

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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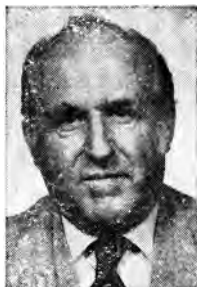
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God's Family

W. R. H.

WHEN CHURCHES CLOSE DOWN

With the shifting population leaving much of the metropolitan area, many of the city schools have found themselves practically out of business. This would not have been necessary except for the simultaneous trend to have larger and more expensive facilities, with busing of practically all of the children. The smaller schools, that used to thrive on three or four hundred children, now are called obsolete, and are killed by consolidation. This we have learned to call educational progress.

But we are finding a similar situation among our churches in the Louisville area, with three of the buildings already sold and another in jeopardy. In many ways the causes seem to be the same. Staunch members have moved to distant neighborhoods, preachers and Sunday school teachers no longer walk the sidewalks of the community, and the tie-in of the local community with the church is all but gone. Vacation Bible schools and visitation programs seem to run into a stone wall. Children's attendance has fallen abruptly, many classes have been combined, and class numbers that used to indicate many different classes available are now only reminders of happier days. Teachers are adversely affected by the decline in interest, and we soon find that we are needing to change the focus of our study to meet the needs of our own troubled programs, rather than feel that joy of unfolding the plan of salvation to those who know it not.

One of the special woes of the churches today, is that our "located preacher system" has put all of this "blame" upon the preacher. If he were able to draw crowds and hold up the interest, have an on-going program for the young folks, and give proper attention to the sick and shut-ins, we feel sure things would move forward. Isn't this why we want a full-time minister? We pose such questions as "How can you expect a church to grow without a full-time preacher?" "Do you think that we can make it, without a bus ministry?" "We should have organized a youth club or a youth chorus." It may be a bit difficult to find a man who appeals to the old folks and the young folks at the same time. And if we find such, he may find us so bound by our traditions that he cannot at all do things in any manner that is novel or experimental. This is not to say that our traditional ways are not good. But it might be prudent to notice that some of our traditions curtail the very zeal and involvement that we so much want to be

manifest. As cases in point, "Amens" have gone out of style to such an extent that our younger members would think it strange to hear them. Kneeling during the prayers is mostly unthought-of, and standing during the reading of the Scripture would be judged too tiring. Few words of thanksgiving, or of testimony are ever given publicly, and when women make requests for prayer at request time, there are some members who raise their eyebrows. To dare to sing a song or two that is not in the hymnal stifles the spirit of some others, and to have an occasional solo—strange to our ears.

I vote against the consolidated churches the same as I do the consolidated schools. Does a group of five hundred render more praise to the Lord than five groups of one hundred each? Does the Holy Spirit give as much teaching in one sermon to the major group, as He does in the five sermons that the smaller crowds hear? Personally, I had rather have five ministers studying for Sunday sermons than one, five song leaders working rather than one, five presiding at five different communion services than one, and five groups of elders leading the five small congregations than one. I say this in order to make my point against consolidation, per se. The five smaller groups will offer at least ten times as many opportunities for young men to learn to preach, which I think is one of the chief responsibilities of any congregation. I pray to God that all of the congregations grow and grow. I would not limit them even to five hundred. But we need to get away from this mentality that if the number of members is small, then we are getting short-changed in our spiritual life, and should start floating from one place to another to find the bill of fare that we feel we deserve.

We might blame the demise of congregations upon the death of certain leaders. But there has always been the death of various leaders. Joshua was not the same as Moses, but God's power continued on. Elisha was not the same as Elijah, yet the mantle of Elijah fell upon him, with the double portion of the Spirit. Solomon was not the man that King David was, yet God was pleased to give him wisdom beyond all others. God can and has enabled any and every consecrated leader, as He chooses to do.

May I make a point for loyalty to a congregation? Why not think of each church as a candlestick (Rev. 1) and that each one has its place in which to shed light? Jesus walks amidst the candlesticks, and it is He that has the right to remove them out of their place. For our part, we ought to love and serve where the Lord leads us, and be sure that any time we move on, it is at the bidding of the Lord.

When Christians in any particular area have banded together for public worship and fulfilling their "great commission" responsibilities, then there ought to be a sense of joint-responsibility before the Lord in the local work. Who would dare to renege when Jesus calls us to serve Him? We see many who will not join hard on to the local congregation for fear of being given stated duties that would demand regular attendance. We must remember that the Lord knows our hearts and our works, of "what sort they be."

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

Will we know our loved ones in heaven?

I can think of no reason why we should not know in heaven those who have been our loved ones on earth. There is much about the future life which we do not know, and the Bible does not attempt to answer all the questions our curiosity might lead us to ask, but there is evidence to indicate a continuing identity for those who have died. We are not swallowed up in some mass of beings or a condition in which personality is lost. Jesus spoke of Abraham, Isaac, and Jacob as having continuing identities (Matt. 22:32). It is not said that God was their God but that He *is*, and that long after they had died. In the account of the rich man and Lazarus (Lk. 16:19ff), there is a retained identity and a memory of an earthly family. Moses and Elijah appeared on the Mount of Transfiguration (Matt. 17:1ff), where they had specific identities and must have retained qualities which helped identify them. Perhaps the strongest evidence is found in the statement of 1 Cor. 13:12: "For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known." There have been those who in search of a proof text to use against modern charismatics have tried to make this verse speak of the completion of the New Testament. This seems to me to be bad exegesis of the verse. I believe the "perfect"—the "then" as contrasted with the "now"—comes in the next life, when Christians are with the Lord. Then we shall know fully. And that seems to say definitely that we shall know our loved ones in heaven.

Let us not draw wrong conclusions from this, however. This does not mean we shall go on living in little family clusters and maintaining the same circle of friends and loved ones we knew on earth. It does not mean we shall sit around moping about absent loved ones who are not there, who were not saved. It does not mean a continuing husband and wife relationship. Jesus said specifically that there is no marrying and giving in marriage (Lk. 20: 34-36). The knowledge of one another will not mean the same thing it does now. My concept is that while there will be a knowledge of the relationships that existed on earth, our love will be so perfect that instead of reserving a special measure of it for relatives and friends we will have a family type of love for all of God's people. Christians often in the present find their relationship with certain brethren exceeds the worth of some family

ties. We may be closer to spiritual brethren than we are to some brethren in the flesh. Jesus spoke of this in His own perfect life (Matt. 12:46-50). Our thinking in that day will not be clouded by the selfishness that we often display now. When the church is presented to Christ as "not having spot or wrinkle or any such thing" (Eph. 5:27), then the individual Christian will be without imperfection. Our love will be more like His unselfish kind of love.

Moreover, instead of being unhappy because a relative did not make it to heaven, we will look at the issues in the more perfect light we will then have. We will know that their absence is thoroughly righteous. We will realize that they sinned against our precious Lord and refused His grace. We will see more nearly with the eyes of God and will understand His hurt. Someone declares, "I could not be happy in heaven if I knew my mother (father, brother, sister, aunt, friend, etc.) were not there." This is to judge heavenly things by our present selfish human standards. Instead, we will then know that our God acted righteously and mercifully and there will be concern for His honor and glory. There will be no tears in heaven. Jesus has told us that clearly. So the kind of thinking that would bring tears to us now will be missing then. It will not be ignorance but the more perfectly balanced thinking of perfect knowledge.

Can you give me some help on "baptism for the dead," as found in 1 Corinthians 15:29?

I cannot offer anything which has not been proposed by others. One commentator suggests that there are at least thirty different "explanations" of this verse. This is the only place in the New Testament where this term occurs. It has probably given difficulty to every one who has attempted to offer a solid, scriptural exposition of the passage. There have been in history and there are today those who practise a proxy or vicarious baptism—that is, a living person is baptized for one who has died unbaptized. These would likely say that the passage is quite clear. Their problem arises, however, in harmonizing such a practice with the rest of scripture.

Why should we not accept what seems to be the most evident meaning—an act by a living person on behalf of one who has died? Because nothing else in the N.T. suggests that we can have any impact on the status of one who had died. This is a form of "second chance," an opportunity after death to change one's eternal status from lost to saved. Nothing in the N.T. elsewhere teaches this, and a good measure of material suggests it is an impossibility. The one who dies goes immediately to be either "with Christ" or to a place of torment (2 Cor. 5:6-8; Phil. 1:23; Luke 16:19ff). From the latter place there is no removal, seeing there is a "great gulf fixed" (Lk. 19:26) to prevent such a change. The N.T. knows nothing of a purgatory, from which prayers, proxy baptism, or any other acts of the living could have any influence on the status of those who have died. In other words, no benefit from any substitutionary act by the living could be gained by those who have died physically. One's own faith is what determines one's destiny. We cannot believe for another, cannot repent for another, and cannot be baptized for another, even in life, much less

when the other has already gone to a state of torment. Whatever is meant by the phrase, "baptized for the dead," it is evident that Paul was not proposing a substitutionary act as valid before God.

It has been proposed that there may have been those at Corinth who erroneously practised a baptism for the dead and that Paul mentions it here, not to approve of the practice but to show their belief in a resurrection. There is a noticeable change of pronouns in the passage from "they," who practise baptism for the dead, to "we" (v. 30), those Christians who stand in jeopardy for their faith. Jesus on one occasion referred to Jews who cast out demons (or claim to) without giving approval to their methods (Matt. 12:27). Under certain conditions this is a legitimate form of argument, but we cannot be dogmatically certain that it is used here.

