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APRIL, 1979

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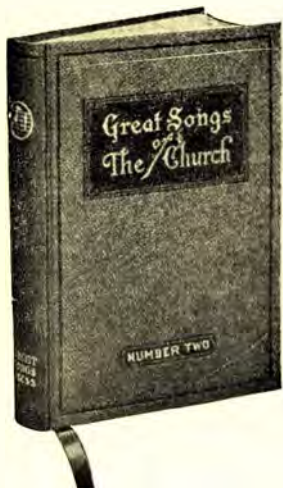
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Robert Heid is a minister in Louisville, Kentucky.



God's Family

W. R. H.

DESTROYING THE EARTH

When news was released in August, 1945, concerning the dropping of the first and second atomic bombs upon the Japanese cities of Hiroshima and Nagasaki, many thoughtful persons expressed the deepest of consternation, realizing in a small way the potential of newly-found atomic power as it is now in the hands of fallen mankind. Sages quickly projected a day when man would be able to devastate major sections of the earth, and might do so at only slight provocation. The Atomic Age, with its vast unknowns, was thrust upon us, and a kind of dread was born that had been previously unknown.

In my own theology, however, I was quite unpreturbed. I knew that God was the ruler of the universe, as well as creator of this planet, and I doubted that He would ever let man exercise the power of such cataclysmic judgments that He had reserved to attend to Himself at the proper time. Man might think himself powerful enough to "call the shots", but I doubted strongly that God would permit him to do so. With this logic, I was able to dismiss some atomic fears.

Not long after, in a Bible class at East Jefferson St. church, Bro. Frank Mullins called our attention to verse 18 of Revelation 11: "And the nations were wroth, and thy wrath came, and the time for the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; *and to destroy them that destroy the earth*" (italics mine). Now I could suddenly see that instead of thinking that God would not permit such violence on the part of men, rather He foretold it, and would destroy them for it. In recent study I notice that the word for "destroy the earth" is a present, active, masculine, plural participle. Literally, then, it means "the men who are destroying the earth" (Still continuing to do so when God destroys them). In the light of this one verse of scripture, my opinions were sharply altered. And yet, I am most thankful that that verse was pointed out to us. Why should we live in darkness on such an important point, when God has given us a word so concise?

Within a few years we were hearing of megaton bombs, hydrogen bombs, cobalt war heads, guided missiles, intercontinental ballistic missiles, etc. The potential of depraved man became too peril-

ous to think about. We all had to put the matter out of our minds (more or less,) in order to maintain our well being. Time, along with technology and retaliation power, came to bring us a bit of "cold war" and continuing uneasy peace. Now, the strategic arms limitation talks have been attempted, and will no doubt be tried again, with promise of "peace and safety" for a time.

But the recent accident at the atomic energy plant on Three Mile Island near Harrisburg, Pa. has stirred the whole thing up again. The reports of various possibilities are appalling. Man has created a monster that seems able to break loose from its restraints. Radiation gone "berserk" can do untold damage, and for a considerable length of time. The built-in safety precautions at the power plant have not measured up, it is feared. Pollution of the air, the soil, and the ground-water is a dreadful prospect.

If such a predicament can arise from an incident of failure at a power plant, what might be the proportions if nuclear warheads were set loose by the commencement of global war? Maybe we ought not be so concerned about the "if" of such warfare, but the "When?" or "How Soon?" Notice that the verse quoted above is given at the sounding of the 7th trumpet, which many students take to be pretty well at the end of the great tribulation. Only the outpouring of the 7 bowls of wrath of God remain. Perhaps man's destroying of the earth will come abruptly before God destroys these destroyers by shaking the powers of the heavens.

Two more verses need to be quoted in conclusion. First; "But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ." (1 Thes. 5:8, 9). The second is: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 5:11, 12.)

God is encouraging us to do some constructive thinking and watching.

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



Viewing the News

Jack Blaes

TV SERIES, "THE UNKNOWN WAR," FUNDED BY major American businesses is so pro-Red that it will be shown on Soviet television without alteration. It is also recommended by the National Education Association. Even Albert Shanker, the head of the United Federation of Teachers—himself far from being classified as a conservative—is very concerned about NEA's endorsing such rank Marxist propaganda. The N.E.A. represents 1.5 million American teachers. I wonder how many of them have protested this action on the part of their leadership?

A REPORT FROM THE LONDON INSTITUTE for the Study of Conflict concludes that Moscow is behind the trouble in Iran. Authored by Robert Moss the report asserts that Soviet agents have been busy producing disinformation, propaganda, and mischief. Besides 100 accredited Soviet diplomats in Teheran there are thousands of Soviet "technicians," including known or suspected agents of the K.G.B., the Soviet secret police, which has been busy recruiting Iranian agents and has successfully infiltrated the army. Iranian dissidents have been trained in several pro-Soviet countries, including Algeria, Afghanistan, Cuba, and Yemen. Sharing a border with Iran, Afghanistan has become a particularly important jumping-off place for these terrorists. Two training camps, sponsored by the Soviets to teach revolutionary tactics and Marxism, have been in operation in the northern part of the country.

NEITHER FRANCE NOR THE SHAH OF IRAN wanted to see the Ayatollah Ruhollah Khomeini expelled from the little French village of Neauphle-le-Chateau. They wanted him where they could watch him. French intelligence never took their eyes off the exile for a moment and noted every move when he sent an emissary to Sofia, Bulgaria, on January 15, to meet personally with Soviet dictator Leonid Brezhnev. At that meeting a secret treaty was signed with Russia in the name of the Ayatollah.

One of the most important clauses was that under the Ayatollah's new government, the Soviet-controlled Tudeh, the Iranian Communist party will have free reign with its propaganda. After that the broadcasts from Russia into Iran were stepped up and calls for armed rebellion increased. Moscow provided the arms for a 40,000-man militia to take over protection of the religious leader.

THE ALLIANCE OF "ISLAMIC-MARXISTS" or "black and red revolutionaries" is not new in Iran. The largest Iranian terrorist organization, the Organization of Mujaheddin of the People of Iran (O.M.P.I.), originated in a 1963 attempt to overthrow the Shah in which Ayatollah Khomeini played a leading role. It has spoken of its members as Islamic-Marxists for the past nine years. Thus, this unlikely union is not, as several U.S. commentators have claimed, "an invention of the Shah's propagandists." In fact the 4,000-member O.M.P.I. announced in 1976 that it had joined the "Marxist-Leninist revolution" in

Iran and was hailed in welcome by its rival terrorist group, the somewhat smaller Organization of Iranian People's Fedayee Guerrillas.

OUR NEW FRIENDS THE CHINESE COMMUNISTS: Red China's Foreign Minister Huang Hua in 1977 to top Party Officials in Peiping: "As our country will usher in a period of great construction within the next few years, we need to learn from the United States advanced technology and know how, advanced experience in scientific management, and to buy from the U.S. equipment, sophisticated instruments and research facilities. It is necessary for us to gain from the U.S. much more information on the industrial build-up and scientific research through various channels of experience.

"The United States is an advanced capitalist country, with powerful industrial workers and great potentialities for revolution. Through mutual exchange we can disseminate among Americans Marxism-Leninism and Mao Tse-tung Thought, which are like seeds taking root, sprouting and growing strong in the United States, and will thus quicken the pace of the U.S. revolutionary movement. If the door to Sino-American relations is opened, we will open the road to revolution in the United States."

AND I'M SURE YOU REMEMBER THE DIMINUTIVE Chinese visitor to the United States, the friendly Vice Premier Teng Hsiao-ping. Yes, that other one of the "captivating" smile. In a speech in mid 1977 he declared that "liberating" the Free Chinese on Taiwan was only a matter of time and that "normalization" of relations with the U.S. would take place on Peiping's terms alone. "The Carter administration is still dreaming about solving the 'China problem' according to a Chinese proverb: 'kill two birds with one stone.' This can never happen. They are so childish that it is pitiful." Improvement in Red Chinese-American relations was "inevitable", predicted Teng, "and as this relationship develops, the American imperialists will defer to our wishes." He wasn't smiling because

he was especially enjoying his visit—he was smiling in anticipation of his take-over of this country.

EVEN THE COMMUNISTS KNOW

THE IMPORTANCE of saving face and of making an inferior kowtow. Thus the Comrad Teng made a point that leading American "imperialists have been rushing to our country, including two presidents, two secretaries of State, Congressmen, and also other influential military and political figures. Even Vance can hardly wait to visit us next month. Carter has also the same desire and sooner or later he, too, will come. Up to the present we have yet to send a vice-premier level representative group on a special visit to the United States. From this point alone, it is sufficient to show how important our position is in the world today."

THE RICHMOND NEWS LEADER

WANTS TO KNOW—"Why attack religious periodicals? Why bully private schools?" Then it answers: "Because the drive toward total secularization can tolerate no competition for our hearts and minds. A healthy religious system and a thriving private school system remain bulwarks against the dreariness of materialistic humanism. Yet proponents of such 'humanism' are determined to secularize us all, and in that effort they have enlisted the IRS as their most effective agent."

