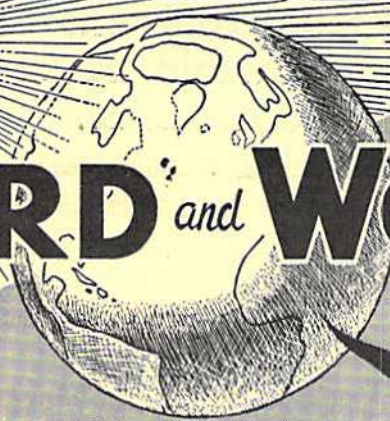


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JULY, 1977

Community Living:

"I could give to you a personal testimony of how the Lord blesses such a commitment."

—in "The Jubilee King"

Indigenous Church Principles

"I have, in fact, pastored a church in its infancy"—

Was I Wrong to Teach the Men?

30th Annual Louisville Christian Fellowship Week

August 8-12, 1977

DAY SESSIONS: Portland Avenue Church of Christ, 2500 Portland Avenue.

EVENING SESSIONS: Highview Church of Christ, Fegenbush Lane at Glaser.

Theme: IMITATORS OF GOD. "Be ye therefore imitators of God as beloved children." —Eph. 5:1.

MONDAY

Chairman, Edw. Schreiner

Evening Session

7:30- 8:00 Singing

8:00- 9:00 Be Ye Imitators of God

Hall Crowder

TUESDAY Theme: PERSONAL WORK

Chairman, B. D. Fields

Day Session

9:00-10:00 Bible Exposition: Romans

Robert B. Boyd

10:00-10:20 Fellowship Period

10:20-11:20 Why Do Personal Work? (Emphasis on Personal Responsibility)

Herbert Ball

11:20-12:00 Prayer Time

12:00- 1:15 Lunch Time

1:30- 2:15 Successful Techniques in Your Daily Activities

Bill Medley

2:30- 3:15 Techniques in a Visitation Program

Ray Naugle

Evening Session

7:30- 8:00 Singing

8:00- 9:00 Personal Work

Howard Marsh

WEDNESDAY Theme: Local Church Outreach

Chairman, Tom Rowe

Day Session

9:00-10:00 Bible Exposition: Romans

Robert B. Boyd

10:00-10:20 Fellowship Period

10:20-11:20 Why (Related to Home and Foreign Missions and the Community)

Victor Broadus

11:20-12:00 Prayer Time

12:00- 1:15 Lunch Time

1:30- 2:15 How? (Missions—Foreign and Home)

Vernon Lawyer

2:30- 3:15 How? (Local Congregation)

Orell Overman

Evening Session

7:30- 8:00 Singing

8:00- 9:00 The Local Church Outreach

Vaughn Reeves

THURSDAY Theme: The Christian Home

Chairman, LeRoy Friedley

Day Session

9:00-10:00 Bible Exposition: Romans

Robert B. Boyd

10:00-10:20 Fellowship Period

10:20-11:20 Establishing the Christian Home

C. E. Stocke

11:20-12:00 Prayer Time

12:00- 1:15 Lunch Time

1:30- 2:15 Christian Ethics in Today's Society

Dr. Paul Clark

2:30- 3:15 The Problems of the Christian Home in Today's Society

Nathan Burks

Evening Session

7:30- 8:00 Singing

8:00- 9:00 The Christian Home

Bruce Chowning

Continued on Back Cover

THE WORD AND WORK

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In This Issue

God's Family —W. R. H.	194
Questions Asked of Us —Carl Kitzmiller	196
An Open Letter to President Carter —Ray Allen Young	199
PROPHECY: All Nations Against Jerusalem —Daniel Fuchs	201
Thoughts on Romans —Ernest E. Lyon	204
Viewing the News —Jack Blaes	206
Indigenous Church Principles —Larry Miles	208
MISSIONARY MESSENGER	212
The Jubilee King (Part 3) —Fred W. Schott	216
Understanding the Scriptures —W. J. Johnson	220
Was I Wrong to Teach the Men? —Nancy Ashcraft	223
Pass It On —J. H. McCaleb	224

Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

GETTING IT ALL TOGETHER

"The scribes and Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say and do not." —Matt. 23:2-3.

It is a consolation as we go more deeply into Bible study, to find that those tenets of our faith are further confirmed. One begins to really appreciate the teachers and preachers who have crossed his path, and it even helps him to dedicate himself and his future efforts to maintain the purity of the doctrine for others. How good it is to understand the real place of baptism, as well as its proper mode—and to have complied with Jesus' command to the best of our ability. How uplifting it is to partake of the Lord's supper weekly, acknowledging it as the climax of the Lord's day service!

It is a real joy to blend our voices in the grand hymns of praise, singing and making melody in our hearts unto the Lord. Truly, there is no instrument or group of instruments that can utter a voice so capable of expressions of emotions and praises as can be sung by the human voice. No wonder that singing has become the hallmark of Christian evangelism.

Reaping additional peace of mind, I am happy to accept the Bible as my only creed, the local congregation my only organization, and heaven my only headquarters. I am almost spoiled with the freedom that is ours in our autonomous congregations, particularly when I consider how other ministers are often manipulated by their various hierarchies. How good it is to be answerable only to the Lord and the elders of the local church!

As to unfulfilled prophecy, I count myself among those who take God's prophetic word literally wherever a literal interpretation can be held within the context of the passage. It is thrilling as I read to believe that God meant what He said, and has dared to say just what He meant! Hence, I expect the premillennial catching-away of the church, the restoration of Israel, the great time of Jacob's trouble, the Antichrist's defeat at Armageddon, and the ensuing reign of Jesus Christ on the throne of David for a thousand

years. Finally, the New Jerusalem is shown to come down from God, and God will dwell among men therein for ever. I count that all of these foregoing truths comprise a great legacy which I hardly appreciate as I should. Many before me have "rightly divided" the word of truth, and I have been the recipient of their faithfulness.

There is a danger that with so great a heritage, I may have lost sight of what I am to be doing. Our treasure of truth is not to catalog and file away, but to put to work for the salvation of the lost. What good is a plenteous supply of remedy, if it is not carried to those who lie sick unto death? Or what help is it for the watchman to know of danger, unless he quickly and loudly gives his warning?

Jesus pointed out that the Pharisees had left undone the weightier matters—and He named them—justice, mercy, and faith. Justice has to do with my own life, and is an indication that I have applied the words of God to myself. If I am unjust, I will have little or no opportunity to show forth the love of God. And, if mercy is not there, I will not care what becomes of my fellow man when he comes into judgment. Many Christians are merciless when it comes to carrying out the great commission.

Now, in the midst of a bounty of truth, a searching question arises: Why does not this supply of truth bear more fruit? To the sinner, do I appear aloof, and unmindful of his problem? It may be just here that failure has occurred. May God grant to me a sincere love for sinners, akin to that love wherewith the Master could communicate with them. May I, like Abu Ben Adhem, be one who really loves his fellowmen.

We regret that last month two articles that dealt with instrumental music were run without proper caption. These were from Michael T. Sanders' column "May I Differ With You?" and should have been so labeled—Ed.

YOU CANNOT TAKE YOUR LIFE!

"You cannot take your life," a minister friend of mine warned a would-be suicide.

"All you can do is change your location from earth to hell. The place to which you would go is far worse than the one you are in.

"You had better stay around and find God's solution for your dilemma!"

Ending it all is no solution. Jesus Christ is. Let Him live His life in you.

Paul said, "Christ lives in me. And the real life I now have within this body is a result of my trusting in the Son of God, who loved me and gave himself for me" (Galatians 2:20 LNT).—William E. Allen

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



Questions Asked of Us

Carl Kitzmiller

There is such a disregard of the sabbath today, and I do not hear much preaching about it. Should not people be warned about this?

Likely this question has in view Sunday as "the sabbath." Great segments of professing Christendom have accepted the idea that under the new covenant Sunday is the sabbath. This has been taught so long and so widely that many are very startled to discover that the weekly sabbath of the Old Testament was the seventh day of the week, Saturday, and that there is no good reason for calling Sunday the sabbath. Of those who are aware of the difference, some would attribute the change of days to the early church of the New Testament period and others would credit the Roman Catholic Church with the change. In any case they accept Sunday as a day of rest, a time for very limited work, and cite the Old Testament commandment ("Remember the sabbath day, to keep it holy," Exod. 20:8) as the reason for observance. Believers of a few generations ago were much more rigid in their concept of the sabbath, and when society did not voluntarily observe "the sabbath," they generally were able to enact "blue laws." In many communities public opinion forced even the unbelievers to limit their activities on Sunday. This is no longer especially the case. A growing secularism, the passing of the largely agricultural economy, and several other factors have seriously eroded the practices of the fathers. Today, many Christians who in theory hold to Sunday as the sabbath have in practice largely ignored the limitations that belong to the sabbath. One can have a far greater respect for those of old who tried to live by their beliefs than for those of today who hypocritically ignore the limitations they profess to believe.

