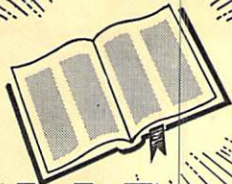
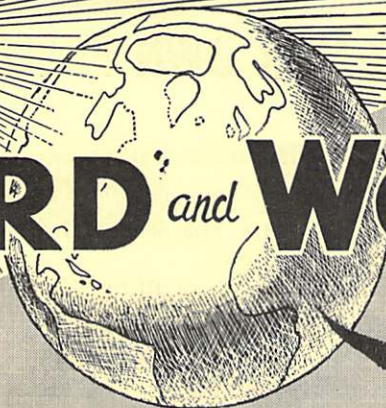


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APRIL, 1977

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Robert Heid is a minister in Louisville, Kentucky



## God's Family

W. R. H.

### Should "SUBJECTION" Mean "SUBMERGED"?

In a recent Bible class session being held in a school room behind the sanctuary of a church building, the teacher asked for all to participate, and had all taking part in reading the Word. When one sister made a comment, a brother nearby expressed his disapproval of the participation on the part of women in a class where men are present. This points out an issue that may well be the burden of many an honest heart, the question: How much freedom or restraint is ordered in the New Testament, and what occasions do we find ourselves on uncertain ground? The only answer we would desire, is what definite word we can get from the Bible. Let us try to search it out.

Two passages of scripture are relevant: 1 Cor. 14:33 and 1 Timothy 2:11 and following. The first reads: "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would ask anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church."

1st Timothy 2:11ff. reads: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness."

First of all let us notice the context of both of these passages. In each place Paul is teaching decorum in the matter of the stated assembly of the believers to worship God at the Lord's table. This is the one public service that is commanded by the apostles, and we are admonished not to forsake it. Other gatherings are good, and are profitable parts of our Christian walk, but other occasions are not on a par with the "assembling of yourselves together" upon the first day of the week (the Lord's resurrection day—which immediately came to be the church's day). Midweek meetings, Bible classes, choral practices or presentations, contatas, youth meetings, fellowship meals, anointings of the sick, and many other such diverse occasions all have their place, and are for the building up of the body; but are *not the* "When ye come together" for the ex-

press purpose of remembering His death and resurrection in the communion of the Lord's supper. Hence, the order of service that we may find authorized for the worship gathering is not necessarily binding upon those other events that are not formally ordered in the scriptures.

As an example, consider the time that Aquila and Priscilla took Apollos aside and taught him the way of the Lord more accurately. Priscilla was included in the "they" who taught him, and from later references to her, a church later occupied her home. Again, when Peter was imprisoned by Herod, and a group of disciples gathered for prayer in the house of Mary, the mother of John Mark, there was no offense to the Lord, that "they" were praying together (including Rhoda, the maid).

Secondly, the passages both further define their injunctions, forbidding women to teach or usurp authority over the men. Women's libbers notwithstanding, it is clear to see that domination in the house of God (and in the Christian home, for that matter), is forbidden to women. Paul simply states that in the order of creation, as well as in the order of falling to the wiles of the Devil, "this is just the way it is." He makes no argument of inequality or inability—he simply sets forth God's divine plan for the leadership of the Church. The denominations today that are breaking through in the field of women elders and ministers, are perhaps fulfilling the scriptures concerning the apostasy, but cannot be on the road that is approved by their Lord and Savior, Jesus Christ. He is still the head of the body, and has placed the males of the species in subjection to Him, with the women subject to Him and also to the men.

But about the words "silence" and "quietness." These carry their natural, usual meaning: "a tranquility arising from *within*, causing no disturbance to others" and both ideas are further explained by the word "subjection." We can well imagine that such behavior then was a glory to corporate worship, even as it is now. The men also were to subject themselves one to the other in the bond of peace.

Can a woman speak out or ask questions at times other than during the communion meeting? Can she sing praises unto God, and join in the "amen" at the conclusion of a prayer that expresses the desires of her own heart? My answer would be a definite Yes. And I think the Lord's answer would be Yes, also. Jesus in His ministry, was One who often asked questions to engage the hearers with what He planned to say or do. When He said to His mother, "what have I to do with thee?" she then told the servants, " whatsoever he saith to thee, do it." He asked the Samaritan woman for a drink, and then heard from her lips her need for living water. The Syro-Phœnician woman reminded Him that "even the dogs eat the crumbs that fall from the master's table." Martha was free to ex-



press her irritation, and Mary Magdalene was permitted to show her love. Even the woman who was about to be stoned to death was asked a direct question by Jesus and received a direct answer. So, if a teacher, preacher, or elder opens a class period for questions or discussion, he is really following the pattern of his Lord, and is not running contrary to the inspired teaching of the apostle Paul either.

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## THE ASSEMBLY

Audry (Tooger) Smith

### *Introduction*

Basic Premise: I assume the New Testament writings provide what is needed to define, establish, and regulate the local assembly.

Purpose: This study is to determine how an assembly today differs from the one pictured in the New Testament writings. We will first examine (1) what is the assembly. Then we'll examine the (2) purpose, (3) survival basis, (4) hope, and (5) product of the assembly. By prayerfully allowing the Holy Spirit to lead us via the written word, we can be brought closer to what God wants from me and the local assembly. To be Spirit-led we must divest ourselves of pride, tradition, and party spirit.

#### I. *What is the Assembly?*

As we talk about the Assembly, we are referring to a local group of Christians who meet together. They are a part of the complete body of Christ. So there is one church of Jesus the Christ, but many assemblies. Each assembly also has parts, these being the individual Christians. Perhaps the simplest way to identify the Assembly and assign an answer to the above question is to go to the New Testament writings and have a student of the Greek

*Ekklesia*: "a calling out of; assembly; church." I see separation, purity.

*Hodos*: "the way." The Assembly was a meeting of part of "the way." I see direction.

*Koinonia*: "a having in common, partnership, communion." I see sharing.

*Paneguris*: "an assembly of common people for a festival." I see joy and rejoicing here, a celebration.

*Hoi Soma Christos*: "the body of Christ." I see power and unity.

So the Assembly is a group of people who are pure, who have a sense of direction, who share, and who have a tremendous reason to rejoice because they are part of the body of Christ. Christ is alive! And in Him this assembly has power unlimited, because in Christ there is both life and unity. That is the assembly.

We are concerned about how Christians have refused to really believe and practice the Bible concept of the assembly being *people* and not in any way the *building*.

Once, God did dwell in a building made with hands. But now He dwells in the church, which has not been made with hands. We are God's house. But Christians insist upon calling a building God's house. The Bible says "the Most High does not dwell in houses made with hands. The God who made the world . . . does not live in sanctuaries made by man." Rather, the Bible plainly says God lives in individual Christians who are parts of the assembly, which make up the church. But like the Old Testament or our religious neighbors we build a temple in which God is to live.

You may counter that although you use the word "church" incorrectly, you know the difference. You may intellectually know the difference, but you are not showing it. Here is an example to illustrate what I mean. Some of you inhale through cigarettes. But none of you would do that in *The Building*. I suggest that it is because "this is the house of God." In reality you are "smoking" in *The House* of God, because as a Christian my body is where God dwells. How much healthier both physically and spiritually we'd be if we were as diligent about keeping the real house of God as clean as we keep clean the building an assembly has purchased! Would you allow some of the trash that comes into your mind via TV to be shown in *The Building*? Are we keeping *The Building* clean so the real house of God can be desecrated?

Also, did you ever see a complete building purchased by an Assembly which was multi-purpose? No, because every group of Christians has always built a part of their buildings to be a "sanctuary, a holy of holies where God dwells and therefore where we can come in only in Sunday go-to-meeting clothes, and never laugh or rejoice or cry." Besides a horrible waste of money due to lack of usage, it is presently unscriptural and causes a weakness in Christians. If God dwells here, He's not with me the other 165 hours of the week. So our actions and our dress code and what we will allow to be shown are different for *The Building*. We need to change that! There is a double tragedy here. We worship *The Building* rather than the Lord and God of this universe. We have put the Lord and God of this universe in *The Building* made with hands, rather than in our hearts. Shake the sanctuary complex!

## II. What is the purpose of the Assembly?

Christians should get together to praise, rejoice, and be thankful. There was a celebration when the early saints assembled. And why not? JESUS IS ALIVE! No other religion makes that claim. We should be the happiest people when we get together. Rejoice! The Bible says the early Christians came to a festal gathering and assembly of the firstborn! Elsewhere, "rejoice O Gentiles with His people." Christ has been crucified. Let us therefore



celebrate the festival. But I see more rejoicing on Friday nights by Christians over a football victory than on Sunday morning over the victory of Jesus. Jesus is alive! Rejoice! Further, the Bible says "that together you may with one voice glorify the God and Father of our Lord Jesus Christ." The rejoicing and singing and praying of praise and thanksgiving—where is it in our assemblies? Are we really as sad as we seem? Is there no joy that Jesus is alive? Is there no feeling to celebrate the Resurrection?

