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JULY, 1983

Memory Verses Defeat Satan

Page 194

FOR YOU: Righteousness and Resurrection

Page 196

Do You Give Before or After Deductions?

Page 198

BETHLEHEM EPHRATHAH

Page 201

How Far Is Too Far? (Some Answers)

Page 207

Scriptures Foretelling Jerusalem

Page 209

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Except Ye Repent (4 page folder)03
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Christ Exalted10
The Missionary Argument05
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E. L. JORGENSON

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Baptism and Your Eternity05
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THE WORD AND WORK

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THE WORD AND WORK

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Wm. Robert Heid, Editor

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JULY, 1983

No. 7

In This Issue

God's Family – "Again, It Is Written . . ." – W. R. H.	194
Thoughts From Romans – "Declared Righteous, Sharing Christ's Resurrection Life" – E. E. Lyon	196
Questions Asked of Us – Carl Kitzmiller	198
He Stepped Across the Stars . . . To the Planet Earth – Marvin J. Rosenthal	201
Viewing the News – Jack Blaes	205
How Far Is Too Far? – Paul Borthwick	206
Prophecy: Jerusalem—Past, Present and Future – Winston N. Allen	209
Gleanings – Larry Miles	212
MISSIONARY MESSENGER	213
When "Jesus" Became "Lord and Christ" – Dee L. McCroskey	214
Perfecting Our Priorities – Dr. Terry Johnson	216
The Gospel of John: The Bread of Life for the Given Ones – S. Lewis Johnson, Jr.	217



God's Family

W. R. H.

“AGAIN, IT IS WRITTEN . . .”

The above caption immediately reminds us of the reply Jesus gave to Satan on the occasion of the second temptation in the wilderness. Down through life our teachers and parents have noted to us that Satan is defeated only by our use of the Word of God. The sword of the Spirit, which is the word of God, is the only offensive item of our entire spiritual armor. And we read that it is to be wielded with great prayer and supplication in the Spirit. All saints need to learn this technique. Concerning the necessity of remembering the scriptures that we will be needing, the Apostle Peter put it this way in 2 Pet. 1:15, “yea, I will give diligence that at every time ye may be able after my departure to call these things to remembrance.”

Here, then, are some quotations against which Satan is powerless. Let us keep them at hand and ready, while we constantly add to the arsenal other statements from the living and powerful Word of God. It is both fitting and possible that we stand victorious in the conflict with him.

When Satan denies God's love—let's respond with these truths: “I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.” —Jer. 31:3.

“We love, because He first loved us.” —I John 4:19.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.” —Jn. 3:16.

“While we were yet sinners, Christ died for the ungodly.” —Rom. 5:8

“Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” —I Tim. 1:15

Each one of us needs to be loved by someone, but more eternally we all need to rest in the love of God. If Satan can confound us here, we become easy prey to his manipulation. Soon he will be giving us black for white and white for black, even presenting himself as more desirable than God.

When Satan says that we “Never were right with God, anyhow” —Quote:

“I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day.” —I Tim. 1:12

“Already ye are clean, because of the word which I have spoken unto you.” —Jn. 15:3

“There is therefore now no condemnation to them that are in Christ Jesus.” —Rom. 8:1

“Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ, our Lord.” —Rom. 7:24,25

“Him that cometh unto me, I will in no wise cast out.” —Jn. 6:37

If Satan can get us to doubt that we have ever been cleansed from our old sins, we become hopelessly wretched and miserable. Only such truth can put the firm rock back under our sinking feet.

There are other passages to remind us that Jesus is aware of our warfare, and has made preparations that we might win the fight:

“There is no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make also the way of escape, that ye may be able to endure it.” —I Cor. 10:13

“Simon, Simon, behold, Satan hath asked to have you, that he might sift you as wheat; but I have made supplication for you that your faith fail not; and do thou, when thou has turned again, establish thy brethren.” —Lu. 22:31, 32

“And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.” I Pet. 5:10.

“And the God of peace shall bruise Satan under your feet shortly.” —Rom. 16:20

“I beheld Satan fallen as lightning from heaven.” —Lu. 10:18 (On the occasion that the disciples returned from their missionary journey and reported that “even the demons are subject unto us in thy name.”)

Satan has shown on various occasions, his familiarity with the word of God. On one occasion (Acts 19:14) seven sons of Sceva, a Jewish chief priest, undertook to cast out demons in the name of “Jesus, whom Paul preacheth.” The demons responded, saying, “Jesus I know, and Paul I know, but who are ye?” On another occasion, Jesus also said; “The demons also believe, and shudder!” I am certain that Satan knows when we are using scripture properly, and when we are quoting it properly. He has a greater respect for the word (including history, gospel, and prophecy) than many a church-goer. We read in Revelation (12:12) that Satan is cast down to the earth “knowing that he hath but a short time.” This knowledge is from God’s prophetic word.

Thank God, that “He that is in you is greater than he that is in the world.” (I John 4:4).





THOUGHTS FROM ROMANS

Ernest E. Lyon

“Declared Righteous, Sharing Christ’s Resurrection Life”

Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. —Romans 5:18, 19 NKJV

Well then, as one man’s trespass—one man’s false step and falling away—(led) to condemnation for all men, so one Man’s act of righteousness (leads) to acquittal and right standing with God, and life for all men. For just as by one man’s disobedience (failing to hear, heedlessness and carelessness) the many were constituted sinners, so by one Man’s obedience the many will be constituted righteous—made acceptable to God, brought into right standing with Him. —Romans 5:18, 19 Amplified New Testament.

I have used two translations in the heading of this article because of my firm conviction that the farther one gets into this chapter the more one is likely to get confused by Paul’s building one statement on the preceding. This way I hope to give us a clearer view of what is being said and the background and consequences in what Paul says, guided, as he was, by the Holy Spirit. In writing the Bible the Holy Spirit did not give us a primer to be understood completely without any effort on our part. He made the things essential to our salvation easy to understand and then wanted us to study diligently, meditate thoroughly, and compare Scriptures constantly to grow in the grace and knowledge of the Lord Jesus Christ.

Paul is here building on what has been said to this point and is revealing more about our being justified (declared righteous) and the results of that justification. One trespass (turning away from God’s will) by Adam had given everyone of his descendants a sinful nature, with the result that without something being done we would all continue to be condemned, sentenced forever to separation from God in the place God had prepared for the devil and his angels. The latter part of verse 18 then shows that Christ’s one act of righteousness (taking our sins upon Him, being made sin, and so dying on the Cross for

us) had brought to the same group (all men) "justification of life." You see, God had judged us all condemned so that He could justify us and give us eternal life in Christ Jesus. "Of life" shows the quality of the righteousness He declared was ours—simply that being declared righteous (justified) puts us where we are sharing Christ's resurrection life and we can now look forward to His doing the same for our bodies and we can stand whole before Him in body, soul, and spirit throughout eternity. Dear reader, when you were born this side of the Cross, you entered into this life with a right standing before God. If you have grown to the age where you can make such decisions for yourselves (and you have or you would not be reading this) and have not put your trust in Him, all this is for nought. For that means you have chosen the path that Adam chose when he ate of the fruit of the tree and gave into Satan's way. Put your trust for your salvation in Christ, let Him declare you righteous, and then share His eternal life, I beg of you.

As usual throughout this section, the next verse builds on and explains what has been said in verse 18. Do not allow the change to "many" (or "the many" in some translations) from "all men" confuse you. He is talking about all men, pointing out first that when Adam disobeyed God's direct command we were all made (constituted, designated, appointed, or whatever similar translation you want) sinners. Long ago Ezekiel twice in one chapter (Ezekiel 18, verses 4 and 20) had pointed out that "the soul who sins shall die"—and he meant eternal death. As a result of Adam's sin, then, we stood before God as sinners from the time we entered into human life. But, thanks be to God, Christ's obedience undid all that for us and we have a better place than Adam had when he was innocent. Adam had the garden of Eden on earth; we have Heaven. Adam lost his innocency; we have righteousness. There is only contrast in the acts and the results of the acts of the two. Because Adam "refused to hear" and Christ lived and died by "every word out of the mouth of God" every single man on the earth who is told about this can choose justification instead of condemnation.

Before closing I would like to point out an interesting thing about the word translated "obedience." The Greek word is a combination of two words that mean "to hear" and "under." In other words, obedience to God is hearing submissively what God says. Obedience is not a great work for which we receive credit; it simply arises out of our faith or trust in Him and submitting to His will. God is not looking for naturally great men to do great works; He is looking for men who recognize their weakness who will trust Him to do His work in them through our Lord Jesus Christ.

In closing may I ask where verse 19 places you? Are you one who hears but does not submit and therefore still stands condemned or are you one who has heard what the Lord says and submitted to His will and therefore stands as righteous before Him? God is calling and He has provided the means. Respond in loving submissive hearing of His will and spend eternity in the place God wants to have you with Him.



Questions Asked of Us

Carl Kitzmiller

Is the Christian under the law of the tithe? What about the Christian who does not give to the Lord's work as he ought? Will this cause one to be lost? Must one's giving be figured before or after payroll deductions? What if the church doesn't really need the money?