Seventh-Day Adventists are right when they insist that Saturday is the sabbath. This is still the day of Jewish observance, and if any would "keep" the sabbath, this is the day to keep. The Adventists, and others like them, are seriously in error when they would put the Christian under the requirements of the Old Testament law, however. When Jesus died that law was taken out of the way, nailed to the cross (Col. 2:14). We are under the new covenant, a better covenant, and there is no sabbath law under the new covenant. Some suppose that only the "ceremonial law" was done away with and that the "moral law" as expressed by the ten command-

ments is still in force. The word of God makes no such distinction, however. The law of Moses was not just partly removed. Because God is a moral being and many of the ten commandments express morality and truth that are a part of the very being of God, it is not surprising that the new covenant should make some of the same requirements of us. In fact, except for the sabbath command, the commandments are all reflected in the teaching under the covenant of grace. But we should be obedient to these things, not as the requirement of the ten commandments (and thus, the law of Moses), but as the requirement of the Lord Jesus under the new covenant.

From its beginning the early church met for worship on the first day of the week, which came to be known as the Lord's Day. Jesus had been resurrected on the first day of the week. He appeared to the assembled disciples on the first day of the week. The church was born on Pentecost, which fell on the first day of the week. This was the day that from the very beginning, then, was especially used for worship. Whether there was a specific revelation or the early church was just guided by these events in making this choice is not revealed. We do not have the definite example of the early church in using this day especially for the Lord, however. There is no regulation concerning work, no setting the day aside as more holy than others. The only setting aside is that which is suggested by the name. It was obviously intended to be "His" in some distinctive way.

It is likely that many of the Jewish Christians continued for a time to continue to observe the Jewish sabbath, just as other practices of the law slowly died out. Their reason for doing so was changed, however; no longer did they look to the law for salvation. And they would not have confused the issues by supposing that the sabbath was changed to Sunday. The seventh day was the sabbath, and the first day of the week was the Lord's Day.

Just who is responsible for the current usage found in a great portion of Christendom wherein Sunday is referred to as the sabbath is not clear. One suspects it is a corruption that just grew up as the church lost some of her purity. It is now very widespread, and it tends to confuse. Those religious bodies which had their origins in the Reformation seem to be strong in referring to Sunday as the sabbath, so we may conclude this is one of the corruptions which in the Reformation did not gain sufficient attention to result in change. The usage is very common in most Protestant bodies today.

We need to understand the basic things I have given here so as to reach sound conclusions about our conduct "on the sabbath." We should not simply transfer the sabbath requirements to the Lord's Day. This is what many have done. In doing so they have created for themselves something of a monster. Few actually observe all the sabbath regulations, and they find themselves in the situation of

saying one thing and practising another. They create a law that God has not, and they find it condemning. Believing a practice to be wrong, they sin in that they violate their conscience (Rom. 14:23).

Now there may be some things about the sabbath that we can *apply* or *adapt* to the Lord's Day. There is much to commend a day of rest once a week. I am personally very happy when businesses stay closed on Sundays, because of the greater freedom this allows for people to worship and serve the Lord. As a rule I do not engage in much physical work on Sunday, lest I thereby cause one without an understanding of the difference between the sabbath and the Lord's Day to stumble. Moreover, I believe we grievously err when we use our Sundays for unnecessary work, recreation, sleep or whatever, and neglect the appointed meetings with the saints or the opportunities to serve the Lord in other ways. We do have appointments with God which we must not forsake (Heb. 10:25). But I must be careful not to create for myself or others a law that God has not!

Does God literally have arms, eyes, ears, etc.—physical features like man?

At first glance the Bible would indicate so. With the aid of a concordance we can readily find references to God's arms, back, face, eyes, ears, fingers, feet, etc. Unless there is some good reason for considering the descriptions to be figurative, we should simply let them stand. The literal always has the first claim.

But there are some reasons for inquiring whether these expressions are to be taken literally. God is not a man (1 Sam. 15:29); He is a Spirit (John 4:24). God is a Being without the limitations of man; therefore, it seems likely He may not have the limitations possessed by the various features of man. Theologians have a big word "anthropomorphism," by which they refer to the giving of human qualities to God. It is said that, since man can only understand the unknown by something he knows, God has presented Himself to man as having human features in order that man might grasp the thing God wants to reveal. Just as in communicating with a child we find it necessary to put things in his language and in concepts he can understand, God no doubt has such a difficulty in communicating the things of the Spirit and the things of eternity to us. This could be the case. Our being made in the image of God (Gen. 1:26) can have reference to other than our physical form. God forbade men to make graven images of Himself, and one reason seems to be that man does not know what to liken God to (Isa. 40:18, 25). This would suggest that an image even in the form of a man would be imperfect.

Nevertheless, God does have form (Phil. 2:26), and there is no compelling reason why that form may not be similar to that of mankind. Man is the highest of God's creatures, and therefore has presumably been given the best form of all of them. It is not impossible that God may have literally made man, even as to the

physical form, in the image of God. One reason for forbidding the idolatrous image was that man tends to focus on the image rather than on God Himself. God has at least used the form of man as that which comes nearest to His purpose for revealing Himself (cf. Rev. 1, c.g.). Our spiritual bodies will apparently be very similar in form to our present physical bodies (Jesus, Moses, and Elijah were recognizable), so there is not something inherently evil about the present form of men.

The question is not one which has to be decided one way or the other, as though eternal life hung on the issue. Heavenly truths are not always easy for God to convey to man (John 3:12), so we need to be aware of the possibility that figurative language may be used. On the other hand, even figurative language is used to reveal those things and if Hē has to speak to us in such a way, then those words come closer than any other to revealing what He wants us to know. It is not essentially misleading to speak of the arms, eyes, ears, etc., of God unless we make Him nothing more than a "big man."

—113 N. 6th St., Oakdale, La. 71463

An Open Letter to President Carter

June 20, 1977

President Jimmy Carter
Washington, D.C.

Dear Mr. President,

Your attention is directed to the Middle East, the hot spot of the world. I have just returned from an extensive visit to the land of Israel where I rubbed shoulders with the high and low. A deep impression is their extreme devotion to their country. I say their country and that introduces the bone of contention between the Jew and the Arab. May that question be settled in the light of history? Who holds the legal title to the land?

All must admit that God held the original title by virtue of Creation as it is written, "The earth is the Lord's and the fulness thereof." To whom did he pass title and was the title recorded? Were the boundaries defined?

Speaking of the land the Lord said, "This is the land which I swear unto Abraham, unto Isaac and unto Jacob, I will give it unto thy seed." Dt. 34:4. God defined the boundaries. "The Lord made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt unto the river Euphrates." Gen. 15:18.

While God passed title of the land to the seed of Abraham, through Isaac and Jacob, through whom the Jews descended, he left out Ishmael, through whom the Arabs descended. God did not promise continuous possession of the land. Indeed, Israel so-

journed in Egypt and in Babylon but they never lost the title that God had given them. On returning to Palestine, the Jews held undisputed possession and title to the land at the time of the Kings David and Solomon.

In 70 A.D., the Roman general Titus, by military force, subdued the whole land and scattered the Jews to all nations under the sun. They ceased to be a nation except in potential but they remained a vital seed for the Lord to revive. This God did as of May 14, 1948. So we have seen great world empires come and go but the Jews remain a nation. It has to be thus for God has spoken, "I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. 46: 28

Down through the centuries, none has held title to the Land of Israel except the Jews. Since none has held title none could pass title. The title that God passed to Abraham's seed was recorded in the Bible and in heaven as it is written, "For ever, O Lord thy word is settled in heaven." Ps. 119:89

Since the days of Solomon, a number of people like the Arabs, Turks, and others have made claims on the land as possessors and squatters but none except the Jews have held legal title.

In recent years, the Jews have experienced great persecution in a number of countries of their dispersion. Through trials and tribulations they have, in increasing numbers, returned to their lands. The Jews were preceded by a number of Arabs. The Jews tried hard to fit in and live peaceably among their new neighbors.

When the United Nations declared Israel to be an independent nation on May 14, 1948, a number of Arab leaders stirred up hatred against them. Immediate attacks were made against the Jews in most of their settlements—many of them were killed and their homes destroyed.

The Jews were ill prepared to fight back. What they lacked in military equipment was made up in valor and their devotion to their country. Who would deny them the right of self defense and self preservation?

Now for nearly thirty years, the Arabs have engaged in intermittent war against the Jews. The Jews have not started the conflicts or wanted them. For self preservation, in fighting back the Jews have gained some strategic strongholds.

One of the important places for future defense is constituted by the Golan Heights. These heights overlook the Sea of Galilee and the Jordan Valley. Heretofore the Arabs, hating the Jews, have at will, taken pot shots at those who have occupied their homes in constant fear of being shelled.

The fine Jewish lady who conducted our tour of Palestine, directed us up to the Golan Heights and explained the whole thing to us. With the greatest emphasis she said, "The Golan Heights are not negotiable." Who can blame her?