We are not told what happened when, but the early assembly also enjoyed two feasts. One was a memorial feast (communion) of the body and blood of Jesus; the other a love feast (basket dinner) to share food. The memorial feast is really the complete meeting, for in its observance many things are to be dealt with. There is the rejoicing and praise. Jesus lived, died, was buried, resurrected, and is coming back for us. Praise the Lord! There is the self-discipline. Examine yourself. There is the partnership because in examination of the body, we should and must examine both the body that hung on the cross and the body which is presently assembled. If we hate a fellow member, we cannot observe this festival at all. We will destroy ourselves. What a reason to rejoice and gather together: Jesus is alive!

There was also the observance of the love-feast. Maybe weekly, maybe more often, maybe less often. Perhaps dictated by custom. But it was there. Never said to be terminated, even where there was the abuse. We lose something by not having a love feast. Read the Bible about that observance. It was of value then, can we so easily side-step it now? If you suggest that in your assembly all have all the food they need, I suggest that further shows there is something lacking if only fat, fully fed, middle class, white people are in the assembly. I suggest that it was at this time when real fellowship occurred. The present three hour per week assembly knows little if anything of sharing intimately. Face to back produces no fellowship!

The Assembly was also to edify, build up, teach, train, and exhort one another. So there was a verbal sharing by the men of the assembly. I don't know how many, but certainly more than just one person. The Bible speaks of *all* and *each* and *one another*. But condense all of that to a sermon. Incredible! (Or lazy!) And more study still makes it impossible to find credence for our practice of only one person speaking per assembly time, and for that one person to be the same for literally years. We do have our priest, don't we? Who speaks, who hears confession, who baptizes, who marries, who buries, who is called, who leads, and who has his hand in everything? The preacher! The priest! And who is paying for this sin? The assembly, because they do not exercise spiritually. Exercising only one part of the body does not build up the whole body, rather it makes a king out of that one part.



God never liked the idea of another king except Jesus! The assembly further attaches itself to the preacher rather than to Jesus, because when a preacher leaves the assembly often divides. When the preacher leaves, the assembly often dies. So the preacher becomes a divider, a moon-lighter, a maverick, or a king; none of which the Bible is pleased with. But who cares?

Leaders of an assembly often say the preacher should speak on Sunday morning and evening because the assembly needs to have its best foot forward when an unsaved person visits. That thinking bothers me, because the early church did not assemble to save the lost. And, if an unbeliever did come to the meeting, it was the prophecy from all that convicted him! Sinners were saved via the Holy Spirit during the week, the assembly was for the saved people. They did not meet to save the lost nor to impress the visitor! Our assemblies grow weaker on this kind of thinking and practice.

Is it possible that most Christians prefer to pay a preacher so they can goof-off spiritually? And sadly this includes far too many of the elders also. Our assemblies are more like the Old than the New. All we lack is to slaughter a lamb. We already have our priests, our rituals, and we pay our dues. The odor of this has got to be offensive to the one who is The Prophet, The Priest, and The King.

We just do not meet for the same purposes the early assembly met. How can we claim to be Bible followers? Meeting once or so a week to pay our dues, eat some unleavened cracker, and bear with the priest's ramblings one more time is hardly what we read about in the New Testament writings. It *is* a miracle an assembly is left.

### III. What is the survival basic of the Assembly?

Logic would command no reason for the EKKLESIA to be here. Yet there are groups meeting in homes, buildings, under trees, perhaps in caves and tunnels. These face all the problems of existence from persecution to complacency. There is no required entrance fee nor a set due each week. There is no "big money" backing the project. In the USA statistically only three per cent ever directly contribute to the propagation of the assembly. The Madison Ave. boys couldn't care less. The devil hates the assembly. The demons are out to get it. There is no world-wide organization based anywhere to keep the assemblies in line, financed, and inspired. Yet, scattered over this earth are groups of Christians meeting together. How can they exist with such problems and active enemies? JESUS! Jesus is the how and why and the power. Jesus is the source. Jesus said "the powers of death shall not prevail against it." Satan's church is destroyed by the death of its members' bodies. But even if every member's body of every assembly could be destroyed, the church remains because the promise of the resurrection

is sure. The Big Assembly! Just as Satan did not destroy Jesus by nailing Him to the cross, so Satan cannot destroy the church, even by death! Jesus has bought us, paid for us; we are His eternally!

We might compare the existence of the assembly to the existence of Israel. Because God promised, so Israel exists today and will exist forever, not contingent upon whether man or Satan approves.

A practical application is for us to be reminded that it is imperative that we look to the Head for our existence. He is why the assembly is here today, and will continue until the Big Assembly! Therefore, we must look to Jesus and not to human beings, nor to a building, nor to finances, nor anything else. Jesus sustains, it is His church.

#### IV. What is the Hope of The Assembly?

I believe the early church was confused as to when Jesus was coming back. They felt very strongly it was to be in their lifetime. But He didn't come. He never said He would come in their lifetime. He just said He was coming. He even told a man by the name of John, in about 90 AD, that it would be soon. This obviously is not my understanding of soon. But the church learned the difference . . . and yet we still find it looking for Jesus, never looking forward to death. I still hear Christians praying death prayers when they ought to be praying Maranatha! Oh Lord, Come! The cry of 59 A.D. was Maranatha! And that still is the cry of the assembly today. At least it should be. Not death, but Jesus!

As an example of a change in understanding but not in the basic attitude, study 1 Thessalonians in contrast to 2 Timothy. Historians tell me the Thessalonian letter was written about 54 A.D. 2 Timothy was written about 66 A.D. No matter the dates, 2 Timothy is agreed to be the last letter we have from Paul's pen. Ten times in writing to the Thessalonians he refers to Jesus' coming back. And the time he says is while Paul is alive. "We who are alive . . ." That is the answer. Paul believed Jesus was coming back during his life time! Now examine 2 Timothy. Paul's body is about to die. Jesus definitely was not going to make it back before Paul experienced death of his body. But he is expressing to Timothy the perpetual hope of the early assembly by saying that "Jesus surely will come in your life time then, Timothy." Paul tells Timothy "in the last days." So Paul believed and hoped Timothy was experiencing the last days. Again he says, "the crown . . . to all who have loved His appearing." Paul knew he was going to meet Jesus via death of the body, but he was waiting all along for Jesus to come back first. He had loved His appearing. That hope was a motivating factor in his life. He says there is a crown for all of us who live by that standard. Waiting for Jesus and life rather than death and judgment was the cry of the early assembly.



Would Paul say to me today as he said to Timothy, "Tooger, surely in your life time Jesus is coming." Maranatha! Even so come, Lord Jesus! Come today!

#### V. What is the Product of the Assembly?

Though it is pleasant to dwell in the realm of Maranatha, we can't stay. We wait and hope for Jesus to come today, but while we are waiting, there is a job to do. We are an assembly, we are waiting for Jesus but there must be leaving from this assembly some more important things—good things like light, salt, perfume, and money . . . evil things like sin and rebellion—but *never* a group of saints. So lets get on with the work while we wait for the Big Assembly.

Jesus said we are the light (guidance) and the salt (preservative) of this earth. Paul said we are the perfume of Christ. The assembly at Philadelphia was told there is "set before you the open door." Jesus wants us to share these spiritual goodies with the community about us. There is the need for the physical good things also as a means of validating the spiritual. The assembly at Antioch sent out special men, commissioned to take this spiritual food to the world. Paul had been called by Jesus, but the Antioch assembly sent him out! There are too many assemblies which never send out any light, salt, or perfume. Do most assemblies feel that if they open the door of *The Building* and hire the preacher to come and speak to them that they have sent out the spiritual good things into the community? Seems rather absurd to me. The scriptures indicate that upon scattering, members of the assembly took the message and shared it with others. What do we take with us when we scatter on Sunday mornings at 11:30? Plainly enough we are told we "are a chosen people . . . that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." Come on assemblies, commission men to spread the word elsewhere, but you get involved in your local community. You take something good to your neighbor.

Money was a product of the assembly. Not just money, but material things in whatever form needed. This was to demonstrate love. I call it validating my preaching. If I don't help someone who has a physical need my offer of spiritual help might be considered about as valuable as left over hog wash. Money was sent to other assemblies. Study chapters eight and nine of Second Corinthians for details on giving. Jesus had a lot to say concerning money and giving. Paul used the example of Jesus giving Himself into poverty so we could become rich. (That is just too much for me to do right now, but what a blessing to the one with the faith to do it!) Men were given money to help spread the gospel.