Attempts have been made by translators to try to discover a word order or shade of meaning here that might make a difference. Sometimes translators supply explanatory words not actually in the text but implied. A proposal here is: "baptized for (or, with a view toward the resurrection of) the dead." In other words, the baptism would refer to the individual's own baptism submitted to in life because he believed there was to be a resurrection of the dead.

None of the "explanations" seem to be wholly satisfactory. This is probably one of those passages in Paul's writings referred to by Peter (2 Pet. 3:15-16) which is hard to be understood. Let us beware of the danger of wrestling it to mean something that was never intended. Note that those who do this wrest *also* the other scriptures. If therefore we handle aright the word of God, seeking its message truly and not simply seeing what we can make of it, then a question about this passage is not a critical issue. Surely we would not establish a doctrine on this passage which runs counter to the rest of N.T. teaching.

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Two lectures presented at the unity seminar sponsored by the South Louisville Church of Christ at the Highland Church of Christ during fall, 1981.

Tension And Ambiguity In Early Disciple Thought And Practice

Dale A. Jorgenson

"But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of righteousness is sown in peace by those who make peace." James 3:17-18, RSV.

The purpose of this paper is to show that some of the tensions still experienced by various constituencies of the Restoration Movement of Campbells, Stone and Scott were almost "built in" to the history of

the Christian Churches and Churches of Christ by virtue of the stances taken by the fathers. It will be suggested that this tension does not have to be debilitating spiritually or anti-Christian, or even anti-Scriptural, provided it is used creatively in a context of Christian love and obedience.

The other purpose of the paper is to point out some of the indigenous ambiguity built into the movement by the Declaration and Address and by other cornerstone statements of the early Restoration Movement.

By *ambiguity* I am speaking of a kind of no-man's-land which occurs about the Restoration approach to Biblical teaching when it seems to fall "in the cracks" of definite "Thus saith the Lord" teaching. I would like to suggest that ambiguity is also a creative concept which requires us to walk by faith and not by sight, nor by intellectual power otherwise known as pride. As Abraham went out, not knowing whither he went, and thus became the father of the faithful, our movement has given us a like opportunity to walk by faith in the absence of a definitive creed. The problem has often been that we have had a low tolerance level to withstand ambiguity!

Some of the focal points of tensions which have existed within various Restoration Movement groups, or between the developing groups, have included such issues as these:

1. The doctrine of the Declaration and Address concerning the silence of the Scriptures: what does it mean? Does "silence" suggest the necessity of utilizing human intelligence in resolving a question or does it mean that we should do nothing at all?
2. The modernist-fundamental controversy during McGarvey's era and the resultant split between major groups of the larger movement.
3. The organization of the churches as a cooperative and organic body versus the concept of complete congregational autonomy and independence.
4. Mr. Pinkerton, his notorious (or infamous!) melodian at Midway, Kentucky and the resultant controversy over the use of instrumental music in worship.
5. Journals, publishing houses, Sunday school literature, editors of religious publications with their respective followings and sometimes divisive functions.
6. The strong urge of some members of the movement to assert doctrinal positions through the use of public controversy (Campbell with Owen, Purcell, Macall, and Walker, Bolls-Boles, G. C. Brewer with numerous Baptists, and many others).
7. Faith in the rational process inherited from John Locke, along with a high metabolism for matching intellectual wits in an argumentative posture rather than the emphasis on spiritual exegesis.
8. The 1906 separation in the United States census between the Churches of Christ and the Christian Churches.
9. The later rifts between Christian Churches (Disciples of Christ) epitomized in the Restructure of the Church and the

independent Christian Churches; or the Pre-millennial-Amillennial brothers and sisters; or the "college controversy" or the various missionary controversies, etc. ad, inf.

10. The ironic dichotomy of the early stance for Christian unity by the fathers against the "Come join us and we will then all be together" approach to unity characteristic of the late nineteenth-century preachers and many of the twentieth-century members.

It is not necessary here to detail the events in Thomas Campbell's life which led him, a Seceder minister of the Church of Scotland, to immigrate to the New World in search of both better physical health and a more harmonious religious environment. After several months of encounter with some of the same kinds of sectarian partisanship in western Pennsylvania which he had fled in Scotland, and shortly after the arrival of his family from the old country (including his son, Alexander), he published the *Declaration and Address* in -1809. The publication was made on behalf of the Washington Christian Association, a group of Christians from heterogeneous denominational backgrounds who agreed together to seek a way of unity and fellowship against the prevailing tide of partyism and conflict.

The Declaration set the stage for the document in the passage quoted here:

What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not as yet learned to serve at the altar! Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of gospel ordinances; while, in the meantime, large settlements and tracts of country remain to this day destitute of a gospel ministry, many churches being either so weakened by divisions that they cannot send them ministers, or the people so divided among themselves that they will not receive them.

The opening part of the Declaration strikes a catalyst stance in suggesting the possibility of Christian unity based upon the widely-held fundamentals of the faith:

It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of gospel institution, so that our differences, at most, are about the things in which the kingdom of God does not consist; that is about matters of private opinion or human invention. What a pity that the Kingdom of God should be divided about such things!

The elder Campbell then outlines his opposition to a broad test of faith for Christians, either in a credal statement or in an implied one through the authority of men:

That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all Divinely-revealed truths, in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge.

Late in this remarkable document, in Proposition 10, Campbell and the Washington Association make an eloquent statement in the cause of Christian unity and against division:

That division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is

antiscritptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command. It is antinatural, as it excites Christians to condemn, to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

At this point, Thomas Campbell obviously expected intellectual and theological disagreement between people who at the same time were accepting each other as brothers and sisters in Christ. In his *Memoirs of Alexander Campbell* Robert Richardson acknowledges the fact that complete unity of the faith and unity of private opinion were not envisaged by the writers of the *Declaration and Address*:

Should any object that this proposed literal conformity to the Scripture alone would not secure complete unanimity of sentiment, this is freely admitted; but it is answered that entire unanimity in opinion is neither possible nor desirable in this imperfect state, nor was it indeed ever contemplated by the Author of Christianity, as the exhortations to mutual forbearance in the Scriptures themselves attest.

At the time of the publication of the *Declaration and Address* the Washington Christian Association was not yet considered a church *per se*. Alexander Campbell himself said that the leaders were all scriptural Presbyterians. Later, of course, the Campbells with some of the movement were in and out of the Baptist Church. This aspect of the beginning of the Campbell-Stone Restoration Movement clearly indicates a gathering together of Christians from heterogeneous denominational backgrounds in the Association with an eye to fellowship and unity in speaking with the Scriptures. Unity and inclusiveness have, thus, always been one arm of the Movement which has had strong influence in the way we thought about ourselves.

From the beginning of their work in America, the Campbells differentiated sharply between *faith* and *opinion*. The faith for them included the Gospel message, bringing forth good works worthy of repentance. Opinions related to beliefs perhaps *implied* by Scripture but areas not explicitly taught with a "thus saith the Lord." Although they were somewhat naive concerning this division (not fully realizing that what they believed was explicit another reader of Scripture believed was only implicit, and vice versa), this differentiation has pretty well held with Disciple and Church of Christ teaching during the years since.

During his 1843 debate with Presbyterian N.L. Rice of Bourbon County, Kentucky, Alexander Campbell summarized the principles which had moved the Washington Christian Association:

We receive men of all denominations under heaven, of all sects and parties, who will make the good confession on which Jesus Christ builded his church. We propound that confession of the faith in the identical words of inspiration, so that they who avow it express a divine faith and build upon a consecrated foundation—a well-trie'd corner stone. . . .

Upon this ground many of us have stood for many years. We have fully tested this principle. Men, formerly of all persuasions and of all denominations and prejudices, have been baptized on this good confession and have united in one community. Amongst them are found those who have been Romanists, Episcopalians, Presbyterians, Methodists, Baptists, Restorationists, Quakers, Arians, Unitarians, etc. etc. We have one faith, one Lord, one baptism, but various opinions. These, when left to vegetate without annoyance, if erroneous, wither and die. We find much philosophy in one of Paul's precepts, somewhat mis-

translated, "Receive one another without regard to difference of opinion." We indeed receive in our communion persons of other denominations who will take upon them the responsibility of their participating with us. We do indeed in our affections and in our practice receive all Christians, all who give evidence of their faith in the Messiah, and of their attachment to his person, character, and will.

At this point in his life, well into his mature career, Campbell acknowledged the difficulty of separating faith and opinion along the well-defined lines idealized by the earlier *Declaration and Address*:

We long since learned the lesson that to draw a well-defined boundary between faith and opinion, and, while we earnestly contend for the faith, to allow perfect freedom of opinion and of the expression of opinion, is the true philosophy of church union and the sovereign antidote against heresy. Hence in our communion at this moment we have as strong Calvinists and as strong Arminians as any, I presume, in this house— certainly many that have been such. Yet we go hand in hand, in one faith, one hope, and in all Christian union and cooperation in the great case of personal sanctification and human redemption.