Now Mr. President, you are brought to a momentous decision. Will you favor those who demand that a portion of Israel be given to the Arabs, or will you favor those who believe that Israel be permitted to retain possession of all their lands that God has given them?

Like you, as a born again Christian, we must always seek the will of the Lord. He is sovereign. His attitude toward Israel is well defined.

It is written, "Blessed is the people whom he (God) hath chosen for his inheritance" Ps. 33:12. Who is God's inheritance? "The Lord's portion is his people; Jacob is the lot of his inheritance." Dt. 32:9.

Our attitude toward Israel is our attitude toward God as it is written, God said to Abraham and to his seed, "I will bless them that bless thee and curse him that curseth thee." Gen. 12:3.

There is your answer, Mr. President.

Sincerely your fellow American
and brother in Christ,
Dr. Ray Allen Young
9119 Old Castle Road
Valley Center, California 92082

PROPHECY

Edited by Dr. Horace E. Wood

All Nations Against Jerusalem

Dr. Daniel Fuchs

"For I will gather all nations against Jerusalem to battle"

It seems as if the ground work is being laid for the literal fulfillment of these words from Zechariah 14:2, "I will gather *all* nations." World-wide pressure is being made for Israel and the Arab nations to meet at Geneva.

It is significant that the only times in recent years the United Nations has really been united has been against Israel. Ostensibly the Geneva Conference has been called a "peace conference." At best it will be merely another time when the U.N. may dictate a "peace when there is no peace." The way to peace is not to make pieces of Israel. This will only issue in Armageddon. "I will gather all nations against Jerusalem *to battle*."

In the March 1977 issue of MIDSTREAM Jacob Fraenkel, an international lawyer, stated the situation precisely:

...."Israel will be subjected to intense pressure during 1977 generated by the convergence of multiple interests—the politics of the Soviet Government, or Arab nationalists and of the Third World

on the one hand, and on the other, the United States Government and the Common Market. Pressure will be brought to bear on Israel with the aim of installing a PLO state taking in the "West Bank" of Israel, Jerusalem, and the Gaza Strip. Washington, no doubt, will play the greatest role in this scenario.

"Israeli provincialism, insulated by the intense concentration of ordinary people on day-to-day problems, distracts attention from the hazards looming up. This applies "a fortiori" to Diaspora Jewry, for all practical purposes very ill-informed about the situation in the Middle East. Not until Washington begins to press for an Israeli-Arab settlement will people rouse themselves and ask: "What is the limit of the pressure?"

"What are, in fact, Israel's legal boundaries?"

—Jacob Fraenkel, *"What Are Israel's True Boundaries?"*—MID-STREAM, March 1977.

The student of the prophetic Scriptures has no question about one aspect of Israel's present boundaries: they are well within the borders of God's Deed to the Land, "unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

However, while this is true, it is also sadly true that many Bible-believing Christians seem to think that the present nation of Israel usurped the land from its legal owners and then dispossessed them. This is a complete distortion. Israel is not only the legal possessor of the land, she is the rightful owner!

Toward the close of the 19th century when modern Zionism was reborn, the owner of Palestine was Turkey. The story of the Zionist dealings with the sultans of Turkey is one of intrigue and duplicity. Not only did the Jews pay the world's most exorbitant sums for what was then worthless swampland, as soon as the negotiations were completed, the sultans themselves financed ferocious attacks against the "usurpers!"

Literally, foot by foot of the land Israel had purchased had not only to be reclaimed from malarial swampland and desert, but those who bought the land at exorbitant prices frequently had to repurchase it with their life's blood! Swamps became orchards and the desert blossomed and the Arabs themselves profited.

Turkey fought on the side of the Central Powers in World War I and was defeated. The Sykes-Picot Agreement of 1915 was the basis of the peace which was imposed. Most of Turkey's possessions were divided between France and Great Britain, with Palestine to be governed by Great Britain.

Immediately the Zionists negotiated with the new landlords. Chaim Weizmann negotiated with Lord Balfour, British Secretary of State for Foreign Affairs, and the famous Balfour Declaration ensued. This called for "the establishment in Palestine of a national home for the Jewish people . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious

rights of the existing non-Jewish communities in Palestine."

Within two months of the establishment of the British Mandate, on Sept. 16, 1922, the Council of the League of Nations severed Trans-Jordan from Palestine and from then on called the mandated area "Palestine and Trans-Jordan." Actually, this was the first partition of Palestine.

From 1915 to 1948 many partitions followed culminating in the famous partition plan which was passed by the U.N. General Assembly on Nov. 29, 1947. One writer aptly called this "death by a thousand cuts." The point to remember is that Israel accepted these cuts but the Arabs rejected them.

Saul Bellow in his book "To Jerusalem and Back" paraphrases one of those he interviewed:

"The Jews have not been inflexible and negative. Concessions are continually offered. They are rejected. The original U.N. partition plan of 1947 was turned down because the Arabs could not tolerate any Jewish state, not even a minuscule one.

"If a state was what they wanted, they might have had it years ago. They rejected it. And they invaded the country from all sides, hoping to drive the Jews out and take the wealth they had created.

"This country had been a desert, a land of wandering populations and small stony farms and villages. The Zionists under the Mandate made such economic progress that they attracted Arabs from other areas. This was why the Arab population grew so large. In Jerusalem, Jews had outnumbered Arabs and Christians for a very long time. Before they were driven out of the Old City in the late forties they were a majority.

"But this was how the world settled Middle Eastern business: Jordan, or Trans-Jordan, was arbitrarily created by the British—yes, by Winston Churchill himself, probably with a pencil, between drinks. "Here, we will give this stuff to those Hashemites." So now you have a "legitimate" nation there. The Egyptians had the slenderest of claims on Sinai during the forties. . . After World War I, when Britain wanted Sinai part of the Palestine Mandate and France disagreed, it was allotted to Egypt, which had not asked for it.

"On what was their present claim based . . . All these countries suddenly so proud, nationalistic, and demanding, had been mere bits and pieces of the Ottoman Empire. The Saudis, the dollar-proud defenders of Jerusalem, have little historical connections with the city. (pp. 37, 38)."

Let's not be naive. The Arabs are not interested in the West Bank of Jordan. They will drive on until they reach the Mediterranean. Once more modern Pharaohs want to drive Israel into the sea!

"I will gather all nations." Also the United States? Even ex-President Ford was surprised when he learned that the U.S. Em-

bassy was not in Jerusalem, but in Tel Aviv.

Israel faces more wars—even Armageddon. We must give them the Gospel! And we, too, as a nation not only need the Gospel; we must align ourselves with Israel's God and "pray for the peace of Jerusalem."

Ernest Lyon is a professor of music at the University of Louisville, and minister of the Highland Church of Christ.



THOUGHTS FROM ROMANS

Ernest E. Lyon

SON OF DAVID — SON OF GOD

"Concerning His Son, Who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord" (Romans 1:3, 4). This short statement by Paul contains two contradictory statements at first glance—that Jesus was a human descendant of David and yet was the Son of God. We have known this so long that we are not startled by the apparent contradiction. Paul, of course, was not putting these two together to surprise us with a contradiction but to remind us again of the magnificence of our Lord and Saviour Jesus Christ. He was truly a man, seed of the woman, and a descendant of a long line of people, nearly everyone of whom we can name, and yet He was the divine Son of God, our Great God and Saviour.

That Jesus was human is a statement easy to back and Paul simply assumes it. But that He was the Son of God requires Paul to go a little more into detail for proof. He tells how Jesus was "declared to be the Son of God," that this was "with power," or "in power," and that this was carried out by the Holy Spirit through whom Jesus had carried out His great works as Son of Man. And what is this great thing that "declared" Him to be the Son of God? It was His resurrection.

From early in His public ministry Jesus had hinged belief in Himself on His resurrection the third day after His death. During the objections to His first cleansing of the temple He had said of His body, "Destroy this temple, and in three days I will raise it up" (John 2:1a). Many other times He stated things that could not happen unless He was raised from the dead, but His heaviest concen-

tration of direct statements that He would die and be raised began immediately after His drawing from Peter the "good confession" as recorded, among other places, in Matthew 16:16. "From that time began Jesus to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matthew 16:21). He spoke often just to His disciples, but His public statements were explicit enough that the Sanhedrin placed a Roman guard to be sure no fake resurrection could occur by means of His body being stolen by His disciples.

Before closing this brief statement of His own teaching about His resurrection I must mention His very explicit statements in John 10 that He, the Good Shepherd, would lay down His own life and would take it up again. Also the best known passage on our resurrection, in John 11, in connection with the raising of Lazarus, is founded on the fact that He would be raised, as stated in John 10.

