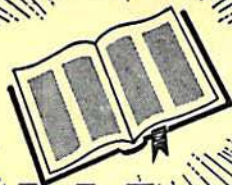
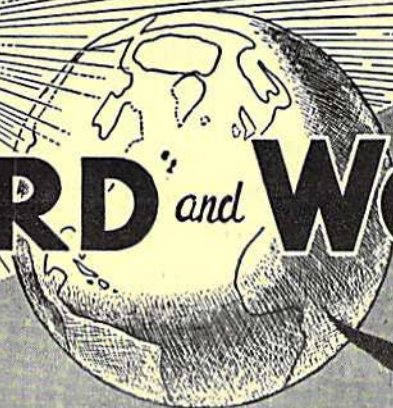


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"Holding forth the Word of life."

MAY, 1983

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THE WORD AND WORK

2518 Portland Avenue

Louisville, Kentucky 40212

THE WORD AND WORK

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

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$4 per year, bundles of 10 or more to one address \$3.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

Vol. LXXVII

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God's Family

W. R. H.

"WONDERFUL COUNSELLOR"

I heard in this morning's news of a school, located in a problem area of New York City, having some 1600 students and five full-time counselors. This was way above the average of one counselor for 1000 children, and was credited as one of the factors of success in the school that was being reported. (It was also notable that the principal was a woman with very definite demands for preparational preparedness and student discipline, an administrator who placed great stress upon the cadre of adults being involved and visible all through the school day.) Her school, in a neighborhood with ethnic problems, was turning out students where 85% planned to go on to higher learning. She did not credit the success to a great influx of money—their building was an old, multi-story structure—but to a common-sense program of selling all of the students on learning and seeing that each teacher communicated to the class on opening day, what was going to be required of them personally. Especially, did the five counselors catch my attention.

We are living in days wherein adult counseling has become a full-time occupation for many, because there is increasing need for it. Morals have been discarded, religion has been watered down, affluence has slanted the priorities of the masses, and Satan is hard at work to do all of the deception that he can squeeze into the "little time" that remains for him. Marriage, the home, children, and morality in general are the main focus of his devilish attacks, since he knows that when these fundamental strengths are robbed from society, he will find many more whom he can "devour." Like a spider's web, he weaves guilt, hopelessness, failure, and ignorance of God; and then baits the web with savors of pride, pleasure, theft, greed, lust and daring. Moreover, his web is set where the traffic will be the greatest and many are they who find themselves inextricably tangled.

FROM WHENCE SHALL THEIR HELP COME?

The one who seeks to offer help must first of all have an adequate answer, or else it could be like one trying to help another in deep water before he himself knew how to swim! Jesus stated that if the blind guide the blind, they both shall fall into the ditch.

Since our theme is actually limited to spiritual warfare, then the answers and the strength must come from Him who is the Rock. Jesus has been "tempted in *all* points, like as we, and is yet without sin."

And since he Himself suffered being tempted, he is also able to succor them that are tempted." (Hebrews 2:18) This verse helps us to see why His name was prophesied, "Wonderful counsellor" (Isaiah 9:6).

WHAT KIND OF COUNSEL?

"Not as the world giveth, I give unto you." It should be evident that whatever the world has to offer that is different from God's word cannot be as powerful against Satan as what a Christian counselor has to quote *from* God's word. We read that Jesus, the great Master Teacher, went about healing all that were oppressed of the Devil. Not only were the bodies restored, but the burdens of sin were lifted. Adulteresses were forgiven, doubters were convinced, greedy ones were re-directed, a denier was re-instated, a thief and murderer was pardoned, mourners received back their loved ones, publicans and harlots were shown love. He is the true friend of mankind.

A KINGDOM OF PRIESTS

Christians may be "without portfolio" as to a degree in counseling, but he who has the love of God shed abroad in his heart and a working knowledge of His word, has that which can reach to the depths of despair. And we need to be using it. "Bear ye one another's burdens, and so fulfill the law of Christ." This is done by communicating the truths of the gospel and is true counseling. Jesus said unto the church at Laodicea: "I counsel thee to buy of Me gold refined by fire, and eyesalve to anoint thine eyes, that thou mayest see, and white garments . . ." which was another way of offering restoration and gospel grace to them.

THE FIELD IS THE WORLD

Those tangled in the web need help from a higher power, and we who know Who that Higher Power is, can adequately help. God is the God of the impossible. Jesus is able to save to the uttermost. The good news is for all. Whosoever believeth on Him should not perish. He that believeth and is baptized shall be saved. Whosoever will, let him come.

We are not overstepping the bounds of God's love when we reach out to lift up the adulterer, the thief, the liar, the covetous, the murderer, the drug addict; nor is He less concerned about the oppressed, the bewildered, the frustrated, the doubter, the confused or the despairing. He has words to fit every situation. He has love to cover every failure of mankind. He is a Wonderful Counsellor. Let's work on His team.



Viewing the News

Jack Blaes

SENATOR PATRICK MOYNIHAN (D.-N.Y.), who most certainly is no right winger, as ranking Democrat on the Senate Intelligence Committee, has asked the FBI to investigate the mysterious murder of Soviet dissident Yuri Brod Brokhin. The 48-year-old exile, who was at work on a book about Soviet boss Andropov, was murdered gangland style in his New York apartment. Moynihan wants the FBI to determine if the Soviet KGB was involved in the slaying.

U.S.S.R. "PIONEER IN RELIGIOUS PERSECUTION". In a speech before the UN General Assembly's Social and Humanitarian Committee, Senator Robert W. Kasten, Jr. (R.-Wis.), quoted from a letter from Natalya Solzhenitsyn which he said presented a "vivid, moving picture of the nature of religious persecution in the Soviet Union." The Senator accused the Soviet Council for Religious Affairs of controlling the "Russian Orthodox church on all levels, from the patriarch down to the clerks who sell candles." Mrs. Solzhenitsyn accused the Soviet communist leadership of being "engaged in a struggle against God." She said the Bible and other religious books are only available on the black market. Schools generate "hostility toward religion," and parents who have their children baptized face loss of jobs and demotions.

AFTER A BITTER INTERNAL STRUGGLE, The House Intelligence Committee has released an explosive report detailing Soviet and U.S. communist involvement in the anti-nuclear "peace" crusade in Europe and the United States. It shows the colossal scope of the communist effort, the huge resources devoted to it, and the role played by communist front groups in manipulating non-communist groups in these activities. Democrats on the intell-

igence Committee, led by Chm. Edward P. Boland (D.-Mass.) tried to keep this information under wraps. They were concerned about it discrediting the "nuclear freeze" campaign that we know is promoted not only by liberal elements in this country but by the Soviets as well. Due to the strenuous efforts of Rep. Bill Young (R. Fla.) the release was finally secured.

SPEAKER OF THE HOUSE TIP O'NEILL has returned from his trip to Red China, paid for by the American taxpayers. He was concerned that the Hu Na case had strained relations between our country and the Communist state and he favors setting a high priority on avoiding any further deterioration in Sino-U. S. relations. In a press conference with Western journalists, O'Neill admitted that he and his group from Congress had no knowledge "before we came as to the strong position of the Chinese government with regard to the Taiwan question." Whereupon he confessed further that his knowledge of foreign affairs, "to be quite truthful, is extremely limited." I must say, I didn't know he had it in him.

NAMES BEING ADVANCED IN WASHINGTON AS exciting replacements for the lackluster George Bush include the black economist Thomas Sowell and the U. S. Ambassador to the U.N. Jeane J. Kirkpatrick, who is believed to be President Reagan's first choice. Sources in the Republican National Committee say we can measure the potential that Kirkpatrick and Sowell have for the Vice Presidential slot by the intensity of attacks on them from Bushwackers in the administration and the G.O.P. bureaucracy.

THERE ARE FORTY-NINE HARVARD alumni as Members of Congress. The Senators with a voting record in

the last Congress (14 out of a total of 15) averaged a score of under 30 on the Conservative Index. Members of the House of Representatives in the same category (24 of the current total of 34) averaged a score of 34 in the 97th Congress.

IN THE U.N. GENERAL ASSEMBLY last year, Israel voted with the U.S. 86.2 percent of the time. This was more than any other country, and Albania agreed with us less often, on but 8.3 percent of the votes.

IN THE 1962 DECISION OF THE SUPREME COURT which found prayer to be unconstitutional, and therefore a crime, the specific prayer that was banned is as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, and our country."

REPRESENTATIVE Marjorie Holt (R.-MD.) has been concerned about the treatment which has been accorded the beloved American Anthem in many public functions. This March she re-introduced legislation with the intention to correct this situation. It asserts that "The Star-Spangled Banner consists of the words and music composed by Francis Scott Key and arranged by Thomas Carr." It is felt that this definition would make it possible formally to differentiate our National Anthem from the atrocities sometimes committed in its name, while giving citizens a basis for registering complaints when the Anthem is abused.