FOREIGN EARNED INCOME ACT

OF 1978. This new tax law that went into effect January 1, 1979 will make missionaries and overseas workers subject to conventional tax laws. Formerly, missionaries were exempt from federal income tax if their incomes were less than \$25,000 a year. Overseas workers will have the choice of filing their 1978 taxes under the old or new law.

DR. HOWARD KIRSHNER, WHILE VISITING one of our large cities was taking an elevator to an upper floor of his hotel when the elevator stopped to allow a female passenger to board. As has always been his custom, Dr. Kirshner removed his hat when the woman entered the elevator. She im-

mediately fixed him with a glare and growled, "You can put your hat back on, I'm a women's libber."

Wishing to be agreeable, Dr. Kirshner replied: "O.K., lady, I'll put my

hat back on," and proceeded to do so. At that the woman bristled again and spat out: "I'm not a lady, I'm a person!" To which Dr. Kirshner replied calmly, "O.K., person, I'll wear my hat until a lady gets on the elevator."

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



THOUGHTS FROM ROMANS

Ernest E. Lyon

SENSELESS MEN

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened (Romans 1:21, NIV).

In this verse Paul continues to show why you are without excuse if you reject God. In the previous verse he had shown that by the things are made men can see that there is a God, seeing his "everlasting power and divinity" ("eternal power and divine nature," NIV). He continues here by showing that originally man knew God. Did you ever go over the record of descendants of Adam in Genesis 5 thoroughly enough to see that Noah's father, Lamech, lived more than the last 50 years of Adam's life? In other words, the man who was created as the first man, who walked and talked with God in the Garden, who first sinned and was cast out of the Garden, lived for over a half century after the birth of the father of the man who lived in a time when men got so far away from God and into such degradation that God felt he had to destroy all of them except Noah and his family. Truly "they knew God" insofar as knowing Him meant to know of his being real, of His everlasting power and divinity, and much more than what nature could reveal.

Note Paul's recording of the first steps downward: "They neither glorified him as God." Men like to think they are the highest of some kind of natural development, whether by the foolishness of evolution or some other means that they couldn't explain. When Darwin turned away from the Scriptures and looked at nature to find out about the origin of man, he went the path that many others had taken long before him, but he did it at just the right time to catch the fancy of men, who were looking for some excuse to lay

aside their responsibilities to a higher power. Even though the resulting theory was contrary to science and logic and even though Darwin himself rejected it before he died, the theory of evolution gave men of our time a simple means of rejecting God, a help they did not need in the early days after man was cast out of Eden.

The other thing Paul records that they did not do was to give thanks to God for who He is and what He has done. I like the paraphrase that Phillips made of this verse: "They knew all the time that there is a God, yet they refused to acknowledge him as such, or to thank him for what he is or does." To give thanks properly to God is to admit an indebtedness and, in a true sense, an inferiority. Vain pride is truly the principle sin of man in that it gives rise to almost every other sin. Unthankfulness is truly a great sin that is emphasized over and over in Scriptures and even by moralistic men, though the latter do not see the roots of the problem like God shows them.

Paul next gives us two results of man not giving proper recognition to God and not giving Him thanks. The first of these is "their thinking became futile" ("became vain in their reasoning," ASV). The word "vain" or "futile" is from a Greek word that shows it has no force, no truth, no success, no results— and that in spite of great pretensions, as you will see in v. 22. Unbelieving men give graduate courses in college on logic and other things about thinking or reasoning, but Paul simply says that it is all futile. The end result of their thinking proves them to be using false premises or getting wrong conclusions from their alleged facts. Nothing substantial comes from their thinking. It is no wonder that the world, guided by men who are like this, is getting itself into such a mess that even the "thinkers of the world" dread what is coming.

The second result is their "foolish hearts were darkened" (ASV gives "senseless hearts"). The heart is the seat of feeling, intelligence, moral choice, *etc.*, and when that is senseless and without light man has nothing to guide him properly. When Paul called the hearts of men "senseless" he was saying they were unintelligent, without understanding. Men who do not recognize God the Creator and who do not thank Him for what He is and for what He has done are without intelligence, regardless of how many years of schooling, how many degrees, they have accumulated. In 1 Corinthians 2 Paul treats of this in a more expanded manner in detail, but it will suffice us now just to refer you to the passage.

Men vainly followed after evolution after Darwin popularized the theory and "theologians" who knew not God adopted the principles and developed an even more foolish "theistic evolution." In this verse and the next two Paul shows that instead of evolving upwards in their concepts of God man devolved downwards instead. Don't follow after such foolishness. Recognize God for the great Being that He is, give Him thanks for being what He is and for doing what He does, and He will then let you see other truths about Him so that you may receive the salvation that He gives to all who truly believe on His Son, the Lord Jesus Christ.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

Who can baptize? Does he have to be a preacher? What if the one who baptized me turned out to be a hypocrite and probably was not even converted?

There are some problems that have been created for us by the practices of the religious world, not by the Bible itself. Some religious groups have decided that only certain individuals can serve at the Lord's Table, or can baptize, or can perform other religious acts. For anyone else to perform in these areas is regarded as a transgression and the act itself invalid.

As is often true with mistaken religious practices and beliefs, there are some grounds on which these ideas might be based. The Old Testament priesthood was specially chosen and appointed by God for the offering of sacrifices. For another without authority from God and not of the priestly tribe or calling to offer the appointed sacrifices was an offense. It is, no doubt, this Old Testament arrangement which has given rise to the distinctions between clergy and laity which are often held today. Add the fact that religious groups have added their traditions to the whole matter and in councils or "official" assemblies have made decrees affecting their practices. The result is that of establishing a class known as the clergy, who alone are considered the proper doers of certain religious acts.

One of the truths which came to be emphasized beginning with the Reformation and which was a part of the New Testament teaching all the while was "the priesthood of the believer." While the old covenant required a limited priesthood, the new covenant makes every Christian a priest. Our High Priest has made the once-for-all offering for sin, and we do not have to rely on other men to intercede for us before God. Prayers, praise, petition—worship of every sort is offered to God through Christ but without the necessary additions or interventions of a specialized class. We (all Christians) are a "royal priesthood" (1 Pet. 2:9; Rev. 1:6). In this sense we are all "clergy." Once we grasp this truth we are well on the way to answer as to who can baptize (or serve at the Lord's Table, or perform other such acts limited by some to the clergy).

We digress briefly here to notice what might be seen by some to be an exception. The power for performing of marriage ceremonies

is based on state or governmental law, not the Bible. The Bible neither withholds nor grants this power, except as we are to be obedient to the laws of our land. Hence, if "Caesar" recognizes only certain ones as having the authority to perform a wedding ceremony and this does not violate any higher law, then we must follow the regulation of the law. Remember that while Christians give religious significance to marriage it is not necessarily a religious act at all and may involve no religious ceremony. No such issue arises concerning baptism, the Lord's Supper, etc.

Who can baptize? Any Christian man could properly baptize a person scripturally ready for baptism. We specify "man" because God does put certain limitations on women relative to the man. Even so, aside from possibly giving occasion of stumbling to the unenlightened, I can see no reason why under certain conditions, where authority over the man is not usurped, a woman might not properly administer baptism. I have never known of a case where this even seemed to be necessary; it is mostly an academic question. There might be reasons why *wisdom* would impose some limitations, but because the New Testament does not make a clergy-laity distinction there is no basic reason to limit these acts to a select few.

In practice, even among those who believe in the priesthood of the believer, a preacher may often do the baptizing. This is usually because he is more experienced in how to proceed and is perhaps somewhat of a concession to public opinion, which supposes that he ought. Wisdom might sometimes decree that we not raise unnecessary issues for a person who is turning to Christ. Sometimes the act gives a greater opportunity for further spiritual counsel, a tie between the teacher and the one taught. Hence, there could be a psychological value in who does the baptizing. A preacher-baptizer is not at all necessary for a valid baptism, however.

It might be wise under some circumstances to make arrangements whereby a young believer is not encouraged to perform an act which would lead to pride (cf. 1 Tim. 3:6). It might not be wise to allow a Christian without a good testimony from the world, one who is not living a decent Christian life, to perform this act. It would not invalidate the baptism itself, but there needs to be concern for the spiritual welfare of the one doing the baptizing. Moreover, it might tend to approve the manner of life of the baptizer and could reinforce the bad testimony to the world. Again, it might not be wise for someone with physical limitations or incapacity to try to baptize, lest this overshadow the proper concern for spiritual issues at such a time. And so on we might go. Paul, even though a preacher and an apostle, did not actually baptize many of his converts but committed this to others so as to avoid undue emphasis on a man or a tendency to partyism (1 Cor. 1:14-16). This is to say then that there might be, for reasons of wisdom, cause for not having every Christian man baptize, but unless other considerations do impose some limitation any Christian man could perform this act validly.