In the book of Acts are recorded many "sermonettes" and they all have one thing in common—the central place given to the resurrection. This was the important part of the daily witness of the early Christians also—"And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

One of the reasons for the failure of Christians today to have an effective witness for Christ is the fact that little is said about Christ's resurrection. We modern Christians seem to prefer to argue over the inspiration of the Scriptures, the relative importance of various doctrines, the place of various acts in the public worship, the superiority of "our church" to all others, or some other detail that we can use our intellects to construct arguments about. But none of these forms the basis of real faith in Jesus. It is not until a person understands that the tomb was empty because He rose from the dead that all other doctrines become important. And when the ones to whom we are witnessing see this, obstacles to faith seem to fade away. If we know He arose from the dead, then we can easily understand that He is the Son of God, that He died for our sins, that His Word is true, and so on down the line. Let us, like Jesus and the Christians in Acts, make the resurrection of Jesus central to our witness in these dark days when men's hearts are failing them. They deserve to have the effective witness that won the ancient world and "turned it upside down." Tell people that He came out of the grave, that He ascended to Heaven, and that He is there now interceding for us. Then leave the harvest to the Lord.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

AN ENDANGERED SPECIES is the Christian college. From LeTourneau **Now:** This question is receiving a lot of attention these days. The number of independent Christian colleges is decreasing each year. Since 1970 more than 70 independent institutions of higher education have closed or have been forced to merge with other institutions as a means of survival.

The article notes that the cost of running a college is rising faster than the rate of inflation. Consequently it is increasingly difficult, and in many cases impossible to keep pace with the increasing demand for services in the face of a diminishing number of financial resources with which to meet operating expenditures.

Another problem of Christian colleges is that of student recruitment. The "tuition gap" between state-run institutions, supported in part by tax monies, charge an average of \$1,700 less per year than the average private college.

Now continues: Our country desperately needs colleges where the name of Jesus Christ is honored and where the Gospel is not only a matter of profession but a reality that permeates every aspect of life on campus, as it does at LeTourneau.

COMMENT ON ABOVE. It's a shame. (My mom had an expression: "It's a sin and a shame!" Perhaps I should use hers.) When we consider:

1) our commission— ". . . teaching them to observe all things whatsoever I have commanded you."

2) our children. And what do you have that is worth more than your child or children? "Blessed is the man that hath his quiver full of them."

Psalms 127:5a.

3) what they are teaching at the state-supported schools.

4) that we will have to answer to God for how we spend our money and the way we have raised our children—

It is a sin and a shame that our Christian college at Winchester is suffering this same plight. Let's get behind it with prayer, materials, and yes, your children.

THE RITUAL CALLS FOR the estranged couple to stand before the minister with the congregation present. Late in the service, the wedding band is transferred from the left to right hand as a symbol of the divorce. A recently published book detailing the divorce ceremony is part of a United Methodist Church's alternate rituals project. Although it is not a part of the church's official Book of Worship, it may be used at United Methodist churches throughout the country.

THE RIGHT TO REMARRY is the title of Dwight Harvey Small's recent book. In it Small deals with the relation of biblical principles to the upsurge in marriage splits and the like. To Mike Yaconelli who writes in **The Wittenburg Door** the book places so much emphasis on forgiveness and grace that instead of healing broken lives it may simply legitimize divorce. Yaconelli says: "Doesn't the church have something to offer this divorce-ridden culture besides a biblical basis for legitimizing divorce? It seems that whatever the culture is into, give the church a few years and it follows suit. Instead isn't this the time for a book

entitled *The Right to Marry?* Or how about *Learning to Stay Committed in an Uncommitted World*. Doesn't the gospel have something to say about honor, loyalty, love?" I don't really know anything about the book by Small, so I can't say if Yaconelli is fair or not. But it does seem to me that he is on the right track about the church of today falling in line with the pattern set by the culture. Jesus certainly was not a "me tooter" with the world, and He called His disciples to follow Him. He is the only one believers should "me too" to.

THE USE OF THE TERM church of today as above is of course meant in a broad sense. And we continue to do so in this item. The World Council of Churches is at best a "religious body." It certainly does not act for Christians or Christianity. This religious body made financial contributions totaling \$15,000 to the support of the American Indian Movement (AIM). This is listed by the Federal Bureau of Investigation as a terrorist organization. AIM is a revolutionary Marxist organization headed by radicals and ex-convicts which has received financial support from a number of "religious bodies." The World Council has been very generous with its funds. It gave like amounts to Cesar Chavez's militant members in the United Farm Workers, the Delta Ministry, and the Puerto Rican Solidarity Movement. These W.C.C. funds were part of a total of \$560,000 in grants for 1976 alone. W.C.C. claims that these gifts were intended to combat "racism." African terrorists on the W.C.C. payroll, in the meanwhile, have been responsible for countless atrocities against blacks and whites. Since 1970 the World Council has supplied these "anti-racists" with \$2,110,000 taken from church collection plates. If your congregation is contributing to WCC, how do you feel about having your offering so used?

GOOD HOUSEKEEPING, April 1977 presents a good human interest story about assistant county attorney Karla Fultz, of Polk County, Iowa. She is a housewife and also the mother of eight children. Bill, her hus-

band, filled with awe and pride after watching her prosecute an accused rapist in court one morning, told her, "I'm glad I don't have to face you in court. You're rough." And you'd better believe that a lot of child molesters and rapists brought into the court at Des Moines feel the same way—only a little more so. The U.S. Department of Justice reports that sex crimes are way up nationwide, and that even though a goodly number of arrests are made that convictions are hard to come by. The story is quite different, however, in this Iowa city where Karla Fultz's conviction rate is an astounding 82 percent. And, much more important is this, the number of sexual assaults in the Des Moines area are dropping. This is in contrast with the fact that all across the country, men accused of rape are being freed at an alarming rate. This tends to prove that a person is less likely to commit a crime if he knows he will receive a just recompense than if he knows he will go free. Of Karla a good prayer would be: "May her tribe increase."

AT LAST THE MEDIA is beginning to mention Laetrile. Since it is one-sided as usual, I would like to suggest to you a very thorough and highly documented book on the subject so you can get the other side. It is not just a remote possibility that it may add years of usefulness to your or one of your loved one's life. *World Without Cancer*, G. Edward Griffin. American Media Press, Westlake Village, CA, paperback \$3.95. Since 1972 800 M.D.s have joined with the Committee for Freedom of Choice in Cancer Therapy to seek full legalization of Laetrile therapy in the U.S. I simply cannot believe that they represent quackery in medicine. Quacks don't usually travel in flocks.

I'M SURE YOU'VE heard of "Tris." Tris is a flame-retarding chemical which has been used to reduce the flammability of sleepwear. It was just five years ago that the U.S. Consumer Product Safety Commission (C.P.S.C.) attempted to solve the problem of burns among children by ordering that all nightwear in children's sizes be so treated. This was done

among dramatic tests which indicated that if a blowtorch were applied to nightgowns, for instance, a fire would result. In any case the industry complied. And, as one New York garment-district owner noted, "We've been sending in sample swaths of cloth and prototypes of every garment we make, and all we've heard from the government is, 'Congratulations for your fine work. Your garments have the proper amount of Tris.'"

Now the private Environmental Defense Fund has gotten into the act and complained that some tests linked Tris to cancer in animals. So the C.P.S.C. (do you still remember what the initials stand for?) anyway, they or it has issued another regulation, once more effectively burning the industry. According to a manufacturer: "Now they come back and say, '----- you for making garments with Tris. Take them off the market and absorb the loss yourself.'" According to the American Apparel Manufacturers Association, 10,000 jobs

would be lost if the small manufacturers—who had been following the previous C.P.S.C. (remember) regulation—were now forced to buy back their Tris-treated garments. One Pennsylvania nightwear firm, which had already been forced to take back \$750,000 worth of goods, has closed shop and laid off 120 workers. But a federal judge is saying the C.P.S.C. acted "arbitrarily and capriciously," and the cost may be spread among others in the industry.

Something should be done about these bureaucratic decisions which always turn out to the detriment of the downtrodden taxpayer. I hope they don't force them on industry. Really, I feel if they would put the lot of them on welfare, and let the people of the country have freedom to make their own decisions, we could soon begin to cut back on the national debt and in a relatively short time be restored to our former place as the economic envy of the world. Well, I can dream, can't I?

Indigenous Church Principles

Larry Miles

In this paper, I am going to try to present my view on how the indigenous church principle should be carried out scripturally. In looking at this possible situation that could, if the Lord tarries, happen in my life, I want to be able to do a great work for the Lord. I want, of course, to be sent to the field in accordance with Acts 13. In fulfilling this scriptural example, I will be going out under the sponsorship of a local set of Elders. For the purposes of this paper, I will assume that I will be going out under the sponsorship of the Portland Avenue church of Christ in Louisville, Kentucky. The main reason for choosing this congregation is that this is my home congregation and the Elders there should have confidence in me. They should also be able to feel that they can work with me and I with them. So, in the next few pages, I will endeavor to relay to you some of the ways that I put the indigenous church principle to use on the mission field. I will be telling of things I would and would not do. May all that is said here be said to the glory of God the Father.