FOUR YEARS HAVE PASSED SINCE THE THREE MILE ISLAND accident. It is amazing how the media has been

able to keep the fears alive that surrounded the situation at the time. Dr. Peter Beckmann writes of Three Mile Island: "Four years ago, for the first time in human history, an enormous amount of power went out of control without hurting anybody—not safety by luck, but by the inherent properties of nuclear power and reactor design." The Wall Street Journal referring to the news releases issued at the time of the accident, said that they rivaled the best of science fiction. "These reports have resulted in widespread fears that are truly ironic because the president's commission and the special inquiry group appointed by the Nuclear Regulatory Commission both found that the accident presented negligible hazard to public health and safety. . . No China Syndrome was possible, they reported." Erroneous estimates made at Nuclear Regulatory Commission headquarters at Bethesda, Md., stirred up the press and public, so that 144,000 people were persuaded to leave their homes. To date, the Journal notes, the NRC has not acknowledged that it had made a wrong judgment, nor has it "acknowledged its responsibility for the panic. The Orson Wells broadcast of a Martian invasion was revealed as fiction immediately, but errors that brought needless terror around Three Mile Island remain unexplained to a skeptical public."

HOME-COOKIN'? THE PRISONERS AT THE Moffat County Jail in Craig, Colorado have upset the apple cart. They voted for fast food over home cookin'. One spokesman (maybe spokesperson?) spoke up: "We would like to know why we have been denied whoppers for the past three weeks."

J. Dwight Thomas worships at the Highland Church of Christ and lives in Elizabethtown, Kentucky.

A Time For Faithfulness—A Time For Action

Part I

J. Dwight Thomas

You are the salt of the earth. You are the light of the world.

We read admiringly these words of Jesus taken from the "Sermon on the Mount". In Him we see the Master Teacher. What vivid language He uses, what graphic illustrations—pregnant with meaning. But does it go any further than that? Have we, as His people, gotten

beyond the literary-form to see that these words are a much-needed call to faithfulness—a faithfulness that demands action? Have we come to the critical realization that whatever we may have determined the internal structure and dynamic of the church to be, in the final analysis she must function as “salt” and “light” to the external world. Anything less than that, according to Jesus, is somewhat foolish and of no value.

In the two metaphors of “salt” and “light” we see the Lord’s vision for His people. We first note that the metaphors are not as different as they might first appear. Both salt and light have a common physical property. They both have the ability to penetrate. Salt was used extensively in the ancient world because its penetrating power kept food from going bad. And light, even as limited as a single match, can penetrate the darkest of nights and be seen from a distance of some 50 miles or so. Jesus refers to this property of light when he says: “A city on a hill cannot be hidden”. Thus, both salt and light have a penetrating-effect in the world. If they are present, they are easily detected and their presence makes a difference. Interestingly, Jesus declares His disciples to be that visible community that makes a difference by penetrating the world with the grace and truth of God.

By describing them as “salt” and “light”, the Lord was placing inestimable value upon His disciples and their function in the world. Although the world may not place the same value on them, as Jesus intimates in the previous section dealing with persecution, in truth and in reality society cannot survive long without God’s influence as it is manifested through His people. For the grace and truth of God, which the disciples are the living repository, functions as “salt” and “light” preserving the social order as well as redeeming sinful humanity. A concrete example of the preserving influence of God’s people upon society is seen in Abraham’s conversation with the Lord concerning the fate of Sodom and Gomorrah. In this instance, the destiny of a city and its inhabitants was determined by the sheer number of God’s people in residence.

But Jesus, knowing the frailty of His disciples and the deceptiveness of their Adversary, was quick to warn against an alternative lifestyle for His community of followers. He knew that His way would be the way of personal challenge, requiring trust in God, self-denial, discipline, and change. It would be adopted by a relative few. The alternative way would be far less challenging but far more popular. It would require little discipline and would thrive on self-indulgence. So Jesus speaks of the “salt” losing its saltiness and “light” being put under a basket. His language refers to His disciples becoming ineffective in the world, failing to achieve their mission. We are not sure exactly how the salt loses its saltiness, but the point that Jesus is making is salt becomes *useless* when it ceases to function as salt. The same is true for the light that is put under a basket. In both instances the two elements are not benefiting the world. They are not having their proper influence. This is the danger that hangs ominously before the disciples in every age. We must come to understand that we, too, become *useless* when we are not penetrating, preserving, and illuminating the world. And furthermore, our uselessness invites

disaster. At this stage of decadence Jesus puts it this way: "It is no longer good for anything, except to be thrown out and trampled by men".

Here we see a critical interaction between the disciples and the world that the contemporary church has been slow to grasp and act upon. The health of a society depends on the health and influence of the Lord's community of believers. Christ's church, as it reflects the grace and truth of God, is the illuminating and preserving element in an otherwise perishing world of darkness. If the Lord's community becomes neutralized then the corruption in society becomes progressively worse. And the church is "trampled by men".

Lest we panic and become overwhelmed with feelings of impotency as we look at the drift of our own society, we must be certain that we discern the problem clearly. The problem may best be comprehended by returning to Jesus' use of the word, "light". Our common experience with light should help us to grasp the problem and can be a source of hope in our struggle. Light, as we experience it, dispels darkness. It has inherent power over it. Darkness cannot overcome light. Darkness prevails only when there is an absence of light. Thus, our problem is not one of inherent inferiority as we move into play against the forces of evil in our society. Just the opposite is true. But the problem has been a limited or total lack of effort on the part of the church to penetrate the world. This translates most often into a simple lack of action in the world and represents essentially a lack of faithfulness to our call.

And so as we reflect upon these words of Jesus, we rejoice and praise the Father of Light for His wisdom and the gift of His power entrusted to us. We are challenged by the great value He places upon our existence. But we also *mourn* because we realize that we have been the limiting factor upon God's light in our own age. We painfully confess that much of His glorious light has been eclipsed by us.

"Evangelical Christianity is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints. Our models are successful business men, celebrated athletes and theatrical personalities. We carry on our religious activities after the methods of the modern advertiser. Our homes have been turned into theatres. Our literature is shallow and our hymnody borders on sacrilege. And scarcely anyone appears to care."

—A.W. Tozer in *Of God and Men*



Questions Asked of Us

Carl Kitzmiller

Will you explain the responsibility and authority of deacons which Acts 6:3 provides and how deacons should be subject to elders?

There are a number of things concerning the work of both elders and deacons which are not spelled out in detail in the N. T., and we must use discernment and wisdom to try to discover the N. T. pattern and just exactly how modern church activities and responsibilities fit into that. We recognize that the Lord has given the necessary details and examples to enable us to be in His will and that where there is no revelation He expects us to act on the basis of good sense and in harmony with what is revealed. In some areas He has indicated work to be done but has not given the details as to how to do it. We cannot always cite a "thus saith the Lord" concerning a deacon's work. This must not keep us from doing so to the extent that it is possible and does not throw open the doors for reckless abandonment of what guidance we have.

In Acts 6, good godly men were appointed to serve tables, i.e., to handle the feeding of widows in the church. They are not specifically called deacons here, but the Greek words translated in 6:1 as "ministration" and in 6:2 as "serve (table)" are from the same root as the word elsewhere translated "deacon." A *diakonos* is simply one who renders service to another. The Holy Spirit has taken this word and used it for a selected set of helpers in the church. Since the work of Acts 6:11ff is in harmony with all that we know elsewhere in the N.T. of the work of deacons, it seems fitting to call these the first deacons in the church. They were appointed specifically to relieve the apostles of work that would hinder the apostles from a ministry in the Word. The authority of the seven was a delegated authority. Their work was that of tending to more mundane matters so that the apostles would have time for spiritual matters—notably prayer and the preaching and teaching of the Word.

The office of apostle ceased in the church with the deaths of those mentioned in the N.T. This is evident when we consider the qualifications (Acts 1:21-22). Paul was given a vision of the resurrected Lord and thus qualified to be an apostle, but he recognized that even he was one born out of season (1 Cor. 15:8). It seems evident that the apostles were for the purposes of getting the church started in this formative period. As qualified elders were appointed, the apostles seem to have backed away and left the oversight of the individual congregations to the elders in those churches. This does not mean they did not offer

sound advice and exhortation (cf. Acts 20:17ff), but neither were they a dictatorial body that made elders in their day mere figureheads (cf. Acts 15:2). With the death of all the apostles, the highest office left in the church is that of elder (also called in the N. T. bishop, overseer, presbyter, pastor, or shepherd). It is obvious, of course, that Christ is the Head of the church, but we speak of the highest office filled by mere man. Apart from their role as instruments of revelation, the apostles yielded much of their authority to elders. The work of elders is clearly set forth in the N. T. as being that of feeding the flock (spiritual feeding, that is—instructing in the Word, Acts 20:28; 1 Pet. 5:1-2) and exercising oversight over the church (1 Pet. 5:2; the Gk. word *episkopos* is translated bishop or overseer, Acts 20:28). Their role is that of shepherds to the flock—pastors, a work too often assigned to others in our day.

An examination of the account in Acts 6 in the light of the above and an examination of the qualifications of deacons (1 Tim. 3:8-13) makes it evident that deacons were meant to be helpers to elders—good men to whom they could delegate authority and who could be entrusted with matters of lesser spiritual importance. They are not required to have quite as high spiritual qualifications as elders. They must rule their children well, but it is not required that the children be believers. Generally speaking, younger men are able to qualify as deacons than can qualify as elders. Ideally and practically, it seems that deacons are in apprentice training to be elders when they have attained the spiritual maturity for the office. This is not a necessary requirement of scripture, however.