In summary, it seems apparent from the writings of both Thomas and Alexander Campbell and from the attitudes of their co-workers in both the Washington Christian Association and the emerging "Restoration Movement" that the unity of Christians was one of the great driving hopes and goals of our Disciple fathers.

(Part II in June)

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



Viewing the News

Jack Blaes

DO YOU KNOW? That it is costing the American tax payer \$45,000 a week to protect would-be-assassin John Hinckley, Jr.? Hinckley was assigned 31 guards during his trial. In the year following the attempt to take our President's life, the U.S. Government has spent more than \$750,000 on Hinckley's security.

That the "Liberal" *New York Post* has acknowledged that a "family of four at the poverty level has \$375 more in purchasing power than it would have if inflation had continued at its rate under the Carter Administration"? Secretary Schweiker of Health and Human Service says that the Medicare-Medicare budget will increase nearly \$6 bil-

lion. He continues to let us know that his department is budgeted \$56 billion more to spend than the Defense Department.

Something like \$20 million in Social Security checks go uncashed each year? That these funds are not returned to the Social Security Trust Fund from which they were originally withdrawn? Of course, you know that Social Security is in big trouble at the bank and could save its tax-paying contributors a bundle by reclaiming that which is rightfully its own.

SOME MORE DID YOU KNOW. That there are no guarantees with Social Security as to what kind of benefits it will pay? As to the cost, did you know

that between 1960 and 1980 the percentage of taxes claimed by S. S. increased from 12.1% to 26.5%? That the average young adult until he retires will pay in \$73, 843, and will receive \$73, 577.

That with an inflation rate of 8 percent over a 25 year period \$100,000 dollars dwindles in value to \$14,602?

WHY SHOULD YOU KNOW that as of March 31st the National Debt had reached \$1,061 billion; and that as of April 1st the population of the United States was 230,950,190? So you can calculate that you along with every other American regardless of age, sex, color, economic status, or health share in that debt to the tune of \$4,594.06.

FEDERAL LAW REQUIRES ONE TO REGISTER for the draft within 30 days of one's 18th birthday. Failure to do so is a felony punishable by a \$10,000 fine and up to five years in prison. There are some 527,000 disregards of this law, and the Selective Service System is readying itself for action.

IN FORTUNE'S LIST OF 500 most profitable companies, the following are in the top ten: Exxon, Mobil, General Motors, Texaco, Standard Oil of California, Ford Motor, Standard Oil (Indiana), International Business Machines, Gulf, and Atlantic Richfield. Heading the list, Exxon had a net increase in 1981 of \$5.6 billion, larger than the sales of 437 companies on the list. Just think how many good jobs these companies have provided for Americans over the years! With our government going more and more to a Socialist economy, we are being deprived of the good that these industrial giants can do.

UNITES STATES AIDS BANKRUPT COMMUNIST. Commodity Credit Corporation official Lester LeCompte says that the CCC will soon begin reimbursing American banks for \$138 million they loaned to the Communist Government of Poland. They have already paid out \$24 million in loan guarantees and will take the additional \$138 million in overdue payments from the agency's \$20 billion revolving fund. (Wonder how many government agencies have such revolving slush funds?)

The Lulk of the \$138 million will be paid to the First National Bank of Chicago, the Bank of America, the Marine Midland Bank of New York, and the Girard Bank of Philadelphia. I may not be rich, but I'm not stupid. If I had a bank, and just wished to make money, I'd look for dead-beat Communist countries to lend to, then wait for some Stupid Uncle to pay me off for them. Who takes the risk? Well, I guess I am stupid—you see, you and I do pay after all. Harry Hopkins said it during Roosevelt's first term as President: "We'll tax and tax, and spend and spend; the American people are too *** dumb to know what's going on!" And Washington has been doing it ever since.

FOR SEVERAL YEARS NOW ALEKSANDR SOLZHENITSYN has been telling the free world that "Russian Orthodoxy, during the past 65 years, has suffered its own Golgotha. Constant efforts have been made to destroy Christianity in Russia, to root it completely out of memory and heart. That is the consistent policy of the Soviet government, and it has resulted in tens of millions of people not being able to go to church, i.e., they can have a child christened, but they cannot attend church regularly."

RELIGIOUS PERSECUTION HAS INTENSIFIED IN RUSSIA in recent years. Under the new Criminal Code in the U.S.S.R., Soviet officials have been harassing, arresting, convicting, and deporting believers, especially Baptist, Adventists, and Pentecostals. Many have been imprisoned repeatedly. Many others have been fined and otherwise harassed. Many more suffer for their Faith in the terrible labor camps or in places of exile. There are names of Christians who are suffering for confessing Christ in their Homeland of Russia. Those who have made sufficient effort to know tell us that more than five million people are suffering in Soviet prisons for religious and political reasons. The torture includes starvation, brutality, and constant humiliation. Avraham Shifrin, a Jew, testified before a Congressional Committee about the Catholic nuns in one camp who tried to pray on a Sunday for the conversion of their torturers. For this

"crime", their guards stripped them nude and dragged them across the ice.

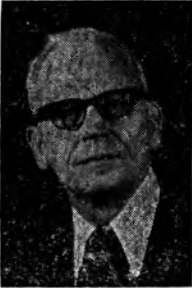
EVANGELIST BILLY GRAHAM SAW NO PERSECUTION in Soviet Union. Of course not, it was not the purpose of his being an invited guest of the Soviets to show him any persecution of believers. "There is persecution in the Soviet Union, but I didn't see any," Billy said, "there is freedom of worship but not freedom of religion." Mr. Graham says that he made one mistake in a sermon he preached in Moscow. He said that God "gives you the power to be a better worker, a more loyal citizen because in Romans 3 we are told to obey authorities. If I had to do it over again, I would not quote that scripture." The best I can say so far about the

Graham visit to Russia is that I am disappointed with what I hear about it.

SENATOR MACK MATTINGLY (R. Ga.) by deliberate choice, over paid his federal income taxes by \$4,000. He refused to take advantage of the huge tax break which Congress voted for itself that gives all Congressmen and Senators a \$75 deduction for each day Congress is in session or in recess for fewer than five days.

AS YOU NO DOUBT CAN SEE, Christians need to be spending time in prayer and money to spread the Gospel. "While it is day—the night cometh." Yea, it cometh by leaps and bounds. "Be ye ready." And may God bless you and yours.

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

His Resurrection and Our Justification

Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believed on Him that raised Jesus our Lord from the dead, Who was delivered up for our trespasses, and was raised for our justification.—Romans 4:23-25, ASV.

In these three concluding verses of Romans 4 there are three thoughts that I would like for us to look at briefly: (1) The reason God had Moses write Genesis 15:6 instead of simply telling Abraham he was justified by faith. (2) The reason God "delivered up" the Lord Jesus to those who crucified Him. (3) The connection between our justification and His resurrection. Three very important thoughts that I feel it would be better to combine as one article for our comfort.

When Abraham, then called Abram, left Haran he was 75 years old and had no child. Now (chapter 15 of Genesis) God renews His promise to give Abraham children by Sarai, later to be called Sarah, and even compares the descendants to come to the stars in heaven.

With the naked eye no one can count the many stars; and even with a computer it would be impossible today to count the number of Abraham's descendants. If Abraham had not had the complete trust in God that God is looking for us all he would have thought it was not possible even for God to fulfill that promise. But he believed God, trusting Him to do the impossible, and so God took that faith for righteousness. Verse 23 of Romans 4 now tells us why God, who had already told that to Abraham so far as we know, had Moses to write down that faith was accounted to Abraham for righteousness—He did that for our sakes, that we might also be justified (declared righteous) by having that kind of faith, trusting God to do exactly what He says even if our intellects tell us that is impossible. And so today we trust God to declare us righteous and let us stand before Him exactly as ones who have never committed a sin, righteous citizens of Heaven. What a wonderful result to trusting God!

In discussing the first of these three thoughts from Romans 4:23-25 I have actually given the basis for answering the second thought—God the Father delivered up His Son to the adversaries to crucify Him because only thus could Christ take upon Him our sins and die in our stead. He took what we deserved, but if we had taken it we would still have gone into an eternity apart from God. He wanted us with Him and He saved us by making Him the Lamb of God Who took away the sins of the world. That thought should thrill the heart of every Christian every time it runs through his mind. And that thought should make every non-Christian turn to a God Who loved him so much as to do that for the very ones who so treated His Son. If you have never trusted God to save you exactly as He says He would in Christ, then you are “without God and without hope in the world.” If there were no other reason for your accepting Him, receiving Him as Savior, you should do it out of gratefulness for such love giving us such a gift. Truly He “was delivered up for our trespasses.”