The assembly must send out the sin. The rebel is to leave. Call it what you want to, but unless the assembly disciplines itself, it will eventually die. Jesus testified to that in Revelation

chapters two and three. Clean up the mess, cut out the sin, or I'll do it for you. Who is a rebel? One who refuses to change his evil ways. Be careful here to put into this category of evil ways only what the Bible puts, but do put it all. An example is the man who was allowed in the assembly as a part even though he often was drunk, but when he was changed and claimed to have experienced a new lease on life in Jesus, he was expelled! Incredible. The Bible says the immoral is to be disciplined. But do it always with a hope of saving the person. Young men who father children out of wedlock are treated by the assembly as though all is well. No confession of sin. No discipline of sin. The idler is to be evicted. The one who rejects Jesus as the Christ, God in flesh, is to be removed. The one who caused division is to be removed. We fear discipline in all areas, but sin has got to go. And division is sin. Yet we are guilty of honoring and following the one who divided an assembly. We honor them as elders, chairmen of boards, and keep them as The Preacher! And we wonder why the assemblies are so weak? What happens to a body given no controls at all?

Finally, what should never leave the assembly, has been doing so with a kind of regularity! I speak of the illegitimate division of an assembly. And time and time again it is the preacher around whom this transpires. The hands are lifted up and King Saul is quoted, with "the people made me do it." Both are equally true, for all the preacher had to do was to leave or say no. What a horrible sin to toss Jesus' prayer out of the window into the garbage like a last year's Sears-Roebuck catalog! Where are we told to divide? Did Jesus pray for division? Did He command division? Was the party of the Pharisees a different assembly? Was Paul suggesting four or five different assemblies to solve problems? Did Jesus tell anyone in Pergamum, Thyatira, or Sardis to leave and start a pure or free assembly? Or any other kind? What a shame! What sin! And who bothers to even blush? Who will answer Jesus' prayer . . . "that they may be one so that the world may know that you have sent me and have loved them even as you have loved me."

**CONCLUSION:** The assembly is *people*, who belong to *Jesus*. As such, we are to be attached to the Head, Jesus the Christ. Attached to Him rather than a building or a mere human, for the assembly survives only because of Jesus. The assembly is to be rejoicing, edifying, and celebrating that Jesus is alive. The assembly lives for the return of Jesus, not for death of the body. While the assembly is living, it is constantly giving spiritual and physical goodies to the community about it. The assembly disciplines itself while it waits for the return of Jesus. But the assembly never illegitimately divides. Let's individually and as an assembly surrender to the Lordship of Jesus, for it is He who walks among us. Turn your eyes upon JESUS!



Carl Kitzmiller is a minister of the Church of Christ in Oakdale, La.



## Questions Asked of Us

Carl Kitzmiller

Where did the devil come from?

There is only one source for the answer to this question. That is the Bible. Man can offer guesses as to Satan's origin, but they will ever be guesses. He can examine folk-lore, but Satan was on the scene before there were any folks to create the lore. Archeology cannot help. Nor can any other human sources of knowledge. The Bible may not satisfy all our curiosity, but we are dependent on the revelation contained therein as the only reliable source of information concerning the evil one.

Only one Being is eternal. That Being is Jehovah, the God of the Bible, who has been manifested in three Persons—Father, Son, and Holy Spirit. He was before all creation, seeing that He is the Creator of all that exists. "In the beginning" God was. His name, Jehovah, carries the thought that He is the ever-existing One (Ex. 3:14). He is truly without beginning of days or end of life. This is the teaching of the Bible concerning God. All life derives from Him and came into being by His creative acts.

Satan is, therefore, a created being. He has not eternally existed. The Bible does not tell us about his creation, nor about that of the heavenly beings, which were already in existence when man and present earth-life were created. Satan is not an equal of God. He has great knowledge but not all knowledge. He has great power but not all power. He has been on the scene for a long time, but he is not eternal. He, like all created beings, holds a place in the universe under God's domination. While he is not yet bound per Rev. 20, nor yet cast into the lake of fire, he is under limitation by God and, as far as any evidence can be found in the Bible, has always been so. He is permitted to tempt only within limits (1 Cor. 10:13), and had to get permission, for example, to deal with Job as he did (Job 1:2). From Genesis 3 to the close of Revelation, he is seen as powerful but inferior to and accountable to God.

To say that Satan is a created being poses a problem for some people. Why would God create such an evil being to beset mankind and even to be such a problem to God Himself? It is not necessary for us always to know why God has done or does a thing.

He does not have to answer to us. Sometimes, however, he does allow us to understand something of the "why." In this case, it appears that God did not create him as an evil being. Satan became evil after his creation. A similar parallel can be found in man. Man was not created evil. He was, like the rest of God's creation in Genesis 1, "very good" (Gen. 1:31). But man was created with a power of choice and he chose to disobey. Satan apparently had the power of choice and he chose to disobey. Of course God could have known what his choice would be before he made it, just as He knew man's choice. He was willing to create some beings thus in spite of the possible failure. Without the power of choice His creatures would have been little more than robots.

Two passages of scripture in the O.T. give us some information concerning Satan's sin and fall—Isaiah 14:12ff and Ezekiel 28:11ff. These passages do not explicitly say they are about Satan, but many good Bible students believe them to have primary reference to him. Although used to characterize the king of Babylon and the king of Tyre, these passages go beyond that which would be true of mere human beings. In these passages we see Satan first as a perfect being, a servant of God, "the anointed cherub." But his heart was lifted up with pride and he wished to be like God Himself. This pride brought his rejection by God. Since Satan has his hordes of spirit beings (Eph. 6:12) and there is mention of angels who sinned (2 Pet. 2:4), leaving their proper place (Jude 6), it is very likely that Satan's rebellion carried many heavenly beings with him. When or where this took place is not revealed, except that in Genesis 3, where Satan is already on the scene with Adam and Eve, he is already an adversary to God and man. Some think his rebellion may have involved a race on earth preceding man, seeing that he seems to have a special claim on the earth (Matt. 4:8, 9; John 12:31, etc.), but this is more in the realm of possibility than of established fact.

The time is coming when God shall remove from His kingdom all sin and rebellion, when Satan will finally be consigned to that place prepared for him and his angels (Matt. 25:41; Rev. 20:10). God's complete mastery over Satan shows that Satan is far from being His equal. So Satan is a being in whom God created great capability, who chose to rebel, and whose rebellion God chooses to use for the present. Out of this rebellion he brings superabundant blessings to those of mankind who believe in Christ and obey Him.

You have indicated that church government should not be strictly democratic. Would you please explain this further?

In a democracy matters are settled by the vote of the citizens. Any governmental issue can be changed if enough people favor doing so. There is much about the democratic process that is desirable, especially if there is a sufficient basic intelligence on the part of the people and if they are honestly informed. In a sin-



cursed world it offers less opportunity for the enslavement of peoples, at least by others. When people lose moral integrity and a sense of discipline, the democratic processes may hasten self enslavement. But our question concerns the church, not civil government.

Even a casual student of the Word ought to recognize that God has made other provisions for His church. This does not mean there is never any occasion when popular vote has a suitable place. We shall touch on this later. The church is first of all a *kingdom*, whose citizens are to be subject to their King, the Lord Jesus Christ. No, we do not accept the common error that the church is the only development of God's kingdom, that the two are always synonymous, or that Christ is now reigning over the kingdoms of the world. However, those who are in the church are in the kingdom (Col. 1:13) and have voluntarily submitted to the rule of the King. In the Bible our King has established what we are to believe and much of what we are to practice. He has not left us free to establish these by popular vote. To attempt to do so is to act in rebellion against Him. In a body of truth given once for all (Jude 3), our King has set forth His will. This does not change with the seasons, with the passing of the years, with popular tides of thought, with changing values, etc. If every member of the church assembled and voted to set aside or to change what God has commanded, this would not change it. It would only make all of these rebels against the King.

Now our King has made provision for human oversight and government of the church, i.e., for those who under the King carry out His orders. In a fully organized church there are elders and deacons. While the process by which these were chosen is not fully detailed in the N.T., it is evident that there were rigid requirements and that it was more a matter of recognizing those who had been chosen and equipped by the Lord than anything else. A congregation was not and is not free to appoint anyone via a popularity contest. In churches without elders the evangelist or minister seems to have been a dominant force in the N.T. times. None of these were a law to themselves. In matters wherein God has spoken these are bound, like all others, to obey Him.

There are matters about which God has not spoken specifically. His will has to be determined by the application of principles which He has given. Even in such matters as these, the decision cannot be made on the basis of popular vote. It is evident that only those with enough spiritual maturity to know the principles and to seek the guidance of the Holy Spirit can *best* determine what should be done. Frequently in congregations where full leadership under qualified elders has not developed, the decision-making process in some of these matters falls into the hands of those who are spiritual babes. Some time ago I witnessed just such a situation. A church

policy was to be determined. The majority present in the meeting were *not* strong, well-informed Christians who knew their Bibles and who were governed in their decision by spiritual principles. The resulting decision was one made in human wisdom, after the flesh. Spiritual babes outvoted those who held the more Biblical position. This is one of the dangers when popular vote is allowed to dictate the decision—the uninformed and immature have as much voice as the best developed Christian.