This is NOT one question but several. They all have to do with the Christian's giving, however; so we are going to try to answer them all in one article. The whole subject of a Christian's giving is a relatively easy one. Two chapters in 1 Corinthians (8 & 9) give much that should help the Christian to put his giving in order. While there are obviously those who raise questions concerning giving because they hope to find an "out" whereby they can justify a selfish use of funds, there are also those who may as beginning Christians need instruction. We can fall into the rut of thinking that because a matter is relatively simple, and we know what is right about it, therefore everyone does. But young or developing Christians may need instruction. It is true, sad to say, that some folks are like the old farmer who was approached by a magazine salesman with a magazine on better farming methods and practices. "I already know better than I'm doing," declared the farmer as he closed the door in the salesman's face. Some, unfortunately, "already know better than they are doing" and do not care to hear any more on the subject.

Churches operate for the most part on funds that are given. When we look at the church buildings (of every stripe and brand) across the land and when we consider the religious projects that are financed by gifts, it is evident that there is a lot of money involved in religious giving. Given human nature, it is not surprising that there have been abuses in the efforts to raise funds. Preachers may lose sight of the spiritual goals and become covetous hucksters for their pet projects or for the "success" of their ministry. Individuals and groups may become so money-oriented that the membership of a church, for example, is seen primarily as a source of funds and almost any trick is used to wring more money from people. Christian giving has sometimes been reduced to law, even by those who do not advocate law in other areas of life. These abuses are a blot on the Lord's work, and we certainly regret their existence. All good things probably possess the potential for abuse, however, and the abuses do not provide a reason for the Christian to reject the right kind of teaching and practice.

The finances of the N.T. church were and are to be provided by Christian giving (not fairs, suppers, raffles, etc.—which are an attempt

to get the world to do the job). We cannot lose sight of the fact that the money is needed and thus must be given for this reason, but one of the first truths about Christian giving is that the Lord is concerned with the individual. This is an avenue of blessing for him, not a cause of injury. Our Lord does not see the individual primarily as a source of funds, to be wrung as dry as possible. Instead, He knows it is more blessed to give than to receive (Acts 20:35) and that giving is a grace (2 Cor. 8:7). This is one of the avenues to a fuller, richer Christian life. Proper Christian giving does not *cost*, it *pays!* God has a way of filling our pockets with holes when we selfishly withhold (cf. Hag. 1:6, in context). He has a way of enabling the faithful gracious giver to have more for giving (2 Cor. 9:6, 10-11). This is a side of Christian giving which needs to be grasped, and when it is some of the other questions about giving become relatively unimportant. When seen in this light, our giving is not primarily a duty to be endured but a privilege to be enjoyed. Thereby we are able to be participants in the Lord's work (one avenue of several). Thereby we lay up treasures in heaven. These funds can bring the Christian with spiritual discernment more joy and satisfaction than any others he may spend. Our Lord did not have to use this method to finance His work; He did so because He meant for it to be a blessing to us, both here and hereafter.

Is the Christian under the law of the tithe? Our answer is a pointblank "No," in spite of much use of that term today. Our giving is not on the legal basis any more than any other area of our Christian life. Giving will never earn, either wholly or partially, a place in heaven. It will not save us (1 Cor. 13:3). Tithing as a law was "nailed to the cross" along with the rest of the O.T. system (Col. 2:14). Christians serve under the new covenant, not the old. We may, of course, learn from the law of the tithe. It has been pointed out often that if the old covenant required the tithe, the new covenant, a better covenant, ought to evoke a still better response. Actually the old covenant required tithes *and* offerings. None of us as Christians ought to be content with less than the percentage of giving which occurred under the law, but it ought to be a response to the grace of God. Now we are aware that some speak to the tithe, not as an equivalent act with that of old but as a percentage (10%) of income assigned to the Lord. We do not wish to quarrel over words, and the chief concern is that the tithe not be treated as a legal requirement, but it might be less confusing to the immature Christian if we adopt other language.

What if a Christian does not give as he ought? The least that can be said is that if he knows better, he is sinning (Jas. 4:17). If he allows his possessions to stand in first place in his life, that is idolatry, a sin of serious proportions. He may reveal the fact that he has never really given himself to the Lord (2 Cor. 8:1-5). It is possible for a man's greed to destroy his faith, and when faith is gone so is salvation. Probably the more frequent thing, however, is that he does not intend outright rebellion; instead his faith is weak and he would "like to give" but thinks he "can't afford to" or he rationalizes that the money isn't needed, his family needs it worse, etc. To his own Master he stands or falls, but in any case he robs himself of blessing. He that

soweth sparingly shall reap sparingly (2 Cor. 9:6), a harvest that does not always come at once nor is it always in finances. He injures the Lord's work, but he injures himself most of all. A Christian in *any kind* of disobedience, if he is indeed a son, invites the chastening of the Lord (Heb. 12:5ff).

How do we figure what to give? Since our giving is to be according to how we have been prospered (1 Cor. 16:2), it is probably best to establish a percentage as a guide for giving. That in the long run will probably keep us from thinking that we have given more than we have. Strictly speaking, that check, *before* payroll deductions represents income and should be the basis for our figuring. On the other hand, it probably does no matter much if we adjust the percentage accordingly. One may get so technical about this that he betrays a legalistic approach—what do I *have* to do, not what do I *want* to do. Such a one may approach this the way he does income tax; he wants to figure the way that will cost him least, while at the same time leaving him the satisfaction that he is “doing his duty.” The Lord's desire is that we should give liberally and cheerfully (2 Cor. 9:6-7, 11) and as we have been prospered. How we determine that is not so important as *the fact* we give thus. Be careful that your concern is not what is “the least I can get by with” instead of simply an orderly determination of what you have received. Determine to give freely, cheerfully, and according to the Lord's blessings on you and the rest will tend to fall into place.

Finally, what if the church really doesn't need the money? That does not happen as often as some people seem to think. I know there can be such a thing as a rich church which either hoards funds or else spends recklessly on projects which have little spiritual significance. But I also know that there are church leaders who would be glad to take on more missionary work, more broadcasting, more publishing abroad of the word, etc., if the income only justified it. Too often we are content for the church to limp along, doing only a token work outside of its own borders, asking for more sacrifice on the part of paid employees than most of us would be willing to tolerate at a secular job, and supposing that “we have all we need.” There are multitudes of opportunities for a profitable use of funds if they were only forthcoming. Many a good work goes undone because of this lack. Now if the local church really does not need the funds (or does not have the vision to use them to God's glory) then one might be justified in a wise personal selection of good works to which contributions could be sent. Be careful here that the motives are right, however—that you are not assuming more knowledge than you have, that you are not rebelling against a proper church leadership, that you are not seeking a feather for your own cap, etc. God gives church leaders for leadership and many a church leadership is hampered by people who “hitchhike” a ride—letting others pay the local bills while they get for themselves the satisfaction and praise of sending to some more glamorous cause. There are Saadis-type churches (Rev. 3:1ff) where faithful Christians have to walk apart from the crowd, being faithful to the Lord in the midst of unfaithfulness. Let us be careful, however, that such a course is necessary and is not immaturity, disobedience, or some failing in our-

selves. Of course we want to see our funds used properly, but two wrongs do not make a right. If you give with a pure motive, you will have your reward and blessing. If others fall down on their responsibility, then they must give account for that.

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HE STEPPED ACROSS THE STARS . . . TO THE PLANET EARTH

Marvin J. Rosenthal

EPHRATHAH is a tongue-twisting word. It is mispronounced every year by tens of thousands of children and not a few adults. Usually the time of the year for this phenomenon is December, the occasion is the Lord's birth and the event is a Christmas program.

The children, in all of their beauty, warmth and innocence, stand before the assembled crowd. Sometimes they are smiling, often they are talking, and always they are shuffling their feet and moving their arms—an organism of perpetual motion.

And then it happens. On signal from the teacher, amazingly they begin to speak,

But thou, Bethlehem Ephrathah, though thou be little among thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting (Mic. 5:2).

And as they stumble gloriously through their recitation, proud parents watch their offspring, hoping that the hair is still groomed, the shirt tucked in, the dress still ladylike, and all the while praying silently that they won't forget their lines.

And someones thinks almost out loud—"Did that word EPHRA-THAH really have to be in that verse of Scripture—I mean, did it really? After all, it was so hard for the children to pronounce."

The answer is not too obvious but of tremendous importance. At the time of the birth of Christ, there were two villages bearing the name Bethlehem. One was five miles due south of Jerusalem in a region known as EPHRATHAH. The other was in Galilee seven miles northwest of Nazareth in the region of Zebulun. Had the inspired penman left off the word EPHRATHAH and simply described the birthplace as Bethlehem, how great would have been the loss to mankind. Men might still be debating whether it referred to the Bethlehem in EPHRATHAH or the Bethlehem in Zebulun, and one of the Bible's most important prophecies might be forever uncertain.

So go ahead, lovingly smile at the children when they mispronounce EPHRATHAH, but be exceedingly glad that God placed it in His Word.

But why did He come at all? Why did the eternal step across the stars to be born on the planet Earth in an insignificant village, Bethle-

hem, among a lowly people, Israel? Why did deity clothe Himself with humanity?

Why did the self-existent God, who is the only uncaused cause in the universe and therefore no man's debtor, leave Heaven's glory to come to the earth?