On the Cross of Calvary just before yielding up His Spirit to the Father in death, Jesus said, “It is finished.” Actually in Greek He said only one word—“done!” As He went into death He had completed the very thing He came into the world for—saving sinners. Then why does it say that He was “raised for our justification”? That is a question very simply answered—The resurrection of Christ is our way of knowing that God was completely satisfied with what Christ had done. I am reminded of the statement in Genesis 2:2, that God “rested on the seventh day from all His work which He had made,” speaking of His work of creation detailed in chapter 1. In the sense of creating God has rested ever since, yet Christ said in John 5:17, “My Father worketh even until now, and I work.” The answer seems to me to be very obvious, that He is no longer doing creation work, work that He had completed and was satisfied with, but there are many other things He had to do, and one of those was providing our salvation. When Christ died for our sins on the Cross God raised Him up from the dead and thus assured us that He was completely satisfied with what Christ had done, and, remember, “Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”

God is now completely satisfied; Christ has saved us and He needs do nothing else to save us. He is working for our daily needs as we are in this Christian warfare, but He is not working to save us—He is completely satisfied with Christ's work doing that. Isn't it comforting to know that that exceedingly important matter has been so fully taken care of? Praise the Father for sending Him, the Son for coming, and the Holy Spirit for bringing that message so that we might have a safe and secure and wonderfully joyful eternity with God in Christ.

Alex Wilson is a missionary in the Philippines.



Baptism And The Restoration Movement Pioneers

Alex V. Wilson

Step back with me into the past, over a century ago, and let us see if history has any lessons to teach us. The time is 1809, the place is Pennsylvania. A group of earnest seekers after truth is wrestling with questions like, "How can we live for God and serve Christ acceptably? How can we enjoy fellowship with other children of God even if they disagree with us? How can we break down the widespread walls of intolerance that separate God's family into suspicious, warring factions? What should be done about practices in the Protestant churches which seem only traditional rather than Biblical?"

A middle-aged man is speaking, quietly but with intensity. He is Thomas Campbell, a Presbyterian preacher who recently was ousted from one splinter-group of the Presbyterians because he didn't agree 100% with their doctrines. He had even dared to extend fellowship to members of rival splinter-groups!

Campbell is nearing the end of his message, and his closing words sound forth: "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

A solemn hush fell across the assembly that showed the intensity of the emotions of the hour. Campbell sat down. Andrew Munro, a rather sentimental person, was the first to break the silence. "Mr. Campbell," he said, "if we adopt that as a basis, then there is an end of infant baptism." Campbell replied: "Of course, if infant baptism be not found in the scriptures, we can have nothing to do with it." Thomas Acheson then arose and cried: "I hope I may never see the day when my heart will renounce that blessed saying of the Scripture, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'" Saying that, he burst into tears. James Foster arose and cried out: "Mr. Acheson, in the portion of Scripture you have quoted, there is no reference whatever to infant baptism."

—Search for the Ancient Order, Vol. I, p. 48

Not long afterwards, the same James Foster asked Thomas Campbell, "How could you, in the absence of any authority in the word of

God, baptize a child?" Campbell's face changed color. He became irritated and offended, and tersely replied, "Sir, you are the most intractable person I ever saw." For Campbell believed the Bible must surely give support to infant baptism. After all, for centuries Bible-believing Christians had practiced it.

However, as Thomas Campbell and his son Alexander studied this practice further, they could find no Biblical basis for it. Since they had already determined to follow Scripture alone, they decided that from that time forward they would only baptize believers, not infants; and by immersion, not sprinkling. "But," said Thomas, "for those of us who are already members of the church and participants of the Lord's Supper, there is no need for rebaptism. We would merely be going out of the church for the sake of coming in again."

But in 1812 an event occurred which made the question existential rather than theoretical. Alexander's wife gave birth to their first child. Would they now stick to their newfound beliefs, and give up their time-honored practice? They did: the daughter was *not* baptized; instead, her father and grandparents *were!* Soon the other members of their congregation followed suit, and believer's baptism by immersion became their standard practice.

During the 1820's

Eight years later (1820), Alexander held a public debate with a Presbyterian preacher. It was at that time that he first suggested—somewhat tentatively and without premeditation—that baptism was for the remission of sins. But by 1823, when he debated another Presbyterian, the idea had become a matter of clear conviction to him.

In 1828 he wrote in his magazine *Christian Baptist*, "Forgiveness of sins and Christian immersion were inseparably connected together in the proclamations of the apostles. Everyone, in the very instant in which he was put under the water, received the forgiveness of his sins." The next year a reader asked him the question, "Is a believer in Christ not pardoned before he is baptized?" Campbell replied, "Is a man not clean before he is washed? . . . No man has any proof that he is pardoned until he is baptized."

Two differences on this matter existed between the churches led by the Campbells and the Baptist churches with which they were associated for 17 years. The former administered baptism upon a simple *confession of faith* in Jesus as the Christ, the Son of God; the latter insisted upon a *testimony of Christian experience* before anyone would be baptized. Second, the "Disciples" taught that baptism leads to forgiveness, while the Baptists taught that forgiveness precedes baptism.

Divine Provision, Human Response

In 1827 a young preacher named Walter Scott, who was a close friend of Alexander Campbell, began serving as a travelling evangelist in Ohio. Many of his hearers had a background of ultra-Calvinism. They believed that the elect would be saved, and the non-elect lost whatever they did. The sinner could do nothing, they concluded, except wait to see if God called him through some emotional experience. Preachers who believed this way never urged people to turn to

the Lord, because sinners were dead in sin so it was impossible for them to turn and believe. Because such ideas were widely held, many who wanted to be saved just waited—often with anguish—to see if God would call them.

Scott saw that the apostles' approach was different. So he began preaching that Jesus is the Son of God and the only Savior, and that God called men through *the Gospel*. He had made His move at Calvary, and now through His Gospel He called men to make *their* move! Scott then usually presented five points: three conditions the Lord demanded, and two were blessings He offered. Men must (1) have faith; (2) repent; (3) be baptized. God would then (4) forgive their sins; and (5) give them the Holy Spirit.

When they heard these facts presented from scripture, multitudes responded with amazed relief and joy. Churches grew by leaps and bounds, and new ones sprang up, in many places.

The common error up to then among many churches was to stress God's provision for salvation but to minimize the need for man to respond. They preached *redemption* (God's part) but muted *conversion* (man's part). Or, to put it another way, they preached the Gospel (Christ died for our sins and rose again) but twisted the needed *response* to the Gospel (faith and repentance, expressed in baptism). Therefore Scott's emphasis was needed to produce a balanced message. Many were brought to Christ.

But, as happens so often in human experience, later the pendulum swung to the other extreme. In later decades and even till now in many places, the opposite and even deadlier error is held. A number of Churches of Christ preach man's response to the Gospel while hardly mentioning the Gospel itself. They preach Scott's formula while minimizing Christ's cross! (Scott didn't do that.) In fact, Scott's points were changed till they became five steps, all to be done by man. One version was hear/believe/repent/confess/be baptized. Another version was believe/repent/confess/be baptized/remain faithful to the end. God's grace was scarcely mentioned, and of course the doctrines of God's election and calling were never heard at all (though they are Biblical terms too).

For example, years ago Victor Broaddus and Dennis Allen were invited to attend a conference for elders and preachers of some Churches of Christ in the southern Philippines. A Filipino preacher spoke on "the five steps," using the rungs of a ladder as his illustration and outline. Later, another man also spoke on the five steps, picturing them as the five fingers of your hand. And believe it or not, still another sermon on the topic was presented: the stairway to heaven, with its five steps! And this was a conference, not for the lost or even for Christians in general, but for the church leaders and preachers! The men knew nothing else to preach. When his turn came, Dennis Allen proclaimed the grace of God; that marked a turning-point in one legalistic missionary's thinking, as the Lord opened his eyes to whole vistas of truth he had never dreamed of before.

Another time, someone put copies of a tract in the mailbox of every teacher at an interdenominational school. In the tract the

words BAPTIZE and BAPTIZM were fully capitalized every time they appeared—which was often—while “God,” “Christ,” “salvation,” and “faith” were not so printed. Needless to say, the tract evoked disgust rather than serious study. Sad!

Over half-a-century ago, R. H. Boll pointed out that times and attitudes change, and our preaching should be adjusted accordingly. People in Campbell's and Scott's day, though often ignorant of the way of salvation, yet believed in God's goodness and power and had reverence and devotion to Him. They “needed nothing so much as to be shown where they were in error and what they must do.” But “now” (i.e., 1910) “the bulk of the hearers need to be convicted of sin.” Many are “hardened, indifferent, or conceited.” They march up unhumiliated to make their confession, feeling, to all appearance, as if they were doing God a favor.”

Instead of detailed and polemical discussions of the “plan of salvation,” these men need to be taught of God; made to realize their individual responsibility to him and their personal relation to him. Christ needs to be held up before them. Man's part should not be overlooked; but it might be well to put more emphasis on God's part, especially his grace, which takes all boasting out of all mouths.—*Truth and Grace*, pages 16 and 142.

What About the Unimmersed?

We have seen how Alexander Campbell's thinking about baptism developed, and how Walter Scott preached it (along with faith and repentance) as a step necessary for salvation. Earlier than either of them, Barton Stone had reached the same conclusion. At the end of 1831, many congregations led by Stone united with congregations among whom Campbell was the most influential teacher.