The person asking our question is concerned not only with the responsibilities of deacons but with their authority. This is an area where the N. T. does not state specifically what the limits are. Wisdom tells us that they are not elders. In cases where elders have died off or qualified men have not been found, deacons sometime become the overseers of a congregation. This is a potentially dangerous situation, for it makes elders (in practice) of those who only qualify as deacons. Deacons are servants, while elders are overseers. This is shown by the very name given to them. It would seem to be a part of wisdom for each eldership to make clear to deacons just what areas and how much authority is being delegated to them. The seven of Acts 6 knew what their work was—ministering to the widows as to their daily needs of food. Since the apostles wanted to be relieved of this burden, every little issue would not have been cleared by them. I cannot conceive that the seven had to get an apostle's signature on every food purchase. Delegated authority must confer some authority or it is not delegated authority. My own personal opinion is that if a man (or men) are given a job to do, they should be given as much authority to do the job as possible within the overall goals and purposes. Elders are overseers of the work of deacons as a part of the whole work of the church, but an overseer is one who knows how to delegate authority. An eldership which deprives their deacons of responsibility, making them only figureheads or names on the church bulletin and stationery, is very likely a failure as an eldership—jealous

of power, consuming their time with work deacons ought to be doing, and neglecting the higher responsibilities which are theirs.

Now it is evident that the relationship between elders and deacons should be a harmonious one. These two offices should never be an occasion for division in the church. Deacons do not constitute a lower body of elders set in opposition to the upper body, as we have in legislative bodies. Any occasion of rebellion ought to occur only under the most extreme of circumstances when obedience to man requires disobedience to God. When scripturally qualified men fill each office, there will likely be no problem, for each will be concerned with the Lord's work and not be in a struggle for power. Separate elders' and deacons' meetings can serve a very useful purpose when they are aimed at getting the work done, but they can be a source of real trouble if the two groups are antagonistic one to the other. I have known of cases where deacons formed a sort of opposition group to elders in the church, and this is not healthy. The younger are to be subject to the elder (1 Pet. 5:5), not vice versa. Elders have the oversight, and that includes the oversight of deacons. In the absence of specific statements as to areas of responsibility, deacons should act by the authority committed to them by the elders. Elders are the rulers (1 Tim. 3:5). (Elders, to be sure, must not be dictatorial, are accountable for their conduct, should use every member of the body in the best way possible, etc., but space for this article prevents extended examination of this side of the matter.)

Because of the lesser qualifications and the example given in Acts 6, it is generally assumed that deacons should be responsible for the things requiring less spiritual development, so that elders may give themselves to matters of greater spiritual importance. It is not easy to separate the work of the church into mundane and spiritual matters. Even the feeding of the widows had spiritual significance, for it could have led to serious division in the church. It is noteworthy that the apostles insisted on high quality people for taking charge of the work. What is done with the money collected by a church has spiritual significance. Is it to be used for frivolous things or for preaching the gospel? How much emphasis is to be put on a place of worship, maintaining it and updating it? These are not primarily spiritual matters, but the use, emphasis, and attention given to them might be. It is evident to anyone, however, that the serving of tables, handling of funds, caring for a building, and other like matters are of lesser importance than prayer and the ministry of the Word. Possibly the lines are not clearly drawn for several reasons, including the fact that the Lord wants all Christians serving to the fulness of their ability. Stephen and Philip, of the seven first deacons, went on to become powerful preachers of the word and were not permanently locked into lesser acts of service. Good deacons are growing Christians who will be delegated authority by a wise eldership according to their abilities.

The truth of the matter is that in too many of our churches a hired preacher is expected to do the work of elders; elders see their job mainly as hiring and "bossing" the preacher or tend to spend time over responsibilities that could better be handled by deacons, and deacons tend to do jobs that any responsible Christian could do. It is

evident that deacons were meant by the Lord to be fellow-laborers with elders, serving in such a way as to enable the elders to give attention to the things of highest priority.

It Happened in Hamburg—1944-45

by Ernest Dapozzo

Part V

FRIEDRICHSRUH

Just as I was arriving at the little station of Friedrichsruh, the fury of a distant bombardment filled the air. They said it was Brema under attack. Even though Brema was 50 miles away, the explosions shook the railroad station.

The Swiss Consulate was here in this little city, in the estate of the Princes of Bismarck. In the middle of a magnificent forest stands the Bismarck castle. At the entrance to the grounds there was a huge Swedish banner swinging in the wind. A little farther along there was a garden set with ice cream tables, and most of them were occupied with people who were eating. I noticed that most of these were in uniform; I learned that this was a group of Swedes. Near the main door I saw a man who certainly was in charge of this group. He had a noble aspect, and was at ease in a position of leadership.

A week or so later, I saw his picture on the cover of a news magazine. It was the Count Folke Bernadotte of Sweden. He had come to Germany to seek an interview with Heinrich Himmler with a view to negotiating the release of Scandinavian prisoners through the Red Cross. The news article explained all the events of that day.

I was very well received by the Swiss Consul . . . but the visa could not yet be affixed to the passport. It was necessary to wait for a new form that would be sent from Bern this time. So I had to wait. And I had already prepared my bundle, thinking that I could leave the next day. Wait!

I returned to Hamburg. Arriving at Billwaerder-Morfleth, I was surprised by an air raid. I had been in Germany almost a year. Now my request for a visa was on its way to Switzerland. Would it arrive? The trains and convoys were under almost constant attack. Sometimes not even the courier got through to its destination. More weeks passed, and finally I received a call to pick up my visa at Friedrichsruh. It was March 23—exactly six months from the day I filed my application.

My joy was so great that I almost found it impossible to sleep. At last I could leave for Belp, to see again my wife and my children. The 24th of March I was at Friedrichsruh bright and early. As I entered the consulate, I noticed the Consul, Herr Zehnder, who greeted me with a smile. Who would have thought that in just a few days, this highly esteemed man, together with his wife, would have lost his life in an aerial bombardment?

I obtained the visa; everything was in order, ready to go. On the way back to Hamburg I took a little side trip through the forest. How

happy I was! I fell on my knees and opened my passport. I knew that I had in my hands a document of inestimable worth. Many people would have paid huge sums of money to possess those two visas that led to liberty. On my knees in the forest the tears welled up; they were tears of joy. I considered then the greatness of the Lord's help:

1943 — Condemned to death by a German military tribunal.

Pardoned and sent to a camp in the Saar.

Christmas '43 — Miraculous furlough to Paris. Attempted flight into Switzerland. Arrest.

1944 — Deported to Germany.

1945 — German visa. Swiss visa.

Yes, I wept for joy there before that passport, open on the dry leaves. Finally, I was to see my loved ones again. "They won't look the same," I told myself. "Will they recognize me?"

Back in Hamburg, I went to the ticket window and asked for a ticket for Thun. The agent for international lines was thunder-struck. He checked my passport, went for information, and came back.

"You are in luck," he said to me with a sigh. "But I have to give you a round-trip ticket, because—according to your passport—you have to return to Hamburg within a month. You have a thirty-day leave."

I went to say goodbye to Herr Bartholomay and his wife, who had always been so good to me and to all the deportees in the camp. Is it not God who set this man along my way to guard my steps? Both of them were deeply moved. "Remember us," they said. "We are about to pass through some very difficult moments. Our country is about to be invaded. If we live, perhaps one day we'll see each other again."

Saturday, March 24. My last run to the bomb shelter. I said goodbye to acquaintances I had made, and to the children in the neighborhood.

"Hurry back, Uncle!" They all wanted to hug me at the same time. *Sunday, March 25.* I took leave of my companions in suffering. There were tears of sorrow and tears of gladness—an emotion-packed event.

I directed my steps toward the central station. Several of the companions went with me. At the moment of separation, I hugged them all. My dear friend Baranzelli—that I mentioned before, who was so attached to his family and loved them with such a beautiful and great love, he who had been my best friend in combat and in trouble—said goodbye with tears in his eyes, and my own tears flowed freely.

"Addio, dear Baranzelli, faithful friend!" A few days later, he died in an air raid just a hundred yards from the camp.

THE RETURN

My train left for Berlin, because the lines to the west through Wuerzburg had been cut. The trip was dangerous. The train could stop just any minute. The allied fighters freely attacked communication lines, highways, and railroads. When our train was stopped, we had to get out and find refuge in the country side.

At Wittenberg our train was in the station, ready to go, when the alarm sounded. The bombers appeared immediately—I counted over 200 of them. Fear reigned throughout the train. The passengers were ordered not to leave their seats, because the bomb shelters in the area

were already more than full; there was no more space. Above us, the airplanes maneuvered at will. Would they attack? An affirmative reply would mean that we would perish together. Anxiety was evident on every face; there was not a German plane in the sky. Angry soldiers shook their fists skyward and shouted, "Goehring, *wo bist Du?*" (Goehring, where are you?—He was head of the German air force.)

Finally they went on without dropping any bombs. To have had so many tons of bombs pass over, and so low, gave us a strange feeling. The train went on, and we arrived in Berlin four hours late. At Anhalter Bahnhof we waited until dark to move on. At 5:00 p.m. the train was already full of refugees; I managed to find a standing space in a corridor. Far away we could hear heavy artillery. "It's the Russians," someone said.

Just as the train was pulling out in the direction of Leipsic, the alarm sounded. They turned all the lights off and kept on going. We could see that Berlin was under attack. This would be my last view of a bombardment.

During the night—passed standing in that narrow corridor—we left Leipsic and Jena behind us. When it was day, the alarms began all over again. We all dived into the woods that flanked the railroad. The women and the children first, then the men, who carried the smaller children. I had one in each arm and one on my shoulders. The bombers never showed up.