Why did the eternal God, who is from everlasting to everlasting, limit Himself in bodily form to the dimensions of time?

Why did the immutable God who, because He is perfect, cannot change for the better and because He is perfect will not change for the worse, choose to dwell for thirty-three years among sinful humanity?

Why did the God who possesses immensity and therefore dwells within every inch of an infinite universe, choose to dwell in a special and localized sense among Adam's fallen race?

The answer is so startling, so amazing, so contrary to human nature that finite man is hardly able to grasp it. Jesus Christ for a time laid down the prerogatives of deity and clothed Himself with the limitations of humanity. He did so because He placed the needs of others ahead of Himself. The Apostle Paul put it this way: *God became a servant, and died the death of a common criminal—He esteemed others better than Himself. But let the great apostle speak for himself:*

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross (Phil. 2:4-8).

Beginning with Moses and continuing throughout the Old Testament, God spoke to Israel through prophets. These were men who first received a word from God and in turn, with divine authority and power, thundered that word to a needy people. Their message came in different ways and was always incomplete.

In contrast, Jesus came with a message from His Father to sinful man which was consistent in method and complete in message. He spoke for God to men in completeness and with finality. Jesus spoke for His Father both through what He said and by how He lived. The writer to the Hebrews put it this way, "God, who at sundry times and in diverse manners spoke in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2). Because He was a prophet, He thundered, "... He that hath seen me hath seen the Father..." (Jn. 14:9); and again, "I and my Father are one" (Jn. 10:30); and again, "... I am the way, the truth, and the life; no man cometh unto the Father, but by me" (Jn. 14:6); and again, "... whosoever drinketh of the water that I shall give him shall never thirst..." (Jn. 4:14). He was God's spokesman to humanity.

In a world of confusion, turmoil and strife, in a world where ten thousand voices are calling for your time, energy, possessions—your very soul—the question arises, is there any objective truth upon which I can rest the destiny of my eternal soul? Is there truth for today that won't be found to be untrue tomorrow? Is there eternal, objective reality? And the informed answer is yes, a thousand times yes!

Hear the message of Jesus the Prophet. For that reason He was born in Bethlehem EPHRATHAH.

As the prophet was to be God's spokesman to the people, the priest was to be the people's representative before God. The high priest of Israel once a year, on the day of atonement, was to kill an animal. With the blood of that slain animal, he was to go beyond the veil into the holy of holies, sprinkling the blood before him. Substitution was pictured in the death of the animal in the stead of the sinful nation. In this divinely ordained ceremony, the holiness of God was satisfied or propitiated for another year, until it would again be necessary to sacrifice another animal. This annual slaying of an animal only served to underscore the fact that the blood of bulls and goats could never take away sin (Heb. 10:4). They were stopgaps to avert immediate judgment of sin until "the Lamb of God, who taketh away the sin of the world" (Jn. 1:29) was slain.

It was during the last week of His life that Jesus entered upon His priestly ministry. Like Israel's ancient high priest, He offered a sacrifice to God the Father. But then, unlike any priest before or after, He turned around and was Himself the sacrifice that was offered. Inscrutably, He was the instrument of sacrifice and the object that was sacrificed. An infinitely holy God required an infinitely holy sacrifice. And since Jesus alone could meet that requisite, He offered Himself. For that reason He could say of Himself, "... the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:28; Mk. 10:45); and again, "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..." (Jn. 10:18).

And to Peter who, with good if misguided intention, wanted to intervene in the Lord's priestly ministry by defending Him from arrest and preventing Calvary, there came our Lord's gracious rebuke, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how, then, shall the scriptures be fulfilled, that thus it must be?" (Mt. 26:53-54).

In a world of sin and degradation, in a world of humanism and self-deification, the thoughtful, sensitive, searching soul inquires, is there any way that a vile, sinful man such as I can find acceptability before a holy God who is a consuming fire? Most happily, the answer is yes, yes, a thousand times yes—through Jesus Christ, your High Priest, who offered an infinite sacrifice of eternal worth to satisfy once and for all the demands of that holy and just God. Jesus died once and for all, the just for the unjust, that we might be brought to God.

Avail yourself of the ministry of Jesus the Priest. For that reason He was born in Bethlehem EPHRATHAH.

Man was created with the potential to be king of the earth. He was to rule and reign—to have dominion—to give names to the animal creation. Man was to govern as God's vice regent over this planet. But in the Garden of Eden, man sinned and the scepter of kingship fell from his now withering hand. Sin brought separation from God, it brought death and disease and weeds and rust and pollution and hatred and war and famine and flesh-eating animals and a thousand other ills that have plagued man from the very beginning of his history. Will it be forever so? Is there no hope? Is a day of holiness, justice and righteousness on the earth to ever remain an unrealized dream—an unfulfilled longing? Joyously, the answer to such questions can be given in the negative. Jesus is the second man, the virgin-born God-man. What Adam lost Jesus will recapture. Jesus came the first time to die for the world's sin. He is coming the second time to recapture man's lost destiny as king of the earth. The writer to the Hebrews put it this way:

... and unto them that look for him shall he appear the second time without sin unto salvation (Heb. 9:28).

Biblical *hope* is not speculation. It is certain, sure, absolute. It is the quiet, assured confidence that deliverance of planet Earth will one day come through the Lord Jesus Christ at His return. For that reason He was born in Bethlehem EPHRATHAH.

Our children sing of little Jesus meek and mild, and "Away in a manger, no crib for a bed, the little Lord Jesus laid down His sweet head." And well they should. But men and women of full age should speak of Jesus the self-existent, preexistent, eternally existent, unchanging, all knowing, all-powerful, infinite, holy, just, loving, good, kind, gracious, long suffering and merciful Savior who came to earth one day long ago because He placed the need of fallen, sinful mankind above Himself.

Joseph, the husband of Mary, was commanded to name the still unborn child "Jesus" because He would "save his people from their sins" (Mt. 1:21). Jesus means *Savior*. And so the name given was to describe what He would accomplish. He would save, so call Him *Savior* (Jesus). But how would He accomplish this great task? He would be the Christ—the anointed of God. As the anointed Prophet, He would proclaim His Father's Word. As the anointed Priest, He would offer and be the only acceptable sacrifice for sin. As the anointed King, He will establish a glorious kingdom.

He has not and will not fail in the holy task to which His Father has appointed Him. And in the fulness of time He stepped across the stars to the planet Earth. How blessed are the inhabitants of this terrestrial ball who place their trust in Him.





Viewing the News

Jack Blaes

TEENAGERS DRUG SCOREBOARD. Copied from the Kentucky Issue (Temperance League of Kentucky). A teenager whose parents drink is two-and-one-half times as likely to drink as one whose parents abstain. One out of every ten children under 20 in the United States of America lives with an alcoholic parent. Alcohol is still the drug most used by youth. Beer is the beverage of choice. Alcohol (not highway crashes) is the leading cause of death of American youth aged 15-24. Close to 9,000 teenagers (15-19) were killed in motor vehicle crashes in 1980. Although teenagers comprise only 8% of the driver population and account for only 6% of the vehicle miles traveled in this country, they add up to at least 15% of all drunk drivers in auto crashes. States that have raised their legal minimum drinking age have had an average 285 reduction in night time fatal crashes. Advertising can increase the frequency and quality of alcohol consumed by adolescents and young adults. A higher percentage of teenagers drink alcoholic beverages than do adults—85% to 68%. The younger a person is when he starts drinking, the quicker and easier he becomes an alcoholic. Ninety-three percent of high school seniors have tried alcohol and 70% had used it in the prior month. Eighty percent of vandalism on college campuses is alcohol-related. Eighty thousand babies born in Illinois this year can be expected to have some of the symptoms of the Fetal Alcohol Syndrome, and many of these will be children of drinking teenagers. The Surgeon General has reported that life expectancy has improved in the U.S. over the past 75 years for every age group except the 15-24 year-old, whose death rate is higher today than it was 20 years ago. Remember, Alcohol is the leading cause of death in this age group. The suicide rate for teens (12-

18) has more than tripled in the last 20 years. Forty-six percent of high school seniors used marijuana at some level in 1981. It was rare to find teenage users of marijuana who did not use alcohol too. Two-thirds of high school seniors admitted at least some use of an illicit drug in 1981. America's youth who use illicit drugs represent the highest level of any industrialized nation. Between youth who have not used alcohol or other drugs and those who have, by a nearly 2 to 1 margin, the non-users frequently described themselves as having strong religious values and found religion to be helpful in solving their problems. When teenagers find what they are looking for (love, meaning, and purpose), they no longer need alcohol or other drugs.

* * * * *

A CALIFORNIA WOMAN gave birth at five and one half months of her pregnancy. The infant weighed but 17 ounces at birth, but she had survived for two months at the time of this report, and the San Diego doctors note that the baby had given every sign of developing into a normal child. The Supreme Court ruled that a pregnancy can be legally aborted at the 28 week stage.

* * * * *

"JUST BECAUSE A COUNTRY IS TECHNICALLY CALLED Communist doesn't mean that a capitalist institution such as the Chase Bank can't deal with them on a mutually beneficial basis, and indeed, we do deal with most of the so-called Communist countries of the world on a basis that has worked out very well, I think, for both of us," David Rockefeller. I wonder what a "so-called" Communist country is.