In stressing the priesthood of the believer we should not forget that there are different gifts given to Christians and that God has set people in the Body as it pleased Him. Because a person might validly perform some act as a priest of God does not mean that he is eminently prepared and capable of doing anything which the Lord desires of the whole church as a unit. All may validly preach the gospel. Yes, even in some ways all are expected to do so. New Testament preaching was never limited to designated "clergymen." Still there are those whose gifts for public speaking and teaching are greater than others and for whom this will be a chief work. Likewise, while it does not take great gifts to baptize, some may be capable of making it a more dignified, edifying experience to the whole church than others. Surely the fact that any Christian might validly baptize would be a poor reason for insisting that everyone ought to "take his turn" or for making it a childish contest based on, "You did it last time; it's my turn this time." A good rule is, "Let all things be done unto edifying."

A separate but related question deals with the baptizer who has gone bad. What if the man who baptized me turns out to be a child of the devil? One helpful truth should be remembered: It is my faith which saves me, not that of another. If subsequent apostasy on the part of the baptizer could affect our relationship with the Lord, then we would stand not only by our own faith but by that of others. There could never be any assurance because our safety would rest on the conduct of another. Then, suppose the man who baptized me goes bad and I don't know about it. If his status with the Lord is going to affect mine, I could conceivably be faithful and diligent in my Christian life supposing that all was well, while in reality because of him I am lost. The falsity of such a position should be obvious.

It is not the man who carries the message who saves; it is the message (or more accurately, the Christ revealed by the message). Theoretically, the devil could preach the gospel and if we believed we would be saved. Likewise, it is not the man who baptizes us who gives validity to our baptism but the faith and obedience which that act expresses to God. Surely none of us would voluntarily choose to hear the gospel from the devil nor to be baptized by a hypocrite or an unbeliever. Neither would we willingly choose to receive medicine from a doctor who later turns out to be an imposter and quack. But if we received the right medicine, the character of the man would not affect its working. If at the time of our conversion there really was a new birth, if we transacted business with the Lord and were partakers of the Holy Spirit, then the default of the human instrument God used for that could in no wise change our status with the Lord.

This is not to say that evil men may not preach *another* gospel, nor is it to say that they may not call that baptism which is not scriptural at all. Even an otherwise good but imperfectly taught

man could baptize with other than Christian baptism (Acts 18:24-19:5). The character of that man did not work positively to make valid a baptism that was no longer acceptable. In a similar way, if our baptism is otherwise scriptural then neither can the character of the baptizer work negatively to make it invalid.

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

Alex Wilson is a missionary on furlough from the Philippines.

LET'S QUIT FIGHTING OVER THE HOLY SPIRIT

Compiled by Alex Wilson



The above statement is actually the title of a book by Peter Gillquist. I haven't read his book, but I surely say "Amen" to the idea expressed by his title. A few years ago arguments and sometimes-bitter conflicts raged over the Holy Spirit and spiritual gifts, especially tongues and healing. Things seem to have calmed down now, at least to some extent. But in many places the truce is an uneasy one at best.

From the one side, sneering remarks are sometimes made about "those charismatics," smearing them all for the excesses of a few. From the other side, a teenager told her uncle he didn't have the Holy Spirit at all since he had never spoken in tongues! Again, because some non-charismatic brethren are deeply suspicious of anyone who is open to God's working in ways they have not experienced, they ostracize some fine preachers among us. On the other hand, some charismatics reveal their prejudice by using the term "Spirit-filled Christian" *only* when referring to fellow-charismatics.

So it is that some Christians look down on fellow-believers because they *don't* speak in tongues, while others look down on those who *do* speak in tongues—or even think it is permissible! It seems to me both attitudes are definitely unbiblical: see 1 Cor. 12:29-31; 14:39.

The Baptism With the Holy Spirit

Actually the gifts of tongues and healing are not the main issue. Probably the fundamental difference is over the baptism with the Holy Spirit. Have *you* been baptized with the Holy Spirit? If so, when and how? If not, why not? What is it, anyway, and what are its results? Christians hold three differing views, each with minor variations, and it should be helpful if we know what they are.

First, here are the Main Scriptures on this subject:

John the baptizer said, "I have baptized you with water, but he (*the Messiah*) *will baptize you with the Holy Spirit*" (Mk. 1:8; compare Mt. 3:11; Lk. 3:16; Jn. 1:33).

Before His ascension, Jesus charged the apostles "to wait for the promise of the Father, which, he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit'" (Acts 1:4-5; compare 11:15ff.).

The key passage says: "For *we were all baptized by one Spirit* into one body ... and we were all given the one Spirit to drink." (1 Cor. 12:13, New International Version; the footnote says that the verse may be rendered, "baptized *with* one Spirit." The Greek word is *en*, the same word translated "with" in the preceding passages. So this is the same baptism predicted by John and Jesus.)

Three Interpretations

The various views may be briefly summarized as follows:

The HISTORIC VIEW is so called because the second view was unknown until the 1700s and the third view until the 1900s. The historic view says that *every* real Christian has been baptized with the Holy Spirit, for it takes place at the time you are saved. At the time of conversion, the repentant believer is not only justified, adopted as God's child, and born again but also is baptized by Christ with the Holy Spirit and thus made a member of Christ's one body, the church. According to 1 Cor. 12:13, he "drinks in" or receives the Spirit, and is "immersed in" or flooded with the Spirit! That is, from then on, he is in the Spirit and the Spirit is in him (see Rom. 8:9; also compare the fact that we are "in Christ" and Christ is "in us"). In other words, *from conversion onwards all the resources of the Spirit of God are available to the believer*, so that *potentially* he can live a Spirit-filled life continually. Whether he *actually* does so depends on whether he continues to trust and obey.

What is the BASIS of this view? (A) In Acts 1-2, the baptism with the Holy Spirit (1:5) is the same as "the promise of the Father" (1:4; 2:33, 39) and the "outpouring" of the Spirit (2:17; 18:33) and the "gift" of the Spirit (2:38). And this promised gift is offered to *all* who repent and are baptized (2:38-39). Along with forgiveness, it is experienced by all believers, not just some.

(B) The same point is made in John 1:29-33. Here Jesus' saving ministry is portrayed as two-fold: to take away sin and to baptize with the Holy Spirit. Like Siamese twins, these blessings accompany each other.

(C) 1 Cor. 12:13, which mentions "all" twice and "one" thrice, is obviously stressing a blessing which all members in Christ's one body share. The church at Corinth was threatening to split apart, so Paul reminds them of their God-given unity, of what they shared

in common—the Spirit of God. If the baptism with the Spirit is an experience that some disciples have and some have not, then Paul's mentioning it in that passage would contradict his whole point of oneness in the church! In context he is discussing the Spirit's gifts. *They differ* from one member to the next, but *all* partake of His baptism.

(D) Eph. 4:5 says there is “one baptism.” Spirit-baptism and water-baptism, as inner experience and outer expression, belong so closely together as to be one baptism. But to say that water-baptism takes place (or should) at conversion while Spirit-baptism occurs at some later time (as the other two interpretations teach) is to divide the one baptism into two.

The Holiness “Second Blessing”

The HOLINESS VIEW began with John Wesley, was later taught by Charles Finney, and developed into the holiness movement from which several denominations originated during the 1800s.

Wesley wrote: “You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The carnal mind must be destroyed; the old man must be slain, and this is done in a moment . . . (At that time) inward sin is totally destroyed.”

Later holiness teachers continued and amplified this view:

A denominational manual: “Original sin (or ‘the flesh’) continues to exist with the new life of the regenerate, until *eradication by the baptism with the Holy Spirit.*”

A booklet for new converts: “God’s wonderful provision for the carnal state of your heart is a second crisis experience. You were born of the Spirit, John 3:6; now you must be baptized with the Spirit, Acts 1:5. The cleansing of carnality from the soul results in the elimination of that inborn tendency to defy God’s will. Not that temptations may not occur, but now there will be no inner response to the solicitation from the evil one.”

Various writers: “Sanctification is the ‘second blessing’ exactly in the same sense that justification is the first blessing. Whereas justification delivers us from sins committed, sanctification delivers us from the sin-nature inherited. The first gives us our birth of the Spirit, the second our baptism with the Spirit.” “Justification saves from sinning, but not from the *tendency* to sin. (Therefore) there is inward strife between the flesh and the spirit. This war ends only by the extinction and *annihilation of the flesh* as the lurking-place of the sin-principle.” “In regeneration sin does not reign; in sanctification it does not *exist*. In regeneration irregular desires are *subdued*; in sanctification they are *removed*.”

But such beliefs as the above are contradicted by Scriptures like Rom. 6:12; 13:14; Gal. 5:16-17; 2 Tim. 2:22; and 1 Pet. 2:11. These verses make no sense if our “flesh” can be eradicated in this

life, for they show that our temptations still come from inside ourselves, not merely from the outside. That is, we are still attacked by the flesh, not just the world and the devil.

During the late 1800s R. A. Torrey influenced many in the holiness movement. He taught that while there is a valid "second blessing," its purpose is not perfect sanctification as was stressed till then. Rather, the intended result of the baptism with the Spirit is power in service, especially in witnessing for Christ. Acts 1:8 was a favorite verse. Since then, some teachers in the holiness movement say power for witnessing is the only purpose of "the baptism." Others still emphasize "Christian perfection" (or "heart-purity" or "entire sanctification"—various terms used). Others put equal stress on both of these as results of the second blessing which they think all Christians should seek.

