to open with grades 1-6 this coming fall) to Portland Christian School. There is no direct relation, but Highview is working for the same type of school PCS has been for over 50 years and PCS personnel are helping them. Highview is quite a long distance from PCS. Ground should be broken by the time you read this for the building Highview has designed.

TWO MORE MARTYRS for their faith were noted in the magazine put out by Saiburi Christian Hospital, Saiburi, Pattani, Thailand in their Issue No. 12. Saiburi, a part of the Overseas Missionary Fellowship, tells of the abduction of two nurses from their rural leprosy clinics on April 23rd, 1974. On March 20th, 1975, their remains were found out on a rugged jungle-covered mountain side. Pray that their abductors will be convicted of their sin.

THE DOWNWARD moral trend in a socialist country is shown by a recent news item. A special government committee in Sweden recommended changing Sweden's sex laws to permit intercourse as early as age 14, to abolish most prohibitions against incest and to end separate legal treatment of homosexual acts. "The committee said laws of a moralizing nature should be erased, leaving only those laws designed to protect individuals."

BY THE TIME YOU read this, *Decision Magazine*, put out by the Billy Graham Association, will have a new editor. Sherwood Wirt retired after 16 years with the monthly magazine. American Baptist minister, associate editor Roger C. Palms will succeed him.

THE RECENT edict of the UN calling Zionism "racism" has put some far-out political people with religious backgrounds in a quandary. There have been some of these who have attacked Zionism for years and have blamed everything on the Jews. Now they find themselves yoked with the UN General Assembly in that!

SOME OF THE foolishness of HEW (Department of Health, Education and Welfare) regulations attempting to treat both sexes as one are being pointed out in many places. Can you imagine a school prescribing a swim suit for both sexes without requiring girls to cover more parts of the body than boys (if the boys are required to take on more clothing, maybe some god would come!). Or note the advantage some boys took of this in Dixon, Illinois High School. Boys won four out of five places on the girls' bowling team and easily won the girls' state championship, held in Peoria, Illinois in Feb. 1975.

IF A STUDENT who is being misled by left-wing-only economics in schools will write to The Foundation for Economic Education, Inc., Irvington - on - Hudson, New York 10533, he can get the magazine *The Freeman* sent to him each month of the school year without charge. The student himself must make the request. I have not seen that magazine, but the quotations I have seen from it should make a good balance to the usual school propaganda that has misled so many students toward socialism.

THE ENCYCLOPEDIA Britannica, which has been one-sided leftist for quite a long while, is finally getting attacked for its bias by academic communities. Can you imagine a fair story on Poland written by a member of the Polish Communist Party or a fair one on Czechoslovakia written by a member of the Czech Communist Party? For example, no mention is made in the Czech article of the Soviet invasion of that country in 1968, according to an article in *The National Laymen's Digest*, a fact that went too far for many who are socialist inclined. For the article on the Soviet Union the editors of Britannica went to the London office of Novosti, the Soviet government's propaganda agency! The head of Novosti in England was later expelled from that country for engaging in espionage!

OHIO SCHOOL GUIDE, Section 7.06 has this statement: "The constitutionality of statutes making the education of children compulsory has been firmly established, for the natural rights of a parent to custody and control of their children are subordinate to the power of the state to provide for the education of such infant children." I am sorry there is not time or space to discuss this, but you should be able to see the consequences of such a statement of policy at this.

GUESS WHAT one of the results of a poll on sermons in the almost 260 parishes of the Archdiocese of Cincinnati was. According to Ben L. Kaufman, in *The Cincinnati Enquirer* for March 13, 1976, one of the main things the Catholics wanted their priests to hear was that they should "tell it as well as Billy Gra-

ham." They also told the priests to skip politics, money, poverty, racism, prejudice, church doctrine, and related matters. 1221 persons in the 19-county archdiocese responded to the questionnaire put out by the weekly paper of the archdiocese.

AN AP DISPATCH recently said that a member of the Armed Services Committee in Congress said that a proposed Army hospital was to cost \$924,000 a bed—compared to civilian hospitals which are built for from \$60,000 to \$70,000 a bed. He added that the Veterans Administration built hospitals for \$106,000 per bed.