THE NATIONAL CENTER FOR HEALTH STATISTICS tells us that in 1982 1.8 million couples divorced. This is an average of 5.1 divorces per 1,000

of the population. This was a drop of three percent, and the first decrease since 1962. Between 1962 and 1981 the number of divorces nearly tripled.

IN A NUTSHELL: "The inherent vice of capitalism is the unequal sharing of blessings; the inherent virtue of socialism is the equal sharing of miseries." Winston Churchill. (from the *Journal*, Jan., 1983)

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"EACH RELIGION HAS A FORM OF GOVERNMENT, and Christianity astonished the world by establishing self-government. With the landing of the Pilgrims in 1620, Christian self-government became the foundation stone of the United States of America." Verna Hall. (Ibid.)

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"The history of the world, in a way, is a history of knights and barons finding ways to lord it over peasants and serfs. With the American Revolution, however, there was a dramatic break with the past. The framers of the Constitution understood the crucial point that only through the power of coercion can barons rule serfs. And only governments and laws can grant the power of this coercion. Therefore the new Constitution built a stout fence around government: These powers you may have—these and none other. In unspecified areas, the people shall be left alone and shall be free to decide things for themselves." Tom Bethell, *Ibid.*

CENSORED! "Cut it out!" Principal David Cantley ordered his staff to sit down with razor blades and cut out the Club's picture from the school's yearbook. Mr. Cantley said that the Club's yearbook page and activities were unconstitutional. David Cantley is principal of the Lake Worth Community High School in the southern suburbs of West Palm Beach, Florida. The club which was allegedly guilty of unlawful acts is a seven member Bible Club which had been meeting in a classroom twice a month after school hours for

twenty-five (25) years. Besides being censored out of the yearbook, the Bible Club was informed that it could not return next fall. The controversial picture in the yearbook contained a photograph of its members and school sponsor, a drawing of the Bible, and an invitation to join. "We thought we were part of the school," said a hurt Kathy Grumbach, 17, a member of the Club and president of the Student Council. Club members were puzzled because each school board meeting is opened with prayer, as are football games and graduation exercises. Also some purely religious items were not "cut out" of the yearbook: a prayer by Saint Francis, "A Teacher's Prayer," "A Student's Prayer," and an article entitled, "Please God, I'm only Seventeen."

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WHY TV TELLS IT LIKE IT DOES. Sheldon Leonard a Hollywood television producer says, "I think there should be no mistake about the sense of responsibility we carry... and this has led us to believe that we can, within a framework of good showmanship, advance valid social comments, valid ethical concepts, valid generalizations about the human conditions which have meaning for the audience." In a study entitled HOLLYWOOD AND AMERICA: THE ODD COUPLE, which interviewed 104 individuals representing the "cream of TV's creative community," and who produce nearly all the presentations of TV we are informed: "By and large they represent an urban and cosmopolitan sector of society... they are well educated, extraordinarily well paid, have adopted secular outlooks, and are politically very liberal... In the sphere of religion they have moved toward a markedly more secular orientation. Ninety-three percent say they seldom or never attend religious services. In politics they are nearly all advocates of redistributing the wealth (by government)." It should be perfectly clear why we see what we do on television.

How Far Is Too Far?

Paul Borthwick

High school is a complex blend of people-groups. There are the athletes (known as "jocks"), the intellectuals (sometimes called "nerds," "Dexters" or "calculators") and the tough people ("rats,"

“greasers,” “freaks”). Though each group is different, one factor seems to occupy them all: sex.

The Christian student (who may find himself in any of these social groups) faces a dilemma. The common subject of sex is always present, but few Christians know what to do about it. Some respond by being chameleons; they blend in with whatever crowd they find themselves. Others are icebergs; they are so paranoid about sex that they hesitate to talk about the subject, don't know where they stand and avoid peers of the opposite sex like the plague.

If teenagers are going to be active in following Jesus Christ on their high school campuses, they can be neither chameleons nor icebergs. Instead they must decide about sex-before-marriage and the big question, “How far is too far?” The Bible has not left us defenseless, so we turn to it for answers.

Although the Bible never directly addresses dating as we know it (no one dated in Bible times), it contains many valuable principles on which a Christian teen can build his life.

Principle one: Set your standards before you date. The student who starts dating someone steadily may find himself in some awkward situations if standards were not set beforehand. If a couple starts kissing all alone in a house, it will be hard to say, “That's enough,” or, “We should go out for a walk.” The immediate pleasure and personal involvement will render the couple unable to decide clearly, “This is what we should do (or not do).”

Setting standards means deciding how far is too far. Although petting (intimate caressing) and premarital sex are forbidden, Kissing, holding hands and affectionate touches are not clearly addressed by the Bible. Each person must therefore make some choices and then live by them.

In setting these standards, first remember to seek what God wants for you; sometimes it is easy to let our “youthful lusts” determine our thinking (see 2 Timothy 2:22).

Second, talk these standards over with someone of the same sex who is an older, more mature Christian. Your friend will be able to evaluate these standards and warn you against certain pitfalls you might have overlooked.

Third, do not deceive yourself about how far is “okay just for me.” John and Mary, committed Christians, had been going out for a long time. When talking about dating standards one evening, they shared openly that they believed petting was wrong for couples, but that God had given them “special permission” because they were going to get married anyhow. The discussion leader—I—just about went wild and told them they had deceived themselves: God does not grant “special permission” to sin.

Principle two: Search the Scriptures for your answers. Teenagers are frequently frustrated because they are told “immorality” is sin, but no one ever defines the term. As a result, there is general (and sometimes unnecessary) guilt laid on all. The Bible can help.

Take, for example, First Thessalonians 4:3-4. God's will is that we should abstain from fornication (sexual intercourse before marriage). In a time when many teens are ashamed to admit they are

virgins, God says, in effect, "Be glad; sexual virginity is My will for you until you are married."

Another helpful verse is Colossians 3:5, "Put to death . . . sexual immorality, impurity, lust, evil desires and greed, which is idolatry." In other words, the Bible is saying, "It is good not to do things to each other that turn you on." Touching another with the goal of sexual arousal is wrong.

I believe this instruction can be applied to a few other "turn-ons" as well. Girls should use caution in the way they dress because this is one way a man can be turned on. Fellows should exercise self-control by avoiding situations which tend to kindle their fires.

Another Scripture for determining God's standards is Proverbs 5:19. The writer tells a young man about his wife: "Let her breasts satisfy you at all times; be exhilarated (literally, intoxicated) always with her love" (NASB). This commandment makes the assumption that getting turned on (exhilarated) by a woman's breasts is reserved for her husband.

Principle three: The primary purpose of dating is building relationships. If someone is preoccupied with the question, "How far can I go?" the chances are that he is not putting God's purposes first. Dating is one of the greatest classrooms for teenagers to learn how to relate to those of the opposite sex. If so used, the relationships can grow to be fulfilling and instructive.

A sad case was Tom and Fran. They were going out for a long time but no one could understand why. They seemed to have nothing in common. They treated each other meanly and their dating caused friction with their parents.

Then we discovered that their physical relationship had developed (even though nothing else had) and they were held together by it. Their dating habits hurt them far more than they helped.

Principle four: Remember that sex is great—in the proper context. Too many times Christian young people are fearful about sex, so they overreact by thinking that sex is wrong or dirty. No, sex is a beautiful gift of God, but it must be kept in the proper context of the lifelong commitment of marriage.

In our youth group we sometimes talk about sex and dating. Soon after I was married, a youth was bold enough to ask, "Was it worth the wait?"

After recovering from the surprise, I said a definite yes, "As a matter of fact," I added, "there is part of me that wishes I had saved every kiss and caress for Christie (my wife)." If you wait, you will not be sorry. If you don't wait, you can only be sorry.

Principle five: God can and will forgive you if you have blown it. Someone may read this article and respond, "Thanks for telling me this stuff too late." We are all sinners, and even if we do not carry out sexual sins with our bodies we will probably sin with our thoughts. What can we do? How do we get rid of the gnawing guilt feelings?

There is forgiveness through Jesus Christ. When we ask God to wipe our records clean, it is well to remember that repentance and forgiveness go hand in hand.

Repentance is turning around, going in the opposite direction.

If our attitude is, "So what? God will forgive me anyhow," then we have not understood repentance. "Whoever confesses and renounces (his sins) finds mercy" (Proverbs 28:13).

There are certain sins—lustful thoughts, for example—that seem impossible to forsake. Remember that when God forgives, He forgets. He remembers our sins no more (see Jeremiah 31:34 and Hebrews 10:17). When we repeat the same sin and say, "O God, I'm sorry; I did it again," He says, "Did what again?"

Principle six: It isn't easy. Soon after starting college, I attended a "Man of God" seminar. All of us guys were together with an older Christian who was a superwise, super-Christlike person. Someone finally asked a question that was on all our minds, "How do you overcome lust?"

He responded with honesty and sensitivity. He said we would probably never overcome lust and sexual temptation, at least not on earth. He then outlined steps to control lust in the best way possible.

The lesson we learned is this: God has called us to be obedient and faithful, even when it is not easy. When our culture and peers are calling us to violate God's standards, we need to recommit ourselves to being faithful.