Who is not familiar with the church squabble in which the opposing sides go out and round up people who have not been to the church services in months or years, who may have the spirituality of an infant if indeed they are reborn at all, all for the purpose of getting more votes on “our side”? Needless to say, such a decision process does little toward elevating the church or discerning God’s purposes.

Now in every congregation there are those matters concerning which God has not given revelation, yet practical decisions need to be made. When the will of the majority can be followed, there is need to do so. Elders are directed to rule, not as dictators, but as examples (1 Pet. 5:2-3). Mature Christians must yield to weak Christians in matters which do not involve disobedience to God (Rom. 14). All Christians are expected to yield one to the other (Eph. 5:21). So we do not propose that God’s people be subjected to a spiritual dictatorship, or to the rule of a self-appointed elite group, or to the ignoring of popular majority views. What does need to be impressed on all of us, however, is the fact that we must be careful to try to discover the will of our King when this has been revealed either by direct word or by a governing principle.

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## **BATTLE IN THE WILDERNESS**

(Matthew 4:1-11)

Larry Miles

The attempt to overthrow the Son of God in the wilderness in Matthew’s account is most tragic as well as most rewarding. You might ask the question: How can this be so? The temptation of the “Lord of Glory” was, of course, tragic because of the evil implications. If Satan had succeeded in his mission, there would have been no hope for sinful man. But this account in the “Living Oracles” was also rewarding because of the noble stand of Jesus in the face of great temptation. Let us now look at some of the attempts of Satan to destroy all that God stands for and to deprive man of redemption.

**THE DEVIL DOES NOT MISS TEMPTING A SOUL (1 Pet. 5:7)**

Satan, fresh from his exile from the courts of Jehovah for his part in leading the rebellion of the angels, was seen knocking at



the gate of the Garden of Eden. In Genesis 3 we see the account of the fall of man. Although Satan was new at the business of tempting man, he was, as we know, very successful that day near the advent of man. The success of Satan was to bring upon himself some dire consequences. There was to be a curse upon him to this day (Gen. 3:15).

The time that has passed since Eden has not brought the "Prince of this Age" to repentance. The evil and darkness that he stands for and has brought to this sin-cursed world has not saddened him or slowed him down. On the other hand, it has given him boldness with experience. But, we must take this time to remind ourselves of the fact that Satan is a defeated enemy because of the redemptive work of Jesus on Calvary. Also the years have challenged Satan to broaden the base of his activities. We want now to cite some instances in the Word of the work of Satan.

1. The fall in Eden.
2. He left Noah in a drunken state.
3. In Egypt, he left Abram a coward and a liar.
4. He left Job childless, penniless, and almost deprived of life.
5. He left David a murderer and an adulterer.
6. He left Peter a liar in the courtyard.
7. He left Judas Iscariot the betrayer of the Lord of Glory.
8. Beloved: Where has he left YOU?

#### THE DEVIL DID NOT OVERLOOK THE SON OF GOD

While the shepherds were watching their sheep that night over 1900 years ago, Satan was also viewing this event, for he knew it was his kingdom. In Matthew 2, Satan lashed out at the Lord Jesus Christ through the hands of King Herod. This is the account where Herod ordered the death of all male infants under the age of two, in an attempt to kill Jesus.

The Devil saw Jesus fasting in the wilderness and realized that weakness had come upon Him. Finally after forty days, Satan attacked the weakened Savior. It seems to us that Satan always chooses our moments of weakness to attack us. Oh, how tempting it must have been for Jesus to throw Himself down from the pinnacle of the temple to show Satan that he could call on the legions of angels to come to His assistance. The temptation of earthly power and dominion, which Satan had the authority to give Jesus, cut Him to the center of His weakness, but still came the resounding answer: No! "Then the Devil leaveth Him." When Satan finally left, he left a pure Savior, unspotted from the world. When he leaves off tempting you, can you say you are still true to the Savior?

But you ask, what attributed to the success of the Savior in the wilderness? I want to mention five reasons for this success. We must remember that these attributes are available to us today and we can use them to combat the Devil.

1. Christ had an answer from the Word of God for the claims of Satan. He had a "Thus saith the Lord," and "Thus it is written." Do we have this avenue at our disposal? We need to study the Word of God so we will be able to combat the wiles of the Devil.

2. Christ had the power of resistance. "Submit therefore to God. Resist the Devil and he will flee from you." (James 4:7).

3. Christ had put on the whole armor of God. Paul writes in Eph. 6:11, "Put on the full armor of God, that you may be able to stand firm against the schemes of the Devil."

4. Christ prayed for the help of God. We need to establish a prayer life.

5. Christ was anointed for service and was led by the indwelt Holy Spirit.

We have looked at this account in Matthew 4 of the temptation of Jesus in the wilderness. We have shown that we too can resist the wiles of Satan. The people without Christ are without hope. Only in Jesus there is salvation. You ask the question: What must I do to be saved? God has prescribed in His Holy Word that there are certain things that man must do to be saved. He also says in His Word that if we fulfill those requirements then He is obligated to do certain things. Walter Scott, "The Golden Oracle" of the Restoration Movement, gave us this resume of what God requires of the sinner. He said that the Gospel was threefold. The facts were to be believed, the commands were to be obeyed, and the promises were to be enjoyed. Bro. Scott put it into these words:

1. Faith to change the heart.
2. Repentance to change the life.
3. Baptism to change the state.
4. Remission from sins to cleanse from guilt.
5. The gift of the Holy Spirit to help in the religious life and to make one a partaker of the divine nature.

The first three things we must do in order to warrant salvation. The latter two are things God has promised to do. You might ask why Bro. Scott left out confession and believing. If a person has faith in Christ, you can imply that belief in Christ preceded that faith. Also if a person has repented of his sins he will confess them before going into the watery grave. Have you fulfilled your part of the bargain? If you have, God has promised to do His part. All who obey the Gospel are, according to Acts 2:47, added to the church of Christ. Are you in the church that our Lord founded on the day of Pentecost? If not, you are outside of Christ and have no hope against the wiles of Satan. Our sincere desire is that anyone outside of Christ will come to Him now before it is too late. Jesus is coming. Are you ready? If not, won't you come to Christ now.

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## Viewing the News

Jack Blaes

**HIGH SENTIMENT IN A HIGH PLACE.** "I am concerned about the family lives of all of you. I want you to spend an adequate amount of time with your husbands, wives, and children, and also to involve them as much as possible in our White House life. We are going to be here a long time, and all of you will be with rest and a stable home life. In emergencies we'll all work full time. Let me have your comments." Signed "J. Carter" and written to the members of his cabinet.

**"IN OBEDIENCE TO HIS COMMAND."** On the third Sunday after the Carters moved to their new Washington home, Amy was baptized into the First Baptist Church of Washington. The incident revealed the deplorable ignorance of much of the press corps regarding the ordinance of baptism. The Washington bureau chief for Baptist Press, the Southern Baptist Convention's new service, W. Barry Garrett reacted, "It is enough to make us Baptists cringe to know that we have failed so miserably to communicate some of our most precious beliefs. When you combine the baptism of a President's daughter with baptism by immersion, you have a scenario that sends the non-initiated into a quandary." Alas, when we Christians realize how little we have communicated the precious Gospel to the world's millions, how we should cringe.

A sixteen-year-old girl from Cameroon was baptized at the same time, and one of the members of the congregation was moved to send the following to reporters: "Surely, this is a beautiful and loving witness of the

love of God which transcends class, color, culture." And he spoke a great truth. Would that those who are trying to press down upon us the "One World" philosophy behind the United Nations could only find this great truth. Only in Christ can all men be made one. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11b). And Jesus further states that the oneness of believers is effective in causing the world to believe: vs. 21, ". . . that the world may believe that thou hast sent me." And vs. 23: ". . . and that the world may know that thou hast sent me and hast loved them, as thou hast loved me."

**TWO BAPTIST MINISTERS WERE** asked to leave the Southern Baptist Seminary campus. The occasion was when two Russians were to speak in chapel and lecture some classes at the seminary. Dr. Lewis Drummond, professor of Evangelism at the Southern Baptist Theological Seminary in Louisville, Ky., introduced the two Russian pastors, Alexsei Bychkov and Michael Zhidkov, as his dear brothers and faithful ministers of Christ.

One of the ministers who was asked to leave the campus was Evangelist Paul Voronaeff who fled the Soviet Union years ago because of the persecution of the believers. He was at the school to inform the school authorities that the two Russians were not pastors of Christian believers, but were indeed "famous agents of the Soviet Intelligence establishment, who have been identified as KGB agents" by various Christian authorities behind the Iron Curtain. The other



was Dr. William T. Bruner, graduated with a Th.M. in 1929 and a Ph.D. in 1932, from Southern Baptist Seminary in Louisville.

The Russians were welcome, but the Americans were not. The atheists were given audience, but the Christians were not.