In the situation we have been given, there are no other missionaries on the field of the Church of Christ. It seems to me that we have to use that term in a sort of sectarian sense with regret. Bro. Carl Ketcherside spoke these words in a meeting at the Springs

Valley Christian Church in French Lick, Indiana; "The Body of Christ upon this earth is bigger than any sect, fragment, or splinter in the religious world. The Body of Christ upon this earth is bigger than any movement including the Restoration Movement." So, I see it as our duty to restore the true principles of New Testament Worship. So, as the only missionary (in this supposed field) of the church of Christ, I will strive to fulfill, to the best of my ability, the prayer that our Lord prayed for unity in John 17. But also I must realize that it is my Christian duty and mission to restore the church of Christ and not The Church of Christ.

As I said above, I am going to the field under the sponsorship of a set of local Elders who I feel are obeying the Lord's command concerning the great commission of Matthew 28 and Mark 16. We must both have the concern for the lost and have it our aim to reach those with the everlasting gospel before it is too late. To work under the sponsoring Eldership gives me many benefits. It gives me someone to look to for advice and guidance. For the eldership, it gives them a chance to be involved in "the plan of the ages" in reaching the lost. In this article, we will assure that the missionary is already on the field. We will also assume that the missionary's housing and monthly support have been and are being taken care of by the sponsoring church.

I would like to tell you now some of the things I would not do if I went to the mission field dedicated to the idea of starting the indigenous church. I may fail to put into these thoughts some ideas, but please bear with me. In this situation, I am assuming that we have reached a few for the Lord and are striving to get them organized in New Testament churches. It is my duty as a Christian to have taught them the need to meet together in corporate worship according to the pattern given to us in the Living Oracles. If I have not done this then I will stand before God and have to answer the question, Why? Now, I want to tell of some of the things I would not and could not do while on the field encouraging indigenous church principles.

I WOULD NOT USE ANY MONEY SENT TO ME FOR PAYING THE NATIONAL WORKERS! You ask why? Don't I love these people? These are the questions that are going to be brought up by the native workers. Beloved, that is why I am doing it. I love them too much to see them have a dependent religion. I am doing it out of a concern for those who have been, as the Apostle Paul says in Colossians 1:13, "For he rescued us from the power of darkness, and re-established us in the kingdom of his beloved Son." (Phillips Version) So, that is why I will not support them in doing the work of the church. They must be taught that it is not the missionary's job to pay them but rather it is the duty of the church to pay its own workers or preachers. If they do not want to support him, beloved, don't you start because that will be your downfall. There is no way that I can stand for indigenous church principles

on one hand then with the other hand start handing out money to the nationals. If you start supporting them they will begin to depend on you to take care of them as their ancestors have been dependent on the white man ever since he came to the Dark Continent. If I was to start to pay the preachers then the work would be mine; the Church Building would be Bro. Larry's Church and not the nationals' church.

UNDER ALL CIRCUMSTANCES I WOULD NOT USE THE LORD'S MONEY THAT IS SENT TO ME FOR BUILDING AND PAYING FOR CHURCH BUILDINGS ON THE FIELD! Let me say here that I have qualms about using the Lord's money on the needs for reaching the lost. I think that if we are dedicated to starting the indigenous church on the field, we cannot pay for the buildings on the field. I believe that we must still use our money to reach a world dying with the leprosy of sin. But that does not mean we have to pay those we reach the money to build buildings. If we do then it is our building and not theirs. I feel also that we, as ministers and missionaries, must get out of our mind the idea that the Church Building in Africa must conform to the Building at Portland Avenue in Louisville. I would like to share some thoughts from John Nevius at this time. We see these ideas: 1. "Develop only such methods and machinery as the national church can understand, use, and support." 2. "Let the nationals provide their own building using **LOCAL METHODS.**" Don't force an American Style Building on the natives in the bush country of Africa. Brethren, let us rid our minds of the idea of living in our own cultures when in a different culture. If the nationals are to have a building let them build it with their own means. If you build it it will be your church. **SO, DON'T BUILD THE BUILDING FOR THEM.**

I would like to talk now on more positive things. I would like to tell you of some of the things I would do on the field. First of all, I would be engaged in preaching the Gospel. This is because God has ordained this method of reaching the lost (1 Cor. 1:21). As I said in the previous paragraphs, we are assuming that there are those who have confessed the Lord and have obeyed the Gospel and are worshipping in New Testament type churches of Christ. Because of this fact, we would be engaged in a teaching ministry. I'll be speaking on that in a little while in more detail. Another way that I could be used of the Lord is in a ministry of distributing Christian Literature. I would be involved in printing Christian tracts that would reach the lost and also help the saved to a better knowledge of living the Christian life. I would be involved in printing a Christian newspaper that could be sent out in the language of the people. Bro. Robert Garrett does this in Salisbury, Rhodesia. In this paper could be studies of all kinds concerning scripture. Also, news items, etc.

Along with a literature campaign, I would employ Radio Evangelism. To me they go hand in hand. While speaking on the radio,

you can offer your listeners a correspondence course on biblical subjects. These should be of a kind that will appeal both to the lost and to the saved. There must, of course, be follow up work. This can be done by local Christians. This is a great way to help fulfill the commission.

Possibly the most important tenet of establishing the indigenous church is to prepare Christians to take leadership positions. They will be trained. How are we going to do it? If we convert them to Christ and don't show them how to live the saved life then we are neglecting our duty to the "Lord of Glory." I would like to talk a little about leadership training. There are many avenues available that one may use in teaching the Word. **THE BIBLE IS THE TEXTBOOK FOR LEADERSHIP TRAINING.** First of all, you can go to the villages themselves to teach the people. In my opinion, this is the best way. It shows the national that you care enough to come to him with the teaching of the Bible. This can be done by holding Bible classes in the area. These should be held at a time that is appropriate for all that wish to take the classes. There should be preparation on the teacher's part. A definite course of study should be prepared that will enable the student to know the promises of the Word and how to apply them to his daily walk with the Lord. Also he must be taught how to share his faith with others. I would like to go into a ministry of this sort. It is my desire that I can have the guidance to study to show myself worthy of this hope.

Also, this can be done by going the route of the Bible College of the Independent Christian Churches or of the Preacher Training Schools of the non instrumental churches of Christ. Although, in my opinion, not as good as Bible Classes because of the fact that the student must come to you, these are a definite way of reaching some with the teaching needed to be working in the vineyard of the Lord. You must, in any area you choose, instill in their hearts the zeal to win the lost to Jesus Christ. If you have failed to do that then it makes no matter what method you employed. We must instill in their hearts the hope of the imminent coming of the Lord Jesus Christ. If one believes with all his heart that Jesus could come today, then he will want to bring as many as he can into a saving knowledge of the Lord. It is our duty to reach as many as we can with the Gospel before Jesus comes for His own (1 Thes. 4:13-16).

In conclusion, I would like to share with you some thoughts that I have received from an article entitled "Developing the Indigenous Church." On the subject of supporting the work, he writes these words, "**DO FOR THEM ONLY WHAT THEY CANNOT DO THEMSELVES!**" He says, and I agree with him wholeheartedly, that there are three (3) major steps in developing the indigenous church. 1. Personal Evangelism: "Individuals won to Christ lead you to others, and lead others to Him." 2. Organizing the Christians into New Testament churches: a. "We advise, and teach what the scriptures say but allow the people to make the decisions..." b. Self-

Support: "The mission does not pay any preacher or evangelists." c. Self Propagating: "Men won to Christ begin (at once) to witness to others and preaching." 3. "Leadership Training." I believe that I have talked about that in the above. We must organize the work so that if we had to leave it the work of the church would go on. If we have practiced true Indigenous Principles, then the work will endure until the Lord comes.

"MARANATHA!" (1 Cor. 16:22).

Missionary Messenger

"Greater things for God"

Change in the Missionary Office

Beginning immediately, the address of the missionary office is changed to 2614 Aintree Way, Louisville, Ky. 40220. Mrs. Ronald Kane ("Gail") will be in charge of the office and will be assisted by her husband and by others. We are hoping that Sis. Myrtle Smith will be able to continue her help in correspondence with missionaries.

The Missionary Office was established by Don Carlos Janes sometime after he returned from the mission field long before I came to Louisville. His idea was to have a way to teach Christians about mission responsibilities and make it easier for missionaries to receive financial and other help they need. He ran the office with the assistance of Mrs. Ethel Sevedge until his death. After his death Sis. Sevedge continued the work of the office under the direction of E. L. Jorgenson.

After Sis. Sevedge's death in 1968 the leaders of the Louisville area churches who meet for consultation once a month asked the Highland Church of Christ to take over sponsorship of the office since one of the Highland members, Mrs. Earl D. Wilborn ("Verna"), had already been doing the majority of the work for about five years assisted by Sis. Myrtle Smith. The two of them have continued the work until today with the help of various other persons over these years.