We passed Ausburg and went on to Kempten. The Ausburg station had been bombed just the day before. Locomotives and box cars lay along the track, and there was a Red Cross medical unit, blown to bits. How atrocious and murderous this war has been! At Kempten, in Bavaria, we found no trains moving, because the lines had been destroyed. I saw a big freight truck, and I approached the driver.

"Where are you going?"

"To Lindau, on Lake Konstanz."

Lake Konstanz! That name was rich with hope. "Can you take me with you?" I asked.

"Nothing doing. You're a foreigner."

Evidently he had sized me up. I was wearing a French army jacket and Italian army pants—an odd combination. However, I sensed the making of a "deal" in the air. Life was already difficult in Germany, and with a small favor you could get whatever you wanted. I took out of my pocket a half-pound of coffee—real coffee, in the bean. While in Hamburg I had received a package from some Swiss brothers in Zurich, and this coffee was included. "Here you are," I said to the truck driver. "A half pound of coffee."

"Let me see it," he wanted to be sure of what he was getting. "O.K. Climb in." He put the coffee in his pocket with obvious satisfaction.

We left Kempten in the night. At last I would get a little rest. Since we left Berlin, I had stood 28 hours in the train corridor. In the truck cab, I went to sleep immediately and slept profoundly. At dawn we arrived at Lindau, and the driver put me down on the banks of Lake Konstanz. Slowly morning broke, revealing the mountains of

Switzerland. I fell on my knees before that spectacle and thanked the Lord for that great liberation. How great is the Lord! How great is Your goodness, O Eternal! I wept for joy, for here spread before me, was the country of liberty.

My next stop was Bregenz, and German customs. There was a large number of refugees stationed there, with nowhere else to go. The station was crowded. I noticed several high-ranking individuals loaded down with bags and bundles. Everybody wanted to cross over to Switzerland, but only those with the much-desired visa were permitted. The inspection was meticulous. Only three people were accepted by the inspectors: a Swiss citizen and his wife, and I. We were closed in a railcar with six police inspectors. What a strange convoy—just a locomotive and a single car! At St. Margrethen we went first through German customs and then Swiss.

The Swiss officials were affable and courteous. I was finally on Swiss territory; I took a few steps on that land of freedom. How many thoughts raced through my mind. Could it be possible that I was really standing on Swiss soil? I reached down and took a handful of soil. "Yes, this is the soil of Switzerland," I told myself. I turned and looked toward Germany that I had so recently left. The painful memories were still vivid. I thought of my companions left behind.

Far away the cannon thundered. "There is battle in Alsace," a gentleman said to me. The world was about to be set free from that terrible calamity. Germany, too, would be liberated from that reign of terror. And the true Christians—so numerous in that country—would no more be oppressed under the iron yoke of Nazism.

The Bern express pulled into the station and I went aboard. A brief stop and we were on the way. This time I was traveling in Switzerland. The cars were clean, and all the windows were intact. A sense of security and well-being invaded me. Everything was new to me. I looked at my traveling companions; they were calm—not a trace of nervousness or worry marked their faces. All of a sudden it dawned on me that the coaches were all lighted—and the window shades weren't even drawn! I didn't understand anything; I was living in a dream.

Some of the passengers spoke to me. My carriage and my dress invited questions and stirred their curiosity. They asked about things in Germany and pumped me with more questions. This gave me ample opportunity to bear witness to God's goodness to me. I talked about my visa and showed them my passport. "Do you know how I obtained this document of inestimable price? I got it because of some Christians. Some real children of God, including my wife, prayed for me."

About 8:30 that evening we arrived at Bern. The people with whom I had been talking on the train led me to the station restaurant. We were served sandwiches and cafe au lait. One of the passengers introduced me to the others at the table and we shook hands. I watched the people eating quietly from the tables covered with all sorts of foods that I hadn't seen in years. I marveled that these people could be living normally. "Is it possible," I asked myself, "that there could be such abundance in the midst of a world full of torment?"

The gentleman across from me advised me that the train for Belp was about to depart. As I was leaving, a teen-age girl brought me a little package of chocolate. "For your children," she said.

The train took me to Belp, which I reached at 10:00 p.m. I was very excited when I came into the station. I saw the rails disappear in the night. I had come to the end of my journey.

Not far from the station, I located the house where my family was living. Again my heart began to pound. Was my wife still up? There was a light in the dining room. Softly, without noise, I went up the steps to the hall way. From there I could see the lighted bedroom—and somebody!

Yes, it was she, my own dear wife. With the passing of time she had changed. Who can know how much she had suffered! Still unaware of my presence, she was mending a sweater and listening on the radio for news of the battle of Germany.

I knocked lightly on the door facing, but she didn't notice it. She looked rather sadly in my direction but didn't see me because I was in the dark. I knocked again, and then harder the third time. "It sounds like somebody at the French window," she thought. She got up and approached the window. "Who's there?" Her voice was almost fearful . . . but then her eyes discovered my form and she cried out. "Who is it?" She ran across the room and switched the light off. Then she turned it back on, and then off and on again. It seemed that she was startled and dumfounded by my sudden appearance; she didn't know which way to turn.

She ran to open the door, but in her excitement she couldn't turn the key. Finally, here she was before me. We fell into each other's arms without being able to pronounce a word. Once again we were together. Then we awakened the children, and it was better than Christmas!

Yes, our joy was immense—and complete.

MEDITATION

What is the reason for these experiences in suffering? The Christian does not look back to complain. On the contrary, he sets his sights on the glorious light of the Gospel and counts on the promises of the Word of God. "All things work together for good to them that love the Lord."

It is necessary, if we want to be happy, to put aside our feelings and our "why's". The Lord makes no mistakes, and I thank Him for having permitted me to pass through these trials. Also, I had the privilege of speaking of the Savior to those poor sinners with whom I came in contact.

To Him who has loved us and washed us from our sins, to Him be glory, honor, and power!

The ways of God are marvelous. He takes care of His own. In the furnace of suffering, the child of God has a refuge. He looks unto Jesus and his face is made radiant with joy. They who believe will not be confused because they have the goal in view. Their life doesn't depend on circumstances, or difficulties, or success, or failure, or war or peace.

The child of God is happy because he has the certainty that his sins have been pardoned and that his name is written in the Lamb's Book of Life. Only this assurance gives peace to the soul. Let us not be deceived with reasonings and false religious sentiments. Let us not trust in a righteousness of our own.

Let us open the Bible, the Word of God, and believe what it says. Whoever is not born anew cannot enter the kingdom of God. And again: Without sanctification, no man shall see the Lord. Let us look at the question again. Have I experienced the new birth? Have I been saved? If I have not had this experience, I shall not inherit the kingdom of God, and I am on the way of perdition.

Let us then believe the Word of God, and today—in this very instant—be made free from the slavery of sin and free from an empty religion that holds no hope. "If the Son makes you free, you shall be free indeed!" "In Jesus we have redemption, even the remission of our sins."

This is the faith that sustained me through this period of suffering in Germany. The corner stone of my experiences as a Christian deportee is the assurance of sins forgiven. This certainty was my joy, my strength, my refuge.

Reader, whoever you are, just as you are, come to Jesus Savior. Give Him that oppressive bundle, and see how light His burden. See what sweet relief your soul enjoys—"The blood of Jesus Christ His Son cleanses us from all sin." He will give you rest.

A NEW BOOK

Several readers have suggested that we publish "Hamburg" as a book. It would be a paper-back of about fifty pages. The cost is not yet determined, but it should be in the range of \$1.50 to \$1.95.

WE NEED AN ESTIMATE of the number you might want. Think of people who would profit from reading this book. You might want to give some away, or you might lend some among your friends. More than entertaining, this little book has lasting value.

SIT DOWN RIGHT NOW and write us a card or letter. Let us know how many copies you may need. We'll let you know the cost, etc., as soon as possible.

Meditating with Madeleine

Mrs. Brent Hickman

It's time I wrote a word of appreciation for *The Knowledge of the Holy* by A. W. Tozer. I thoroughly enjoyed it. Mr. Tozer said there was no way he could cover the subject, but I wish he had mentioned God's jealousy. More is said of God's jealousy than of man's. Since we are made in His image is jealousy an acceptable response? The Hebrew words mean "to make zealous (in a bad sense), anger". God's jealousy was aroused when Israel began giving place to things without power—or even without life. I experience jealousy when I feel my

position being threatened. God's jealousy usually ends in discipline; mine in broken relationships, inferiority feelings, and bitterness, if nothing worse. It doesn't cure, bind up, or make easy.

When I began to recognize my own worth to God 1) Who paid such a price while I was yet a sinner, 2) Who is willing to *make me stand* (Rom. 14:4), 3) Who works in me to will and to work for His good pleasure (Phil. 2:13), 4) Who put me where I am to glorify His name in this place—who can supplant me? If I am secure and comfortable in my relationship to Him, can I not feel at ease in my relationships with those about me?

Some time back, I heard Charles Ryrie (of reference Bible fame) deliver a series of messages of the history of the Bible and one class on the place of women.

The history was interesting.

Why is a woman's place of so much more concern than a man's? I have heard a sermon or two in my life on a man's place. No more.

Christ said "I and the Father are One . . .", and He says that a man shall leave father and mother and cleave to his wife, "and the two shall become one flesh." He is going to present His bride faultless before His Father. Is a husband expected to follow suit?