THE NORTH KOREAN government has been taking out full page ads in the New York Times in spite of the Times' professed policy of rejecting ads which contain "a clear misstatement of fact or a distorted quotation." While allowing the communists of North Korea to praise the glories of their regime the Times has been writing much against the anti-Communist South Koreans. Strange?

THE PEOPLE of this country have been following national leadership so much that they appear to me to have no longer the moral fortitude to stand up for liberty or for any of the good purposes for which the founders of this country fought 200 years ago. Unless there is a change of attitude there will be no U.S.A. to protect the world from communist slavery soon. Pardon the injection of such a personal opinion, but I have looked too long at the downward progress of our country to have any optimism about it. I have great optimism, of course, for myself and for other Christians—even though we may have to go through some of the suffering that seems to be good for us.

A NEWS STORY recently said that the United States has cut the number of Navy ships one half in the past six years. At the same time the Soviet Union has built up its Navy to be the strongest in the world, according to the story. I hope

this is not true, but I believe it is.

ONE OF THE most effective books against bad trends in our country was written a few years ago under the title, **None Dare Call It Conspiracy** (a different book from the one worded the same except using "treason" for the last word.) I was surprised to find that it was on the reading list of a Jefferson County High School until I was told that a student could read it only if his parents sign a permit for him to do so!

HOW NAMES CHANGE! A few years ago we called it "appeasement" when Chamberlain dealt with Hitler; now we call it "detente." Have you read Solzhenitzyn's speeches against detente?

RHODESIA is in very great danger now. Since the U.S.A. would not even use economic pressure to stop Russia and Cuba from taking over Angola, the communist leaders now feel that we will not interfere with their desires to take over the entire African continent. They are massing in Mozambique Russian materials and Cuban soldiers, according to many different news sources, planning a massive assault on Rhodesia. Pray for the David Browns, the W. L. Browns, the Robert Garretts, the Donald Harrises, Sis. Dollie Garrett, and all the Rhodesian Christians as well as for all the "white" Rhodesians and all the "black" and "colored" Rhodesians who oppose the guerrillas that have taken their orders from the communists. God can turn back the atheist swords if it is His will to do so.

THANK YOU very much for your support of the work of this column. Pardon me if the Bicentennial year has turned my thoughts too much to the political situation and away a bit from the religious apostasy that is growing so fast. That apostasy is one of the reasons, of course, for the downward path of our country. Keep your questions and news coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

We Are Responsible to Our Neighbor

Homer Duncan

Cain asked, "Am I my brother's keeper?" Indeed we are our brother's keeper. Suppose that a dreaded disease was sweeping through the community in which you lived. Suppose that you found a remedy that would instantly cure anyone who had this disease. Would you not have a responsibility to share your remedy with others? Indeed you would! You and I as Christians have the only message whereby lost men can be saved from a devil's hell. We have the only message that can give hope to those whose lives are filled with despair. We have the only balm for the healing of the world's diseases. We are morally responsible to share this message with others.

The average Christian thinks that he has fully met his missionary obligation because he contributes to his denominational program, but the very fact that more than two-thirds of the people in the world have never heard of Jesus, and that they are slipping into a Christless eternity at the rate of more than three every second, should show that this is not enough.

WHAT CAN BE DONE?

The desperateness of this situation does not call for more people who will rush about in feverish self-directed activity but it demands men and women who are completely sold-out to God, men who are dominated by Christ, Christians who are filled with the Spirit of God. The need is not for more human organizations, but rather that the Church, which is His body, shall be controlled by Christ as the Head. Seven specific, scriptural suggestions are offered.

(1) We must first discover the purpose and program of God for the age in which we live. This purpose is revealed to us in the Word of the living God. God's purpose in redemption is not merely to save men from hell and to take them to heaven. Christ died to redeem men that He, day by day, might live in and through them. It is the will of God that men should be conformed to the image of His Son (Rom. 8:29). God's purpose for the Church in this age is not to "bring in the kingdom," nor is it "to make the world a fit place in which to live." His purpose in this age is to call out of the world a people for His name (Acts 15:14).

(2) The responsibility of the individual Christian is not to try to do something for Christ or for lost humanity. Our total responsibility is to be completely surrendered to Christ, so that He may use us when, where, and as He wills. The Lord Jesus Christ not only wants to save us from our sins, but as the Lord of our life He has the right to direct and control our entire being. We are members of the body of which He is the Head. Just as our head controls all of the parts of our human body, so also all parts of the

Church, which is the spiritual body, are to be directed, sustained and controlled by Him.