**NOWHERE TO PUT THEM.** Human Events reports concerning the notorious Linda Taylor, accused by Illinois authorities of fraudulently using aliases to receive welfare money. She is known as the "Welfare Queen." Ronald Reagan mentioned her frequently, along with other welfare horror stories. It is claimed that she ripped off \$150,000 from welfare, tax-free. Miss Taylor uses 127 aliases in 14 states, passing as a heart surgeon, a witch doctor and a widow of eight "husbands." Since she operated in 14 states it is estimated that Miss Taylor's deception may exceed \$1 million. Her defense attorney contends that she will not be convicted because it will create a sorry situation—if the state tried to prosecute and send to jail everyone that took welfare money they didn't have coming, there would just be no place to put them.

Christian Victory reports that welfare cheats took between \$500 million and \$750 million from the taxpayers during 1974, and just how much was taken in other years has not been figured out yet. Many welfare workers have encouraged the swindle. They view attempts to stop fraud and corruption as an insult. Many social workers express the feeling that it is right for a "poor" person to steal from the government by taking benefits which they are not entitled to.

New York City could save approximately \$100 million annually by removing at least 100,000 "phantom" children from the city's welfare rolls. These are children that do not exist, but according to the Foundation for Child Development, are bringing welfare payments to unscrupulous persons.

**ANOTHER WAY TO SKIN** the working man. The sex habits of cabbage is under study at the Ithaca, N. Y. State College of Agriculture. Tax money funded the study through the National Science Foundation in the amount of \$32,000.

Congressman John B. Conlan of Arizona listed some of the wasteful programs, such as \$121,000 to try to find out why so many people say "ain't"; \$203,000 for the city of Los Angeles to extend traveler's aid to lost people on freeways; \$19,000 to try to find out why children fall off tricycles.

Senator William Proxmire introduced a resolution that an article written by Mr. James D. Davidson be recorded in the Congressional Record. Here are some examples taken from the Congressional Record: \$35,000 for rounding up wild boars in Pakistan; \$117,000 to support a board of tea tasters; \$70,000 for a study of the history of comic books. \$70,000 went to the study of the smell of perspiration given off by the Australian aborigines. We spent \$159,000 to teach mothers how to play with their babies.

For those who wish to increase the burden of inflation, this helps.

**THE SECOND MOST COMMON** surgery is abortion. Since the Supreme Court decision in 1973, legalized abortions have jumped to second place among operations most often performed. First are tonsillectomies.

There were 917,000 removals of tonsils reported in the latest survey (1972), compared to an estimated 900,000 abortions in 1974.

Christian Victory reports that Dr. Bernard N. Nathanson, the leader of New York's busiest abortion clinic (60,000 per year) has done a most dramatic turnaround—he now believes that abortion is the taking of human life. He has severed all connections with the clinic and has joined up with the anti-abortion forces. He states: "I became convinced that as director of the clinic I had in fact presided over 60,000 deaths." He further says: "The pressures, external as well as internal, were just enormous. Doctors began losing their nerve in the operating room. I remember once sweating profusely, shaking badly, nipping drinks between procedures."

Dr. Nathanson continues: "As early as six weeks we can detect heart function in embryos, with an electrocardiograph. We can record brain activity at eight weeks. Our capacity to measure signs of life is becoming

more sophisticated every day, and as time goes by we will undoubtedly be able to isolate these signs at earlier and earlier stages in fetal development. To vehemently deny that life begins when conception begins is absurd!"

**AS SHEEP WITHOUT A SHEPHERD.** The Missouri conference of the United Church of Christ at its recent annual meeting wrestled over the question of whether or not to ordain homosexuals as ministers. They were asked to respond to the statement, "We believe it is scripturally wrong to ordain homosexuals." They were quite divided. Those supporting the statement were 135; those opposing it were 127, and 92 had no opinion (chalk them up as opposing the statement). Since the Word of God

clearly denounces homosexuality as sinful and wicked, it is clear that many people in the United Church of Christ are not familiar with what the Bible teaches on the subject.

**THE ROCK THAT DESTROYS.** "Rock music in the house is more dangerous than a rattlesnake," states Dr. Bob Jones III, president of Bob Jones University. Says Adam Knieste, choirmaster and music therapist of San Rafael, Calif., "It is more deadly than heroin because it is generally thought to be harmless and therefore does its damage unchallenged. Rock is a dangerous drug on which our children are hooked." Time magazine describes what is called Orgasmic Rock—music to commit adultery with. Tell them of Jesus the "Rock of our salvation."

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## Book Review

### HOW BIG IS YOUR GOD?

Alex Wilson

"It is not a cheerful thought that millions of us who live in a land of Bibles, who belong to churches and labor to promote the Christian religion, may yet pass our whole life on this earth without once having thought or tried to think seriously about the being of God. Few of us have let our hearts gaze in wonder at the I AM, the self-existent Self back of which no creature can think. Such thoughts are too painful for us. We prefer to think where it will do more good—about how to build a better mousetrap, for instance, or how to make two blades of grass grow where one grew before. And for this we are paying a too heavy price in the secularization of our religion and the decay of our inner lives" (*The Knowledge of the Holy*, p. 34).

It was A. W. Tozer who wrote those searching words over fifteen years ago. By his editorials, books and preaching he sought to stir up and aid Christians in their "pursuit of God" (the title of one of his books). Tozer has been with the Lord for more than a decade now, but his books are still available and highly recommended. However, the purpose of this review is to call attention to a recent book that carries on in the same lofty study: *Knowing God*. Its author is James Packer, a well known Bible teacher in England.

Packer's writing is more meaty than Tozer's, though Tozer's style is more colorful. But both of them aim to stretch our minds and thrill our hearts by the wonder and majesty of God Most High. The Lord's people are deeply indebted to anyone who can do that!

The best way to whet your appetite for *Knowing God* is to give

some excerpts from it. "Christian minds have been conformed to the modern spirit: the spirit, that is, that spawns great thoughts of man and leaves room for only small thoughts of God . . . Churchmen who look at God, so to speak, through the wrong end of the telescope, so reducing him to pigmy proportions, cannot hope to end up as more than pigmy Christians" (p. 6).

As it would be cruel to an Amazonian tribesman to fly him to London, put him down without explanation in Trafalgar Square and leave him, as one who knew nothing of English or England, to fend for himself, so we are cruel to ourselves if we try to live in this world without knowing about the God whose world it is and who runs it. The world becomes a strange, mad, painful place, and life in it is a disappointing and unpleasant business for those who do not know about God. Disregard the study of God, and you sentence yourself to stumble and blunder through life blindfold, as it were, with no sense of direction and no understanding of what surrounds you. This way you can waste your life and lose your soul. (14-15)

Our aim in studying the Godhead must be to know God Himself the better. Our concern must be to enlarge our acquaintance, not simply with the doctrine of God's attributes, but with the living God whose attributes they are. As He is the subject of our study, and our helper in it, so He must Himself be the end of it. (18)

There is tremendous relief in knowing that His love to me is utterly realistic, based at every point on prior knowledge of the worst about me, so that no discovery now can disillusion Him about me, in the way I am so often disillusioned about myself, and quench His determination to bless me. There is certainly great cause for humility in the thought that He sees all the twisted things about me that my fellow-men do not see (and am I glad!), and that He sees more corruption in me than that which I see in myself (which, in all conscience, is enough). There is, however, equally great incentive to worship and love God in the thought that, for some unfathomable reason, He wants me as His friend, and desires to be my friend, and has given His Son to die for me in order to realize this purpose. (37)

No doubt it is true that the subject of divine wrath has in the past been handled speculatively, irreverently, even malevolently. No doubt there have been some who have preached of wrath and damnation with tearless eyes and no pain in their hearts. No doubt the sight of small sects cheerfully consigning the whole world, apart from themselves, to hell has disgusted many. Yet if we would know God, it is vital that we face the truth concerning His wrath, however unfashionable it may be, and however strong our initial prejudices against it. Otherwise we shall not understand the gospel . . . (142)

*Knowing God* is divided into three sections. All of it is thought-provoking, but to me the last section was most exciting. Chapter 20 gives practical help about guidance in the Christian life. Chapter 21 shows why disciples are so often harassed by troubles. Chapter 22, the last, expounds the eighth chapter of Romans. These chapters alone are worth the price of the whole volume.

This is no book to speed-read, but to work your way through thoughtfully. But it is worth the effort. For since knowing God is thrilling, so is *Knowing God*.

(Published by Inter-Varsity Press, Downers Grove, Illinois; 256 pages; \$5.95 in hardback, \$3.95 in paperback.)



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## THOUGHTS FROM ROMANS

Ernest E. Lyon

### "CALLED AS AN APOSTLE"

After naming himself and giving himself the title of "slave of Jesus Christ," Paul continued his introduction to his letter to the Romans by further identifying himself as one "called *to be* an apostle," as we usually translate it. The words "to be" are not in the Greek, so a more literal translation would be "a called apostle" or "called *as* an apostle." God did not call him once to be a Christian and then later add a call to apostleship; He did not call him as a Christian then and later add the further call to apostleship; He had this in mind before Paul was born, so He called him *as* an apostle from the very first.