I Tim. 5:14 says the younger widows are to marry, "rule the household" . . . It seems that there may be a time and place when a woman who is under the authority of a husband, herself becomes the authority for children (or servants) who belong to her household. The worthy woman in Prov. 31 (and Lydia, the seller of purple) seemed to exercise a good bit of authority without incurring the anger or resentment of her husband. He seems to have been proud of her. Were all of her decisions subject to his approval? Did he set parameters—or did she? Was he free to reverse her decisions at will—and did he use it often, or did he communicate his disagreement to her and allow her to justify her action or change it herself?

If one parent can consistently override the decisions of the other, what happens if the overriding parent is removed from the household? If the children haven't learned to respect BOTH parent's authority they will be virtually without guidance.

How did one man with 1000 wives—or even just four—exercise the authority over their households that men think they need to exercise today? It was Lois and Eunice whose influence was predominant in Timothy's life. Are they only excused because his father was a Greek?

I'm sure there are men who are better household managers than their wives, but there are far more women who have to rear a housefull of kids alone than there are men who will tackle it. It isn't the best way, but sometimes there's no choice, and they do it.

God made woman because He saw that it wasn't good for the man to be alone. It was the man's loneliness God was concerned about. She was to help him—and his job was to dress and keep the garden. How do you suppose they divided the work? When they were cast out of the Garden, God cursed the ground. I have a feeling that tilling the ground took all Adam could put into it, that as soon as the boys could help they were expected to, that Eve looked after the children and taught the girls to help her. Now few men till the ground and

there are not nearly as many children to bear and care for. What was of necessity "his" work and "her" work in early years is no longer economically necessary. Women become bored with their quiet homes and men become engrossed in activities that keep them increasingly away from home.

A "family altar" is usually a few hurried verses and mumbled prayers. Nobody has time to share a burden. The church has been criticized because there is no fellowship there; but in families, fellowship should be a way of life!

What is a man's place? To set the spiritual atmosphere for his family—to lend support to his wife's "ruling"—to make sure she has all she needs to do *her* job—love, approval, back-up—to pull *with* her toward mutually set goals. It does not diminish his "headship" in the least. If women can teach Sunday School classes with delegated authority, they can rule households with it!

And the family altar is no substitute for the problem-solving sessions that should be held regularly—daily, if possible—after the kids are in bed; where irritations can be aired in private, burdens lifted to the Heavenly Lap and dumped there, honestly believing He has the answers!

A man's place is to love his wife as Christ loved the Church—to hurt when she hurts—*because* she hurts, who will allow his wife to be a part of him—to be happy with his successes, to share his disappointments. Impossible? Like the camel through the needle's eye! But if God designed it that way He'll give anybody who *wants* it His way all it takes to do it!

I resent being told over and over—by a man who's never been there—just how low I should be bowing. I tried it and IT DIDN'T WORK. I don't believe the above thoughts are contrary to scripture, though they are a radical departure from tradition. . . . for what they're worth.



Studies in the Book of Acts

Larry Miles

"God Prepares Peter To Preach To Gentiles"

Acts 10:1-23a

INTRODUCTION

While the Risen Lord was still instructing the Eleven, as is recorded in the first chapter of Acts, He told them to spread the Good News throughout the entire world, starting at Jerusalem. Had His will been accomplished? In the first few chapters we find the early church ministering only to the Jews in Jerusalem and in Judea. In Acts 8

we read about Philip's ministry among the Samaritans. But the early community had not ventured out to share the Good News with the Gentiles. The events, recorded in the 10th chapter have Peter as the principal character, along with the Gentile Cornelius. Gareth Reese writes the following,

It is noteworthy that God selected Peter for the purpose of preaching the Gospel first to the Gentiles. This is in harmony with the events at Caesarea Philippi—where, after making the good confession of Christ, Peter was told that to him would be given the keys of the kingdom (Matt. 16:18, 19). Peter used those keys for the Jews' benefit on the day of Pentecost. He is now about to use the keys to open the door of the church to the Gentiles."

So, we invite you to study along with us as we journey through the first 23 verses of the 10th chapter of Acts. Let each one be looking to the Holy Spirit for guidance.

THE MAN CORNELIUS: ACTS 10:1-2

Who is this man Cornelius? What does the Word of God tell of him? Sometimes we think of Jerusalem being the prominent city in Palestine at the time. And it is so if we look at things from a biblical standpoint. But to the Romans the most important city in the land was Caesarea. It was here that the Romans had their seat of government. The city was named after Caesar Augustus.

In verse 1 we're told that there was a certain man in the city whose name was Cornelius. We're further told that he was a centurion. Luke further informs us that he was of the Italian cohort. Irving L. Jensen, writes the following in *Acts: An Independent Study*,

'Cornelius a centurion . . . Italian Cohort.' The name Cornelius was a very common Roman name at this time. Originally a centurion commanded one hundred men, though this number varied later. A Roman legion consisted of ten cohorts, or bands. The commander of a cohort was called a chiliarch, or chief captain (cf. John 18:12). A cohort comprised six companies, each commanded by a centurion. Cornelius was commander of one company, or even possibly of an entire cohort.

The fact that he was an Italian has some significance. Because of his nationality, he and his men would be considered to be very loyal to the emperor and his representatives in the land of Palestine.

Verse 2 of the narrative tells us of the character of Cornelius. We're told that he was a devout man, one who feared God. We're further told that he, along with his family gave alms to the people and that they prayed constantly. It is apparent that Cornelius was a proselyte of the gate. To show that he was not a proselyte of righteousness, Gareth Reese writes the following in *New Testament History: Acts*,

Cornelius is not a proselyte of righteousness, for Peter understood that he was a foreigner (Acts 10:28), and the rest of the Jews knew that Cornelius was not considered to be one of them (Acts 11:3).

We're told further in the narrative that Cornelius was keeping the hour of prayer. Here was a man with pagan roots who had been so influenced by the religion of the Jews that he had embraced it partially. The fact that God heard Cornelius's prayers is proof that we serve a prayer answering God.

THE PRAYER OF CORNELIUS: ACTS 10:3-7a

We now come to the actual prayer of Cornelius. He is praying at the ninth hour, that is, 3:00 p.m. Luke tells us that Cornelius,

while praying, saw in a vision an angel of God. In verse 3 the angel speaks clearly to Cornelius calling him by name. It seems that the angel assumed human form. In verse 4 Cornelius fixed his gaze upon the messenger. The text tells us that he was alarmed. I suppose that you and I would be just as alarmed as he was. He calls the angel Lord. H. Leo Bolas wrote the following,

It seems that Cornelius recognized the angel as a messenger from God: hence he addressed the angel as 'Lord'.

The angel then informs Cornelius that his prayers have been heard and are going to be answered by God Himself.

In verse 5 we are told that the angel told Cornelius what to do. He tells him to send some men to Joppa to contact Simon, who is also called Peter. Verse 6 tells us where Peter is to be found. He is living with Simon the tanner. We're further told that Simon's house was by the sea. In the first part of verse 7 the angel departed.

CORNELIUS SENDS HIS SERVANTS IN SEARCH OF PETER. ACTS 10:7b-9a

Here, in the second part of verse 7 we have Cornelius summoning his servants, two to be exact, to his side. Also he calls to his side a devout soldier. These were the ones that he would trust with this most important task. In verse 8 he explains to them the situation before sending them to Joppa. James Buton Coffman, in his Commentary On Acts, writes the following,

'Having rehearsed all things unto them . . .' A mutual love and trust between Cornelius and his subordinates appear in such a thing as this. Rather than writing a letter, Cornelius fully explained the details and purpose of his mission to trusted servants and sent them on their way.

It appears, from the text, that they left the same day. They were found the next day approaching the city of Joppa. Since it was about 30 miles between the two cities, it can be assumed that they had traveled all night.

GOD REVEALS HIS WILL TO PETER THROUGH A TRANCE: ACTS 10:9b-16

In the latter half of the 9th verse we find Peter on the housetop ready to pray at about the 6th hour, that is, 1:00 noon. Verse 10 informs us that Peter became very hungry and as the preparations for the meal were taking place he fell into a trance. In verse 11 we're told that the sky opened up. The text tells us that an object like a sheet was lowered from the sky. Verse 12 gives us the contents. "And there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air." Here we have a mixture of clean and unclean animals. James Burton Coffman, in his Commentary on Acts published by *Firm Foundation*, has this to say.

'All manner . . .' is the significant word concerning all those creatures let down. In Leviticus 11th chapter, one may find a list of clean and unclean creatures, the latter being forbidden for Jews to eat; but the collection of creatures Peter saw was clearly made up of many that were unclean. God was about to open Peter's eyes to the truth stressed by Paul, that 'Every creature of God is good (to eat); and nothing is to be rejected, if it be received with thanksgiving, etc. (1 Tim. 4:4). Of course, this was no new doctrine 'discovered' by the apostles; Jesus had plainly taught this, but it took a miracle to get Peter to believe it. See Mark 7:15-19. A similar thing may also be noted in the fact of Peter's Pentecostal declaration that the promise of the gospel was 'to them that are afar off.'

plainly including the Gentiles; but the miracle before us was required before Peter could understand that this meant the Gentiles could receive the gospel without being circumcised and keeping the law of Moses. Concerning this same passage, Gareth Reese writes the following comments,

The particular point of the vision is that a law peculiar to the Law of Moses is going to be called into question. It was designed to teach Peter an important lesson in regard to the introduction of the Gospel to all nations. Certain distinctions that used to hold true are no longer true.