It is because of Sis Wilborn's health that the present change is being made. We are all thankful to her for the many, many hours of labor she put into the work of helping missionaries during these past 14 years.

The Missionary Office is simply a means of getting aid to missionaries. It sponsors no missionaries and has no say at all in the work of any of them. It receives funds sent in for the various

missionaries and sends them to the proper treasurers when there are treasurers and on to the missionary otherwise. Not one cent is deducted from the checks sent in. The Highland Church has taken care of all the expenses during these years. When money is sent in for missionary work but not specified as to what missionary will get it, the elders of the Highland Church will consult with Sis. Kane and advise her where to send it. No such unspecified funds will be given to the missionary that the Highland Church sponsors.

The best way to use the missionary office for distribution of your mission funds is to make the check out to "Missionary Office" and specify on the check, or in an accompanying letter, exactly how the funds are to be distributed. That way the office can cash your check and add the funds to the various missionaries you send it to along with funds sent in by others.

Sis. Kane and the others who will work with her will be glad to be of any service they can to either the missionaries or to those who wish to send funds or other help to them. —Ernest E. Lyon

Motoyuki Nomura **Tokyo, Japan** **April letter.**

Hachimanyama church is growing in its quality of faith. We have grown in the grace and knowledge as well as experience in the Lord considerably ever since we began to learn to love our Korean slum brethren. Our members are love-filled and love-giving wonderful Christians who love the Lord. Several of my friends, denominational "pastors," and ministers, all admire our members' growth of faith and love. I am the happiest minister in Japan although our church is so small in its number. Sunday school is well attended, always 20 to 30, but no teacher but a dedicated Christian girl called Sekine san, my former YMCA student.

Thrice a week during the day hours I also invite a mentally retarded young girl to our home and try to help her stand up with her own efforts. My wife helps me patiently, too. Other ministries include constant counsellings with our visitors which take us hours and hours.

Bible study and Korean language study take many hours, too. When we go to bed around 11 or 12, we are always dead tired but filled with thanksgiving and praises for the day.

Thomas Hartle **Capetown, South Africa** **June 22.**

In my last news report in May, I had mentioned that apart from organising the usual weekly cottage meetings in various homes, after much prayer and consideration decided that I was going to concentrate on personal evangelism, in various homes and among individuals if so desired.

Well praise God, I have for the past two months been busy in various homes, and the medium I have been using were cassette tapes, with effective lessons on them, to the "benefit of the seek-

ing soul," and it has proved itself to be so. That is as a result of having taught a young married lady (whose husband is a member); I was privileged to baptize her into Christ on request, on the morning of the 5th June, just before the worship service began (Isaiah 55:10-11). Yes, God promised that His word shall not return unto Him void, but that it shall accomplish its end."

I am still busy with services at the City Chest hospital, in various wards, and while many of the older patients have gone home well, nevertheless there are others who need to hear about Christ and what He should mean to them." I have also been using the tapes there, and the patients are enjoying it.

Alvin Hobby

Livingstone, Zambia

June 27.

Several people, including Dennis Mitchell, have had sore throats and flu lately. Dennis went back to his classes at Hensons' place this morning; but I think he is not feeling too strong yet.

Yesterday was my turn to speak here at the Livingstone church. There were two requests for the prayers of the church at the close of the meeting.

Lester Brittell and one of the elders of the Livingstone church went to a place about 40 miles up the Zambezi River and reported four baptisms in the river, with no one shooting at them either from the Rhodesian side or the Zambian side!

I seem to be almost well and am planning some overnight village trips for next month.

J. C. Shewmaker

Bulawayo, Rhodesia

June 16.

Our Vacation Bible School in May was a complete success with up to 80 attending each day, though many of our regulars were away with their parents on vacations. A feature which we added for the first time was to invite the parents on the Saturday afternoon, to hear their children sing in the assembly, after which they viewed their children's handwork, and were served tea on the lawn.

Since last we wrote, Brother and Sister Waller have joined us in the work at Bellevue. This couple was withdrawn by their supporters from Umtali, which is in the war torn area, five miles from Mozambique. They requested to be placed in Bulawayo. He is a wonderful preacher, teacher, and personal worker together with his good wife.

During our Vacation Bible School my services came to an abrupt end when I fell from a 10 foot ladder breaking my collar bone. Evidently, I blacked out as I know nothing about leaving the ladder nor hitting the ground. Many commented that this was a good thing, as I was likely relaxed for the fall, instead of bracing myself, which could have caused more damage. Two days later

Joyce came down with virus flu. The ladies at Bellevue, organized and brought us our food each day as long as we needed them; and the Wallers came twice daily to care for us. What a blessing to be in the Lord where we have the love of brethren in time of need. Just four weeks and one day from the fall, the doctor removed the brace and pronounced me well. Not too bad for a man of 75! What a blessing! Praise God! I'm back at regular duties.

Most of our young men from Bellevue will be on duty in the army soon.

Leonard Bailey

Bulawayo, Rhodesia

June 6.

We are making a number of contact points through those who become Christians here in Bellevue and have gone home to their villages. Whether we will be able to follow this up depends on a change of conditions in this country and the neighboring countries.

Since Botswana opened her territory to the terrorists no one is safe in the villages along the border. Bro. Pilate is very worried that they will arrive at the school his son Mark attends and force the children into Botswana to be sent for indoctrination and terrorist training. How many have been taken no one knows. At a wedding every one present was forced into the buses which brought them and driven to the border; at a football match, players and spectators were rounded up and force marched for 1½ to 2 days into Botswana. Very few manage to escape and return. Some do go voluntarily having been filled with glowing promises. Bro. Pilate may try to find a place for his son in school in Gwanda.

We had a letter from Bro. Velapi, who seems to be settling down to teaching in the Bible school. The school has been able to find him a house so they feel more settled and happy in Umtali.

Joy Garrett

Salisbury, Rhodesia

July 2.

Lord willing, Mother Garrett and David will fly to the States July 28. Mother wants to be there for the Louisville Bible Conference and for Brenda's wedding. David plans to attend Portland Christian High School and enter S.C.C. in 1978.

This spring JoAnn graduated from S.C.C. (valedictorian). Some churches and individuals in the middle Kentucky area raised funds to enable her to go to the Philippines on the mission program. We thank the Lord for His wonderful blessings.

The men of the church have started fencing the Glen Norah church site. This must be completed before they start building.

This weekend during the Rhodes and Founders Holidays will be a men's camp meeting at Harare.

THE JUBILEE KING – Part 3

Fred W. Schott

THE CHRISTIAN'S PROPER PLACE IN AMERICAN CULTURE

Which leads us to that seventh and final roadblock in our pathway to the Jubilee Kingdom. That is the *carte blanche* acceptance, by the subjects of the Jubilee King, of the world order called "The American Way of Life." It is imperative that we understand, as the children of God, just what it is that we are called to be.

What we are *not* called to be is American Christians. Rather, we are Christians whose privilege it is to sojourn in America. There is a difference!

Many things about our homeland and its government and our American culture have been influenced by Christian thought, but make no mistake, they are not purely Christian. Many good things have been severely polluted. When I say polluted, I am not referring to socialism or communism; we know all about them. We could handle it if that is all I was referring to. What has polluted our land, as it has everything in our world, is *sin*. Sin affects all: Christian, Marxist, liberal, conservative. Sin, corporate and social or political, is also no respecter of persons.

Am I advocating another form of government? God forbid! Only pointing out that we still are living under a human form of government. But praise God! in reality I guess that I am loudly and boldly proclaiming another form of government for the people of God, and that is the government of the Jubilee King.

Christians are called to be the salt of the earth, but not to take on the cultural values of the society in which we live that are contrary to the scriptures. I say to you that capitalism breeds many non-Christian values and attitudes. The primary one is that of greed and the accumulation of things—materialism.

The goals and values of too many Christians are the same as all other Americans. Greatly oversimplified, they are: a college degree, a well-paying job, a house in the suburbs, two cars, a boat, and 2.2 children. Any of these things are legitimate only if they better enable us to serve our King. Too often they are only our means to avoid involvement in the world! We encourage our children to become doctors and lawyers, not because these are occupations that can be greatly used in the Kingdom, but because they are the best paying occupations and after all, we want our children to have more than we had! We must, as the children of God, subjects of the King, stand in stark contrast to our culture.

Who Are the Children of God?

Who are the children of God, the subjects of the Jubilee King? Who we are can be summed up in the following five points:

One: we are a people who have been chosen, and thus are identifiable, distinct from the world.

Two: we are pilgrims, sojourners, living in active tension with the existing order, subject to, but not ruled by, the powers of this darkness.

Three: we are a covenant people. We have a partnership with the Jubilee King to do His work. Our lives are not our own.

Four: we are a witness people. Our witness is the glory and majesty of God. Our witness is not the organizational skills of our pastors, elders, or institutional churches. There are two major points of Christian witness. The first is the changed life or personal conversion. The second is a genuine Christian community and family. "By this will men know that you are my disciples, if you love one another."