Earlier that year, Stone had written about the differences between these two groups of churches. One difference was as follows:

We have fellowship and communion with unimmersed persons. They (Campbell and his fellow-workers) contend that, according to the New Testament, none but the immersed have their sins remitted, and therefore they cannot commune with the unimmersed. On this point we cannot agree with them. The reason is that this sentiment will exclude millions of the fairest characters (that is, believers of outstanding holiness and love for God—AVW) for many centuries back, from heaven. I know they say: “We do not declare that they are excluded from heaven, but only from the kingdom of God on earth. We leave them in the hand of God.” But does not this sentiment lead to that conclusion? We believe and acknowledge that baptism is ordained by the King as a means for the remission of sins to penitent believers, but we cannot say that immersion is the *sine qua non* (absolutely essential for salvation —AVW), without maintaining the awful consequences mentioned above and without contradicting our own experience. We, therefore, teach the doctrine, “Believe, repent, and be immersed for the remission of sins,” and we endeavor to convince our hearer of its truth, but we exercise patience and forbearance toward such godly persons as cannot be convinced.

So Stone and his followers proclaimed the Gospel, God's mighty acts on behalf of lost sinners. And they proclaimed the Biblical demand for response to the Gospel: repent, trust in Christ, and be immersed. But Stone did not believe that all unimmersed people were lost. For that would mean that Bernard of Clairvaux (whose hymns we sing, Francis of Assisi, Luther, Calvin, Whitefield and the Wesleys and Newton were lost. Yet those men trusted in Jesus, magnified God's grace, believed the Bible, obeyed God's will as they understood it,

served Him wholeheartedly, and bore the fruit of His Spirit in their lives. And the Lord used them greatly. Stone felt certain they were saved, along with similar but less-notable unimmersed disciples in his day. And if they were saved, then why not have "fellowship and communion" with them? Thus he reasoned.

Within six years Alexander Campbell came to agree with him!
(To be concluded)

GLEANINGS

Larry Miles

TRUTHFULNESS

...The opposite of truthfulness is falsehood and lying. And we read in Rev. 21:8, that along with Satan and his angels, all liars will be cast into the lake of fire. Again, in verse 27 of the same chapter, "There shall in no wise enter into it (The New Jerusalem) anything unclean, or he that maketh an abomination or a lie." Jesus said that Satan is a liar and the father thereof. One the other hand, Christ Himself is the Lord and master of the faithful and true ones.

Some of the traits that develop into lying are pride, bragging, lame excuses and alibis, and a desire to color up or misrepresent the facts. These tendencies appear early in childhood, and if they are allowed to grow wild, will yield their full-grown fruit in a lie-stained life through time and eternity. . . .

But finally, after all has been taught that can be, of good, both by word and by action, the decision then becomes the individual's own to make. Every person has his own responsibility as to whether or not he will be truthful or a liar, and it is in the choosing, that all of the future life depends. By sinful nature, the tendency is to take the line of least resistance and to lie. By the teaching found in the Bible, we are helped to turn from falsehood unto truth. It is in each one's power then, to choose. Truth must become a principle of our living, so that there is no more a decision to be made each time we speak, but we tell the truth by habit and lifelong policy.

All of us have, at times, fallen under this sin of falsehood. Some may now be within its clutches. If we turn to the truth, God will forgive the falsehood of the past. Jesus prayed "sanctify them in the truth." Also to His apostles He said, "Ye shall know the truth, and the truth shall make you free." A person might be true in speech and in life, and yet not know the truth that makes men free. Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father but by me."

—Robert Heid in the *Nelsonville Church Bulletin*, Feb. 29, 1948. . .

THE DIGNITY OF BAPTISM

Baptism is put in the great commission in such an association with faith and salvation as nothing else ever is. (Matt. 28:19, 20; Mk. 16:15,

16). On this connection Mr. Spurgeon remarked, "The Lord might have said, 'He that believeth and comes to the Lord's Supper shall be saved,' but He never so says," and "Suppose you could be saved with out being baptized; it is essential to obedience." In a message like the great commission, where the whole work for a people empowered by God for a whole age is put in one sentence there is no place for unnecessary words. Baptism is one of those words. The dignity of baptism is revealed in its being a part of such an order.

—Earl C. Smith

OUR BAPTISM AND HIS BURIAL

It has been seen that Romans 6 suggests that baptism is, however, much more than a symbol. To see it as mere ceremony or ritual and nothing more is to miss greatly its true import. Note in Romans 6:4 that we are buried with Him. One minister has entitled his sermon on this text: "Two Men In One Grave." Christ lives. He is present when we gather in worship. And when a person is buried in baptism he is not laid beneath the waters alone. There is great significance in the fact that we are buried with Christ.

—Robert Shannon

MY ONLY CREED

I respect the Bible as God's word. I receive it without quirk or quibble. It is my only rule of faith and practice. I simply accept it as of divine origin, and seek to implement its disclosures in my own life and conduct. And I hold that the very core of revealed saving truth is that Jesus is the Christ, the Son of The Living God, and that this fact, substantiated by the best testimony available unto man, is the foundation upon which the community of the reconciled ones is built, and that there is no other foundation which man can lay!

—W. Carl Ketcherside

DANIEL'S PRAYER LIFE

We find Daniel praying first in Chapter 2, when Nebuchadnezzar's decree had gone out that the "wise men" of Babylon should be slain—under which decree Daniel himself was included.

We learn in Chapter 6 of Daniel's daily prayers—three times a day, praying and giving thanks—and refusing to vary from this, even at the threat of the lion's den.

In Chapter nine, Daniel's wonderful prayer of intercession for his people.

In Chapter ten, he prays with fasting for three weeks, till the answer came.

With the coming of the Saviour, a new and closer approach to God has been opened. But how few are the Christians whose prayer-life holds any comparison to the earnest, fervent praying of this Old Testament saint!

—R. H. Boll in *Lessons in Daniel*.

Until next time **MARANATHA!**



STUDIES ON PRAYER

Jesse Z. Wood

Among the many privileges granted the Believer, three stand out to me. They are, to Read, to Meditate, and to Pray!

David the Psalmist wrote, "Mine eyes anticipated the night-watches, that I might meditate on Thy word." (Psalm 119:148) Job wrote: "I have treasured up the words of His mouth more than my necessary food." (Job 23:12) When we *read* the Word, and *meditate* on the Word, our hearts are made ready for *prayer* to the Author of the Word—yes, to enter into the presence of the Living Word ("His Name is called 'The Word of God'" Rev. 19:10).

But, what about this exalted privilege of "Praying to our God?" How much does it cover? What are its limitations? (Are there any such?) What does the word "Whatsoever" mean, for instance, in Mark 11:24? Who is the Lord talking to when He makes such "broad" promises?

The answer is made clear when we read I Sam. 16:7, "... Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." "... all things are naked and laid open before the eyes of Him with whom we have to do. (Heb. 4:13)

In 2 Chron. 1:7, God appeared unto Solomon, and said, "Ask what I shall give Thee?" In other words, Solomon, Just ask and I'll give whatever you ask for! What an offer! What an opportunity Solomon had for all kinds of things! The "sky was the limit."

But, remember, God who knows our inmost thoughts, needs no help in peering deep down into our hearts. David wrote, "O Jehovah, thou hast searched me and known me" and "Thou understandest my thoughts afar off." (Psa. 139:1, 2)

So, for what did Solomon ask? The answer was, "Give me now wisdom and knowledge." As a result, God gave him all the rest of good things he *MIGHT* have prayed for! But, of course, God gave him exactly what Solomon asked for—wisdom, and that, abundantly.

Now, how do we fit into such a privilege? Has God limited His offer in our day? Does God still hear and answer His people who are washed in the Blood of the Lamb? Has God's supply run thin? Has God changed? "God forbid," Perish the thought!

Read, meditate—think, and rejoice at His overflowing promises—to which there is no "expiration-date". Look, first at Rom. 8:32, "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us *ALL THINGS*?"

What, then, are God's "Terms"? Perhaps song #116 in "Great Songs of The Church" is worthy of quoting just here. "Is your heart right with God, Washed in the crimson flood, cleansed and made holy, humble and lowly, Right in the sight of God?"

In John 15:7, the Lord Jesus said, "If ye abide in Me, and my words abide in you, ask *WHATSOEVER* ye will, and it shall be done unto you."

P. S. Oh yes, and He will give you what Solomon asked for, provided you believe with a heart surrendered and obedient to Him! (See His offer in James 1:5-8.)

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REPRINTS:

The Place of Prayer in Mission Work

R. H. Boll, 1954

When to the commandment of the Great Commission the Lord added the promise, "Lo, I am with you always even unto the end of the world," He implied that in the carrying out of this work especially, they must altogether reckon on His presence and aid. Constantly the supernatural power of Christ would be needed. For the missionary's task is an attack on the enemy's realm, and the power of the Prince of Darkness, who will certainly oppose such effort with all of his might, can be countered only through the supernatural power of Christ. Our attitude in this work (though indeed this applies to everything in Christian life), in this undertaking especially—must be one of dependence on Him in prayer. The following from Robert E. Speer sets forth this necessity in well-put words.

"Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer and would help others to realize its power and use it... The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home... Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name or apparent opportunities for large usefulness is this gift—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

ASK AND YE SHALL RECEIVE

In his volume *Taking Hold On God* Zwemer (himself a missionary to Mohammedan countries) tells of the effectiveness of prayer in

missions. Thus in John G. Paton's experience—how by prayer he was led into his life-work as missionary to the South Seas; by prayer won the affection of degraded savages, arrested the hand of the assassin, found the right words for his gospel translations and by prayer influenced the lives of young and old during his travels in Scotland and America. He mentions also the work of Gossner, of Louis Harms, of William Carey, and J. Hudson Taylor—men whose work was a demonstration of providential, but plainly supernatural intervention of God in answer to prayer.