Here, in verse 13 the voice tells Peter to "Arise, Peter, kill and eat." But in verse 14 he refuses. He says that he has never eaten anything unclean. In verse 15 we find the Lord's reply to Peter. "And again a voice came to him a second time, 'What God has cleansed, no longer consider unholy.'" In verse 16 Luke tells us that this was repeated three times. After this happened the object was taken back into the sky. Perhaps at this time Peter was coming to the realization that the Law was to be abolished, yea was already abolished.

THE MESSENGERS FROM CORNELIUS ARRIVE IN JOPPA: ACTS 10:17-23

Verse 17 informs us that Peter didn't know what to make of the events that had just transpired. The verse further informs us of the arrival of the messengers from Cornelius. In verse 18 they were found inquiring if Peter was here. It was at this time that the Spirit told Peter that the three men were looking for him. The Holy Spirit further instructs Peter, in verse 20, telling him to accompany these men without asking questions.

In verse 21 Peter descends from the rooftop and identifies himself to the messengers of Cornelius. He then asks them why they have come to him. They tell Peter that Cornelius was informed and directed by an angel to send for you to come to his house that he might hear a message from you. In verse 23a Peter invites them in and offers them lodging for the night.

It is here that we have chosen to divide the chapter. In the next lesson we will continue our studies and finish the 10th chapter. We ask that the reader study along with us and be prepared to continue this journey through the Book of Acts. The upcoming article will be titled, "Peter Preaches The Gospel To The Gentiles." Please pray with us as we endeavor to present these studies. Let us always be looking for the return of the Lord of Glory. Until next time, **MARANATHA!**

Think On These Things

R. H. Boll

When things roll down hill, they simply respond to the pull of gravitation. That is easy and requires no effort. When a man yields to wrong impulses, he is giving way to the pull of a moral gravitation. That is also easy. How easy it is to think of the faults of others—of the meannesses, dishonesties, falsehoods, chicaneries, treacheries, unkindnesses of people—especially if they have been practiced on us! You can spend a day—nay, days and weeks and years—in that kind of mental occupation, because it is easy to do, and calls for no moral

effort, no self-control. The reason of that is that such a course is downhill. Just let your mind go, and it will tumble that way. But as it rolls on, the heart is darkened, and the love of God is shut out, and the way to the throne of grace is barred (for who can pray when his heart is embittered with the thought of another's wrong?); and so life loses its sweetness, and its power and worth, too. And at the bottom of the hill is the sea of hatred, a Dead Sea, whose acrid waters engulf and consume the whole being. If you are on that downward course, stop now. "Fret not thyself because of evil doers." The remedy for wrong thinking is right thinking. Instead of contemplating your neighbor's malice, littleness, hypocrisy, perverseness, think of something good, either about him or at least about somebody or something. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let the flowers and useful herbs grow in your garden, and keep the nettles and thistles chopped out.

NOTE: The following article was presented to us for publication by Bro. Larry Miles. He is personally acquainted with the author of the article. Bro. Miles wholeheartedly recommends that we print this article. It is his opinion that this is a topic that needs to be addressed. We're known as a journal dedicated to preaching and teaching the "whole counsel." Lets prove it. Bro. Mark Nitz ministers to the Lockland Church of Christ in Cincinnati, Ohio. He is open to the leading of the Holy Spirit and is willing to let the Word speak.

Our Search For Truth

Mark Nitz

Robert Richardson, the biographer of Alexander Campbell, wrote "A sect is characterized by a marked stagnation of religious thought. The theological system of each party surrounds it with fixed boundaries which afford no outlet to free investigation." When people reach the point where they believe they have discovered all truth, that they have everything worked out, and that their conclusions are equivalent to "truth," surely they have become a sect. Surely all would recognize the sectarian tendencies among us (consider brother Ed Harrell's excellent booklet, "The Emergence of the Church of Christ Denomination"). Some cannot bear the thought of Christians differing in their opinions, inferences, or deductions. Surely it was this uneasiness combined with efforts to bring about a conformity in all areas of thinking which led denominations to write their creeds. The church today is certainly not immune from the efforts of a few to control the thinking of the masses. Consider the wrath one incurs for questioning a tradition that many have accepted as "truth" for the last century.

How foreign this is to the noble principles of the restoration movement. John A. Williams, the biographer of "Raccoon" John Smith, summarized the attitude of the reformers in this manner: "They demanded as a condition of peace that there should be freedom in matters of opinion and liberty in love, respecting all things not expressly enjoined. While faith and obedience was maintained as the proper

ground of union, they insisted that beyond this nothing should be required one of another; they each should take the *scriptures alone* for his guide; and calling no man master, *read and interpret for himself*" (p. 320, Emphasis mine—M. Nitz). The right of every Christian to read and interpret God's word for himself, independent of all others, was a basic premise of the movement. Indeed, independent Bible study was encouraged and practised (2 Tim. 2:15; 1 Pet. 3:15).

Near the end of the 19th century, brethren began to question their plea for union because of many differing opinions. F. D. Srygley recorded the following timely remarks.

Because we differ in opinions and argue questions among ourselves, it does not follow that we are not united as Christians on the Bible. We have never proposed or desired to unite Christians in any institution that is too narrow to allow them to differ in opinion or argue with each other. We are in favor of giving everybody room to think and liberty to speak for himself. For myself, I am opposed to any institution that allows no one but the bosses and grand moguls to entertain an idea or express an opinion (*The New Testament Church*, p. 193).

He went on to say, "For the life of me, I can't see that I am under any more obligation to agree with Alexander Campbell than he is to agree with me. I would never unite with him or anybody else on the Bible on any other condition than that I am as free as he to study the Bible. . . . Whenever it comes to human organizations in which no one but the framers of doctrinal standards are allowed to do any thinking, I beg to be excused" (p. 193). Srygley did not see the principle of unity as being inconsistent with freedom of thought and investigation. "We are united, and the beauty and strength of the union is to be largely in the fact that it is a union in Christ wherein everyone is allowed to study the Bible and think for himself, without being amenable to ecclesiastic authorities or doctrinal standards of human make" (p. 193-194).

Of course, brethren have always taught the necessity of personal Bible study and the need to base our convictions upon the word of God alone. How frequently I have heard from the pulpit, "Each generation needs to return to the original standard, the original source of authority—not merely passively accept the conclusions of their parents." We have been a people of questioning minds and an independent spirit—unwilling to turn over our thinking to a select few. We have studiously steered clear of creeds which tend to stifle thinking and produce an artificial unity. However, we need to be careful lest we only pay "lip service" to independent Bible study while in reality say, "if you do not arrive at my conclusions in your studies, I can no longer receive you as my brother." Men of honesty and integrity, who equally desire to know the truth and please the Lord sometimes differ as to certain inferences, deductions, or issues. Realizing this truth, Thomas Campbell wrote, "We dare not, therefore, patronize the rejection of God's dear children, because they may not be able to see alike in matters of human inference—of private opinion; and such we esteem all things not expressly revealed and enjoined in the word of

God" (Declaration and Address, p. 61). How easy it would be to write a creed by which to measure the faithful (there seem to be many brethren who would gladly volunteer their services in such an endeavor). However, the faithful would not stand for such and rightfully so (Rom. 14; 1 Cor. 8).

F. D. Srygley apparently perceived some brethren as wanting to "shut off all investigation and stop all discussion" lest the plea for unity "burst into smithereens." Srygley's response should ring in our ears. "The shortest route I know to such a crash is to organize us and undertake to compel us all to quit thinking and arguing and accept the conclusions and carry out the plans of 'leading men and paper,' without the liberty to conceive an idea or express an opinion of our own" (p. 195).

GLEANINGS

Larry Miles

BRIGHTER DAYS ARE COMING

Brighter days are coming. A mighty army of earnest seekers after truth is being raised up all over the earth. Men are beginning to discard the shackles of slavery devised by human agency. The sheep on the hills are lifting up their gaze to the high mountain peaks of safety. Their ears are tuned to the sound of the shepherd. Men are examining their position by the Book, rather than by the light of tradition. The campfires of the pilgrims can be seen flickering all along the road to Jerusalem.

—Carl Ketcherside

SELF-EXAMINATION

Self-examination is the most peremptory duty that we owe to ourself, our Creator and our Redeemer. A wicked man must fear and tremble in the presence of his own conscience, when that conscience condemns him of a known and wilful sin against his Creator or his Redeemer. It is the paramount duty of every man to listen to the testimony of his own conscience. To bribe it is moral suicide.

—Alexander Campbell

HIS GRACE IS SUFFICIENT

We thank Thee, Lord for weary days,
When desert streams were dry;
And first we knew what depth of need,
Thy love could satisfy.
Days when beneath the desert sun
Along the toilsome road,
O'er roughest ways we walked with One—
That One the Son of God.

—William Cowper

THE BELIEVER'S BODY

1. It is for the Lord. (I Cor. 6:13).
2. It is the Temple of the Holy Spirit (I Cor. 6:19).
3. It has been bought by Jesus' blood (I Cor. 6:20).
4. It is now mortal, subject to both death and corruption (Rom. 8:11).
5. It, this mortal body, is to be made alive by the Spirit (Rom. 8:11).
6. Its redemption from the grave is awaited by the saints and all creation (Rom. 8:22, 23).

7. It is to be taken from the tomb (John 5:28).
8. It is to be changed when Jesus comes—whether the believer is living or dead (I Cor. 15:51-53).
9. It is sown in corruption, in weakness, a natural body (I Cor. 15:42-44).
10. It is raised in incorruption, glory and power, a spiritual body (I Cor. 15:42-44).