One Mennonite brother has said this of the witness-people of the Jubilee Kingdom:

"The political novelty which God brings into the world is a community of those who serve instead of ruling, who suffer instead of inflicting suffering, whose fellowship crosses social lines instead of reinforcing them. This new Christian community . . . is not only a vehicle or a fruit of the Gospel: It is the Good News!" (Yoder, *The Politics of Jesus*.)

Five: we are to be a holy people. Paul tells us that Christ sanctifies the church that it may be "without spot or wrinkle or any such thing, that she may be holy and without blemish" (Eph. 5:27).

What Must We Do?

Finally, how do we become what we are supposed to be? What must we do to be true and loyal subjects of the Jubilee King? What is the way in which we as modern Christians can serve the poor? First, we need an awareness of who we are and what our responsibilities are. That is what I have attempted to do thus far. Secondly, we must have a commitment to *do* something.

I am convinced that we need no more buildings, no more super, highly organized programs. We need a Biblical approach. A Biblical approach does not automatically assume the necessity of an elaborate building or an organization-centered program, both of which would of necessity appeal to God's people (and anyone else) for more money.

The approach should rather be a people-centered one, through personal witness, informal contacts, person to person (not mass) communication, and through small Bible study groups in homes or other places.

What we need then, brothers and sisters, is not, is *not* expensive, large-scale programs to carry the Gospel to the poor. The need

is for ordinary—committed—Christians, who will love simply because they have first been loved. Christians with a vision, a Jubilee vision of the Kingdom, and a dedication to that Kingdom as it is meant for today, not just in the “by-and-by”! We need those kinds of Christians to work among the poor, to spend time with them, in some cases to live among them, to identify with them and *choose* to share in their sufferings. We need Christians to form, quietly and without fanfare, dynamic cells of Christian witness which multiply to transform the community for Christ.

As you can see, the “program” I am outlining is very inexpensive. It only demands what is not ours anyway . . . our lives! It is so simple—it is so hard.

The Problem of Wine Skins

Let me read to you another plan, another way in which we can begin to become more faithful to the Kingdom to which we have been called. It, too, is not easy. It lands hard upon our hearts, and even harder upon our traditions, but it rings with the truth!

It is offered by Howard A. Snyder, a former pastor, and for six years a missionary among the poor in Brazil. In addition to the following quote, much of what I have said tonight, especially concerning the poor, is very powerfully presented in his book, published by InterVarsity Press, entitled *The Problem of Wineskins: Church Structure in a Technological Age.* Mr. Snyder says:

“For a radical Gospel—the Biblical kind—we need a radical church—the Biblical kind. For the ever new wine we must continually have new wine skins.

Something could be done. The institutionalism could be stripped away.

What would a denomination, a church, do that really wanted to become a church with New Testament Dynamic? Let us suppose . . .

First, all church buildings are sold. The money is given literally! to the poor. All congregations of more than two hundred are divided in two. Store fronts, garages, or small halls are rented as needed. Sunday school promotion and most publicity is dropped. Small group Bible studies meeting in private homes take the place of midweek prayer services.

Pastors take secular employment and cease to be paid by the church. They become, in effect, trained laymen instead of paid professionals. Laymen take the lead in all affairs of the church. There is no attempt to attract unbelievers to church services; these are primarily for believers and perhaps held at some time other than Sunday morning.

Evangelism takes on new dimensions. The church begins to take seriously its charge to preach the Gospel to the poor and be an agent of the Kingdom of God. It ceases to take economic potential into consideration in planning new churches. It begins to lose its enchantment with suburban materialism. Et cetera . . .”

I must say a hearty amen to what Mr. Snyder proposes and I would add only two things. First, that it is time for Christians to once again consider that example of the early church found in Acts 2 and 4. That example is the one of community living, of having all things in common. If only I had time I could give to

you a personal testimony of how the Lord blesses such a commitment. My wife and I entered into a Christian household, in which we share a large inner-city home with another Christian couple. There have been wonderful blessings through the first four months that we have been together. The Lord continues to send us, a couple of times in almost miraculous ways, people who are hurting and who need the banner of Christian love over them for a time, some only once and some, like several teenage friends, practically every weekend.

The second thing that I would add is that spiritual gifts are absolutely vital to the health and ministry of the church. In such a church as we have been describing, spiritual gifts will flourish because they will be necessary to its survival. I suggest that one reason we have struggled so over the issue of spiritual gifts is that our institutional churches are so organized, so well funded, our pastors so trained, that we have programmed God and our dependence on Him completely out of the picture. And I speak to you tonight as one who claims to be a charismatic without ever, not once, having spoken in tongues. Tongues, my brothers and sisters, is not the issue, but the filling of God's Holy Spirit to empower us to do His work on this earth is very much the issue!

An Impossible Dream?

This church we have been describing, a beautiful dream! But sadly, an impossible dream! For what church in its right institutional mind would ever do such a thing, for perfectly good psychological, common sense, business, and sociological—if not Biblical—reasons!

In closing I would like to quote another Christian brother, (Jim Wallis, Ed. *Sojourners Magazine*):

"Thus the church's greatest failures in confronting sin and death in the world are not merely failing to denounce the world's ills and problems, nor even in failing to effectively make social change, but rather stem from its failure to structure its life and action as that new community, created by the work of Christ and empowered by the Holy Spirit to be a new social reality, a living testimony to the presence of the Kingdom of God in the world!

Then, the renewal of the church will not come through a recovery of personal experience, or sound doctrine, nor through innovative projects of evangelism or social action, nor in creative worship, nor in the gift of tongues, nor in new budgets, new buildings, and new members. The renewal of the church in our times will come about through the work of the Spirit in restoring and reconstructing the church as a local community whose common life bears the marks of a radical obedience to the Kingdom of God!"

The Jubilee Kingdom . . . an impossible dream?

Or is it?

Is the Jubilee King—King Jesus—not saying to us tonight, "I will do a new thing . . ."

Understanding the Scriptures

"The Day of the Lord" Will Come
2 Thes. 2:1 - 12

by W. J. Johnson

The Falling Away

"Now we beseech you brethren concerning the coming of our Lord Jesus Christ and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand. Let no man beguile you in any wise; for it will not be except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God; setting himself forth as God. Remember ye not that when I was with you I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus Christ shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he whose coming is according to the working of Satan with all power and signs and wonders and with all deceit of unrighteousness for them that perish, because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness." Read Rev. 16:12-17.

In his first epistle to the church at Thessalonica Paul wrote concerning the coming of our Lord Jesus Christ and our gathering together unto him (1 Thes. 4:13-17; also read 1 Cor. 15:50-51) Note that we meet the Lord in the air and so shall we ever be with the Lord (v. 17, 1 Thes. 4).

"But concerning the times and the seasons brethren ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, 'Peace and safety', then cometh sudden destruction upon them, as travail upon a woman with child and they shall in no wise escape." (1 Thes. 5:1-3) Read Rev. 16:11.

The falling away must come before the day of the Lord. Nevertheless its coming first does not keep the day of the Lord from coming suddenly upon them when they are not expecting it.

The falling away is not a sudden act, but a gradual departure away from God until it reaches its climax in the tribulation period.

God has put His stamp in such a manner that man is without an excuse. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are

made, even his everlasting power and divinity; that they may be without an excuse; because that knowing God, they glorified him not as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened. Professing themselves to be wise they became fools and changed the glory of the incorruptable God for the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and creeping things." For this reason God gave them up that they may reap the folly of their sowing. (Rom. 1:20,23) Read the rest of chapter one.

Witches, sorcerers, soothsayers, and others of kindred professions began their baneful teaching and practices. Nations have been corrupted by idolatry and immoral practices. Kings, princes and rulers of the nations chose their idol of worship and made the system of worship their state religion. The king of Egypt had his magicians; Assyria, Babylon, Medo-Persia, Greece and Rome had their idolatrous forms of worship, as the pagan nations of today do.

Israel was warned by God against idolatrous worship. Nevertheless Israel listened to the seducing spirits after they came into the land of promise. They were corrupted in their spiritual and moral life so that God sent the kingdom into Assyrian captivity and the kingdom of Judah into Babylonian captivity.

When Christ Jesus delivered the sermon on the Mount (Matt. 5, 6, & 7) he closed it with a warning against wolves in sheep's clothing and foretold the outcome of the gospel age. 'Not every one that sayeth unto me 'Lord, Lord' shall enter the kingdom of God, but he that doeth the will of my Father who is in heaven. For many will say unto me in that day, 'Lord, have we not prophesied in thy name, and in thy name cast out demons, and in thy name done many mighty works.' Then will I say unto them, 'Depart from me ye workers of iniquity, I know you not,' and closed His sermon with this parable of the two builders. (Matt. 7:15-26).