Pentecostalism

In the early 1900s a new wrinkle developed within the holiness movement. This was the belief that the *evidence* of a Christian's receiving the baptism with the Spirit was tongues-speaking. And this in the third interpretation of Spirit-baptism. Early in this century it led to the formation of several distinctively *pentecostal* church-groups. From 1960 onwards the same view began spreading among members of non-pentecostal churches. But most of them stayed within their denominations rather than splitting off into new ones as pentecostals had usually done. This new development is called the *charismatic* movement. The term is inaccurate, for *charismata* (the greek word for spiritual gifts) have been bestowed by God upon every Christian without exception (1 Cor. 12:7, 11; 1 Pet. 4:10). We use the word here in its acquired meaning, however.

The PENTECOSTAL/CHARISMATIC VIEW is seen in the following quotations:

A current writer: "The baptism in the Holy Spirit is a second encounter with God in which the Christian begins to receive the supernatural power of the Holy Spirit into his life. We are not speaking of the Spirit in His introductory ministry but in His empowering ministry to the believer. Conversion and baptism in the Holy Spirit are separate experiences. By conversion the non-Christian becomes a Christian; while the baptism in the Holy Spirit is that experience for the Christian to make him a powerful Christian."

Tongues as the evidence: "I believe God knew exactly what He was doing on the Day Pentecost and that He did it right the very first time and that He hasn't changed His mind since. It is the intent of God that every person receiving the baptism in the Holy Spirit today *should* experience the miracle of speaking in tongues. But we admit not everyone does. Not because it is not God's will, but because of fear or ignorance they quench the Spirit."

Another writer: "One of the first signs that follow our baptism in the Holy Spirit would be a tongue of praise. God's Word declares and experience confirms this meaningful manifestation is for all Spirit-baptized believers!"

It seems to me that God's Word refutes this view on several counts. (A) Its interpretation of the book of Acts is faulty. First, we notice that though Luke mentions many conversions and multiple fillings with the Holy Spirit, he mentions tongue-speaking specifically on only three occasions (though perhaps it occurred in 8:14-17 also). And two of those three occasions were conversions, not a second, separate experience (10:44-48; 19:1-7). And all of these were unusual occasions too, rather than the norm (Acts 2, founding of the church; Acts 10, first conversion of Gentiles; Acts 19, conversion of John's disciples). Second, never once in Acts (or anywhere else) is it recorded that Christians *prayed* to receive the baptism with the Spirit or to speak in tongues. And never once is it recorded that some Christians urged others to *seek* "the baptism" or tongues-speaking. Yet such praying, urging and seeking are standard operational procedure in almost all charismatic circles now. Why?

(B) Likewise, *the epistles contain not a single command* or exhortation for Christians to seek a definite "second blessing," whether with or without tongue-speaking as evidence.

(C) As we saw earlier, 1 Cor. 12:13 contradicts the idea that some believers are "have" and others are "have-nots" in regard to the baptism with the Spirit. Instead it declares that all Christians have been thus baptized.

(D) Church history also disagrees with the pentecostal approach. While *some* greatly-used Christians *have* had experiences that included tongues and that proved to be very beneficial to them, *many* others have *not*. Martin Luther, John Wesley, Alexander Campbell, Barton Stone, Charles Spurgeon, Hudson Taylor—none of these giants ever spoke in tongues. In fact, John Wesley never even claimed to have experienced the perfect-holiness-type second blessing which he preached, much less a pentecostal one!

Conclusion

We have seen three views about the baptism with the Holy Spirit. They differ regarding its timing, its evidence and its results. This writer believes one of these views is much truer to the Bible than the other two. Yet he also gladly acknowledges that Christians holding to those other viewpoints have been a blessing to him (not because of those views but in spite of them). Let's not fight over the Holy Spirit, but rather love one another, learn from each other, and work and worship together when possible, as He enables us.

(More next month, Lord willing)

John Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and taking classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement

Larry Miles

The Restoration Movement: The Second Generation Tolbert Fanning and Benjamin Franklin

We want to give a brief introduction of the subject to be discussed in this series of articles. We have tried to give the reader a history of an era. This was an effort to return to the New Testament way of doing things. It was as Thomas Campbell had said in the *Declaration and Address*, "a movement to unite the Christians in all the sects." Let us always remember that those men believed in the authority of the Scriptures. It was in the Scriptures, they urged their hearers, the teachings concerning the Ancient Order of Things would be found. We have told the story of Barton W. Stone, Thomas and Alexander Campbell, Walter Scott and of others whose aim it was to plead for the Primitive Gospel. But these men would not live forever. What would happen to the cause they loved? Men would come along who were just as dedicated to preaching the Gospel, also there would come those who were willing to compromise some things. In the next few months we are going to deal with both elements. It is our prayer that these writings are a blessing to you.

The two men that we are going to talk about in this initial article were for a while contemporaries of Alexander Campbell although they out-lived the "sage of Bethany." Dr. Earl Irvin West, in *Search For The Ancient Order*, says this of Tolbert Fanning: "Unquestionably the most influential preacher in the Southland before the War between the States was Tolbert Fanning." We want to give a sketch of the life of Tolbert Fanning and his place in the history of the Restoration Movement. Fanning was born in Cannon County, Tennessee on May 10, 1810. He grew up in poverty in Northern Alabama. Tolbert Fanning accepted Christ as his Savior and was baptized into Christ on October 1, 1827. Although his first attempts to preach were not too good, he developed into an outstanding Gospel Preacher. One of his students, the evangelist T. B. Larimore wrote these words about Fanning in *Franklin College and Its Influences*,

Tolbert Fanning was, in some respects a preacher without peer. His preaching possessed some strikingly strange peculiarities. He evidently believed, without distressing, disturbing doubt or mental reservation, the gospel to be the power

of God unto salvation'; and he never tried preaching it, in it's peerless, primitive purity and sweet sublime simplicity, without much variety or phraseology, but with a power and pathos that carried conviction to the hearts of those who diligently heard him.

From around 1830 until his death, he lived in and around central Tennessee. In 1845, he established Franklin College. Many of its graduates became some of the Southland's greatest preachers. Fanning was also a journalist. From 1844-1848, he edited the *Christian Review*. But the most important paper that Fanning was to edit would come later. In 1855, along with William Libscomb, the brother of David Libscomb, Fanning started the *Gospel Advocate*. The Civil War caused the *Advocate* to cease publication. After the War was over Tolbert Fanning and David Libscomb edited the *Advocate*. David Libscomb assumed full control of the *Advocate* in 1867.

Perhaps a word about the position that Fanning held on the Missionary Society is in order here. From the beginning, he viewed it as unscriptural. But many great names in the Brotherhood favored it including Alexander Campbell, W. K. Pendleton, J. W. McCarvey, Robert Richardson and a host of others. At this time Benjamin Franklin also favored it but later altered his position. Remember that even if these men were for it that does not make it right. Fanning believed that the local church was to be God's Missionary Society. E. G. Sewell wrote this tribute to Fanning in the *Gospel Advocate*, May 21, 1874,

He never had much confidence in human plans and human schemes in religion by which to do the work of the church, and as he advanced in life, and studied the scriptures more, he had less and less.

Fanning's view concerning the use of the instrument in the worship was that it was not authorized by the Lord. We realize that space will not allow us to tell more about Tolbert Fanning. He died on the Lord's Day, May 3, 1874.

The second person that we are going to feature in this essay is Benjamin Franklin. No, this is not the same Franklin of American History. This Ben Franklin played a vital role in keeping many churches in the North from falling into the hands of the progressives or liberals. Concerning his importance, David Libscomb wrote these words in the *Gospel Advocate* when Franklin died: "The cause loses its most able and infatigable defender since the days of Alexander Campbell, and his loss is simply irreparable."

Benjamin Franklin was born in Belmont County, Ohio on February 1, 1812. Until the year 1833 no one in the Franklin family showed an interest in religion. In 1833, Samuel Rogers, a co-worker of Barton W. Stone, moved in the area. Because of Samuel Rogers' willingness to study the Bible with Joseph Franklin, Ben's father, all the Franklin family accepted the Lord and were baptized into Christ.

Although Ben Franklin gained fame as an editor and a debator, it was as a preacher of the Gospel that he is remembered. He was one who stood for "the faith once delivered unto the saints." David Libscomb, in 1878, wrote these words in the *Gospel Advocate*,

Earnestness, clearness, simplicity, with a strong reverence for and determination to know nothing in religion save what the Bible teaches, were the striking characteristics of his discourses.

J. W. McGarvey, wrote the following in the *American Christian Review*, in 1860,

His power lies in two peculiarities. First, His close and constant dependence upon the very words of the English Bible, which he has richly treasured up in his memory. Second. His earnest and vehement manner of pressing home upon the hearts of his audience any advantages which his position may have given him . . .