(3) God is still saying, "Whom shall I send and who will go for us?" He invites the sinner to come, He commands the Christian to go. From around the world comes the call for laborers. Many mission stations are undermanned and in some cases are having to shut down because there are no laborers. We are not all to go in the same way or to the same place. God wants some of us to go to neighbors, friends, and loved ones. He wants some to go across the sea. He is the Lord of the harvest. It is true that God does not expect all of us to go as foreign missionaries, but when we consider that ninety-four per cent of the ordained ministers minister to only nine per cent of the people, it is obvious that something is out of balance, for God is no respecter of persons. In the United States we have one minister for every 666 people. In many lands there is only one missionary for hundreds of thousands of people.

(4) Jesus not only said, "Go ye therefore," but He also said, "Pray ye therefore."

God works in answer to believing prayer. Much is said about prayer but little is done about it. God is looking for intercessors. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own ways have I recompensed upon their heads, saith the Lord God" (Ezek. 22:30). God is amazed that there is no intercessor (Isa. 59:16). The missionary on the field can do very little unless he is sustained by the prayers of the people of God. When William Carey went to India he said, "I will descend and dig, but you at home must hold the ropes." Many a missionary has returned home broken in body and spirit because someone failed to hold the ropes. Thousands of illustrations can be given of miracles wrought on the field when someone at home prayed. Not only are the aged and the infirm to pray, but every Christian should be a missionary prayer warrior.

(5) Money is not the most important part of the missionary enterprise, but it is a vital part. Missionaries have to have living expenses just the same as the rest of us. Transportation to and from the mission field costs money. It costs money for radio stations to broadcast the Gospel. It costs money for Christian schools and it costs money to publish Gospel literature.

If God so willed, He could rain all of the money that is needed from the sky. He has rather ordained that it should be a love gift from His children. If we love the Lord, we shall find joy in giving to His work. Each of us is to give as He has prospered us. Every man is to give cheerfully as he purposes in his own heart. The tithe is a good starting place for poor Christians. The wealthy

should give much more than this.

There are those who teach that all of our money should go through a church or denomination. That would be fine, in many cases, if it went *through* it and did not stay *in* it, but all too often most of the money stays at home and only a pittance trickles abroad. Once again we say that something is out of balance when ninety-six per cent of the money is used among nine per cent of the people and only four per cent is used among the ninety-one per cent of the non-English speaking people. Here as in all else, we will not go wrong if we are led of the Lord. Since He is the Lord of our lives, He is also the Lord of our finances.

(6) Facts are the fuel with which missionary flames are fired and fed. Christians need to be informed about missions. They should hear missionaries speak. They should read good books on missions; they should read missionary periodicals. Many young people have been inspired to go to the mission field through reading biographies of great missionaries. The Bible is a great missionary book that gives us a solid foundation for our missionary thinking.

(7) Gospel literature is one of the principle means for reaching the masses with the Gospel. By literature we mean that which is written or printed. The Bible, song books, books, booklets, and tracts are examples of Gospel literature. In the United States we are surfeited with all kinds of literature, but in most other areas of the world there is a great dearth of reading material.

Of the 3,200 languages in the world the entire Bible has been published in 230 languages. A part of the Bible (the Old Testament, the New Testament, or a Gospel portion) has been published in over 1,151 languages. This means that there are still over 1,819 languages in which none of the Bible has been published. While it is true that these 1,819 languages only represent five per cent of the world's population, their total number comes to 200 million people.

We live in a period of world revolution. People in the past have been dormant and are now rising up. These people believe that education can be a means of lifting them to a higher plane. They are eager to learn to read, and they are learning to read at the rate of three million each week. United Nations experts estimate that all of the people in the world will be literate by 2,000 A.D.

Literacy in Indonesia is increasing more rapidly than any nation on the face of the earth. In the first 15 years following World War II, literacy jumped from six per cent to 67 per cent. When India gained her independence from Britain in 1947 only eight per cent of the people could read. Now 30 per cent of the people are literate. A few years back many of the nations of Africa were 85 per cent illiterate; now many of these are more than 50 per cent literate.

When people learn to read, they want something to read, and many people believe anything that is printed. Some new literates have forgotten how to read because no reading material was provided for them.