God can give strength. Jesus was tempted with all the temptations that tempt us, and He did not sin (see Hebrews 4:15). We need His strength.

So, how far is too far? Let God be your guide through His Word. If we use our bodies to honor Jesus Christ, who died to purchase us, we will not go too far.

—from *The Alliance Witness*

Edited by Dr. Horace Wood

PROPHECY:

Jerusalem— Past, Present and Future

Winston N. Allen



O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord. Luke 13:34, 35

... and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24b

And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isaiah 2:3, 4

In 1968, the year following the 6-day war when the Jews again gained control of Jerusalem, I had the opportunity of visiting the most important city in the world. This is the city where God chose to place His Name (Neh. 1:8). This is the city where the First and Second Temples were located and where the Third and Fourth Temples will be located (if the Third is not already in existence, as will be noted later). Here outside the city walls Jesus was crucified, buried, and rose again. From the Mount of Olives, east of the Temple Mount, He ascended to heaven, and Zechariah prophesied that when He returned to earth "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4a). In Jerusalem the church of the Lord Jesus Christ was established and from here as a beginning point the Gospel has gone to the whole world. From this city the Antichrist will reign briefly as world dictator during the Great Tribulation. Jerusalem will be the Capitol of the world during the millennial reign of Christ. (Isa. 2:1-4; 9:6, 7; 11:6-10; Zech. 14:9-11, 16).

The word Jerusalem means habitation or city of peace, but it has been, is, and will be a center of controversy and violence until the Prince of Peace comes to rule and reign. Because God has chosen Jerusalem (the center of the earth, Ezek. 5:5), Satan also chose it and wants to control the city. Not only is Jerusalem a holy city to Judaism and Christianity, but also to Islam. Three of the most beautiful buildings ever constructed have glistened in the sunlight on the Temple Mount: the temple of Solomon, the temple built by Herod, and the nearly 1300-year-old Dome of the Rock. During its long history (Gen. 14:18) Jerusalem has been ravaged by war, rebuilt, burned, ransacked, rebuilt, destroyed, and rebuilt probably more times than any city on earth. The worst time for Jerusalem is yet ahead (even worse than AD 70 prophesied by Jesus in Matthew 24) when the Romans destroyed Jerusalem. We read in Zechariah 14:1-3:

Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle.

Also the prophet wrote in Zechariah 12:2, 3:

Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against

Jerusalem. And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it.

The glorious future of Jerusalem is described in Isaiah 9:6, 7; 11:6-10; Zechariah 14:9, 11, 16 and Isaiah 2:1-4.

Ancient rabbis used to say, "The world is like an eye. The white portion represents the nations. The iris is beloved Israel. But the pupil is Jerusalem, and the gleam sparkling from the center of the pupil is the Temple Mount—Moriah." Bible scholars believe that Mount Moriah where Abraham experienced and passed the severe test regarding his son Isaac was the mount where the Temple of God was later constructed. Ten centuries later Israel's second king David captured the Jebusite stronghold and Jerusalem became the City of David and was established as Moriah from a man named Ornan who had used it as a threshing floor. There David built an altar unto the Lord. Thus the dual function of Jerusalem was established—the Capitol city and the center of worship. Two reasons David chose the city were its fortifications and its bountiful water supply from the Gihon spring.

The First Temple on the Temple Mount in Jerusalem was dedicated by Solomon about 952 BC. Geometrically it resembled the Tabernacle, though it was built of immense quantities of stone, cedar wood and lined with gold. Nebuchadnezzar destroyed Jerusalem and the First Temple in 587 BC and the Jews were taken captive to Babylon. Zerubbabel and the returning exiles completed the Second Temple in 516 BC. It was rebuilt and enlarged by Herod the Great beginning about 20 BC. Josephus gives vivid description of the Second Temple and its destruction by the Roman General Titus in 70 AD.

Prophecies dealing with the Third Temple include Daniel 9:26, 27; Matthew 24:15-22; and II Thessalonians 2:1-6.

I have noted with interest that Dr. David Webber and Evangelist Darrell Dunn both have visited the recently dedicated Jerusalem Great Synagogue, and both have expressed the view that this magnificent structure may serve as the Third Temple or sanctuary during the Great Tribulation. The Third Temple evidently has a limited lifetime and use, and will be destroyed in the great earthquake foretold in Revelation 16:18-21.

Also I noted with interest in the March-April issue of *Biblical Archaeology Review* an article expressing the view that the Moslem Mosque known as the Dome of the Rock on the Temple Mount in Jerusalem is *not* located over the spot where the Second Temple was constructed. Following years of research, Dr. Oshon Kaufman has concluded that the Jewish Temple was originally located about 330 feet north of the Dome of the Rock on bedrock protruding from the flagstone-paved platform. Kaufman believes this flat rock is the Foundation Stone of the Holy of Holies on which the Ark of the Covenant rested.

Zechariah 6:11-13 prophesies that the Messiah, the "Branch," will yet build a Temple in Israel. The Fourth or Millennial Temple

(Ezek. 40-45) will be a memorial, a teaching center regarding the holiness of God and pointing back to the great sacrifice, the "Lamb of God" made for us two thousand years earlier.

Yes, Israel and her capitol Jerusalem are focal points of great interest and attention today for God, for Satan, for the nations of the world, and for Christians as we wait for the imminent return of Christ.



GLEANINGS

Larry Miles

THE LAW OF LOVE

"They walked with God in faith and love
But failed with one another:
While sternly for the faith they strove
Brother fell out with brother.
But He in whom they put their trust,
Who knew their frames were dust,
Pitied and healed their weakness.
"He found them in the house of pray'r
With one accord assembled,
And so revealed His presence there—
They wept with joy and trembled.
One cup they drank, one bread they brake,
One baptism shared, one word they spake,
Forgiven and forgiven.
"Then forth they went with tongues of flame,
In one blest theme delighting—
The love of Jesus and His Name,
God's children all uniting
This love our theme and watchword still,
The law of love let us fulfill—
And love as we are loved."

—James Montgomery, quoted by R.H. Boll in
Paul's Letter to the Galatians

PAUL'S PLAN FOR COMMUNICATION WITH THE PHILIPPIANS

Paul plans to send Timothy to Philippi. Timothy stands in contrast to others that Paul might send. He is a good example of one who has taken Jesus as a pattern of life. He will go to serve the brethren, not himself. He is a tried and true servant of Christ. Paul also had faith that he would be released and would soon come to them. Then he was sending back to them Epaphroditus, another man who had taken Jesus as a pattern of life. He had risked his life

in serving Paul and the Philippian Church and Christ. He became sick, "nigh unto death." Sometimes sin is the cause of sickness, but at other times doing good in serving Christ is the cause of sickness. God graciously healed him, and Paul sent him back to his people, whom he loved.

—Earl C. Smith

MAN'S NEED OF THE GIFT OF RIGHTEOUSNESS

God is against ungodliness and unrighteousness. Whoever is without the righteousness of God is subject to the wrath of God. Whoever denies the wrath will likely deny also the righteousness, therefore be subject to the wrath.

—Earl C. Smith

CHRISTIAN PREACHING

Christian preaching begins only when faith in the message has reached such a pitch that the man or community proclaiming it becomes part of the message proclaimed.

—James S. Stewart

APOSTOLIC PREACHING

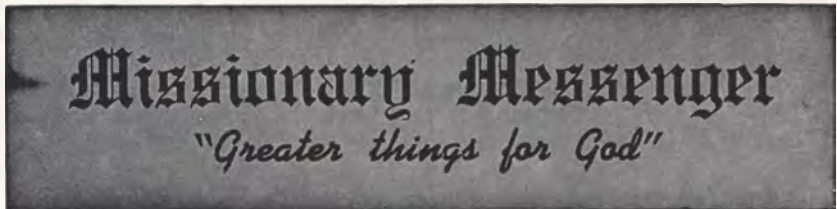
Thus the apostolic preaching, which summoned men to behold God's glory in the past, and to await it in the future at the great Parousia, summoned them also to realize God's glory in the present moment.

—James S. Stewart

THE PRESENT LORDSHIP OF CHRIST

It is the present Lordship of Christ, inaugurated by His resurrection and exaltation to the right hand of God, that is the center of the faith of primitive Christianity.

—Cullmann, *The Earliest Christian Confession*



Alex Wilson

Louisville, Kentucky

July 21st

Since arriving in the U.S. about eight weeks ago, we've had the usual dizzying whirl of traveling and seeing many many dear friends. Besides time in Louisville and Winchester with our parents, we enjoyed an outstanding week for high-schoolers at Woodland Camp in Indiana. Ruth and I both taught. We were encouraged especially by the enthusiasm for the Lord shown by several of the young preachers who spoke in chapel and acted as counselors.

Now our family has just returned from a 2,600-mile trip to and through that big state of Texas. What a fellowship with lots of the Lord's grand people—many of whom are related to us by flesh as well as Spirit. But we are kind of pooped, and will be glad when we won't

have to live out of suitcases. Our freight from the Philippines has not even arrived yet.