Now if we will look at Paul's career from the time he met the Lord on the road to Damascus, we have no way to know from our examination that he was a "called apostle" from his actions until years afterwards. He turned immediately to Christ and started witnessing for Him (did you do this?). Apparently, from Galatians 1:17, he soon went into Arabia for meditation on his new position as a slave of Jesus Christ. He then returned to Damascus and witnessed so effectively for Christ that he was soon on the hunted list (the hunter becoming the hunted) and he had to leave Damascus, going to Jerusalem just about three years after his conversion (Galatians 1:18 and Acts 9:23-26).

After a short time in Jerusalem Paul's life was again in danger, and the Lord warned him to leave Jerusalem (Acts 22:17-21) and promised that He would *send* him to the Gentiles. So the Jerusalem brethren sent him to Tarsus (Acts 9:30). In the word "send" we begin to get the idea of apostleship, for the word "apostle" simply means "one sent forth." But the full meaning of the word was not realized in Paul's life until after Barnabas brought him to Antioch and the two of them taught and worked for the Lord together there for a year or more. Then in Acts 13:1-4 we have the call of Barnabas and Paul to be sent forth by the church leaders (v. 3) and by the Holy Spirit (v. 4). They were now truly "ones sent forth."

So often we think of "the twelve" and "Paul" as apostles, that we lose sight of the fact that, though these special apostles have

no "successors," as many claim to be, yet there have always been certain men that have been selected by the Holy Spirit and sent out to do the work of evangelizing, of church-planting, of establishing the congregations and training local leaders. Such are "sent ones"—apostles. In Acts 14:4 and 14:14 Barnabas is called an apostle and the term is used in Romans 16:7 of Andronicus and Junias, in 2 Corinthians 8:23 (ASV, margin) of two unnamed brethren, in Philippians 2:25 of Epaphroditus, and in 1 Thessalonians 2:6 of Silas and Timothy.

I wonder how many readers of this series of articles have been called of God either for special work in their own localities or to be "ones sent forth" to accomplish the Lord's work in other places, "at home" or abroad. If so, I pray that, like Paul, you will be "not disobedient to the heavenly vision" (Acts 26:19). And I also wonder if the work of the church has lagged in many places for this very reason—either complete disobedience from the beginning or by starting to go out and then settling down in a convenient place. Abraham started to Canaan but waited years in Haran. There were many souls in the territory in and around Haran, as well as back in Ur of Chaldees, who needed a faithful witness, but Abraham had been called to a different territory and he was not blessed until he fully obeyed. In prayer ask the Lord to guide you to do His work that He has called you to do, and to do it in His chosen place. We cherish the memory of Paul because he did not decide there was enough work to be done in Tarsus for his lifetime (and there was) or Antioch, or Ephesus, or any other place. He had the right idea—he wanted to be where the Lord wanted him to be, doing the things for which God had called him when he became a Christian. May we be like him in that!

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## Transcendental Meditation— Truly Marvelous?

Alex V. Wilson

### PART II

Last month, we saw the giant claims TM makes, and the methods by which it spreads, and the origin from whence it came. Now we shall point out why TM is dangerous and should be avoided.

We could begin from a pragmatic approach and simply question whether it works as wonderfully as its proponents say. For example, the January, 1976 *Reader's Digest* reported, "Spot checks indicate that 20 to 50 per cent of TM initiates stop meditating after a few weeks or months." In other words, from one-fifth up to

one-half of the people who start using this technique soon quit. Apparently they find that it does not do *them* much good.

That argument is not strong, however, for many people give glowing testimonies of good results which they *do* experience. But even in their cases, we must ask whether it is really TM that has helped them so much, or simply quiet relaxation in itself? That is, have their lives been transformed by some kind of power in their individual *mantra*?

In these days when life for many people is a noisy, rushed, dizzying "rat race," anyone who starts setting aside fifteen minutes every morning and evening for a period of quietness and calmness will surely gain great advantages from the habit. (Of course this is particularly true if such periods are spent in concentrating on God and His word.) So the benefits may be produced by meditation, not necessarily by *transcendental* meditation.

But we must go farther than this. The crucial question for Christians is this: Is TM a *religious* practice or not? Its backers repeatedly assert that it is a strictly non-religious technique. "It is not a religion or philosophy," they claim, adding that followers of any religion may practice TM while continuing in their own faith. TM is only a scientific practice, they say.

### *Not a religion?*

There is just a tiny speck of truth in their claim. It is this: "Faith in the teachings of the Hindu tradition from which TM springs is not a prerequisite to the practice of TM . . . Many persons practice TM merely for its psychophysical effects while ignoring its spiritual implications" (*Christianity Today*). The writer just quoted hastens to add, "But the religious aspect is present, nevertheless."

And the sneaky part of the matter is that many people who in the beginning say, "Oh, I don't believe any of that religious stuff that goes on in the initiation ceremony," later on start to absorb some of that "religious stuff" into their thinking. And this is exactly what Maharishi is planning on!

The Maharishi considers meditation itself to be the way to faith for the faithless. He wrote: "Meditation is a process which provides increasing charm at every step . . . The experience of this charm causes faith to grow . . . Moreover the practice of transcendental meditation is such that it can be started from whatever level of faith a man may have, for it brings faith to the faithless and dispels doubts in the mind of the sceptic" (*Christianity Today*).

A former TM meditator explains that TM novices are not indoctrinated outright in Hinduism as they might be in Judaism or Christianity. Rather, they are gradually conditioned to accept a Hindu world view, after which many move into a deeper involvement through meditation (*Time Magazine*).

Other evidences of TM's religious nature is seen in (1) the



initiation ceremony, and (2) other quotations from Maharishi himself.

### *A religion!*

When a person who wishes to begin practicing TM has finished the required instruction and interview, he must then attend an initiation ceremony where he will receive his own *mantra* from his initiator. The candidate is told to bring fruit, fresh flowers and a clean white handkerchief.

He and the initiator remove their shoes and enter an incense-filled, candle-lit room. Both of them kneel before a picture of Maharishi's dead teacher, the Swami Guru Dev, and the fruit and flowers are placed on the handkerchief in front of his picture, as an offering.

The initiator then sings a long (10-15 minute) *puja*, or Hindu hymn of worship in the Sanscrit language. The hymn honors the departed teachers of the Shankara tradition of Hinduism. An excerpt from this *puja* was given in *Time Magazine* as follows: "Guru in the glory of the personified transcendental fulness of Brahman, to him, to Shri Guru Dev, adorned with glory, I bow down."

If that is not religion, what is it? It is after the offerings are presented and the hymn of worship is sung that the initiator gives the candidate his personal *mantra*, which he is never supposed to tell anyone nor even to write down. Only then can he begin practicing TM.

In addition to the obviously religious initiation, here are relevant quotations from the writings of Maharishi.

Transcendental meditation is a path to God . . .

A most refined and most powerful form of prayer is this meditation which directly leads us to the field of the Creator, to the sources of Creation, to the field of God . . .

(Through TM) very easily a sinner comes out of the field of sin and becomes a virtuous man . . .

(TM enables a person to) place his life in tune with the cosmic life of absolute Being, (and is) the only way out of the field of sin.

When the Yogi first went to the U. S. he made no attempt to hide the religious nature of TM. We clearly see this in his book, *Meditations*, from which we just quoted. But he changed his whole approach as he realized that in the West he would attract far more people by presenting a "scientific" image instead of a religion.

*Time Magazine* quotes a heavily documented booklet by an attorney which says, "TM was going nowhere till the Maharishi in 1967-68 decided to 'camouflage' it as a secular 'science' in order to qualify for taxpayer funds and reach a wider following."

This accusation seems to be supported by what the Yogi himself wrote: "Not in the name of God-realization can we call a man

to meditate in the world of today, but in the name of enjoying the world better, sleeping well at night, being wide awake during the day.”

## CONCLUSIONS

It is obvious, then, that TM is a religion. And as such it contradicts the Bible's teachings about God, Christ, sin, salvation, ethics, and prayer!

It does not believe in a personal *God* but only in an impersonal, pantheistic Absolute. It denies important truth about *Christ*, for Maharishi wrote, “I don't think Christ ever suffered or Christ could suffer.”

The Yogi admits that TM is a “powerful form of *prayer*,” and the very word *mantra* means “prayer” in Sanscrit. But our Lord Jesus told us, “When you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words” (Matt. 6:7, NASB).

As for *sin*, Maharishi does not believe in it! Man is naturally good, and simply needs the enlightenment which TM will provide. TM also is silent about *repentance* and about *ethics*. Even *Life Magazine* commented. “It requires no repudiation of the past and no promises to behave in the future.” Since it denies the biblical view of sin, it naturally denies the biblical view of *salvation*.