The enemies of the Gospel are making their greatest gains through literature. As the Communists move into newly conquered territory they celebrate their victories with great parades, and in the parade is the printing press bearing this sign, "With this we conquer." Each year they produce three pieces of literature for every man, woman, boy and girl on the face of the earth. They openly boast, "Let the missionaries teach the people how to read, and we will provide them with the literature."

—From *Missionary Crusader* (Used with permission)

Missionary Messenger

"Greater things for God"

Thomas W. Hartle

Cape Town, S. Africa

Feb. 18, 1976

I was not feeling too well lately, just tired and went to the doctor. After examination it was found that I was physically run down, as we say, "over-doing it," and was advised to rest from all my normal activities for a period of 3 weeks, which I am doing, and with the tablets also prescribed, I do feel much better. So except for attending regular services I am not preaching, neither arranging cottage meetings, but rejoice in the fact that we have capable men, enthusiastic, with true vision for evangelism, who are able to carry on. What a blessing!

More and more families are opening up their homes for cottage meetings here and there, but what makes us more happy is that we are even getting open doors in the very new area, where we intend to erect our new place of worship, in the Hanover Park area. And we are praying that more doors in that new area shall be our privilege, which no doubt shall serve as an advertisement to our intentions in that area as a congregation. By introducing ourselves to the families there we shall have more reason to reach the children to start a wayside Sunday school, plus arranging open-air meetings on the very building site.

Since we do have a Council permit to conduct these meetings, we considered it advisable to start this when we have commenced working on the actual project. But before doing this, we are earnestly praying that our present negotiations to obtain a loan and to engage a sub-contractor to do the entire foundation, shall be one of success to the glory of God. With the Lord on our side, we are assured He shall see to it (Phil. 4:6).

Elaine Britell

Livingstone, Zambia

March 1, 1976

Yesterday afternoon I came to the Hobbys' to spend 2 days while getting the food for the needy, blind, and leprous. The Hobbys are well and busy for the Lord. They always give me a spiritual uplift

I am reminded of God's great blessings—friends who bless one's life through prayers and fellowship so souls may be saved. Five more were baptized into Christ this month—all glory to God. Two are young mothers whom, we pray, will continue to teach their children and win their husbands. In a few days, Lord willing, I'll be 54, and our precious Lord grows dearer every day and His promises more comforting as His coming draws nearer.

Addie Brown

Salisbury, Rhodesia

Feb. 17, 1976

I know you are thankful for a Christian school. The children here don't have that privilege though I do feel the schools here are good. Bernard's two are going to Portland to school and they like it very much. The teachers there seem to have won their admiration too. In 1928 our three eldest children had the privilege of attending Portland Christian! We sailed for Africa early in 1929.

We are thankful for good rains again. It is cloudy, cool and misty this afternoon. There have been 91 people killed by lightning in Rhodesia this summer.

I presume that you read about the war in Angola. Conditions must be terrible in Angola and Mozambique. Terrorists are coming into Rhodesia on the eastern border now as well as on the northern. God alone can keep us from the onslaught of communism. Some are praying. Wonder how much of the world God will allow the communists to take over before Ezekiel 38 and 39 are fulfilled.

Donald Harris

Salisbury, Rhodesia

Feb. 18, 1976

A lot of the children have colds, including me, at this writing, but nothing serious. Everything at the Home is going fine, and Bro. Goss is sending some funds for the new home a little along.

We just now had our Wednesday night Bible study and Bob Garrett was supposed to teach, but we found that he is now down with a cold. One of our young men brought the lesson. He does real well but his wife is rather weak and this is a burden on him. Please pray for Ian Gars and his young family. Ian is such a help in the congregation.

Leonard and Mabel Bailey

Bulawayo, Rhodesia

March 2, 1976

In January we made a trip to Dolo. As this was during our boys' school holidays the whole family was able to go out. It is a 300 mile round trip. We camped about a mile from the church building as there is a river to cross and although easily crossable it may rise very quickly if a storm should come up.

We had the best meetings that I can remember since I have been visiting there; including children there were 97 present one evening and 84 for worship service on the Lord's Day. We were

very encouraged to find the church so active. Especially so, as the leader there is running a local store on behalf of the owner and has little free time.