From now through the end of 1983, we hope to visit various congregations, speaking and/or showing slides about missions in Asia. We may be reached at the above address (Alex Wilson, 231 S. Galt, Louisville KY 40206), or by phone at (502) 897-2831. Then, Lord willing, at the start of 1984 we shall be ministering at the Portland Church of Christ in Louisville.

We are exceedingly grateful to our gracious donors, some of whom backed us for our entire 20 years overseas, not only with funds but also prayer. From January onward, we shall not need donations any more due to Portland's invitation to work with them fulltime. May our heavenly Father guide our donors where to redirect their gifts. The harvest is great and the needs vast. We hope that those who are supporting various ministries in the Philippines by prayer and money will continue, and that our absence from that part of the world will in no way cause a decrease in interest in the Lord's work there.

When "Jesus" Became "Lord and Christ"

Dee L. McCroskey

Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (Acts 2:36).

We call this a pivotal text because so much turns upon it. It marks a great change of emphasis regarding the Person and Office of our Lord Jesus Christ because of His resurrection from the dead. In the Four Gospels, the emphasis is upon His perfect humanity as "Jesus" and as "the Son of man." But with His resurrection from the dead, all that is changed. The emphasis now is upon the risen Redeemer as "both Lord and Christ." Let us consider these comparisons:

In the Four Gospels the name "Jesus" appears at least 74 times, and 29 times in the Book of Acts. But in Paul's Epistles, the name "Jesus" is found only 12 times. One the other hand, "the Lord Jesus," His title as risen Lord, appears ten times in the Acts, nine times in Paul's Epistles, but never in the Four Gospels.

His full title and office, "The Lord Jesus Christ," never appears in the Four Gospels. It does appear four times in the Acts. But Paul's Epistles seem to ring with this exalted and triumphant title of our blessed Savior. It appears in his Epistles 32 times! As we know, Paul's Epistles are the direct instructions for the present age, for the church which is His body. It is the title which God the Father placed upon Him at His resurrection, and the title by which we may now show Him the great honor and respect due to His holy name—the Lord Jesus Christ!

It is true that Jesus Christ was Lord before His resurrection, in the sense of being the Jehovah of the Old Testament. In that sense, even in the Four Gospels, every one addressed Him as Lord, including the dying thief on the cross, and even the woman taken in adultery (John

8:11). No one addressed Him as "Jesus" except the demons (Matt. 8:29) nor referred to Him that way, as is so common today. He also was the promised Messiah of Israel before His resurrection.

But it was not till His resurrection that He was *declared* to be both Lord and Christ (or Messiah). Paul makes this clear in Romans 1:3-4, "Concerning His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh, and *declared* to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

There is a helpful note in the Scofield Reference Bible on Matthew 1:16. It tells us that "Christ" (*Christos*) means *anointed*, the Greek form of the Hebrew *Messiah* (Dan. 9:25-26), the official name of our Lord, as "Jesus" is His human name (Luke 1:31; 2:21).

It is now written that, "He is Lord of all!" (Acts 10:36). We used to sing the little chorus, "Romans ten and nine, Is a favorite verse of mine; If He's not Lord of all, Then He's not Lord at all!" But all over Christendom today, He, the Lord of glory, is denied that exalted status, and He is relegated back to "that same Jesus" again, the "Christ after the flesh!" Listen to Paul's words about this:

"Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more" (II Cor. 5:16, R.V.). Listen to Paul's admonition to us again, as he beseeches us to "be filled with the Spirit, speaking to yourselves in Psalms and hymns and Spiritual songs, making melody in your heart to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18-20). Paul loved his Lord and sought to give Him all the honor due Him.

One of the problems for all of us believers in our endeavor to honor our Lord with His proper title and office, is in the hymns we sing, the ignorance on this particular subject of so many of the hymn writers. Some of our finest hymns, which we love to sing, are marred by such unscriptural statements as "Jesus saves." (Just try to find that in your Bible!) Sometimes we can change the hymns or choruses to "Lord Jesus" if it fits the tempo, but many times that cannot be done. Thus we are called upon to exercise much patience and longsuffering in this matter. It is not something to be too legal about, lest we be guilty of "straining at a gnat and swallowing a camel" (Matt. 23:24).

Let us, however, in our own lives, give our precious Lord and Savior the honor due His name. For even the ungodly will, when the time comes, bow their knees to Him, and "confess that Jesus Christ is Lord, to the glory of God, the Father" (Phil. 2:10-11). Is it too much for us to do it now?

THEY CAST HIM DOWN

I often think of Psalm 62, which is sometimes called "the Only Psalm." That is because the word "only" appears in it four times. "He only is my Rock and my salvation." What a wonderful statement! Then David speaks of the enemies, the ungodly, and in verse 4 he says, "They only counsel to cast Him down from His excellency." Think of the many excellencies of our Lord Jesus Christ. For example, God "hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:9). That is an excellency.

Then see what we have in 1 Peter 2:9, "that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." But note that in the margin the word "praises" is literally "excellencies." We believers are to show forth His excellencies. But so many preachers and teachers today, in pulpits, on the radio and in print, unwittingly, no doubt, are casting Him down from some of His excellencies, robbing Him of at least a little of His glory.

Returning from a trip recently, I listened to three fine, sound, fundamental Bible messages. As I listened to each one, I thought surely he will give the Lord Jesus the honor due Him as the One whom "God hath made to be both Lord and Christ." But no, each one closed his prayer "in Jesus' name," thus robbing his Lord of just a little of the glory due Him. But the third speaker really "oast Him down" from one of His excellencies when he added this benediction: "Have a good day in Jesus!" Christ after the flesh again.

"But you are just being critical," I hear someone say. No, I'm not trying to criticize, but over in glory I hear the angels sing, "Thou art worthy, O Lord, to receive glory and honor" (Rev. 4:11). Then I listen again and I hear the redeemed of the Lord singing "a new song, saying, Thou art worthy to take the scroll, and to open its seals; for Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. 5:9). Don't you think we should start practicing now?

—from *Last Day Messenger*

PERFECTING OUR PRIORITIES

At a recent leadership held in Houston, a man made this observation: "We worship our work; we work at our play; we play at our worship." Although granting that many escape this indictment, I fear it is a fair social commentary of our times.

We Worship Our Work

The "workaholic" syndrome is finally becoming recognized for the curse that it is. Responsibilities to family and to Christian service have been neglected by men and women whose careers have become the most important thing in their lives. My job can easily demand 16 hours a day, 7 days a week, and for a good cause. But when that happens, it comes between me and my responsibilities toward God and my family.

We Work at Our Play

Adult recreation is big business. It is not enough that we fish, or jog, or camp out, or play tennis. Each sport requires its own special uniforms and equipment. Private lessons and hours of practice burden the schedules of our day. Our frantic lives beg for renewal and relaxation. What an enormous price we pay to participate in our sports!

We Play at Our Worship

This word is not peculiar to our own time. For centuries people have worshipped God superficially. Jesus cautioned those whose purpose is to be seen of men. Such worship is vain. It is a charade. When we offer God all that we are and possess, a genuine effort is expended. Praise and adorations issue forth unto our Creator, and we worship from sincere hearts. —Dr. Terry Johnson in *Pulpit Helps*

THE GOSPEL OF JOHN:

The Bread of Life for the Given Ones

John 6:34-40

S. Lewis Johnson, Jr.

The section to which we have now come in our studies in the Gospel of John is distinguished by the appearance of the first of John's great "I Am" statements, statements that plainly set forth some of the most significant of the claims of our Lord for deity.

They all go back in origin to the encounter that Moses had with the Angel of the Lord when he was keeping the flock of Jethro, his father-in-law, on the backside of the desert. It was in that deserted area that the Angel appeared to Israel's future deliverer in a flame of fire out of the midst of a bush. The striking thing about the bush on fire was that the bush was not consumed by the fire. When Moses turned aside from his shepherding to observe the phenomenon, the Lord called to him from the bush, saying, "Moses, Moses," to which came the answer, "Here am I." The Lord, then gave Moses the promise of deliverance from the bondage of the Egyptians, and Moses was also told that it was he who would be sent to Pharaoh to accomplish the task.

"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt," Moses replied. The reluctant deliverer was further encouraged by the Lord, but Moses was not yet convinced. He asked the Lord to tell him His Name, in order that he might answer the questions of doubting Israelites regarding the source of his commission to deliver. At that point came the remarkable revelation, for God replied to the chosen shepherd, "I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (cf. Exod. 3:14). It was a remarkable answer, making plain the fact that there is no *absolute* definition of God that can be given to man, for every definition by limited finite terms would limit the infinite nature of the divine being. No absolute definition of God can be given. He is who He is; that ends the matter.

Of course, a *relational* definition can be given, and in a moment Moses is given one. He is told that he may go and gather the elders of Israel and say to them, "The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me" (v. 16). He is the covenant-making and keeping God of Abraham, Isaac, and Jacob at the same time that He is the absolute I AM.

All through the Old Testament this remarkable revelation finds expression, the self-existent God, the only being possessed of that divine attribute, is the one who often uses such expressions of Himself as "I am He" (cf. Isa. 41:4; 43:10-11, 13; 44:6; 46:4, etc.). He speaks of Himself as "the first and the last" (cf. 41:4; 44:6), and in the New Testament we learn that it is our Lord Jesus Christ who is the being.