—H. L. Olmstead

THE TRUTH SHALL SET YOU FREE

The truth, the Bible says, shall set you free. But it isn't the mere knowledge of truth that frees you—it is the experience, the application of truth. God's truth and promises are not like museum pieces to be admired and talked about but never handled for fear of breaking or misusing them; but God's promises are to be taken and used until we discover that they're true, that they really work, and that they're for me! Then the truth can set us free, and doubt can turn to faith.

—Billy Ray Lewter

A "MODERN" STYLE OF PREACHING

Even the style of preaching is now, for the most part, ineffective, and a look at the lives of church members will fortify the observation. Preaching does not challenge because the message is not challenging. We have yawned through many a sermon on ethics—nothing more. Oh, they were dressed up with Bible words all right, but an atheist could have made as good a speech on the same subject. High ideals are not Christianity, and sermons that leave out the good news of man's salvation from sin are not gospel sermons.

—Reuel Lemmons, in the *Firm Foundation*

HE LIFTED ME!

In the supposed pastorate of a busy city church I had substituted work for worship, orthodoxy for obedience, the Bible for God. And God had to say, "That's enough."

Have you put your work where your worship ought to be? Have you lost your way in the Word? You still go through your Bible once a year, but does the Bible go through you? Does it penetrate?

Paul, the greatest missionary on earth, said one day that he counted all things as refuse that he might know Christ and the fellowship of His suffering and the power of His resurrection and be conformed unto His death.

It is you that Jesus wants. Your trust, your surrender, your love.

—Alan Redpath, in *The Alliance Witness*

The Man of the Year

W. L. Brown

On January 3, "TIME" magazine announced the name of the MAN OF THE YEAR 1982. Many people in America look forward to hearing the name of the one chosen for this highly coveted place. —Well, guess who received this highly exalted place for 1982. —It was the

"Computer"!—Can you imagine this little electronic box, with an artificial "Brain" being so highly exalted by its creator.

This openly shows the relationship between man and the work of his hands. This is the height of humanism in its worst form! So the **MAN OF THE YEAR** becomes the machine of the year.

Anyway this little creation of man isn't capable of jealousy, hatred, and revenge. Neither is it capable of declaring war!

We who hold to the absolute conviction that the Bible is the inspired Word of God, believe the account of Genesis creation is true. We believe that the theory—and it is a theory—of organic evolution of man from a lower animal has done a tremendous damage in accomplishing demonic chaos in the public school systems of America. Now another damaging evolution has come upon this age which I believe is preparing the world for Antichrist who is to come shortly. This contraption is the **MAN OF THE YEAR**, the *COMPUTER*. I believe this creation of man will be a big tool in the hands of the man of sin, the lawless one.

The Gospel of John

Jesus and Nicodemus: Teacher or Savior

S. Lewis Johnson, Jr.

John 2:23 - 3:3

In our study of the Gospel of John we have come to the story of the interview that Jesus had with the ruler who needed a redeemer. The man to whom I refer is, of course, Nicodemus.

I must confess to a certain rather deep admiration for this learned Pharisee. It is my opinion, in the light of his later association with Joseph of Arimathaea in the burial of the Lord Jesus, that he did ultimately become a Christian. I admire him for the break with his past, of course, but that is not the sole reason for my admiration. From his reply to Jesus' statement in verse three, "Verily, verily, I say unto thee, Expect a man be born again, he cannot see the kingdom of God," it would appear that he was an old man. He said to the Lord, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (v. 4). And it is very difficult for an old man to come to a fresh viewpoint, one that is at odds with traditionally held opinions, but Nicodemus broke out of his environment and did just that. Arthur Gossip has put it this way, "As I see him, Nicodemus was a great soul, possessed of enviable qualities, and bursting through difficulties to which most of us would have tamely surrendered. Bred in the schools, in a stuffy atmosphere in which very largely the conventional was regarded as the God-given, and where anything new had to fight its way to acceptance through instinctive, watchful, unfair suspicion, he had somehow managed to preserve an open-mindedness that flung its windows to God's sunshine and free air . . . To Nicodemus God had not fallen dumb, but was still speaking to men; and to his ears there was something august and true, and that

might well be God's own voice. This thing must be humbly considered."

In his Christian experience there were three stages, according to the Johannine account. He advanced from a desire concerning Christ, seen in this account of the interview with Jesus, through a defence of Him (cf. 7:45-52), to a devotion to Him (cf. 19:38-42).

This next section of the Gospel of John has three parts. First, there is a general description of the ministry of the Lord (cf. 23-25). Second, there is an account of the personal dialogue that Jesus had with Nicodemus (cf. 3:1-15). Including some of the final words spoken to Nicodemus and the material through verse twenty-one, third, is a spiritual discourse on the person and work of the Lord Jesus (cf. 3:11-21).

THE GENERAL DESCRIPTION OF THE JERUSALEM WORK

The faith of many (John 2:23). This section forms a kind of preface to the three interviews that follow (cf. 3:1 - 4:54); the interview with Nicodemus, the woman of Samaria, and the nobleman. The interviews set out His claims to Messiahship and Sonship.

John opens the section by describing the faith of many in Jerusalem, and it appears from the picture given that they believed in Him while seeing the mighty signs that He was performing. The word rendered by "saw" in the King James Version is in the present tense in the original text, and it appears to locate the source of their faith in the performance of the signs. Signs, however, do not produce faith, although it is true that they may prepare for such faith (cf. 6:14, 26). It is probably not wise to be dogmatic on the point, however, for the expression, "believed in his name," is in this gospel an expression of genuine faith.

The faithlessness of the Messiah (John 2:24-25). A further reason for doubting the genuineness of the faith is the statement with which verse twenty-four begins, "But Jesus did not commit himself unto them, because he knew all men." The word rendered by the King James, "commit," is the same word rendered by "believed" in the preceding verse. Here it refers to Jesus' attitude to those who believed. He did not "entrust himself to them" (NIV). That would seem very strange, if their faith was a genuine saving faith (cf. 2 Tim. 2:13). So, it seems to me that their faith did not convince our Lord that they really were His. Godet says, "Jesus is no more dazzled by this apparent success than He was discouraged by the reverse which He experienced in the temple. He discerns the insufficient nature of their faith. There is a sort of word-play in the relation between the *episteuen*, He committed *Himself*, and the *episteusan*, *they believed*, ver. 23. While they regarded only the external, the miracles, He (*autos de*) did not stop short at appearances. He had no *faith in their faith*."

The words concerning Jesus' knowledge of men are a strong statement indirectly of His Messiahship and divine Sonship. In the Old Testament it is written, "Then hear thou in heaven, thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (FOR THOU, EVEN THOU ONLY, KNOWEST THE HEARTS OF ALL THE CHILDREN OF MAN)" (1 Kings 8:39). These words are part of Solomon's prayer at the

dedication of the temple, and they are words that refer to God. John, however, attributes the same knowledge to Jesus Christ, the knowledge that Solomon says belongs only to God (cf. 1:48). It is a magnificent claim to deity for the Son.

THE PERSONAL DIALOGUE WITH NICODEMUS

The questioner (John 3:1). Nicodemus is introduced as an example of one who has a miracle faith, but at the same time an insufficient faith. Perhaps also in our Lord's patient dealing with him we have something of an exception to His usual attitude to the many (cf. 2:24-25). On the other hand, He may have dealt with them in this way as a general rule, even when He did not entrust Himself to them in their unbelief.

There are three questions in the interview that come from Nicodemus, although the first one is an implicit one (cf. vv. 2, 4, 9).

Nicodemus is described by John as "a man of the Pharisees" and as "a ruler of the Jews." The Pharisees were known as those who had one basic error: they externalized religion. Listen to this rather lengthy citation from Hendriksen regarding them, "Nicodemus belonged to the party of the Pharisees. This party seems to have originated during the period preceding the Maccabean wars. It may be looked upon as the crystallization of a reaction against the secularistic spirit of Hellenism. During the second century B. C. those people who abhorred the idolatrous customs of the Greeks and who, during the fierce religious persecution led by the monstrosly wicked Antiochus Epiphanes, stood firm and refused to abandon the faith, were called *hasidhim* (Pietists or Saints). They were the forerunners of the Pharisees (Separatists), who began to appear under that name during the reign of John Hyrcanus (135-105 B. C.). One is reminded of the fact that in England the 17th century Puritans became the 19th century Nonconformists.

"Although the Pharisees were right in many points of doctrine—the divine decree, man's moral accountability and immortality, the resurrection of the body, the existence of spirits, rewards and punishments in the future life—and produced men of high renown—Gamaliel, Paul, Josephus—, they made one basic and very tragic error: *they externalized religion*. Outward conformity to the law was far too often considered by them to be *the* goal of one's existence. In actual practice (though not in theory) the oral law, which via the men of the great synagogue, the prophets, the elders, and Joshua, was traced back to Moses and thus to God himself, was often honored even more highly than the written. The Lord denounced them again and again for their exhibitionism and holier-than-thou attitude (Matt. 5:20; 18:6, 11, 12; 23:1-39; Luke 18:9-14). Their scrupulosity knew no bounds, especially with respect to the observance of man-made Sabbath laws. Thus, some of them held that a woman should not look into a mirror on the sabbath because she might see a gray hair and be tempted to pull it out, which would be working! One was allowed to swallow vinegar on the sabbath, as a remedy for a sore throat, but not use it as a gargle. The climax, perhaps, was the rule that an egg laid on the sabbath could be eaten, provided one *intended* to kill the hen. The Pharisees

owed their influence upon the people to the antipathy of the masses against the house of Herod."