ON WINGS OF PRAYER

The whole missionary enterprise, from its start to its final accomplishment is conditioned on prayer. First of all there must be the prayer of God-chosen servants: "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest"—an injunction which the Lord Himself gave, and which is all too often overlooked. Men and women are sent and go out as missionaries without much thought of prayer. But there are distinctions among Christ's servants. Not every Christian is fitted for missionary work. Nor even everyone that wants to go should go. Of the five "prophets and teachers" at Antioch the Lord sent forth two: "Separate me Barnabas and Saul unto the work whereunto I have called them" (Acts 13:2). Not that any miraculous call is needed now, but prayer, much earnest prayer, to direct the right person to this decision. Then prayer for the right field and location; also for means for travel for those who go, and for their sustenance, and for the success of their service—that the Lord may send His angels before them (Gen. 24:7)—prayer by the missionaries themselves, and prayer for them by the home churches continually. Prayer is the absolute essential to real work of missions. In Antioch "they fasted and prayed and laid their hands on them and sent them away" (Acts 13:3). (The laying on of hands as always, signified the delegating of a work—in this case it meant that they were delegated to represent the church on this mission. So should it be today.)

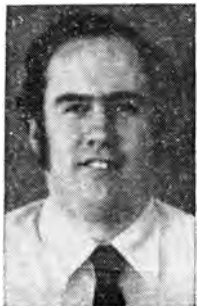
"LO, I AM WITH YOU ALWAYS"

It is not in hours of ease, in the comforts of home and in pleasant surroundings, that God's hand is so much manifest, but the faithful and hard-pressed missionary can tell you of evident interpositions of Divine power and of answers to prayer. "God Himself," said J. Hudson Taylor, "is the great source of power. Power belongeth unto God; and God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained by supernatural food, taught from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories."

He knew all this from many-fold experience. For again and again he saw the help and guidance of the Lord in his work. The supreme need as it was felt by him and his co-workers, was (to use his own words) "to get God's man in God's place, doing God's work in God's way, for God's glory. God alone is sufficient for God's own work." And this he often saw fulfilled. On and on through the years, in ways

that could not be accounted for on natural grounds, God's hand and God's work was manifest. The God of Elijah is living yet, and He will manifest His hand and His power always among those who trust and obey Him.

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Studies in the Book of Acts

Larry Miles

The Birthday of the Church of the Living God

Acts 2:1-47

THE COMING OF THE PROMISED HOLY SPIRIT: ACTS 2:1-4

What was the importance of the Day of Pentecost? Warren Weirsbe, former minister of the Moody Church, gives us this account,

The Feast of Pentecost took place fifty days after the Feast of Firstfruits. (The word pentecost means fiftieth.) It is outlined in Lev. 23:15-21. Just as Passover is a picture of the death of Jesus (1 Cor. 5:7), and Firstfruits a picture of the resurrection of Jesus (1 Cor. 15:20-23), so Pentecost pictures the coming of the Holy Spirit (1 Cor. 12:13). The loaves of bread with leaven were presented that day, a picture of the Church composed of Jews and Gentiles (In 1 Cor. 10:17 the Church is pictured as a loaf of bread). The leaven in the bread speaks of sin yet in the Church. Actually there are two occurrences of the Spirit's baptism in Acts: upon the Jews in Acts 2, and upon the Gentiles in Acts 10. This illustrates the two loaves presented at Pentecost by the priests.

The events that took place that day were to be a fulfillment of Matthew 16:18. There is one interesting fact that should be noted here. No where in the second chapter, does it say, point blank, that the Church of The Living God began on the Day of Pentecost. We find the inferences in Acts 11:15.

It is this writer's conviction that only the twelve were present on that day. In the original text there were no chapter or verse breaks. Here is Acts 1:26 followed by 2:1. Read them as if there were no chapter breaks: "And they drew lots for them, and the lot fell to Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost had come, they were all together in one place." It tells us that Matthias was numbered with the eleven. In the next verse it says they were all together. Who were the "they"? It refers to Matthias being numbered with the eleven. Only the twelve apostles were present on Pentecost. Jesus, before His ascension, in Acts 1:8, had told them that they would receive the Holy Spirit. This was the Baptism of The Holy Spirit and not the Gift of The Holy Spirit that is promised all believers in verse 38.

As the events in verse 2 took place, they were still in the upper room. Although it can not be documented, this was in, mostly likely, the home of Mary, the mother of John Mark. In all probability, they left the upper room after verse 3. The Bible says that God, sent from heaven, a sound like a mighty wind. This is how Dr. Luke described it. It tells us that the tongues of fire appeared over each of the twelve. In the next verse, they received the Baptism of the Holy Spirit. What Jesus had promised had taken place. This event has taken place only twice in the New Testament. Here in Acts 2 and also in Acts 10. There are no instances of this baptism anywhere else in the New Covenant Scriptures. All believers are promised the Gift of the Holy Spirit (verses 38-39), but we are not promised or told to seek after the Baptism of the Holy Spirit.

It is important that we realize that they were speaking and praising God in known languages. This was not undecipherable gibberish. They were speaking in the well known languages of the day.

THE MULTITUDES HEARING THE APOSTLES IN THEIR OWN LANGUAGES: ACTS 2:5-13

Why were there so many different nationalities assembled in Jerusalem? There is a simple answer. They were there to celebrate Pentecost. The Jewish religion had gained converts from all over the world. The sound like a mighty wind probably brought the multitudes together. How big was the multitude? There were at least 3000. That was the number that was saved that day. The multitudes could not understand how they were hearing the twelve in their particular language. The people were perplexed. The Galileans were not known for their proficiency in speech. They had, like our neighbors to the south, a distinct accent. Apparently, in that day, one could recognize a Galilean by his accent. The Bible tells us that the crowd was still confused. They realized that something was happening but couldn't comprehend the significance. In verse 9:11 we read of the languages that were represented there on Pentecost,

Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes. Cretans and Arabs, we hear them in our own tongues speaking of the mighty deeds of God. Verse 12 shows us that the multitudes were still at a loss for what was transpiring. In verse 13, someone said that they were drunk.

THE FIRST GOSPEL MESSAGE: ACTS 2:14-36

We find that Peter was the spokesman for the twelve. Less than two month ago Peter was the one who denied His Lord. Here we find him possessing boldness and ready to stand up and proclaim that Jesus Christ was the hope of the world. Peter tells them they were not drunk. It was only the third hour, that is 9:00 a.m. On feast days, the Jews neither ate nor drank until 10:00 a.m. or 12:00 p.m.

In verse 16-21, Peter says that the events that were transpiring were prophecied by Joel in 2:28-32. This passage was, in a sense pre-filled at Pentecost and throughout the first century. We read about the daughters of Philip who were prophetesses. But other parts of the prophecy await their ultimate fulfillment in the millennial king-

dom that Jesus has promised to establish. Dr. Francis Schaeffer has this to say about this passage,

God told Joel that someday the Holy Spirit would work in a new way in people's hearts. Centuries later, Pentecost fulfilled a large portion of the prophecy. The Holy Spirit began to work with the people of God in a new way, a way unlike His Old Testament working, for, from Pentecost to today, He has immediately indwelt each person who accepts Christ as Savior.

Yet not all of Joel's prophecy was fulfilled at Pentecost. God's covenant with Abraham had two portions, one spiritual, the other natural or national. We Christians stand in the stream of the spiritual portion, but the natural portion is not yet in its totality fulfilled. Since God does not lie, He will fulfill His promise to the Jews as Jews, and those Jews who are alive at the second coming of the Lord Jesus Christ will be saved and the Holy Spirit will then indwell them as He came to the Christians at Pentecost. Paul, writing on this side of the open tomb, prophesied, 'And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. . . . For the gifts and calling of God are not repented of' (Rom. 11:26-29).

Thus Joel's prophecy involves both our present and Israel's future. The Jews in the future will be saved on the same basis that we Christians (Jews and Gentiles) are saved in the present, by the finished work of the Old-Testament-prophesied Messiah, the Lamb of God, and they will be saved to the end.

In verses 22-36, he gives them a review of the life and times of Jesus Christ. He says that Jesus proved Himself to be the Messiah by the working of miracles among the people. Also, he brings out the fact that all Jesus said and did was in the eternal plan of God. The Lord Jesus Christ, in the ivory palaces of heaven, saw man in his sinful condition and loved man so much that He was willing to come to earth to die for man so that he might be saved (Rom. 5:8). Jesus Christ was born to die on the cruel cross of Calvary. But we know that He did not stay dead in the grave of Joseph of Arimathea. He arose on the third day, according to the Scriptures. Our Savior conquered death.

In verse 25-21, Peter quotes from Psalm 16:8-11 showing that the Old Testament writers spoke of the Messiah and not only of His life and death, but also of His resurrection. Peter brings out the fact that they were witnesses that Jesus did, indeed, rise from the dead. He then quotes from Psalm 110:1. This passage refers to the present ministry of Jesus Christ, that of sitting at the right hand of the Father.