Brother Franklin has another peculiarity as a debater of which I must speak, and which I cannot too highly commend to the imitation of all the brethren. He is preeminently an evangelist, and his whole soul seems to be wrapped up in the desire to convert souls to Christ. This thought never forsakes him in discussion. His speeches are therefore characteristic by the same tender solicitude for his audience, the same solemnity of manner, and almost the same pathos, as when he was preaching for the conversion of sinners. It is not an uncommon occurrence for him to draw tears from the eyes of a large portion of his audience.

Although Franklin contributed to or edited papers before 1856, it was in that year that he started one of the most widely read periodicals of the brotherhood. This paper was called *The American Christian Review*. It was started as a monthly but in 1858, it became a weekly paper dedicated to seeking after the Ancient Order of Things. Franklin edited the paper until his death.

At first Ben Franklin was an ardent supporter of the American Christian Missionary Society and for a time served as the Corresponding Secretary. Why did Franklin change his views? Dr. West, in *Search For The Ancient Order*, has this to say,

Shortly after Franklin's death, David Libscomb wrote an article evaluating his life and work. Libscomb writes that Franklin was ordinarily a man of great firmness, but at times was influenced by others against his better judgment. It would seem then, that the great heart of Ben Franklin was torn between two great desires. On the one hand, he had a passion for unity among the brethren and on the other, he had a passion for an independent stand for the truth. It grieved Franklin deeply when his own passion for truth conflicted with his desire for unity, but in the end, he was always faithful to his conviction. Libscomb points out that Franklin was persuaded, even at times against his better judgment that the adoption of the societies would bring about better unity and activity. When he saw they failed, he returned to 'always trust the primitive and divine methods.' . . . At heart Franklin was convicted that the societies were unscriptural, but he patiently waited to see if there was any way he could harmonize his convictions with the existence of societies before he spoke out.

Concerning the instrument, he considered it an innovation. Franklin continued to preach and write and edit the *American Christian Review* until his death on October 23, 1878. As we said of Fanning more can be said of Ben Franklin but space disallows it at the present time.

In the next article, we are going to be dealing with the life of David Libscomb. We will be relating his influence on the effort to preach New Testament Christianity. May these writings richly bless you in learning of the historical heritage we share. Until next time, MARANATHA!

Missionary Messenger

"Greater things for God"

Sheba R. Mushonga

Salisbury, Rhodesia

Please pray for our country Rhodesia. The country is going through rapid changes which the people were not ready for. There is a lot of intimidation going on and in the reservation the tribesman is forced to stop worshipping God. Many missionaries have been murdered by terrorists in the name of freedom. And this has forced our eyes open to the realization that the role of the missionary in this country has ended. Some missions still functioning are being run by locally trained Pastors and teachers, Ministers and Evangelists.

And the manifestos of the leading political groups here indicate that foreign supervision of the mission work here should be terminated. God has put it in the hearts of some missionaries here to go to countries where they will be much used of the Lord. Please pray that the Lord will equip His people to officiate in His churches here.

Addie Brown

Salisbury, Rhodesia

February 21st

I've been thankful for the schools in Rhodesia. We still have some discipline. We now have integration and there will be changes.

David spoke Sunday night on Backsliding; there were 7 responses. It was a good meeting.

The terrorists are desperate now. They bombed our International Airport night before last, but little damage was done. They tried to bomb the power plant last week. Do pray much for Rhodesia.

It has been 50 years since we came to Africa. Lord willing and conditions permitting we plan to leave for the States in April. I trust that the Lord is leading in this decision.

Alvin Hobby

Livingstone, Zambia

February 21st

Nearly everyone that writes to us tells about the terrible winter weather you are having.

Here, our main complaint is the drought, which seems to be affecting much of south-central Africa. Where people are going to get food during the latter part of this year we do not know.

Last Saturday morning, about 7 A.M., there was considerable excitement at Livingstone. Rhodesia bombed 2 or 3 freedom fighter camps in the Livingstone Area! The bombs fell 6 to 10 miles from here, but it sounded much nearer. Window panes rattled; doors sounded like people were beating on them; and curtains swayed in and out. It was hard to believe that there were only two casualties.

I do not know if this bombing on Saturday had anything to do with the church services on Sunday, but we had the largest crowd here at the church next door that I can remember. There was close to 400 present, I think. One Sunday School class alone had 110 children, and in the general assembly room, many of them had to sit on the floor.

Then, at the end of the service, twelve came forward requesting baptism; and about the same number requesting the prayers of the church.

Thomas W. Hartle

Cape Town, South Africa

February 24th

The small congregation which I wrote about, where I was offering voluntarily to assist, in the Bokakirrie, Athlone area about 6 miles from my apartment, for quite a long time now—at this there is a very encouraging augmentation of the regular services on Sunday mornings and evenings, being now very well attended; at times there are 25 or 30. Even the Bible study I conduct for them, and which they requested on Wednesday evenings, are fairly well attended—16 to 20, and a lot of those at the Bible study are visitors. And one can truly see that they are interested, gradually seeing the “truths as they are in Christ”. At present, studying with them: the Pre-eminence of Christ; authority, in name, in ownership, in redemption, etc., plus in prophecy—this study I believe will lay a solid foundation of the importance and need to serve Christ, live that way, in other words there will be exhibited then the right Priorities where they should be in our lives.

Busy contacting new homes of families in that area; have already found a few, praise God, for to conduct cottage meetings in those homes, preaching and teaching the word— even the attendances in these homes are wonderful. Through a new contact of a member whom I had visited, we were privileged to conduct a meeting in which there were 45 present—a completely new home; and a loved one having just passed away, I was the next day, Wednesday, February 7th privileged on request of this family to speak at the graveside of this loved one who had passed away! All we can say “great is the Lord and greatly to be praised.”

And we feel confident that it shall not be long when we shall organize another cottage meeting in that home very soon! Still busy planning, endeavoring to schedule, the arranging of more interesting lessons, tract distributions in that area, hopefully to convene a campaign in that area, Lord willing. In other words along with those in the congregation, that all the efforts exerted shall bring about a “rich harvest of souls from that area”, including a “vibrant active and growing congregation to the Glory of God”, which I have no doubts shall be by the evidence already exhibited.

And kindly pray for me as I share one evening in a gospel campaign along with other speakers, 26th February to 4th March, 1979, Lord willing my turn will be 3rd March, 1979. Pray that all this meeting shall terminate with many souls turning to Christ, and Christians strengthened.

EXPOSITION OF GENESIS:

THE FALL OF MAN

S. Lewis Johnson, Jr.

Introduction

The problem of evil in the world has always been regarded as one of the profoundest philosophical and theological problems. Not a single serious student of philosophy, philosophy of religion, or theology has managed to avoid the topic. The reasons for this are quite clear. In the first place, the power of evil is great and universal and manifests itself continually in human life. A few moments before the television screen, or a glance at the daily newspaper, will confirm it.

In the second place, it is a puzzling, continuous blight on the divine creation. That which God pronounced "very good" (cf. Gen. 1:31) never seems to reach the expectations that it heralded. An auspicious beginning leads on to an unfortunate end. The promise is there, but the fulfillment is missing, a phantom, a dream, an "airy nothing".

In the third place, it is a matter of daily experience in the life of every man. Helmut Thielecke has written very perceptively of the matter. "There is probably not one among us," he has said, "who has not now and then had the experience of being suddenly confronted by the dark enigma of life.

"For long stretches, of course, we go on living our lives fairly innocuously, with no particular problems. Life simply pursues its course. We observe that evil does not pay, that success comes to the diligent, and that idlers finally come to grief.

"But suddenly something happens that sounds like a broken axle in this smoothly rotating machine of life. We are confronted with a contradiction which we simply cannot explain. We read in the news that an airplane has crashed with ninety persons aboard, fathers, mothers, and children. Among them is a great musician, an irreplaceable scholar. Some ridiculous little bolt or screw that came loose—it may perhaps have cost only a dime—was capable of silencing beautiful music, annihilating the promise of increased knowledge, destroying human happiness and shattering the ties or love."

There is the common earthquake, with many thousands perishing. There is the missionary statesman, cut down in the prime of life by a brain tumor, just when the period of his most fruitful ministry has begun. There is the gifted theologian, who lives in constant pain, a pain that hinders the full production of work that would provide great edification for the church of God. And, finally, and perhaps most difficult of all to understand, there is the little child that wanders over the gate of the backyard, down the alley, into an open gate and over to the vacant swimming pool to stumble in and drown. How senseless! Why? Why?

And for those who have experienced some of these things, the enigmas of life are even darker. Who has not felt like Jacob who, when his worlds were all in upheaval around him, cried out, "All these things are against me" (cf. Gen. 42:36).

The discussion of solutions to this ultimate problem we shall reserve for a later time. I do say "discussion," for a solution may be impossible. "We are of the opinion that an explanation for sin is truly impossible," the renowned Professor G. C. Berkouwer has claimed.

One thing we can say unhesitatingly: The blight on the creation began in the Garden of Eden. The Bible speaks plainly and clearly on the point. We may not have a satisfying answer to the question of *the origin of evil* and sin, but we do know that *the entrance of sin* into this world occurred in the Paradise in which God placed the newly created man and woman. As Paul says, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned" (Rom. 5:12). We turn now to a closer examination of the record of the entrance of sin into the world.