The question (John 3:2). John reports that Nicodemus came to Jesus "by night," and considerable discussion has taken place over the sense of the phrase. It has been said by some that he came from fear. By others that he came since he knew that our Lord was busy in His ministry and would more likely be found alone at night. Perhaps he came simply out of a certain sense of fear of compromising himself with his colleagues, who would not have looked favorably upon the visit with their supposed enemy. Barrett has pointed out that in other places in the gospel the word *night* is used with more than a literal signification (cf. 9:4; 11:10; 13:30). Perhaps John wished to lay a little stress also on the spiritual meaning of the incident, that is, that Nicodemus was, in coming to our Lord at night, an illustration of the fact that a man coming to Christ comes out of spiritual darkness to the true Light (cf. vv. 19-21).

The question that Nicodemus offered is an implicit one, for it is not stated in so many words. It seems clearly, however, to be implied in what he says, for the thought expressed by him is rather incomplete in itself, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." The following words of our Lord appear to be something of an interruption, and we may gather from their content what Nicodemus intended to say. Probably Nicodemus intended to say, "We know that thou art a teacher come from God, for no man can do these signs that thou doest, except God be with him; therefore, what shall we do to see, or enter, the kingdom of God?"

There are some interesting things suggested by the use of the term, "teacher." One notes, first, the different tone of Nicodemus' words from that of his compatriots who, in a later incident, comment on our Lord in these sarcastic words, "We know that God spoke unto Moses; as for this fellow, we know not from where he is" (cf. 9:29). At least Nicodemus' regard for the Lord is far greater than that of his friends. And yet, there is not in the word "teacher" the same sense of urgency that is found in the use of such words as "master" (cf. Luke 17:13) and "Lord" (cf. Matt. 8:25). A bit of complacency may be still in the mind of this great man at this point.

"All the people that have a kind of loose, superficial connection with Christianity re-echo substantially his words. They compliment Jesus Christ out of His divinity and out of His redeeming work, and seem to think that they are rather conferring an honour upon Christianity when they condescend to say, 'We, the learned pundits of literature; we, the arbiters of taste; we, the guides of opinion; we, the writers in newspapers and magazines and periodicals; we, the leaders in social and philanthropic movements—we recognize that Thou art a Teacher,'" Maclaren writes, adding, "Yes, brethren and the recognition is utterly inadequate to the facts of the case, and is insult, and not recognition." He is so far above "teacher" that that title is an insult to His dignity. It is as if I should have said to Paderewski in his prime as the recognized world's greatest pianist, "I acknowledge that you play the piano." Or as if I should have said to Einstein, "I am

willing to grant that you are a scientist." Or as if I should say to Sugar Ray Leonard, the welterweight champion, "I admit you do put on the gloves"! He was a teacher, but oh! how much more!

The reply of Jesus (John 3:3). Our Lord's reply is short and straight to the point, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Teaching is not enough, Nicodemus, one must be born from above. The kingdom is seen and entered by this spiritual experience.

The word "except" should be compared with the word "must" in verse seven, for they both express the necessity of the new birth, a necessity that lies in the fact of sin (cf. 1 John 1:5). Plutarch has a parable of a man who tried to make a dead body stand upright, but who finished his labors saying, *deest aliquid intus*, "There's something lacking inside." That's the problem with man. He is a sinner and abides under wrath and condemnation (cf. 3:31). There has to be change of nature for one to enter the kingdom of God. Mr. Spurgeon used to say that if a thief were to get into heaven unchanged, he would begin life there by picking the pockets of the angels"! A. H. Strong, the well-known Baptist theologian, wrote, "The land is full of examples of descent of man, not *from* the brute, but *to* the brute."

The word "again" in the expression "born again" is capable of two meanings. It may mean *again*, or it may mean *from above*. Usage in the gospel tends to support the latter meaning (cf. 3:31; 19:11, 23). In addition, in a few moments the Lord will tell the Pharisee that He is speaking of being born "of the Spirit," and that would also seem to suggest that *from above* is the meaning he intended by the use of the adverb. If it should be replied that Nicodemus' reply, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" argues for the meaning *again*, it may simply be pointed out that to be born from above is also "a second time" of birth.

What is needed, then, is more than renovation, reformation, or education. One must be born from above, born by the Holy Spirit, to enter and see the kingdom of God.

What is it to be born again, to be born from above, or to be regenerated? That brings one to one of the most important of the doctrines of soteriology, the doctrine of divine regeneration. Regeneration, simply put, is the communication of new spiritual life to man by the operation of the Holy Spirit through the Word of God (cf. 1 Pet. 1:23; John 1:13; 3:6). The work of regeneration takes place in men who are dead in their trespasses and sins (cf. Eph. 2:1-7). It is this work that precedes the gifts of faith and repentance, as the Bible teaches. In the first place, men are spiritually dead, and in this state they cannot, therefore, perform spiritually. Dead men do not assist in their own resurrection to life. Further, in John 1:12-13 the apostle has already stated that the birth from God is the basis for their faith and reception of the Lord Jesus, and for their consequent installation in the family of God as His children. Further, in John's First Epistle he most plainly writes, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1), the tenses making it plain that the birth has preceded the believing. Literally John writes, "Everyone who believes that Jesus is the Christ HAS BEEN BORN of God," the following per-

fect tense making it clear that the birth issued in the consequent believing. Could it be put any simpler?

And, finally, the Apostle Paul concurs, because he writes, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, CAN BE. So, then, they that are in the flesh CANNOT PLEASE GOD. But ye are NOT IN THE FLESH BUT IN THE SPIRIT, if so be that the spirit of God dwell in you" (Rom. 8:7-9a). If we are in the flesh before the new birth, and we are, Paul says, then how can we exercise faith, for does not faith please God" (cf. Heb. 11:1-2, 4, 5-6, etc.)? And yet Paul says, with the other apostles and our Lord, that we cannot please God until an operation has been performed upon us by the Holy Spirit. In fact, we cannot receive the things of the Spirit as long as we are natural men (cf. 1 Cor. 2:14). The whole thing is so plain that we wonder why the common confusion still persists, namely, that faith precedes regeneration, as if the natural man can understand and please God in his naturally sinful state. It can only be explained by recourse to the well-known fact that an error, if repeated frequently enough, when mixed with a bit of satanic deception, comes often to be treated with the respect of truth.

But, let us not stray from the wonderful news that there is a new birth, and that dead men may experience it. We may not be able to explain everything that transpires in the event, but it is a fact of Christian experience. We may not be able to explain the creation, but the universe is a fact. We may not be able to explain the mystery of physical birth, but there is a child! We cannot explain probably the way in which the truth darted like a flash into the soul of that Oxford student, but, whether explained or not, there was George Whitfield. "O Lord," muttered Alexander Pope one day, "make me a better man." His spiritually alive servant countered, "It would be much easier to make you a new man."

Earthly, national, or religious distinctions and attainments will not qualify one. We are no more able in our natural state to see the kingdom of God than a blind man is able to enjoy a sunset, or a football game, or a beautiful garden. "Walter Lippman, for instance," Gossip has pointed out, "tells us that past experience has proved that Christ is absolutely right; and that even with the best will in the world, the unregenerate man can only muddle into muddle."

Men cry with the poet,

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our poor selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on any more."

Well, there is such a place, found within the divine plan for man's inadequacy. It is found in the adequate Christ, who by His atoning death has made it possible for men to be born *from above* and through faith to enter into the family of the eternal triune God. At that time the teacher becomes the Savior, and how He has glorified the title! Do not marvel at the fact, but come to Him for the Spirit's gift of new life, repentance, and faith. He saves sinners. Come!

NEWS AND NOTES

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

The Word and Work Publishers:

We are sorry to inform you that the McBrien Road Church of Christ made the decision that last of April to disband the congregation. Mr. Sawyer, our minister, accepted a call from the East Ridge Christian Church as associated pastor, effective May 1st. We were not informed of this until April 17th, which was a very short notice. Since our membership had declined over the past few months, we felt it best to dissolve and let each of the remaining members seek a new church.

—Claire Jones

I would like to order one song book (Great Songs of the Church #2) with supplement.

We enjoy the Word and Work very much. Thank you.

Yours in Christ,
Francis D. Conway

Dear Friends in Christ,

I wish to renew my subscription to Word and Work. Thank you for a very excellent, Christ-centered publication.

In Christ,
Howard Whitehouse

I'm sorry this slipped up on me. I don't want to miss an issue. I thoroughly look forward to reading each one. Thanks for reminding me.

—Barbara Hockenbury

We really do appreciate your publication. —Audrey M. Jackson

Thank you for the April Word and Work. It was with great joy I found you had an article in on the "Going Home" of Bro. Dave Ferguson. We were privileged to be in the Fergusons' home twice last year and got to know Bro. Ferguson and family. They have really touched my life. Rosalind is a wonderful example for all she does and they certainly have proved the Lord faithful in their hospitality given to all who visit Piedmont Church of Christ. I do love her.

How much God used old Bro. and Sis. D. Garrett and my own family "Browns" on the mission field in Africa.

Dr. Reagan's article "Jesus, The Master Teacher" was excellent.

May I be a doer and not just a hearer.

Betty Wetton

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