As a recent article in *Evangelical Thrust* said, any faith which omits “*redemption* from our guilt by Christ's cross, and *regeneration* of our nature by the Holy Spirit equals not true Christianity but rather a deadly counterfeit of it.”

By now, are you convinced that TM means *Terrible Mistake*?

### Sources:

David Haddon, “*New Plant Thrives in a Spiritual Desert*,”—Christianity Today, Dec. 21, 1973.

David Haddon, “*Thou Shalt Not Think*,”—His Magazine, Dec. '73.

William Petersen, chapter 14 in *Those Curious New Cults*;—Keats Publishing Co., 1973.

Bill Squires, “*TM, New Drug from the East*,”—The Christian Reader Magazine, Sept.-Oct. 1975.

*Time Magazine*, Religion section, March 1, 1976.

A thorough study of TM from the biblical viewpoint is now available in a 92-page book by Gordon Lewis entitled *What Everyone Should Know About Transcendental Meditation*, published by Regal, at \$1.45. A 28-page booklet is available from InterVarsity Press at 25c, entitled simply, “*TM*.” And a booklet of 32 pages warning briefly about Eastern cults and religions in general is entitled, “*My Search*.” This latter booklet is from *Life Messengers*, Box 1967, Seattle, Washington \$.06 each or 33 for \$2.00.

—Reprinted from *Evangelical Thrust*

# Missionary Messenger

*"Greater things for God"*

## Obituary

MEDORA ANNE (GILL) BROWN. Born March 14, 1935. Born again in her teens. Went to be with Christ on March 18, 1977.

Jesus said, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death." (John 8:51.)

At 1:10 a.m. on March 18, 1977, my dear wife Dora, and mother of our five children, and helper in God's work, was called home to be with the Lord whom we love. The angels of God were in attendance in the intensive care room of the Andrew Fleming Hospital in Salisbury. They were ministering to us, and making preparation to take Dora over to the other side. It was sudden to us, for she was ill only two or three days, but it was all in the plan of God in our lives. But Dora didn't see death, for she was one who kept His word. When Stephen was ready to go home, he didn't see death, he saw the Glory of God, and Jesus standing at the right hand of God. That's what Dora saw, and the Glory she entered into was marvelously reflected on her countenance. There was a glowing radiance about her that we saw that's really indescribable, but so precious to witness! A beauty that can only be ascribed to the reflection of The Glory of God!

Dora was faithful to Christ. She loved the Lord, and she loved to minister hospitality to the saints. She lived a life that was a testimony to the Grace of God, and she was loved by the people who saw that life and light that was in her. As one lady who is not yet a baptized Believer, and who now lives some distance from Salisbury, wrote the other day, "It was my privilege to know Dora, her love for God, her quiet strength, a true ambassador for Christ." Many others have spoken similar words. Yes, a life has been lived, and many can say, "We have seen it, and bear witness of that eternal life," which was Christ in her.

"Blessed are the dead which die in The Lord from henceforth: Yea saith The Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13.)

Triumphantly, Dora has gone home to rest. Her works follow on to affect the lives of others living in this land which she loved. Her body has been laid to rest just outside the city of Salisbury, to await the soon sounding of the Trump of God, and the quickening of The Spirit, to come forth in full redemption.

The children all join me in expressing our sincere thanks to the Waterfalls church, and others of our Brethren and Sisters here in Rhodesia, and to the Highland church in Louisville, and many others who belong to the Lord over there, for your prayers and kind expressions of love to us.

We miss Dora tremendously, but for her it is far better, and we can, as a family, testify to the wonderful sustaining Grace of God.

"Unto Him that loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father; Unto Him be Glory and Dominion for ever and ever. Amen." (Rev.

1:5-6)

—David S. Brown

Shichiro Nakahara

Shizuoka City, Japan

February 8.

I don't know if I told you of a boy who has had heart surgery recently. He is Sis. Ito's boy, 3 years old. Many of us donated blood at the time of operation and the operation has turned out to be very successful. He was able to get out of the hospital much earlier than scheduled. He can skip around now and feels quite well. During his stay in the hospital for 4 weeks, we had their baby girl, just a year old, at our home, for Sis. Ito had to stay with the boy in the hospital all that time. Her husband would have to work and after a series of discussions with her, both of us thought it best that we should keep the baby at our home. The husband isn't a Christian and very money-conscious, but now he has discovered that there is something that even the money cannot buy, and that is love. Now he has come to look on us differently, and shows some interest and concern for his own condition. We hope to continue to pray for him and hope eventually to see him saved.

We did have a most wonderful time by having the baby with us for 4 weeks. We miss him very much.

In the coming spring we are to have a Gospel meeting for High School students and other young people. This is strictly to be for them and the program is so arranged that it may interest them most. We wish to get our young forces mobilized in a greater measure, if we can.

Addie Brown

Salisbury, Rhodesia

February 27.

Of late I have felt the Lord is letting me know I must soon lay down my pen—I have written enough. My eyes are getting dim and my hand is not quite so steady. I, too, will soon reach my 80th milestone!

So far Stanley seems to like Harding very much. I do hope and pray that he will stick to his school work and not give up.

While you have had extreme cold over there we are having rain and floods here. People are longing for sunshine.

Interest in spiritual values is still good and the meetings quite well attended. The war continues. Some whites and many innocent blacks are being killed.

Alvin Hobby

Livingstone, Zambia

March 3.

We are back in Zambia now, having arrived at Lusaka nearly a month ago, on Feb. 5. We have about got everything straightened out again and re-started the work we were doing before going to the States at the end of July last year.

My burn and donor areas have made steady, although slow, progress since I came out of the hospital on October 4, 1976. I can walk anywhere I want to now and climb steps without holding onto anything. But I am supposed still to wear elastic clothing for another month yet.



The other surgery which was done on Dec. 9th has healed well, although I still feel some soreness at times.

The Brittells still have not found a house, so Lester and his family are staying in our little guest house. Elaine is staying in the house with us.

Georgia Hobby

Livingstone, Zambia

February 10.

At 2:30 a.m. February 5, we gazed from the window of our plane into the moon-lit sky, and recognized the stars of the Southern Cross, a "sky-mark" of our home in the Southern Hemisphere.

Because of the quarrel between Kenya and Tanzania and the subsequent grounding of East African Airways planes, our plane, which was to have flown non-stop between Frankfurt and Lusaka, Zambia, stopped at Rome, filled up with passengers and discharged them at Nairobi.

Home looked good, of course. Elaine Brittell, who has lived here and taken care of everything for us, had things clean and shining. She will be living here with us until she can find another place to live. Lester Brittell, brother of Elaine, and his wife and little daughter, took care of Dennis and Anita's home while Dennis and Anita were in the States. Now they are living in the little one-room guest house behind our house until they can find a place to live. Housing is extremely difficult to find. But we are happy to have them, only we are sorry that they are cramped into such a small space. Lester is a builder, repair-man, mechanic, and has helped us and the other missionaries in many ways.

Leonard and Mabel Bailey

Bulawayo, Rhodesia

February 27.

The African work here in Bellevue is quite encouraging although the meetings have not grown in numbers. Several more have been baptized but some have changed jobs and moved out of the area, others have gone home to their villages. Sixteen have been baptized since Bible studies started in August. Last Lord's day one of the young men led the singing and another waited on the Lord's table. We are happy to see them taking an active part in the services.

Christians at Sibizini are well and being faithful, but there is trouble in that area. Bro. Pilate attended school as a teenager, at the same mission station from which 400 pupils were abducted across the border into Botswana for terrorist training last Sunday night; their ages range from 14 to 19. There also seems to have been some hospital staff taken. The white staff was withdrawn some months ago, which has left that whole area without a doctor. The nearest now is at Gwanda, 50 to 60 miles away. Not so far if you have a car or money for bus fare, but rather a long way by donkey cart or on foot. Bus fares are now high, as petrol here is \$2.00 Canadian a gallon.

Donald R. Harris

Salisbury, Rhodesia

February 28.

No work was done on the new home last week because of a death in the family of the young man who has been working on the place. He had to go a good distance away to be with his people and didn't get back. Perhaps he will return this morning.

The Lord has blessed us with some money the past two months from the work Dee and I have been doing in the garage on electric cooking stoves. It has helped us to keep the Home going. The 7th of this month the tax on goods goes up another 5 per cent, making 15 per cent tax. This means our expenses will go up another 5 per cent on top of all the other rising cost. Please pray for us to be guided by the Spirit as to how to cut down or what corners to go around.

Thomas W. Hartle

Cape Town, R.S.A.

February 28.

We give thanks to God that the wife of the caretaker of the flat where we stay, was baptized into Christ before the Sunday morning service on January 30. What a joy and happiness must be in their little room, as he was baptized likewise, but on the 26th day of December last year. Their little daughter attends the children's Bible class on Sundays.