He speaks of Himself as "the first and the last" in appearing to the Apostle John (cf. Rev. 1:17), and as the "Alpha and Omega, the beginning and the end, the first and the last" (22:13), magnificent, supreme claims for deity.

In fact, when we turn to the Gospel of John and notice the number of "I Am" statements, it becomes clear that they are all molded on the form of the Old Testament terminology. It is as if the Lord Jesus did all that He reasonably could to suggest to the men and women of His day that He was that Old Covenant God now in incarnate form. The "I Am" statements, then, become striking claims that the carpenter from Nazareth is also the God who spoke to Moses from the burning bush.

In the twentieth century much has been made over the "Quest for the Historical Jesus," as if the gospels do not give us such a picture of Him, but rather one conjured up by a later church, whose memory was dimmed by the passing years or perhaps by theological wishful thinking. We have been presented with such figures as Renan's "Amiable Carpenter," Tolstoi's "Spiritual Anarchist," Schweitzer's "Imminent Cataclysmist," Klausner's "Unorthodox Rabbi," Otto's "Charismatic Evangelist," Strauss' "The Mythical Jesus," Shailer Matthews' "Jesus, Prophet of the New Social Order," Lord Beaverbrook's "The Divine Propagandist," and other futile offerings.

William Temple is right, "Why anyone should have troubled to crucify the Christ of Liberal Protestantism has always been a mystery." Why should anyone wish to harm someone scaled down to the level of an amiable and well-meaning Sunday School teacher?

The seven "I Am" statements of the Gospel of John present Jesus Christ in the perfection of His Person and Work. They are: "(1) 6:35, 48; (2) 8:12; 9:5; (3) 10:9; (4) 11:11-14; (5) 11:25; (6) 14:6; (7) 15:1. We shall study each of them in the contexts in which they appear.

In this section of the sixth chapter of the gospel we are still in the first phase of the conversations that the Lord Jesus was having following the remarkable signs of the Feeding of the Five Thousand and the Walking upon the Water (cf. vv. 25-65). We continue the exposition from the initial reference to "the bread of God" (v. 33).

THE INTERROGATION OF THE MULTITUDES

After the statement to the effect that it was not Moses who gave the bread from heaven, but the Father, Jesus had said, "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (v. 33).

This statement provoked a response, and they said to Him, "Lord, evermore give us this bread" (v. 34). The request reminds the reader of the one made by the Samaritan, when Jesus spoke to her of the living water, "Sir, give me this water, that I thirst not, neither come hither to draw" (cf. 4:15). It is clear that she did not yet understand the spiritual nature of Jesus' remarks about water, and it is also clear that the ones to whom Jesus was speaking did not yet understand that He was speaking of bread different from that they had eaten when fed by Him on the day preceding.

THE INTERPRETATION OF THE LORD

Regarding the meaning of bread (John 6:35). That our Lord, in the use of the expression "I am the bread of life," is using an illustration of spiritual realities is clear from the addition of the words "of life" to "bread." In what way is bread an illustration of the life that Jesus provides?

In the first place, bread is a necessary food. Life cannot exist without bread. In fact, in verse fifty-three the Lord specifically says that, if we do not eat the flesh of the Son of man, we do not have life in us.

In the second place, bread is a universal food, and in its spiritual significance, it suggests the universal appeal of the message of Christ. It is for Gentiles and for Jews (cf. v. 40).

And, finally, it is a satisfying food. Those who partake of the bread of life, the Lord Jesus Himself, find that they no longer hunger and thirst for genuine spiritual life. He in His Person and work satisfies them forever.

It is also an interesting thing to meditate upon the process of the making of bread from grain. Bread-making requires cutting of the grain, bruising of the grain in the separation of the wheat from the chaff, and then it requires baking. All of these activities are suggestive of the language that is used of our Lord's work for us. The Psalmist in Psalm 88:16 speaks of the wrath of God in a way that is typical of the wrath poured out upon our substitute, "Thy fierce wrath goeth over me; thy terrors have cut me off." In Isaiah 53:5 Isaiah in the greatest of the Servant of Jehovah passages writes, "he was bruised for our iniquities." And what better figure is there than baking for the enduring of the white hot wrath of a holy God in the atoning work of the cross of Jesus Christ, when He suffered spiritual death for His own, so that heaven should have no further charges to lay against them?

The words "hunger" and "thirst" suggest the human preparation for the reception of the divine provision. One of the terms emphasizes the strength that is needed for weakness, and the other the peace that is needed to satisfy anxiety (cf. Rom. 5:6, 1). The hungering and the thirsting, of course, are the products of the work of the Holy Spirit in provident grace, for no man naturally hungers or thirsts after spiritual satisfaction (cf. Rom. 3:9-12).

The parallelism of the clauses of the verse suggests the equivalence of coming and believing. To come is to believe, and to believe is to come to Him, although there may be some suggestion to the effect that coming is the inevitable result of belief.

Regarding the multitudes (John 6:36). In this text the Lord chides His listeners for maliciously rejecting God's offered gift of the bread of life. The reference of the words "But I said unto you" is not clear. Perhaps He refers to His words in verse twenty-six. They saw the loaves that He gave the multitude, but the sign did not lead to faith.

THE INTERLUDE TO THE DISCIPLES

The certainty of the success of His mission (John 6:37). There is no connection between verse thirty-six and verse thirty-seven. This asyndeton (the technical name for this) indicates often strong feeling

on the part of the speaker or writer (cf. Rom. 9:1). It is as if the Lord has hesitated in the progress of the conversation to meditate upon the reason why men refuse to come to Him, and ultimately He points His listeners to the fact of the divine election and reprobation. Calvin comments, "That their unbelief may not detract from His teaching, He says that the cause of their obstinacy is that they are reprobate and outside God's flock."

There are so many interesting things in this statement that it is difficult to know where to begin. Let me comment first upon the "all." In the original text it is neuter, being literally *everything*, although Morris, in harmony with the mass of the commentators is surely correct in saying, "persons are certainly meant." If there is anything to be seen in the neuter, it is that the individuality of the believers is subordinated to the comprehensive and sovereign certainty of the accomplishment of the will of the Father. One might have thought that, since the people were characterized by unbelief and refusal to come to Christ, that God had been frustrated in His purposes. That is what characterizes the views of much of evangelicalism today. Unwilling to accept the unconditional election of God's people by God the Father, a great section of evangelicalism unwittingly thinks of God as a frustrated deity. He has tried His best to save all, but man's unwillingness to respond has thwarted Him in His designs. How little God often seems in the preaching of our age.

Leon Morris, commenting upon the neuter, writes, "The words stress the sovereignty of God. People do not come to Christ because it seems to them a good idea. It never does seem a good idea to natural man. Apart from a divine work in their souls (cf. 16:8) men remain contentedly in their sins. Before men can come to Christ it is necessary that the Father give them to Him. This is the explanation of the disconcerting fact that those who followed Jesus to hear Him, and who at the beginning wanted to make Him a king, were nevertheless not His followers in the true sense. They did not belong to the people of God. They were not among those whom God gives him."

Westcott comments, "The unbelief of the people was not a proof that the purpose of God had failed. Rather it gave occasion for declaring more fully how certainly the Son carried out the Father's will."

Multitudes through the ages come to Christ by a carnal attraction to Him, and great religious organizations may be built up around a superficial allegiance to Christ, but it is only the divine attraction to Him that is authentic (cf. vv. 44, 65).

One notices the use of the present tense in the "giveth" of verse thirty-seven and the use of the perfect tense in the "hath given" of verse thirty-nine. Is there a discernable difference in the two uses? Perhaps in verse thirty-seven the standpoint is that of the ongoing historical ministry of the Son. He awaits the coming of the given ones as they are brought by grace to faith and trust in Him. In verse thirty-nine the standpoint is that of the will of the Father. The time of the giving is from ages past by His determinate counsel.

F. B. Meyer has sought to illustrate this. He writes, "Suppose that a geologist, amid his explorations of the traces of earth's earliest life, were suddenly to come across a slab inscribed with his own name

and a prediction of the precise date of his coming. With what amazement would he scan that mysterious tablet, and with what awe recognise the Divine omniscience! He did not come because he knew that he was expected, but because of what, as he thought, were the promptings of his own sweet will; but, having come, he discovered that his advent had been long anticipated. So we come to the Saviour under a sense of sin or or the stress of sorrow, unaware of any mysterious influence at work; but, having come, we find that we have been the subjects of the drawing grace of the Father (44); that the very grace to come had been given by the Father (65); and that we were included in the Father's gift, so that of us the Son could say, 'Thine they were, and Thou gavest them me, and they have kept thy word.'

John Calvin points out three important things about the verse. In the first place, it is clear that faith is not at man's disposal. Jesus says that not everyone may believe indiscriminately and by chance. God elects those whom He hands over to the Son. And not all are given, it is clear, or the Bible would teach universalism, for all given do come to the Son. In the second place, then, not all are given. And, third, none of the given shall ever fall away and be lost. (*—Ed.)