I THE TEMPTATION OF MAN

The tempter (Gen. 3:1a). "The man, whom God had appointed lord of the earth and its inhabitants," Keil remarks, "was endowed with everything requisite for the development of his nature and the fulfillment of his destiny. In the fruit of the trees of the garden he had food for the sustenance of his life; in the care of the garden itself, a field of labour for the exercise of his physical strength; in the animal and vegetable kingdom, a capacious region for the expansion of his intellect; in the tree of knowledge, a positive law for the training of his moral nature; and in the woman associated with him, a suitable companion and help."

I regard the story as historical, not mythological. The language is that of historical narrative, and the preceding and following contexts are historical in nature (cf. Isa. 43:27; Hos. 6:7). The New Testament regards the chapter as historical, too (cf. 2 Cor. 11:3; 1 Tim. 2:14, etc.). The mythological accounts of the Near East, Greece, and Rome are products of what Hodge called "rude speculation". They are memories of the real thing in Genesis three.

The serpent was real, too, not the symbol of evil, or erring reason, or sexual desire. He is among the animals in this first verse, and it would not make sense to substitute for "serpent" the word *Satan*.

It is clear, however, that the temptation did not have its origin in the serpent, although the serpent is an animal noted for being sagacious and crafty. It is Satan who is behind the serpent, using the animal for his purposes (cf. Rev. 12:9; 2 Cor. 3). It is the superior spirit who speaks through the animal. Moses does not lay stress on the causality of the Evil One in the temptation, perhaps to avoid the human tendency to blame the fall upon the evil spirit who tempted man rather than upon man's own wicked unbelief.

Satan, of course, is set forth in the Word by the use of other animal figures. He is the dragon because he is the slaughterer of the saints, and he is like a roaring lion in his cruel and voracious appetite for fallen saints. His supernatural craftiness is here stressed, and he turns the serpent's natural wisdom to his own advantage. He listened carefully as Adam named the animals! Cf. Matt. 10:16.

It is interesting in this connection to remember that Satan is also referred to in Scripture as "an angel of light" (cf. 2 Cor. 11:14). He did not, however, tempt the man and woman in that disguise. God apparently would not permit this, for a celestial being might have been too much for the man. God in this indicated that He did not intend to force the man and woman into evil. So, Satan came through a creature, a dependent animal, so that Adam would have not an excuse for permitting a mere animal to seduce them into disobedience of the divine Word.

Incidentally, the fact that Satan tempted Adam and Eve in the Garden of Eden supports the view that there was a fall in the spiritual world before their time (cf. Ezek. 28:11-19; Isa. 14:4-21; 2 Pet. 2:4; Jude 6; John 8:44, etc.).

One point is clear from the beginning of this account: Sin is from without, an intruder. It is not "good in the making," as some would have it. It is that which produces a spoiled good (cf. 1:31). Further, it is also clear that man's problem is not his environment; they were members of the original "Great Society"! Nor is his problem psychological maladjustment, and it is not economic exploitation, as the Marxists would have it. It is, as we shall see, simply unbelief.

The temptation (Gen. 3:1b-5). The subtlety of the serpent and of his master, Satan, is indicated in that he did not approach the man, but the woman, the weaker vessel (cf. 1 Pet. 3:7). In fact, just as Satan would not dare to attack God Himself, but rather turns to His image, man, so he now does not attack the man directly, but through his bride over whom the man serves as head. Eve was also addressed because she was not the covenant head, and would not have had the same sense of responsibility as Adam. Further, she had received the divine command indirectly, and thus would be more susceptible to doubt. Further, she would be the most effective agent for reaching her husband.

It is clear from the opening words of the chapter that the serpent did not come to the woman saying, "I am an ancient Madeline Murray O'Hair, an atheistic monster, hating the special revelation of God." He came as a beautiful, pious believer in God! He was more pious than a nun, and he knew his Bible better than many professors of the Old Testament. "Children," Thielecke says, suggesting the tenor of the serpent's words to Eve and her man, "today we're going to talk about religion, we're going to discuss the ultimate things." In other words, if belief in God saves a person, Satan is among the saints above. But, of course, belief in God does not save, unless that belief is in the God and Father of our Lord Jesus Christ as the divine Redeemer.

The first discussion about God is opened by the devil, and it is conducted in the third person. In all departure from the truth there inevitably enters that which is impersonal. The steps in the "subtlety" of the serpent include the following.

(1) First, Satan questions the Word (vv. 1-3). Cf. Matt. 4:1-4. He does not begin with a point-blank denial of the Word of God. Nor, in fact, do contemporary unbelieving theologians. He aims his "yea's" and "if's" at the Father's honor. How can God have a creature made in His own image who is restrained from full freedom in the garden? Kinder puts it this way, "The tempter begins with suggestions rather than argument. The incredulous tone—"So God has actually said . . . ?"—is both disturbing and flattering: it smuggles in the assumption that God's word is subject to our judgment. The exaggeration, *Ye shall not eat of any tree* (RV, RSV, rightly), is a further and favorite device: dangled before Eve it will draw her into debate on her opponent's terms." In other words, his question is very trickily worded, and to debate with him will involve dialogue with him. Already he will have the woman distrusting her Creator and doubting the truthfulness of His Word. Unbelief is his goal.

The woman reveals in her answer that she is beginning to think of her God in less than completely trustful senses. She adds some words to the prohibition of 2:16-17, "or touch it." As far as the text of chapter two is concerned, there is no evidence that God said these words. Her very exaggeration of the prohibition is indicative of the fact that she is beginning to think of God's simple test as stringent and hard (and unfair?). Her confidence toward God is wavering. Doubt of His Word is the very essence of sin, and Eve is on the way to a disastrous fall.

(2) Second, Satan *contradicts the Word* (v. 4). Here is the first lie, and it is a direct assault on her faith. It is not really a matter of life and death, trust in God's Word, he claims. "You shall not surely die!" is his thrust to the woman, designed to pierce her heart through to the death of her soul. And his word is very emphatic, and it may be rendered, *you will positively NOT die*. This lie is the blackest of human history, and it will ultimately slay all the sons of men, including the One who will have to die for the redemption of the saints. It was aimed at genocide and, unwittingly, theocide!

(3) Third, Satan *maligins the Author of the Word* (v. 5). He gives as the reason why they shall not die, "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." In other words, it is not really because the fruit is bad for you, but from ill-will and jealousy He has forbidden you to eat. He does not wish you to be as He is. It is a kind of *double entendre*, for there is a kind of agreement between the truth and the lie here. By eating the fruit man will come to know good and evil, and in this respect they will be like God (cf. vv. 7, 22). But the knowledge they will have will not really make them like God in the sense in which they may have thought it would. For they will know good, but be unable to perform it, and they will know evil

and find that they cannot do anything but that. Now we see why the Lord Jesus called Satan the father of lies (cf. John 8:44). God said, "you shall surely die" (cf. 2:17), but Satan says, "You surely shall not die!" (cf. 3:4). Leupold comments, "The father of lies is so saturated with lying that he even attempts to make God out to be a liar."

It was a little well-poisoning. "God is afraid that you will learn His secrets, His tricks and recipes. He's afraid that, once you come to know as He does, then like the young lions you will take over His kingdom and retire Him," or so the tempter argues.

II THE FALL OF MAN

The sinful inclination (Gen. 3:6a-c). The first sin of man was both internal and external. The internal aspect was the originating and starting of an evil inclination. The external aspect was the exertion of an evil volition, prompted by the evil inclination. The internal part of the sin was the principle part, the real commencement of the sinning in man. Shedd explains, "When Adam inclined away from God to the creature, he exercised an act of pure self-determination. He began sinning by a real beginning, analogous to that by which matter begins to be from nothing. In endowing Adam with a mutable holiness, God made it possible, but not necessary, for Adam to originate a sinful inclination, and thereby expel a holy one. The finite will can fall from holiness to sin, if it is not 'kept from falling' (Jude 24) by God's special grace, because it is finite. The finite is *mutable*, by the very definition." Thus, "the fall was a change of inclination, not the exertion of a volition." Thus, in the case of both Eve and Adam sin had already occurred before they took and ate of the fruit. The eating was only the finishing of the sin.

Mesmerized as she listened to a creature instead of the Creator, following impressions against specific instructions, making self-fulfillment instead of God's glory her goal, Eve sinned. In Adam's case he was not beguiled, but the man sinned wilfully (cf. 1 Tim. 2:14). The progress of the psychology of sin, however, was the same. It was internal and then manifested itself externally. Yet, they both were still religious!

All aspects of sin lie in the first, it seems. In body, soul, and spirit the sin takes place, for the appeal of the tree was to every aspect of the man. It was good for food, the bodily aspect. It was attractive to the eye, pleasing to the aesthetic soul. And it seemed to have the power to confer wisdom, an intellectual, or spiritual aspect. Cf. 1 John 2:16.