I conducted a series of gospel meetings from Feb. 23 to 27, on the general theme "Christ Pre-eminent." While there were no immediate results, we are praying, and ask you to share in your prayers to the end that those visitors who did attend, might respond soon.

Alex Wilson

Manila, Philippines

February 28

In March the school year will end. Only two students will graduate from Central Bible Institute this year, but both are fine young men.

In April the churches will hold a 4-day Bible conference. Vacation Bible schools will be held in three places too. Ruth will help in one or two of them.

Lord willing, I will speak at three Bible conferences, and also visit a church in the province for meetings. I am trying to finish writing a workbook on cults, and also help in writing a daily-devotional guide.

We just concluded a 4-sermon series on courtship, sex and the Christian family in the Manila congregation. Several Christians have recently made some sad mistakes in choosing life-partners; some others are still thinking about it! Please pray about this problem.

We look forward with eagerness to the coming of Vicvor Broadus and others with him. They plan to study missions in Asia, and spend several weeks here during June and July.

# LOVE FROM A LABOR CAMP

by Carl Lawrence

The lobby at the Holiday Inn in Munich, Germany was crowded with people—some checking in, some leaving for some other part of the world. In one corner several men stood talking. There was no animation . . . just a certain aura of seriousness. Finally, the question was asked. A certain indescribable silence pervaded the select little group of executives and program personnel of the Far East Broadcasting Company. "Brother, how did you manage to survive thirty-two years of Soviet labor camp?"

I guess some of us expected some vindictive response, or perhaps a tale of terror. Instead, the quiet, gentle face looked at us and said, "Brethren, even a desert looks like a flower garden when you are in communion with the Lord."

Thus began a five-day period of fellowship between FEBC program personnel and men from the Soviet Union who, for many years, had not only listened but had been greatly moved by the Russian broadcasts of FEBC.

There was nothing secret about the meetings, but I am sure many things were said that those who run the prison camps would never understand. Such as—"I love those who have taken my food, family and friends from me and have sent me to prison since 1932."

FEBC gained tremendous insights into their programming to Russia which will have far-reaching effects on the future of the ministry. But more important was the way in which the Holy Spirit spoke to each of us through these men. How the Holy Spirit set aside theory and dealt with reality; how these quiet, Spirit-filled men who have suffered such intolerable indecencies could shine with the love of God and ache to return to their prison to minister to their fellowmen.

Perhaps this can best be illustrated in a conversation I held with one of these men through an interpreter. The application is universal.

Question: How many were in your camp?

Answer: Fifty thousand to one hundred thousand. It varied.

Q. You were put in this camp when you were nineteen. Is it any different for a nineteen-year old Christian in Russia today?

A. No. Today it is even worse. You can be a Christian but it means you cannot go to school, get work, feed yourself. You must steal to exist. The State tells the people, "Here is a person with no education, cannot work, and is a thief. He is a parasite of the State, a Christian." Then they send him to a labor camp.

- Q. How do your young people (in Russia) feel about this?
- A. Few capitulate to government pressure. They feel it is better to suffer with God's people than to enjoy the pleasures of the world. They know that to be a Christian in the Soviet Union is to accept the fact that you will spend at least two-thirds of your adult life in a slave labor camp. It is an accepted price we gladly pay.
- Q. What is the greatest problem you face now, in the West?
- A. That with so much, I will not remain faithful.
- Q. What would be your final message to the people who are free?
- A. The times are apocalyptic. Solshenitzyn is a prophet; we should listen to him. No one is ever allowed to suffer physically until he has suffered and survived mentally . . . and finally, remember, the underground church in Russia is praying for the church in the free world that you will repent.

Little wonder that when it was time to say good-bye, Dr. Bowman, President of FEBC, stood with tears running down his cheeks, as everyone hugged each other. —from *The Signal*

## NEWS AND NOTES

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

"God's Word" radio program of the 18th Street Church of Christ is now aired on WFIA FM, 103.9 on the FM dial. The time is 9:35-10:05 a.m. each Saturday.

Short church announcements are invited for inclusion in this broadcast. Contact Bro. B. D. Fields, 18th Street Church of Christ.

**Summerville Church of Christ, Linton, Indiana, March 24, 1977.**

During the sub-zero weather of January, members busied themselves redecorating the entire church auditorium and vestibule. We are thankful to have those with such a willingness to labor with their hands and to give so freely of their means. A good number of the old pews replaced the dilapidated ones at Woodland Bible Camp. Our main concern and prayer now is that our attendance will be increased. One person recently placed membership with us.

During the summer months when several make trips to Woodland Bible Camp, we extend a cordial invitation

for you to worship with us. The church is 8 miles north of Linton just off Highway 59 on road to Jasonville. —Eugene Pound, minister.

### From Here and There

The African Brethren also enjoy the Word and Work. We hand it out to those that understand English.

May this year bring much rejoicing in the Lord. —Dollie Garrett.

I am enclosing our check for renewal of The Word and Work. We read with much interest this fine publication and do not want to miss a single copy.—Dorothy Weber.

"I enjoy your magazine very much. I have subscribed for it for many years except when living with relatives who already had it. I was privileged to meet and hear Bro. R. H. Boll preach once in Cambridge, Mass. about forty years ago when the congregation was meeting at the Phillips Brooks House at Harvard College. I have two of Bro. Boll's books which I prize very highly.—Bessie Lang.



### Minister Needed

The Pine Prairie Church of Christ is seeking a full-time minister to begin work with the church July 1, 1977. Interested ministers should write or call Charles R. Whittington, P. O. Box 458, Pine Prairie, LA 70576. Phone 318-478-8913 or 318-599-2381.

### Teachers Needed

Central Louisiana Christian School is presently seeking two elementary teachers for grades K through second grade. Those interested in teaching should contact CLCS, c/o Charles L. Seal, Star Route 1, Box 124-D, Oakdale, Louisiana 71463, stating their qualifications. Any other information about CLCS should be directed to Bro. Jerry Samples, 5813 Blue Bonnette Dr., Alexandria, Louisiana 71301.

Should the Lord tarry and it's His will, CLCS will open in September, 1977 at the Cypress Creek Church of Christ (Sunday School Building).

Most of all, CLCS needs your prayers and support.

### Buechel Church of Christ, Louisville:

Happy birthday to Bro. John T. Glenn! He passed his 101st birthday February 13. He has faithfully served the Lord through a long, long day.

One new birth is reported here on April 3 and four others, baptized believers, placed membership.

Two students of the School of Biblical Studies are having speaking engagements at several of the churches in the local area, including Portland Avenue, Sellersburg, Fisherville, Highview and Buechel. The students are Jack Thompson and Ron Flora.

Terry Morrison has recently moved to Ebenezer to take up the work there.

### Sellersburg Church of Christ, Indiana:

One new birth reported for March 13 and three more for the following Lord's Day.

Bro. Robert Boyd spoke at Sellersburg on the evening of March 13.

### Rangeland Church of Christ, Louisville:

Two responses for rededication on March 27, together with the best attendance of the year, were recorded on that day.

Glenmora, La.: Two were baptized into Christ Wednesday morning here. We rejoice with them—they are from the Pine Prairie area.

During the very cold weather this past winter many churches started cottage meetings for worship and Bible study. Glenmora started a home Bible class on January 30.

The young people at Oakdale are planning a youth meeting May 28.

### ECHO VALLEY CAMP

Senior Week, David Schreiner, June 26-July 2, Grade 9 through college.

Junior Week, Michael T. Sanders, July 17-23, Grades 3 through 5.

Intermediate Week, Ron Flora, July 24-30, Grades 6 through 8.

Teen Week, Terry Morrison. August 7-14, Age 13 and up.

Highview Church of Christ: Second Annual Youth Seminar at Highview is set for April 15-17, 1977.

Henryville, Indiana: A special offering was taken March 12 for Woodland Bible Camp. This year's meeting is to be held beginning Oct. 3, conducted by Stanford Broussard. One new birth April 3.

Cramer & Hanover, Lexington: Bro. Bennie Hill recently concluded a meeting at Iroquois Church in Louisville.

Portland Ave. Church of Christ: One young man was buried with his Lord in baptism, March 27.

Plans are being made prayerfully for the expansion of PCS. It seems to be bursting the seams of its cramped quarters. One hundred applicants had to be turned away last year.

For this year's seniors, the fiftieth PCS graduating class, a week of special spiritual emphasis was held, March 21-25, with a different speaker each night. One of them, Bro. Gordon Linscott, was a former teacher at PCS. The other speakers were all graduates of PCS: Fred Schott from Nebraska, Stanford Broussard from Louisiana, Billy Ray Lewter from Florida, and Mac LeDoux from Texas. Each evening was a blessed time of fellowship.

Gallatin, Tennessee: One new birth is reported. Spring meeting with Harry Coultas as speaker was April 3-8. A request was received from Kim Sei Bok for Bibles to be sent to prisoners in Korea. Any who want to share in this project are urged to do so. Inquiry will be made to determine the best and least expensive way to do this.

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