That last point is worthy of stress. Jesus says, "and him that cometh to me I will in no wise cast out." The expression in the Greek text is one of the strongest ways that Greek has of expressing emphatic negation. There are no specific Greek words for the expression "in no wise," but the emphatic subjunctive construction is an equivalent, and the translation is fully justified. The result is a statement that should be of the greatest comfort to all who come to Him. What a source of assurance it is to know that He will "in no wise" cast out anyone who comes to him. And, if there is any question about whether we are of the "given," coming to Him resolves the question. That is the undeniable evidence that we are among those given Him by the Father. The translation of the King James Version in this instance has a touch of genius in it (Moffatt and Goodspeed in their renderings have "never"), and it has brought comfort and encouragement to countless saints.

John Bunyan was one. In one of his greatest works he wrote, "This scripture did also most sweetly visit my soul: 'And him that cometh to me I will in no wise cast out' (John vi. 37). Oh the comfort that I have had from this word 'in no wise.' As who should say, by no means, for nothing whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me that Christ did not mean me and such as I, but sinners of a lower rank, that had not done as I had done. But I should answer him again, Satan, here is in this word no such exception; but him that comes, him, any him—him that cometh to me I will in no wise cast . . . If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ,—he at one end and I at the other. Oh, what work did we make! It was for this in John, I say, that we did so tug and strive; he pulled, and I pulled; but, God be praised, I got the better of him' (*Grace Abounding*, par. 215)."

*Ed. Note: But on this theme we must not fail to study Heb. 6:4-6 and 10:26-31 which counter balance this paragraph. —Editor W.R.H.

The reason for the success (John 6:38). The reason for the success of the Lord Jesus in the accomplishment of His task is stated here. The design of the Son is not frustrated, since He has come to do the will of the Father. The "for" introduces the ground of the success of His mission. As Paul would say, "Who has resisted His will?" (cf. Rom. 9:19). The inherent weakness of the Arminian position on the design of the atonement is plainly seen right at this point, for it is their contention that we do frustrate the intent of God by our unbelief (contrast Rom. 3:1-4).

The explanation of the Father's will (John 6:39-40). There is no uncertainty about the aspect of the will of God that Jesus has in mind, for He spells it out in the remaining two verses of the section. That will has to do with the fact that He should lose none of the given ones or, to look at it from the human side, that He should be the means of life for the believing ones. And the life is everlasting life, for it is twice repeated that He will raise them up at the last day (cf. vv. 39, 40).

The last two verses, then, form something of a summary, expressing the root of the entire work,—of God, Christ, and men. It lies in the will of God, expressed here objectively and subjectively. Objectively, the Father willed life and resurrection for the given ones (cf. v. 39). Cf. 17:12. As Morris says, "The salvation He brings is no ephemeral thing. It is ultimate and final. This thought is of the greatest comfort to believers. Their assurance is based not on their feeble hold on Christ, but of His sure grip of them (cf. 10:28f.)."

William Hendriksen, the accomplished Reformed commentator who recently went home to the Lord's presence, wrote these encouraging comments, "In these and many other passages Scripture teaches a counsel that cannot be changed, a calling that cannot be revoked, an inheritance that cannot be defiled, a foundation that cannot be shaken, a seal that cannot be broken, and a life that cannot perish." We are not only kept, then, by His *power* (cf. 1 Pet. 1:5), and His *love* (cf. Rom. 8:35), but also by His will. And how wonderful is His will!

On the words, "I should lose nothing," Calvin contended, "That is, 'I should not let it be taken from me, or perish.' By this He means that He is not the guardian of our salvation for a day or two, but that He will care for it to the end, and bring us, so to say, from the starting post to the finishing post."

Subjectively, He wills life and resurrection for the believing ones (cf. v. 40). This is the final and infallible sign of the ones who have been given,—they *believe* (contrast v. 36). Cf. 1 Thess. 1:4-5. It is not safe to go beyond that in searching them out.

One unusual thing may be noted in the last verse. The Lord refers to the necessity of "seeing," or beholding, the Son, a word not commonly used in connection with salvation. Evidently, it is designed to emphasize the fact that it is not enough to have a mere vision of Him. One must grasp the significance of the vision of Him and His work. It refers, then, to the enlightenment that the Spirit gives as He brings to faith.

Let me, in conclusion, emphasize a few points that emerge from the section. In the first place, there is an emphasis in it upon the divine invitation to life and resurrection (cf. vv. 35, 40).

And, second, in the appropriation of the benefits there are three fundamental words. The first of them is the word "giveth," a word of destiny, a word of divine sovereign election (cf. v. 37). We cannot, if we read the Word of God plainly, escape its teaching of "sovereign sovereignty," of sovereign distinguishing grace. He has given a people to Christ; He has not given all. That note is the missing note in evangelical preaching today, and some of the plague of its superficiality is traceable to this lost note. We are drowning in the waves of shallow psychology, and we desperately need the life preservers of sound Reformed theology, thrown to us by men who are not ashamed to preach what God has revealed, willing to risk their soft positions in the church, if necessary, that the Word of God may run and have free course.

Mr. Moody was right in one respect when he said, "The 'whosoever will's' are the elect and the 'whosoever won't's' are the non-elect." He at least made it plain that there are elect persons, and that there are also non-elect persons. Let that fact be fearlessly proclaimed!

Occasionally, the question is asked, "Should we preach election?" I have a ministerial friend who, in conversation with me, admitted that he believed the doctrine of unconditional election, but affirmed that he never preached it. He had been somewhat critical of me, because of responses of a negative nature that I had received in preaching the doctrine in some churches. I asked him why, if the doctrine was true, did he not preach it. He replied, "It's too divisive." That, to say the least, is an amazing statement, coming from a minister of Christ and a teacher in our evangelical institutions. The reasoning lying back of it would ultimately forbid the preaching of the gospel itself, for there is not anything more divisive than that. The apostles and our Lord glorified in the nature of the gospel, although it did not give them personal pleasure that some were offended by the good news (cf. 2 Cor. 2:14-17; Luke 12:49-53).

Listen to one of the masters, "There are others who, wishing to cure this evil, all but require that every mention of predestination be buried; indeed, they teach us to avoid any question of it, as we would a reef . . . Therefore we must guard against depriving believers of anything disclosed about predestination in Scripture, lest we seem either wickedly to defraud them of the blessing of their God or to accuse and SCOFF AT THE HOLY SPIRIT FOR HAVING PUBLISHED WHAT IT IS IN ANY WAY PROFITABLE TO SUPPRESS." Again, "Whoever, then, heaps odium upon the doctrine of predestination openly reproaches God, AS IF HE HAD UNADVISEDLY LET SLIP SOMETHING HURTFUL TO THE CHURCH."

The second word is hunger," or "thirst," both expressive of the desire for life implanted in the mind and heart by the Holy Spirit (cf. v. 35).

And the third word is "come," further explained by the words, "see," and "believe" (cf. vv. 35, 40).

We draw to the end of the exposition of this magnificent passage in which we have, among other things, a summary of the universalism

(both Jews and Gentiles may come), the individualism (anyone may come), and the predestinarianism (only the given come, but *all* of them do) of the gospel.

Recently I received a letter from one of our listeners in the Far West. It read, "Today, I listened to your message on the election of God's chosen believers. How refreshing to hear a minister preach the Word in an area where I have struggled for some time. I have *often* thought that we are elected according to my readings in the Bible. I could never understand how any other interpretation could be taken from the Scripture. Yet the overwhelming majority of Christians I discussed this with (including several pastors) felt everyone was elected. They cited Scriptures such as John 3:16, etc. to back their ideas. But I looked at these and felt upon close examination that only by God's *grace* are a few chosen. My opinion never has swayed even though I have desperately tried to understand their ideas.

"I believe the Lord reveals truth to us by His Spirit when reading the Word. Before becoming a Christian at the time I was called two years ago, I was *totally* blind to God's truth and salvation. I had attended church all my life and yet lacked an understanding of God's Word. When I was called by God and believed that Jesus is the Messiah, suddenly truth was revealed, and I understood spiritual things like *never* before.

"One last thing, I also believe that we do not always know God's will for individuals, whether they are elected or not, and it is our responsibility to share God's message to all and to pray for their salvation.

"My husband is an unbeliever and I know that God holds the power to call him as well. I pray my husband will be among the elect few. Will you pray with me? His name is ----."

An admirable and telling response to the failure of the evangelical church, which prides itself on the preaching of the revealed Word of God, infallible and saving.

Vance Havner has given us a very effective illustration, and I will close with it. A housewife said to her husband, "This morning somebody knocked at the door, and when I opened it a stranger asked me rather abruptly, "Do you know Jesus Christ?" I did not know how to answer him and finally closed the door in his face." "Why didn't you tell him," her husband suggested, "that you are teacher of the ladies Bible class in our church and president of the Women's Missionary Society?" His wife replied, "That's not what he asked me."

And so I ask you who have read these meanderings of mine, "Do you know Jesus Christ?" Would you like to be among the given? You may become sure that you are one of them by coming to Him, by believing in Him who offered the atoning sacrifice for sinners. And you will have the assurance that He will never cast you out, but will raise you up at the last day.

Now, if you do not like the idea of distinguishing grace, of divine election, of "sovereign sovereignty," then why should you complain? You are receiving just what you wish, for you wish to have no part in such a Savior's salvation. But, enough of that, come and receive Him whom to know is eternal life. Come now!

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