THE RESULTS OF GOSPEL PREACHING: ACTS 2:37-47

In verse 36, Peter got to the main point of his message. He informed them that they had killed the Christ of God, as Luke refers to Jesus in the account of the good confession in Luke 9:20. The one that they had killed, God raised up to conquer death. This was a strong charge, but a true one. Perhaps some of the multitude were present when Jesus was brought out by Pilate. We know that the people, promoted by the priests, called for the death of Jesus Christ. They had rejected the Messiah whom God sent.

These people now were ready to make a complete reversal in their lives. Where just weeks ago, they rejected the Messiah, now they were willing to put their trust in Him. They had been convinced by the overwhelming evidence that the apostles presented. Because they were convinced of His resurrection they were willing to accept Him as the Lord of their lives.

They had recognized their sin and wanted to see if there was any way to remedy the dark deed that they had done. They wanted to know if there was any way they could turn to Jesus. They wanted to know if their sins could be forgiven. Next we have the question of of the ages: "What shall we do?" They had come to the place where they were willing to put their trust in Jesus Christ as Lord of their lives. They believed that He was the Christ, the Son of The Living God. In verse 38, Peter gave them the answer that should be given today to a lost and dying world: "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

We want to break down the different phrases of the passage. Repentance meant a complete reversal in their lives. They must be willing to live for Him who died for us. Baptism is an expression of that faith. Later in Galatians 3:26-27, Paul says that all that are in Christ have been baptized. If you want to be in Christ you must be baptized. In the name of Jesus Christ means by the authority of Jesus Christ. For the forgiveness of sins: Jesus promises that He will forget your past sins. He promises you a new life. The gift of the Holy Spirit: All who are baptized into Jesus are promised the gift of the Holy Spirit. It is automatically given at the time of the new birth. One is not a Christian if he or she does not have the gift of the Holy Spirit. It is the Holy Spirit Himself that enables us to live the Christian life. In verse 40 the gift of the Holy Spirit is promised to all who accept God's saving grace and seek to obey His commandment.

Peter continued teaching the multitudes. The Record tells us that on that day 3000 souls were added to the Church Of The Living God. 3000 were baptized into Christ out of the watery grave with their sins forgiven and with the promise of the indwelt Holy Spirit.

Verse 42 gives us some of the things the infant church shared in. (1) They devoted themselves to the Apostles' teaching. The 3000 that were saved continued to learn from the apostles the thing that God wanted them to hear. The Apostles were expounding the Word to these eager converts.

(2) Fellowship. Christian fellowship is wonderful. Christian fellowship is sharing the common life. J. W. McGarvey gives this account,

The fellowship in which they continued was their joint participation in religious privileges. The original term, *koinonia*, is sometimes used for contributions made to the poor; but while this is one of the ways in which fellowship is manifested, the word is not usually restricted to this sense. It usually occurs in such connections as the following: "Ye were called into the fellowship of His Son Jesus Christ;" "the favor of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you;" "and truly our fellowship is with the Father, and with his Son Jesus Christ;" "we have fellowship with one another." We have fellowship with God, because we are made partakers of the divine nature as we escape the corruption which is in the world through lust. We have fellowship with His Son, because of the sympathies which His life and sufferings have established between Him and us; and with the Holy Spirit, because we partake in the strength and enlightenment which He imparts, and because He dwells in us. We have fellowship with one another, because of mutual participation in one another's affection and good offices. The term is also used in reference to the Lord's Supper. "The cup of blessing which we bless is it not the fellowship of the blood of Christ? the loaf which we break, is it not the fellowship of the body

of Christ?" This fellowship is our joint participation in the benefits of Christ's broken body and shed blood. In all these particulars the first disciples continued steadfastly in the fellowship.

(3) The primitive Christians practiced the observance of the Lord's supper on the first day of the week.

(4) The pristine saints were a praying church. They believed in the power of prayer.

The Apostles were continually performing wonders and confirming their office by these signs. Verses 44-45 do not, as some say, teach that the early church practiced communism. The pilgrims that were saved on Pentecost and stayed over in Jerusalem to be taught of the Apostles were away from their homes. The Christians in Jerusalem were willing to supply them with the needed food and lodging. Communism says what is yours is mine. Christianity, as it was practiced here, says that what is mine is yours. Friends, there is a vast difference.

The early Jewish Christians still went to the Temple. They were now complete Jews. But also they were followers of Jesus Christ. They met on the first day of the week to break bread in commemoration of His death, looking forward to His return. The Record tells us that there were souls added to the church every day. The early church was experiencing phenomenal growth. May we seek to preach the Gospel to the lost expecting God to bring forth the increase.

Study the events related to Acts 3 for the next lesson. The title will be "The Healing of the Lame Man and Its Results." Until next time, **MARANATHA!**

Edited by Dr. Horace E. Wood

The Gospel of John

TRUE WORSHIP

S. Lewis Johnson, Jr.

John 4:16-26

What is true worship? And how is it performed? Where may it take place? And when should it take place? These are some of the questions that come to mind when the subject of worship is broached.

Perhaps it will help to begin with a simple definition and discussion of the origin of the term *worship*. It is generally recognized that the term comes from the old Anglo-Saxon word *weorthscipe*, roughly equivalent to our *worth* and *ship*. Thus, to speak simply, worship is the practice of recognizing the worthship of the person who is the object of the worship. In the case of Christianity to worship the Triune God through the Son of God in the power of the Spirit is to express one's appreciation to God for His worthiness. It is to give one's self to the Father through the Son in the Spirit in both word and work.

Alfred P. Gibbs, who has written a helpful little book on worship, has sought to distinguish prayer, praise, and worship by this simple illustration. "Man falls into river and cannot swim. He cries, 'Help! Help!' That is *prayer*. An old Puritan's comment of Psalm 107 where sinners are crying for deliverance says, 'Misery wonderfully indoctrinates a person in the art of prayer!'

"A well-dressed gentleman brings him safely to shore at risk of his life. He overwhelms rescuer with praise. (Christ and Cross). Is asked for dinner next night by rescuer. Astonishment grips him as he realizes man is very wealthy, etc. As result of dinner and night together he comes to admire the rescuer for *what he is* apart from what he has done. As he grows in the knowledge of him he appreciates him more and more. That illustrates worship."

We have said that there are three phases in the narrative found in the early part of the fourth chapter of John. In the first part of the chapter we have the interview of the Lord and the Samaritan woman (vv. 1-26). In the second part of the chapter the Lord and the disciples converse (vv. 27-38), while in the third part of the opening section the Lord and the Samaritans have an encounter (vv. 39-42). The chapter concludes with the healing of the nobleman's son (vv. 43-54).

In the first fifteen verses of the chapter we have had our Lord's lecture on spiritual hydrology and hydraulics, as He speaks with the Samaritan woman by the side of Jacob's well. In the occasion we have a most singular illustration of the self-humiliation of the Son of God. The Mediator of the creation sits exhausted under the glare of His own created sun with water under Him, but without means of procuring it. In Philippians 2:7 the Apostle Paul speaks of our Lord's emptying of Himself, a reference to the surrender of the voluntary use of the divine attributes when the Lord became incarnate. This is one of the many illustrations of that fact.

We turn now to the continuation of the conversation of our Lord with the Samaritan woman, who has just said, "Sir, give me this water, that I thirst not, neither come here to draw" (cf. v. 15). She, of course, is still thinking of physical water, not the spiritual water of life by the Spirit of God (cf. 7:37-39).

The Lord's Contact with Her Conscience

His request (John 4:16). At this point Jesus said to the woman, "Go, call thy husband, and come here." Commentators have asked the natural question, "What connection does His reply have with her question?" In view of some the Lord simply changes the subject, while others have proposed that He intends by His reply to indicate that He regards her case as hopeless and perhaps hopes to be able to do something with her husband!

It seem much better to me and to other students to consider our Lord's aim to be twofold: (1) to awaken her conscience to her sin by the mention of her past life of adultery, and (2) to possibly win her husband also. Physicians must often hurt in order to heal, and that which is true of physical healing upon occasion is always necessary in spiritual ministry. One thinks of Romans one through three where the

apostle, in presenting the doctrine of justification by faith, begins with the sin and guilt of the Gentile and the Jew in order to prepare them for the gift of righteousness through faith in the Lord Jesus Christ. Even in commercial matters the principle of creating a sense of need before appealing for response to articles for sale is customary. Life insurance salesmen are taught to create this sense of need before attempting to sell their policies.

Her reply (John 4:17a). The woman's reply is a curt, "I have no husband." It is clear that the brevity of her response conceals a desire to keep the matter of her husbands to her self. Mrs. Talkative has become quite close-mouthed, as the counting of the number of words in her previous replies will indicate (cf. vv. 9, 15, 11-12). Actually in the Greek text her reply consists of three word only. Her answer leaves much untold. Is she single? Is she a widow? She seems plainly to know that her answer does not do justice to the truth.

His response (John 4:17b-18; cf. v. 29). The Lord replied to her, "Thou hast well said, 'I have no husband,' for thou hast had five husbands, and he whom thou now hast is not thy husband; that saidst thou truly." It is, of course, possible that the woman had had some husbands who had died, but one gets the clear impression from our Lord's words that she has been guilty of violation of the biblical principles of marriage. The Jews often followed the laxer school of Rabbi Hillel in the matter of divorce, and it is likely that the Samaritans' principles were loose, too. In fact, Jerome mentions a woman who had had no less than twenty-two husbands. The activities of Zsa Zsa and Elizabeth are nothing new under the sun!