The walls of the Bellevue church building are now about three quarters up to roof height. The walls are burnt brick. Attendance at Bible classes on Sunday mornings, all ages, is 55 to 60 and worship services around 30. About 10 ladies meet in our home for Bible study on Thursdays until the building is completed.

Shichiro Nakahara Shizuoka City, Japan March 8, 1976

It is encouraging to see several new individuals and some Sunday school classes have joined us in the new work we are going to set out. We are confident that the Lord will raise more people who will be fully concerned for the lost souls and be willing to unite their efforts with us in this new attempt. We must step out only by faith, for there is no other basis upon which we could depend in order to start out. So far, there haven't been too many direct responses to the newsletters or otherwise, but we aren't discouraged, for we know that there are those who continue in prayer on our behalf and have much interest in the work to be initiated. It is going to be a tough challenge all right, for there hasn't been any ground cultivated and ready to sow the seeds of the Gospel. We have no one whom we know well enough to work together to begin with. It must take time and so much effort before anything can come to light, but the Lord is with us and He will direct our way to a place where we should pitch our tent. Your prayers are so much needed and appreciated.

Joy Garrett Salisbury, Rhodesia March 30.

We want to let you know that Rhodesia is peaceful and quiet except a few terrorist attacks along the Mozambique border. The newspaper reports are just propaganda, giving a false impression of Rhodesia. We certainly need your prayers and thank you for your love and prayers throughout the past years.

The little church behind Prospect Shopping Center, Waterfalls, is growing. Robert visited it two Sundays ago. My servant Chapo and wife and friends attend there. Chapo and Robert are working at Mufalose today, painting the concrete tower supports. Chapo has a Bible class in his quarters on Monday and Saturday, teaching John. Often I'll get questions from him the next morning. He has led two of his friends to the Lord, and has several relatives interested.

J. C. Shewmaker Bulawayo, Rhodesia March 18.

At this writing, our new Bellevue church building is having the roof put on. I think the inside finishing up work should go faster than the intricate brick work.

At present one of our elders, Brother Tommy Smith, is using his accumulated vacation of four months, studying Greek and Bible at South African Bible School, at Benoni, S. Africa.

Sister Sybil Fudge has recently arrived in Bulawayo. She will

not only be able to teach some of the many scripture classes which are available for teaching in Government schools, but will be of help and comfort to Brother and Sister W. N. Short, her aged parents, in the absence of her sister Beth Ewing, who was called back to the U.S. to be at the bedside of her son, George, who met with a near-fatal accident. At present, George Ewing is improving by leaps and bounds in the rehabilitation center at Miami, Florida. Beth writes of returning to Africa in April.

Rena Stewart-Brown

Simonstown, R.S.A.

March 4, 1976.

Six new souls have recently been baptized into the Lord, and are now walking in newness of life. Praise the Lord, for calling them out to follow Him!

I pray that Jesus will constantly remind me to be more conscious about the value of a soul, and the price Jesus paid for our souls when He died on the cross.

We have rented a new building for our colored work. We found that the church building in Bellville was a bit far for them to come, so God led us to a colored school, situated in the area where they live. We do need your prayers for this work and for willing workers to help in this great task, for work with the women's classes, the Sunday school classes, and for men to do the preaching.

The work at Bonteheuwel, Grassy Park, Steenberg, and Bockmakerie is still going strong, but prayers are also needed for these different places of worship and for the Lord's work there; for the Coloreds to be faithful to the end, no matter what problems face them each day of their lives.

NEWS AND NOTES

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

Louisville, Ky.: Portland Avenue Church began a study of the book of Revelation, under the direction of Bro. Dennis Allen on April 7.

The young people under the leadership of Bro. Leroy Friedley and Bro. B.D. Fields, visited Maple Manor, bringing cheer and joy to its senior citizens.

The new "Great Songs" books with the supplement are now in use at Portland. We thank God, and both P.C.S. and Sunday school class 11 for being used in this project.

IN MEMORIAM

How great an inspiration, by the love of God showing through her life and deeds, has been Sister Alexina Wilson to the Portland congregation!

In her prolonged time of illness

and confinement, our prayers and concern were on her behalf. They now turn to her family, brother C.V. Wilson, Frances Lee, and Alex; and also to the grandchildren.