The sinful volition (Gen. 3:6d-f). The acts of the two are described simply, "she took from its fruit and ate," but oh! how difficult their undoing. Kidner comments, "God will taste poverty and death before 'take and eat' become verbs of salvation."

"And he ate" is the simple clause that describes Adam's sin. Led, instead of leading—a curious way to achieve deity—the man sinned. Eve had reasoned, contrary to the dominant characteristics

of her status, and Adam acted emotionally, contrary to the dominant characteristics of his nature. But the fall became a fact.

III THE CONSEQUENCES OF THE FALL

The covering (Gen. 3:7). The feeling of shame had its root, not in sensuality of physical corruption, but in the consciousness of guilt, as their hiding of themselves confirms.

At the moment of sin in the inner man death began its work. The human spirit had been in control of the human organism, but no more. Now the laws of nature take over, and man will now walk in the way of pain, senility, and death (cf. v. 19). The human spirit is no longer master, but simply a lodger in the house. And now God begins to rule the human spirit, not by the laws of spirit, but by those of nature. "This is a development of Hooker's conception of Law," C. S. Lewis points out. "To disobey your *proper* law (i. e., the law God makes for a being such as you) means to find yourself obeying one of God's lower laws: e. g., if, when walking on a slippery pavement, you neglect the law of Prudence, you suddenly find yourself obeying the law of gravity." Man is now a spoiled species. His eyes are opened indeed, but he is unable to do anything about it.

They knew they were naked, for the glory of holiness was gone (cf. John 19:23). The fig leaves are a pathetic human expedient and become the first religion of works (cf. Tit. 3:5-7). The instinct of shame and the desire to cover it was right and confirmed by God (cf. v. 21), but the means were only human.

The covering (Gen. 3:8). The consequences of their sin involve flight from the earliest form of special revelation, the presence of the Lord God with them in the garden in the cool of the day. Cf. 2:19, 22. It was probably a preincarnate appearance of the Lord Jesus Christ, a theophany. The actions of the couple reveal that man himself feels that due to sin he cannot appear in the presence of a holy God (cf. Hab. 1:12). He needs a covering, an atonement (cf. Psa. 32:1; Rom. 4:7-8, etc.). Cf. Rev. 6:16-17. Without it the sense of exposure to judgment is overwhelming, but with it he may "see His face" (cf. Rev. 22:4).

Conclusion

We have here, then, a clue to the enigma of life, a clue to the problem of suffering and evil. The world has lost its peace because it has lost its peace with God. The tragedy in Eden is the source of evil and suffering, and unbelief is its root cause, unbelief in the Word of God.

As the account proceeds, however, we shall learn that even our death, which is the consequence of evil, may be transformed into delight by a seeking and saving God (cf. vv. 9, 15, 21). And He Himself does it all (cf. v. 21; John 19:30). The call of God to sinful men, by virtue of the atonement of Christ, still goes forth. The ancient appeal, "Where art thou?" finds its echo in, "Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am gentle and humble in heart; and YOU SHALL FIND REST FOR YOUR SOULS" (cf. Matt. 11:28-29).

ETHICS

(Introduction to the series of articles:)

Sometimes we neglect to study and teach about everyday Christian ethics. Perhaps we take it for granted that everyone knows how to act in these practical matters. But maybe we assume too much. From England comes a book by a popular team of writers. It deals with subjects like drudgery on the job, entertainment, sports, thought-life, and politics. You may not agree with everything these men say, but you will find your thinking stimulated.

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LUXURIES

by Godfrey Robinson & Stephen Winward

In the New Testament the coming of our Lord to this earth is stated in terms of poverty. "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that by His poverty you might become rich" (2 Cor. 8:9). He laid His glory by, emptied Himself, and being born of a lowly mother was cradled in a manger bed. Brought up in a humble home, toiling in a carpenter's shop, He shared the lot of the poor.

True, His was not that degrading kind of poverty but a basic simplicity of life. He lived among folk who had to patch their garments, to whom the loss of a coin was a tragedy, and who might occasionally have to beg for bread for an unexpected visitor. During His ministry, we read that He had "nowhere to lay His head" and at His death His only material legacy was the clothing for which the soldiers gambled.

Yet many today who claim to be followers of Christ seem to have no conscience about a way of life that is often ostentatious and extravagant. Perhaps for the first time in our history millions of people are now able to afford the good things of this life. We enjoy a "higher standard of living," and most people can obtain some luxuries. But ought Christians to have luxuries? This is admittedly one of the most difficult of all problems of conduct, and in this chapter we shall simply indicate some of the principles which may help to guide us.

What is a Luxury?

The initial difficulty is to provide any satisfactory definition of luxury at all. Our conceptions are apt to be entirely personal and subjective. All too often a luxury is what the other fellow has and I wish I had! Or something may be a necessity for me, and (obviously) a luxury for him! Even if our outlook is unaffected by envy we are unconsciously influenced by the prevalent popular ideas. A luxury is regarded as something you have not possessed in your former pattern of life. For example, carpets were a luxury in the Norman period, when rushes were the customary floor covering. But few

people today would regard carpets as a luxury. To grandma a vacuum cleaner and a washing machine may be luxuries; her newly married grand-daughter regards them as necessities.

And not only do such standards of judgment vary from age to age—they also vary from country to country. This is one of the great difficulties that missionaries have to face, especially when they pass from countries with a high standard of living into the backward areas of the world. Nor does the description of luxury as “something you can well do without” really help. For it is possible to do without a watch, a lawnmower, and the hundred-and-one other things most of us possess.

But while it is easy to shoot holes into any definition anyone might give, luxury itself is a fact, and confronts us with an inescapable moral problem. This three-fold description may be found useful. A luxury is anything which is not really essential to a good and full life; which needlessly limits our power to help others; and which causes us to depart from that basic simplicity of life of which Christ Himself is the pattern.

Mammon Worship

The Lord Jesus warned His disciples clearly and persistently about the danger of riches, and of what we today call “a higher standard of living.” Any departure from a basic simplicity of life is contrary both to His teaching and His example. Furthermore all luxury tends to undermine our trust in God and our sense of absolute dependence upon Him. We too readily come to trust in *things*.

The ultimate result of this is sheer idolatry—i. e., the ascription of supreme value and loyalty to things instead of to God. It is seen not only in the form of a Silas Marner lovingly fingering his gold. How many men are to be seen nowadays around their cars on a Sunday morning with hoses and rags—like the ancient Hebrews around the golden calf! They ought to be in church worshiping God! This persistent desire for a higher and ever higher standard of living (in those whose necessities are already supplied) is often little more than a refined form of idolatry; what Christ plainly called the worship of mammon.

Luxuries are also a stumblingblock because they waste our precious time. An obvious illustration of this is the misuse of a television set. Children can be kept from their homework and their beds, and adults from many useful domestic, social, and church activities by this superb time-waster. But much more serious in the long run is the way in which luxuries make us blind and insensitive to the needs of others. The rich man “who was clothed in purple and fine linen and who feasted sumptuously every day,” did not notice the poor man Lazarus sitting at his gate.

How many of us are aware that two-thirds of the population of the world is suffering from hunger and malnutrition? It is true, of course, that these hungry multitudes would not be fed simply by a larger number of individuals giving up all their luxuries. But their presence in the world is a challenge to our western obsession with a

higher standard of living. They are a call to a more intelligent and persistent concern for a just distribution of the world's resources.

Two Common Misunderstandings

These, then, are some of the dangers and evil effects of luxuries, and are so many reasons why as Christians we should seek to adhere to that simple pattern of life which we see in Christ. Now we must try to remove two possible misunderstandings. We are not pleading for a utilitarian view of life. There are many things which, while not in the strictest sense "essential," do belong to a good and full life. In education, for example, it is certainly not sufficient to teach the pupil only those subjects which will enable him to earn a living. An appreciation of nature and history, of music and the other arts, and above all of great literature, is helpful to a good and full life.

Neither are we suggesting that luxuries are always necessarily wrong. They can be *rightly* used. Here again Christ is our example. He was no joyless ascetic embracing a life of hardship for its own sake. He enjoyed the good things of life when they came along. Of course the whole question is, what is the *right* use of luxury?

There are two words which go some way toward answering the question—the words "small" and "occasional." To buy a few chocolates for a long train journey to share with a friend is a little luxury. To buy an expensive box of chocolates for every journey would be an indulgence of appetite and a waste of resources much more difficult to justify. Indeed, it can be maintained that luxuries do contribute pleasure and joy to life only when they are small and occasional. But these tests do not take us very far. There are two other tests and factors of far greater importance, and to these we must turn for the clearer light and direction we need.

The Example of Christ

The Christian, like the athlete unhampered by any hindrances, is to run the race of life *looking unto Jesus*. His life is the pattern we need for our guidance. Now what we see in our Lord is the voluntary acceptance of poverty in the sense of simplicity, *with a view to the enrichment of others*. This last part of the sentence is important. "*For your sake* He became poor, so that by His poverty you might become rich." If we keep our eyes upon Him, by a careful and constant study of the Gospels and the New Testament as a whole and by looking up to the risen and exalted Lord in faith and prayer, we shall be kept on the pathway of simplicity and service, and be inspired to give for the enrichment of others.