The fact that our Lord knew her past history is another evidence of the omniscience of the Savior (cf. 1:42, 48). His words are very interesting in the original text, for the emphasis of that text leads to a translation something like this, "A husband, it is true, you do not have."

The clause, "thou hast well said," implies that she has been rather reckless and trifling in her previous comments.

The Conflict with Her Difficulties

Her admission and advance (John 4:19-20). The woman's reply is, "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say that Jerusalem is the place where men ought to worship." She acknowledges that He is a man with special insight (cf. Luke 7:39), although she does not have any comprehension of who He really is, the Son of God. Was the reply a device to divert Him from further inquiry into her personal life (cf. 4:17)? Or was it a desire to solve a growing sense of need, which perhaps even she did not quite understand (cf. 16:8). It may be better to accept the second view, for the Lord did not shut her off, but took her words as an opportunity to speak about worship.

The matter before them was the question of the proper place to worship, and that was debated by the Samaritans and the Jews, the former claiming that place was Mount Gerizim and the latter claiming Jerusalem with more justification. At any rate, the Lord takes the opening and gives her a lesson in worship in the light of the changing dispensations.

His answer and its additions (John 4:21-24). The words that follow give the woman and the readers of the gospel an important lesson in true worship, and the chief point of it is that both Mount Gerizim and Jerusalem are to be abandoned for the heavenly Mount Zion! We now turn to some of the important lessons He teaches.

As far as the *where* of worship is concerned, it is no longer to take place in a certain place, such as Jerusalem or Gerizim, or Rome, nor even in a cathedral or church or chapel, but within the spirits of those who believe in the Lord Jesus Christ and worship God in spirit and truth. The error of localizing God is expounded by the Lord. The woman asked, "Where?" and He replied with, "Everywhere!" The sanctity of a particular place is now purely subjective.

Is it not interesting, too, that the Lord is not afraid to disturb her? In our day we often are so courteous and polite, that we never offend or disturb anyone by our replies regarding spiritual things, but often in the process compromise the truth. He was not afraid to speak the truth bluntly but truly to the lost. May we learn the lesson of frankness in a spirit of compassion!

He said to her, "We know what we worship; for salvation is of the Jews," a remark that would no doubt have caused her a great deal of discomfort, but it was the truth. The "salvation" He speaks of is the Messianic salvation revealed and realized in the Son.

Morris comments, "The feelings aroused by controversy may be gauged from the following incident: 'R. Ishmael b. Jose was going up to Jerusalem to pray. He was walking past a plane tree (by Gerizim) where a Samaritan found him. He said to him, 'Where are you going?' He answered, 'I am going up to Jerusalem to pray.' The former said, 'Would it not be better for you to pray in this blessed mountain rather than in that dunghill?'"

The reply of our Lord, in which He points out that worship is carried out everywhere, points to that which is at the root of all superstition. One sees it among the heathen, who confine their gods to a certain district and it is seen among the uneducated in many Christian countries in their thoughts about a cemetery, and among the more refined in the ideas they have about a church building, an altar, and the elements of the ordinance, or the sacrament, of the Lord's Supper. It may have been unsettling to the woman to hear the truth, but He did not think the truth was dangerous, so He did not hesitate a moment in shattering her ideas, if it was for her spiritual good.

As far as the *whom* of worship is concerned, the object is the Father (cf. v. 23). That is a bit startling, for there is not a great deal of revelation regarding God as Father in the Old Testament. The heathen bowed before power, and philosophers tend to bow before knowledge, but the saints are to bow before the Father. Implicit in this is the fact that there is a Son. Men only err when they are guided by their own opinions and worship a unitarian god. The God of the Scripture is the true God, and He is a trinitarian God. For this reason it is not surprising that Jesus, the Mediator, called men to the worship of His Father in the Spirit. All worship of a so-called god, who is not a father, are only good intentions. They are, as Calvin

says, "struck by this thunderbolt" when they do not worship such a God. It is not God they worship, but a spectre or ghost constructed by human reason.

As far as the *when* of worship is concerned, the Lord seems to say that the crisis is present in His ministry, and that soon the transfer of true worship from the Temple in Jerusalem to the heavenly temple will take place (cf. v. 23). That is the implication of the words, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." One thinks of the rending of the veil in the Temple, for at that time the Levitical cultus, which demanded worship at Jerusalem, was done away (cf. Matt. 27:51). From that time on true worship takes place in the Spirit everywhere.

As far as the *how* of worship is concerned, it is to be "in spirit and in truth" (cf. vv.23, 24). Worship is to know no spatial or temporal limitations, characteristic of matter. It is not to be an outward worship, but an inward worship, not a physical worship, but a spiritual worship, not a visible worship, but an invisible worship, and not a tangible worship, but an intangible worship (cf. Rom. 1:9; Eph. 6:18). It is likely that our Lord is referring to the human spirit. Thus, the worship is to be in complete sincerity and complete reality."

As far as the *why* of this type of worship is concerned, our Lord remarks, "God is spirit, and they that worship Him must worship Him in spirit and in truth." The word "spirit" is without the article, but it is not likely that it is to be rendered by "a spirit." He does not mean that God is one spirit among many others. He, rather, is referring to his essential nature. In other words, as good theologians say, God is a substantial being who is "immaterial, invisible, and without composition or extension," not bound in any way to places or things, a self-conscious and self-determining person (cf. 1 Tim. 1:17; 6 15-16). He is not a stone-deity, or a tree-deity.

As far as the *what* of worship is concerned, one may put it alliteratively as one's person (cf. Rom. 12:1), one's praise (cf. Heb. 13:15; Psa. 27:6; 50:23), and one's purse (cf. Heb. 13:16; Phil. 4:18). One fine illustration of the activity is found in the actions of Mary of Bethany in her home (cf. John 12:1-11).

The Capture of Her Soul

The longing revelation of hopes (John 4:25). The last evasive action of the woman is seen in her next comment, but it seems to me that it also reveals a longing hope of the coming of the Messiah. She replies, "I know that Messiah cometh, who is called Christ; when he is come, he will tell us all things." She has referred to Him as a "Jew" (cf. v. 9), and she has called Him, "Sir" (cf. v. 11). She has asked if He is "greater" than Jacob (cf. v. 12), and she has called Him a "prophet" (cf. v. 19). It is possible, although I do not think that it can be proven at all, that subconsciously the idea of the Messiah has come before her mind in her contact with Him. In a moment she will say that He "told me all things that ever I did" (cf. v. 29), and when one compares that with her conception of the Messiah as one who "will tell us all things," it does seem that her thoughts of Him and the Messiah are beginning to merge.

The Lord's revelation (John 4:26). The final words of our Lord to her are, "I that speak unto thee am he." The words go all the way back to Exodus 3:14-15. "I Am" is the name of the eternal God, the One who kept His covenant with Israel, and who will keep His covenant with us. It is the final confession of full deity. It may be doubted that the words are a direct reference to Messiahship since nowhere else does John report any claim by Jesus to be the Messiah. The words affirm His full deity, that He is the Yahweh of the Old Covenant, the God who reveals Himself to Israel and men (cf. Isa. 52:6). As Stauffer says about the use of this expression, "He wished to convey that in his life the historical epiphany of God was taking place." He did not deny, nor affirm, that He was also the Messiah.

It is striking that He first revealed Himself in this way to a Samaritan, but it must be remembered that He had met with no understanding of Himself in Judea.

Thus, here He first revealed to her herself, and then to her Himself. This is the climax of the encounter.

We conclude with reference to the love of Christ for an immoral soul, just as in His patience with Nicodemus we see His love of a moral soul. He overcame the indifference (cf. v. 7), her prejudice (cf. vv. 9, 10), her materialism (cf. vv. 11-12), her moral turpitude (cf. vv. 17, 18), and her ignorance (cf. v. 20).

We also see here the law of revelation (cf. v. 26). She was "good ground," it seems, and the revelation of the divine being to her is given by Him (cf. Matt. 11:25-27). He did not reveal this to others until the end (cf. 17:3; Matt. 26:64). What kind of ground are we?

And, finally and supremely, we see the beautiful picture of a longing Father. As Jesus says, "the Father seeketh such to worship Him" (cf. v. 23). "I am he" is really another form of the invitation, "come unto Me," which —Jesus gives to His listeners. May there be response, just as we often sing,

"Abba! Father! we approach Thee
 In our Savior's precious name;
 We, Thy children, here assembling,
 Access to Thy presence claim.
 From our sins His blood hath washed us;
 'Tis through Him our souls draw near;
 And Thy Spirit, too, hath taught us,
 'Abba! Father!' name so dear."

NEWS AND NOTES

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

Laura Irene Thickett Jorgenson of Medford, Oregon completed her life in this world March 10 at the age of 90 years. She had spent thirty years on a Nebraska farm until her husband, Alfred, passed away in 1941. Since that time she lived at Searey, Arkansas,

Berkeley and Palo Alto, California where she developed a long career as a practical nurse, and the past two years in a nursing home in Medford near the home of her daughter, Iva.

She was always a willing soldier of the cross and spent her life in living