Brother Wilson has been carrying a great load for some time, desiring to serve the Lord in the work of the congregation, by preaching, teaching and visiting. Those responsibilities along with his daily trips to Sellersburg were carried on only by the enabling of God.

Sister Wilson was called home to be with the Lord on April 10 at 3:50 p.m. Burial was in Cave Hill cemetery on April 13.

Portland Christian School

A Church Growth Seminar is to be held April 23-25. Film Festival is scheduled April 22-24. The Area

Church Leaders' Breakfast is to be at the school cafeteria at 7:30 on the 24th.

Miss Lois Campbell, third grade teacher, also teaches ceramics. With three days leave from school she was able to complete her studies in Ceramics. This will give her a start for a degree in that art which would enable her to teach Ceramics in fully accredited courses. PCS students are blessed to have such a talented teacher and others likewise in different areas.

Southeastern Christian College

The chorus has recently returned from singing in Tennessee, Louisiana and Texas. One of the highlights of the trip was the week-end at Inglewood camp in DeRidder. There were about 200 young people, fourteen years and older. The choir members enjoyed the time of fellowship, rest and witnessing for the Lord and for S.C.C.

Highland Church of Christ, Lou. Ky. Sister Helen Zuercher taught Amos 2 in the Thursday Ladies' class on March 18. The April meeting will be taught by Sister Driskill. Her lesson will be Amos 3 & 4.

Louisville Christian Fellowship Week will be August 9-13. The theme is "Personal Responsibility to God."

On March 4th an interesting dialogue with the Jewish community was attended by a few members from two congregations.

Cramer & Hanover Church, Lex. Ky. Sister H: N. Rutherford had a "massive heart attack" but at latest report was out of the intensive care unit.

Maple Manor Home

We are thankful for Maple Manor. It is our home. Let us share the responsibility of its cost and upkeep. A payment of some \$200,000 will be due in about two years. Bro. Joe Blansett takes good care of its management and welcomes all visitors.

Three new members were added during March: Brother Victor Wells, Sister C. V. Wilson, and Sister Jeanette Smith. The residents of Maple Manor have been blessed with over twenty visitors this month including

Bro. Alex Wilson who gave an inspiring talk from Exodus 17:8-16, stressing the importance of intercessory prayer in our lives. The Portland Ave. young people under the direction of Bro. Leroy Friedley, and Bro. B. D. Fields of the 18th Street congregation were among recent visitors.

Buechel Church of Christ, Lou. Ky.

Paul Kitzmiller from the Bible dept. of S.C.C. spoke at Buechel on the progress of the College. The missionary offering for this month went to S.C.C.

The A Cappella Chorus met each Monday of March to record hymns for use in radio broadcasts. More sessions of recording are planned—the dates will be announced later. All who would like to sing with this group are welcome.

The schedule for Echo Valley Camp has already been drawn up:

June 13-19, Senior week, Rick Coleman
June 20-26, Intermediate Week I, Jim Wilson
July 4-10, Junior Week I, Ron Flora
July 11-17, Intermediate Week II, Jim Stout
July 25-31, Junior Week II, Jerry Carmichael
Aug. 1-7, Teen Week, Terry Morrison.

If you are planning to be at camp this summer, please register early.

Highview Church, Ky.: Our "Revival" meeting is scheduled for April 11-18 with Brother Vaughan Reeves in the pulpit.

Children's books for the Highview Christian Academy are requested. It is hoped that the school will open this coming fall.

Glenmora, Louisiana: A school planning meeting was to be held on Friday, March 26, at 7:30. Christian schools are increasing throughout the country.

A number of brethren were to meet on the evening of April 5 to begin to plan for their first Fall Louisiana Christian Fellowship meeting. Among them were to be Stan Broussard, A. J. Istre, Carl Kitzmiller, Charles Seal, Carroll Dean Weatherford and others. We have no report of the results of this meeting as yet.

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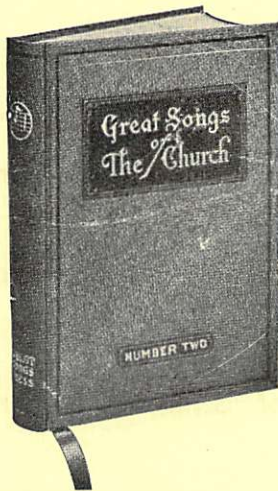
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