Following this example, we shall know what to do when increasing prosperity comes our way. *Christ used His riches to enrich others*. This is a clear principle. Why don't we Christians act upon it? For—let us admit it—we do not usually think and act that way. John Smith, a church member, has a considerable rise in income. What does he do? He decides to move to a "better" house in a "nicer" area. He buys a new car, and his wife collects more gadgets and furniture for the home. They enrich themselves—Christ did not!

Higher Earnings—Increased Giving

Now suppose John Smith, instead of acting upon the pagan assumption that increase of wealth means increase of luxury, has instead "the mind that is in Christ Jesus." Increase of wealth then becomes increase of opportunity and ability to give for the enrichment of others. It could, for example, mean an increase in his support to missionary work. Instead of giving \$10.00 a year towards making disciples of all nations, he is now able to give \$100.00. Or instead of giving a coin or two for the relief of refugees (there are said to be 30 million of them) he is now in the joyful position of being able to make a substantial contribution (see Matt. 25:31-46). Paul takes it for granted that the relief of the needy, along with self-support, is the reason why we work at all (Eph. 4:28). What is the best use I can make of my resources for the enrichment of others, in the light of God's purposes of love and salvation? That is the question which should guide the conduct of every Christian

Should we not then spend much less on luxuries, and give much more to the many appeals which come to us throughout the year, especially on behalf of the needy, and missions at home and overseas? If we follow the general principle that an increase of income means an increased capacity for *giving*, we shall not go far wrong. The little, occasional legitimate luxuries will not be allowed to interfere with the deliberate set and purpose of our lives, to give as freely to others as Christ has given to us. Let us, then, sincerely endeavor to live "according to Christ Jesus," who for our sake became poor.

Questions for Discussion

1. "Blessed be ye poor" (Luke 6:20). Suggest as many reasons as you can why the Lord Jesus said this.
2. What are the right uses of luxuries?
3. Make a list of some of the luxuries that you enjoy. Do they help or hinder your Christian Life?

(By permission of Scripture Union, from *The Christian's Conduct*.)

AT BILL AND BETTY'S

ARE YOU SAVED?

Jill Saunders introduced me to a new member at our last Wives Group meeting.

"Rosemary, I'd like you to meet Betty," she said. "Rosemary has just joined us from Surrey, Bet. Introduce her to a few people and make her feel at home, will you?"

"It's nice to meet you," I said, shaking hands. "Have you been here long?"

"Only three weeks," Rosemary answered. "We've been looking round for a really keen Church where the gospel is preached faithfully."

"Oh!" I said, with a nervous laugh, "Well, I hope you've found it now."

Rosemary brushed that aside, "It's so important to have fellowship with saved Christians, don't you think?" she asked earnestly. "So many Churches these days are just 'middle of the road'. When did you come to the Lord?" she enquired.

"About ten years ago," I said. "We had special meetings at the Church. I realized then that Christianity had never been a personal thing with me."

"Praise the Lord!" Rosemary said fervently. "Isn't it wonderful the way he works?"

My new protegee was certainly outspoken and I could imagine her causing a little consternation amongst the conservative members of our group.

"I can't understand people who don't talk about the Lord, can you?" Rosemary asked. "I think it ought to be a natural part of our daily conversation."

I gave Rosemary a hard look—it was uncanny—almost as if she'd read my thoughts.

"I suppose some people find it easier than others," I said carefully. "We're all different, you know."

I was talking to Jill after the meeting.

"Rosemary is very forthright, isn't she?" she said with a smile.

"You can say that again!" I agreed.

"Do you think we ought to be more like that?" Jill said slowly. "People like Rosemary make me feel ashamed. I suppose it's just cowardice that stops us really. The fear of being thought 'odd' and giving offence."

"But don't you think it puts people off?" I suggested. "I can't think what Sylvia would say if I came right out and asked her 'Are you saved?'"

"Why don't you try it sometime?" Jill suggested. "It seems to me if we wait for people to make the first move we can wait forever."

"But she'd probably never speak to me again," I said in horror.

"But if she is converted the question shouldn't bother her—and if she's not, perhaps it's about time she thought more seriously about it," Jill argued.

"Yes, it's all right saying that," I said indignantly. "But Sylvia's my friend, not yours. What about trying the same technique on—well—Joyce Baker for instance. You've known her long enough, and you've often told me you don't know whether she is a Christian or not."

Jill was silent, studying the pattern on the Church Hall linolium with fixed attention.

"Supposing they were to die, Bet," she said at last. "Suddenly I mean—and we'd never troubled to find out how they stood. I suppose their blood would be on our heads."

I thought a lot about it when I got home that night and when I had my Quiet Time I asked God to show me the right thing to do. He'd need to tell me pretty clearly if he wanted me to be really direct with my friends, and give me courage too.

I've always thought that living a consistent Christian life, in the particular place where God has put you, is quite enough. Now I'm not so sure.

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NEWS AND NOTES

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

Do you have any extra copies of Word and Work, Feb. 1979, issues left? If so please mail me two for two interested friends and bill me later. I enjoyed especially the article on Prayer by Alex Wilson. Thank you very much.

Sincerely,
Stella Scarborough
Murray, Ky. 42071

Give us another year on our Quarterly subscription. We would not like to miss this Lesson Quarterly. Even though my husband is no longer able to attend Sunday School, we enjoy the daily Bible studies and the studying of our lessons in our home.

Sincerely,
Dorothy Weber
(Mrs. Russell)

Could you please save me one copy of the Word & Work.

I hope to send the \$3.00 soon. That is if not sooner. I'll surely have it by the time I get my April Social Security check.

I used to read my brother's copy but he is dead now.

I had the rare experience of hearing Brother Boll in Boston, Mass. Metropolitan area. It was actually in the Phillips Brooks Building, a part of Harvard College, Cambridge, Mass.

In Christ's Name,
Mrs. Bessie Lang
Lompoc, Calif.

Dallas, Texas. Our Lord has richly blessed E. D. C. S. during the Fall of 1978 and Spring of 1979. We have seen a great renewed interest in the school.

We are asking our sister Churches to set aside Sunday, April 22nd, as East Dallas Christian School Day in

your churches. We have had a debt of \$14,000 dollars nearly paid off since September. We need our sister Churches help in completing the remainder goal of \$5,800.00. Please pray and ask the Lord what you can do to help!

On Saturday, April 7th, will be the E. D. C. S 1st annual Tasters Tea at the Piedmont Church of Christ from 4:00-6:00 P. M. 42 delicious entrees will be served. Tickets are \$4.50 each and the price includes a free copy of our school cookbook "Adventures in Food".

On Saturday, May 5th, we will have our first "May Fest". We will have arts and crafts to sell and food and games on the grounds. Everyone invited! 11:00 A. M. - 4:00 P. M.

Eastern Hills Church of Christ in Dallas is currently looking for a minister. This writer (Chuck Gilbert) has been interim-minister for Eastern Hills since October, 1978. Anyone interested should contact Bill Spurlock, 1710 Wynn Joyce Road, Garland, Tx. Sunday, March 25th, the Church had 1 baptism, 1 placing membership, and 1 returning to her Lord and placing membership. Praise God for growth.

Piedmont Church of Christ in Dallas continues to experience growth under the direction of Ben Rake, minister, and 6 great elders. Chuck Gilbert, principal at East Dallas Christian School, began March 11th as youth minister.

Praire Creek Church of Christ, Dallas, Texas had a guest speaker, Brother Chowning, during the Thanksgiving service in November. Bob Yarbrough continues to preach for the Church here. The church made the local newspaper recently having a Christmas Party (complete with Santa Claus) at a local nursing home.

THE ANNUAL JULY VACATION - -

Family Week

JULY 8 - 14, 1979

Woodland Bible Camp, Linton, Indiana

For those who have been a part of "Family Week" in past years, a reminder should be all that is needed for you to plan to share again.

Tent space and trailer hook-ups are available. All meals are in the dining hall. Camp is a three-hour drive from the Louisville area.

Family Week at Woodland, July 8-14.

The evening preacher is to be Robert B. Boyd. A morning class on evangelism will be conducted by Vaughn Reeves, Jerry Carmichael and others will be working with the younger age groups. Tentatively several special groups will be represented - e.g. Teen Challenge, Friends of Israel and Operation Mobilization. A special chicken Bar-B-Q is planned for Friday evening. Arrangements can be made for a self-contained camping

trailer to be set up for any who desire them. We should have the requests in by May 1, 1979. The fee is \$11.00 per day additional, as this is a private business in the area. Others to be involved include Craig Sanborn, Orell Overman, and Leona Rhodes is to be the cook.

Jim Rowe, Jim Reintjes and I have had great pleasure planning together so far and look forward to the greatest Family Week yet. -Dick Lewis

For Reservations, write to:

Woodland Bible Camp, Linton, Indiana 47441

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(We are aware of some passages where the words and expressions used are less than pleasing to our ears. Yet, we feel that over all, the work well deserves a place in our study.)

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