In His Mount Olivet sermon concerning the end of the age, Christ Jesus foretold that there would be a great tribulation such as never had been and never would be again, that the appearing of the Son of man in person would be immediately after the tribulation. That His appearing would be visible to all "as the lightning is seen from the east unto the west." Also, Christ foretold that false teachers would be saying, "Lo, here is the Christ," or "Lo, He is there" or "He is in the wilderness." But He warned, "Go not after them," "Believe them not" (Matt. 24:15-23).

Just before His ascension to the right hand of the Father in heaven, Christ Jesus gave His apostles "the Great Commission to preach" repentance and remission of sins in his name (Lk. 24:44-49), to all nations beginning at Jerusalem, according to Matt. 28:18-20: and Mk. 16:15,16. He emphasized the importance of baptism.

But in the process of time the gospel message became corrupted by false teachers, 'for Satan fashioned himself as an angel of light and his ministers as ministers of righteousness' (2 Cor. 11:10-13).

Constantine made Christianity the state religion. From that time kings, princes and rulers have exercised their influence in the church to rule and control in respect to its worship and service. In the course of a few centuries the Bible became a lost book in the libraries of Mount Sinai, Alexandria, and Vatican, for centuries.

But when the Bible was found in the above libraries high church officials opposed its translation, and the efforts made to reform the church. Consequently other churches were established. Persecutions were waged against any person found with the Bible, or any part of it, even to death. Nevertheless efforts to make reformations and restore the sacred writings continued. But there were tares among them. For messengers of Satan who fashions himself as an angel of light, pose as ministers of righteousness, thereby hindering the truth in righteousness (compare 2 Cor. 11:14,15). Peter in his 2nd epistle aptly describes their working (chap. 2:1 to 3:4). In like manner Jude also tells about them (4-13).

Let us note what Peter has to say in 2 Pet. 2:1-3. "But there arose also false prophets among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you, whose sentences from of old lingereth not, and their destruction slumbereth not."

Evidently such evil conditions will continue till our Lord Jesus Christ appears. For evil men and imposters shall continue worse and worse, deceiving and being deceived (2 Tim. 3:13). Truly from of old they were spoken of. And to these also Enoch the seventh from Adam prophesied saying, Behold the Lord comes with ten thousand of His holy ones to execute judgment upon all and to convict all the ungodly of their ungodliness which they have ungodly wrought, and of all the hard things which the ungodly sinners have spoken against him (Jude 4-13).

Moreover the work of seducing spirits and doctrines of demons, of Balaam and the Nicolaitans, and of Jezebel will continue to spread when the masses of the people became tired of sound doctrine and turn aside from the truth unto fables and heap unto themselves teachers after their own lusts (2 Tim. 4:2-4).

Notwithstanding, the faithful evangelists and teachers were exhorted to shun babblers, to study the word, abide in the sacred writings, preach the word in season and out of season, to exhort with longsuffering and doctrine, to fulfill their ministry and to love the appearing of Christ Jesus (2 Tim. 2:24-4-18). And we are assured that we have a firm foundation: God knows who are His (2 Tim. 2:10).

Nevertheless the number of denominations have increased to approximately 250. Therefore confusion exists so that it is difficult

to distinguish the churches of Christ that follow the pattern of New Testament scriptures in worship and services from the denominational churches. For this reason the religious conditions may be called *Babylon*. But the trend is toward a pattern of teaching that will permit all religious beliefs to worship as one without the loss of their church identity. But, let that be as it may, false teachers continue to lead people away from God. Evidently their corrupt teaching will continue till the coming of Jesus Christ in power and glory (2 Thes. 1:5-11; 2 Peter 2:1-3, 7; Jude 4-6). Consequently the falling away will reach her climax in the tribulation period, having headquarters in a designated city and feeling secure in her relation to earthly governments.

TO BE CONTINUED

Was I Wrong To Teach The Men?

Nancy Ashcraft

"But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2:12

If it is wrong for women to teach or be in authority over men in North America, does crossing the ocean make it right? If it is wrong here can it be right there?

The question had come to me again and again as I furloughed in the U.S.A. Young women in Bible schools fired it at me as I presented the work the Lord had given me in Thailand. Suddenly I found myself called upon to defend my pioneer missionary work as though I were doing something unscriptural. The students seemed to think that my work was in violation of 1 Tim. 2:12.

Certainly the pattern of church government which Paul passed on to Timothy put leadership into the hands of men. This instruction is not just Paul's opinion either; it is the Word of God—the final word of authority.

Looking back, I reviewed the jobs I believe the Lord had given me: I have preached as an evangelist in scores of tiny Karen villages; I have, for years, prepared sermons to teach and feed a growing Christian community; I have, in fact, pastored a church in its infancy; and I have disciplined the men who now operate as teaching-preaching elders.

Was all this wrong? If it is in violation of 1 Tim. 2:12 then it is wrong. My own confidence is that my ministry has in no way violated Paul's teaching.

Can we isolate 1 Tim. 2:12 from the rest of the Book? This teaching that women should be in silence to the authority of men is part of very strong teaching about the sort of men who may exercise authority in God's church. It comes in the context of rules for a church that is mature enough to govern itself. The qualifications for deacons and elders of such a church are given in 1 Timothy, chapter 3, and they require a maturity within the fellowship that

lifts the church out of the category of a sponsored mission to an indigenous basis. Within this fellowship there are men who are "apt to teach" and able to "take care of the church of God."

It is my experience on the mission field that as men near this point of maturity women missionaries encourage them to take leadership. In so doing, we put ourselves on a level equal with these men who were once under our instruction as novices. A third step, which is the fulfillment of our task, comes when we find ourselves under the leadership of these men of the national church. It is our goal not to be leaders but to prepare and encourage leadership in others. And it becomes our great joy to submit to that leadership.

I think there is a scriptural precedent of a woman used of God to teach a man before that level of godly maturity was realized. Priscilla was part of a husband-wife team that took Apollos "and expounded unto him the way of God more fully." This was surely temporary and one day Priscilla found that Apollos was ministering to her.

I believe a very basic part of our feminine nature desires to minister to the maturing of others and then submit to that mature leadership. Perhaps that is why God has put so many women into this work of committing all that we know to faithful men who then become the teachers, preachers, and evangelists of their countries.

—In *Worldwide Thrust*

Pass It On

J. H. McCaleb

It appears that we are all somewhat alike. We find a solution to some kind of personal problem and feel immediately the compulsion to pass on the formula to someone else. Perhaps that is why there are so many amateur doctors. That tendency may not be so bad in that the motivation usually is good. We really want to help.

The tragedy involved stems from the fact that often we do not really know the answer. Something has seemed to work for us in a particular case, and so we hasten to propose a general application. The failure that follows saddens the hopeful and disillusion the would-be benefactor. This experience applies even to ourselves when we try the successful formula a second time. The conditions are not always the same.

It is heartening and refreshing to find a cure that never fails. Man is sick both physically and spiritually. He must face inevitably both disability and death. Likewise, he must encounter tortures of the soul that he cannot heal. Through Jesus Christ our Lord we can have the power to bear triumphantly all the difficulties of life, and to pass through death as if it did not exist. Here is a cure that we can pass on to others with assurance, for God never fails. If we dare to examine ourselves, we may find that we are reluctant to prescribe the gospel for others because we have never really tried it ourselves.

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In order for any roster to be useful, it should be both complete and accurate. There may well be other names that should be added, or that will be entering the field later. Also, some of these addresses may need more information to be complete. Kindly help us to make this roster useful.

—MISSIONARY MESSENGER

Louisville Christian Fellowship Week

(continued from inside front cover)

FRIDAY	Theme: Be Ye Ready	Chairman, C. V. Wilson
Day Session		
9:00-10:00	Bible Exposition: Romans	Robert B. Boyd
10:00-10:20	Fellowship Period	
10:20-11:20	Signs of the Times in the Church	John Pound
11:20-12:00	Prayer Time	
12:00- 1:15	Lunch Time	
1:30- 2:15	Signs of the Times in the Mid-East	John Mengelberg
2:30- 3:15	Signs of the Times in the World	Earl Mullins
Evening Session		
7:30- 8:00	Singing	
8:00- 9:00	Are You Ready?	A. J. Istre

Hospitality Committee: C. V. Wilson, 897-2831 Edward Stout, 239-7871

Planning Committee: Joe Blansett, Chm.; Fred Bowser, Victor Broaddus, Jim Embree, B. D. Fields, LeRoy Friedley, Robert Gill, Alvin Price, Tom Rowe.

Churches Serving Noon Meals:

TUESDAY: Sylvania, LaGrange, Shawnee, Jeffersontown, Jefferson Street, South Louisville, Fern Creek.

WEDNESDAY: Kentucky Avenue, Ormsby Avenue, Highview, Buechel, Community, Utica, Hamburg.

THURSDAY: Cherry Street, Highland, Sellersburg, Iroquois, Henryville, Waterford.

FRIDAY: Fisherville, Portland Avenue, Ralph Avenue, Rowan Street, Eastview, Rangeland, Eighteenth Street.