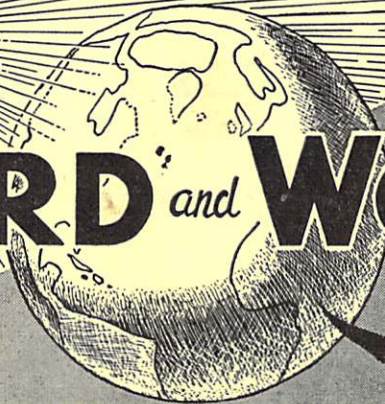


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God's Family

W. R. H.

ZECHARIAH 14

Just last week, a religious periodical from Texas gave its entire front page to the blasting of "Dispensationalism." Not far into the article, the term was alternated with "Premillennialism," with the apparent scheme that if an "Ism" is branded upon a group of believers, they are thereby categorically effectively proven to be pursuing a disastrous course of scripture interpretation. A few of the points made in the article from Texas need to be held up to the light. At this point, it will be well to read the fourteenth chapter of Zechariah, which is the bone of contention.

Verse four states that the Lord will set His feet upon the mount of Olives, and that the mountain will be split, making a way of escape for many of the inhabitants of Jerusalem. Since anti-millennialists have subscribed to the doctrine that Christ will never again walk this earth, it is little wonder that this passage has come under their fire.

WHAT IT SAYS AND WHAT IT MEANS

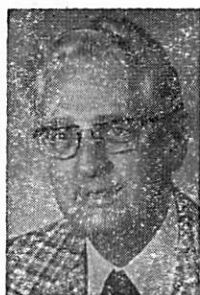
Near the end of his article, the author states "Whatever else the meaning of Zechariah 14 may be, it cannot be harmonized with the premillennial theology." This is the new way of saying, "I don't know what it does mean, but I certainly know what it doesn't mean!" This becomes a handy tool to use whenever we come to words whose simple meaning does not correspond to our personal scheme of things. It is a bit like the reasoning of Satan in the garden of Eden, when he told Eve, "You shall not surely die!" He might have gone ahead and said that death, there used by God, was figurative. Also, "the day that you eat it", could also have been called figurative. But, if it was figurative, what was it figurative of? Sure enough, physical death set in that day, and years later they succumbed to it. But a worse death, one of Spiritual separation from God, also occurred immediately.

"Be not many of you teachers, brethren, knowing that we shall receive greater judgment." (Jas. 3:1) This includes writers, as well as all other servants of the Lord. Let there be no "twistings and turnings made here" as a sign over a blacksmith advertised years ago. We need to handle aright the word of truth. A humble but able Bible teacher used to ask his classes the question: "If God didn't mean what He said, why didn't He say what He meant?" Our first step in believing God's word is to take it for what its says, if the simple meaning of the words permits. There have always been figures of

speech in God's communication with man, but they do not have to be set aside or countered. In one place God tells Israel that they "will be the head, and not the tail." Again He said that they "drew sin as with a cart rope." Jesus said, "I am the good shepherd" and "Behold, I stand at the door and knock." These statements are "figurative" of course, but there is no way to mistake their meaning. Even when Jesus spoke in parables, it was not to hide the truth so much as it was to cause the separation of the true seeker from the multitude who would not hear his words. But the messages of the parables, while hidden to the casual spectator, was clear and powerful to those who sought to know. What a difference there is when we read the word with the purpose to let its every word speak to us, rather than to search for words which we can take out of their context to use for "proof texts" against one another.

WHAT'S WRONG WITH DISPENSATIONALISM?

The writer concluded a section of his article with: "Truly, dispensationalism is a materialistic, Judaistic, and infidelic system." These are strong words, aimed to make his point by "ipse dixit." Let's consider the word "dispensationalism" itself. It doesn't have horns at all! The word dispense means to give out (as medicines are administered from a dispensary). Dispensation, to the Roman Catholic church, means a release from the provisions of a specific church law. Webster's 7th meaning (in theology) the ordering of events under divine authority. In fairness to the author, I think he means the dividing of church history into distinct periods. If this is what he means, I am a dispensationalist. The Bible is full of it. There was the time-period of Eden, different from any other. There was the age before the flood, which came to a complete end. There was a distinct time period that ended with the tower of Babel and the confusion of tongues. There was the age of the "fathers" (patriarchs) which closed at the Exodus from Egypt. There was the Age of the law (the old covenant) which began at Mt. Sinai and ended when Jesus died on the cross. There is the church age (the age of grace), which began on Pentecost and is with us at the present. (That makes six ages.) This age will end with the catching up of the church as per 1 Cor. 15. I believe that we can conclude from Zech. 14, Rev. 20, and other passages that there will be the "golden age" (The sabbath rest for the people of God), which God's word has measured as a thousand Years (millennium, Latin) five times in the first seven verses of Revelation chapter 20. If my understanding of the writer's use of the word "Dispensationalist" is correct, then I am surely to be included. The real issue here is: how many dispensations you will admit have been made evident in the past, and could you possibly admit that there is one in the future reserved for us in which God will gloriously fulfill the many promises that He has made to Israel through the prophets? I personally long to see that glorious day when they shall study war no more, and the earth shall be full of His knowledge and glory as waters cover the sea. I don't want anyone to "blue pencil" God's promises, either in the New Testament or in the Old.



Viewing the News

Jack Blaes

COURT RULES BARTENDERS LIABLE FOR DRUNK PATRONS. In a decision stemming from a policeman's death in a hit-and-run accident, the Missouri Court of Appeals has ruled that the tavern operators are responsible for the actions of their intoxicated customers. "One would have to be a hermit to be unaware of the carnage caused by drunken motorists," the three-judge panel said in its ruling. The judges ruled in favor of Susan Reifschneider, whose husband was killed in 1977 while standing on the shoulder of Interstate 270. The driver of the car that hit him was sentenced to six years in prison after pleading guilty to manslaughter. This ruling overturns the dismissal of a \$500,000 lawsuit Mrs. Reifschneider filed against the driver and two taverns.

SOCIETY PAYS \$100 BILLION ANNUALLY FOR DRUG ABUSE. Dr. Edward N. Brandt, Jr, assistant secretary for health of the Department of Health and Human Services, said \$10 billion to \$16 billion represents the impact of drug abusers on the health-care, law-enforcement and judicial systems, the employment market, and general welfare, and social-service systems. Some \$70 to \$80 billion in annual costs result from the association between drugs and crime.

STUDY SHOWS THAT DRINKING PRECEDED CRIMES. Nearly one third of state prisoners questioned in a pioneer federal survey said they drank very heavily before committing the crimes leading to their imprisonment. Twenty-five percent of the prisoners who participated in this first nationwide survey of alcohol use by criminals reported that they had consumed alcohol heavily every day during the year preceding their crimes. Applying these figures to current prison population

levels this indicates that approximately 100,000 inmates had been drinking heavily every day or nearly every day during the year before their crime.

THE CENTER FOR SCIENCE IN THE PUBLIC INTEREST, a not-for-profit consumer health organization, has urged Congress to investigate the marketing practices of alcohol producers and peddlers. The billion dollars that producers spend on advertising every year feed America's number 1 hard-drug problem," said Michael Jacobson, the center's director. "Yet alcohol beverages are marketed as if they were as wholesome as skim milk."

CAMBODIAN REFUGEES STILL ON THE RUN. Forty-four members of seven Cambodian families who escaped war and starvation in their homeland before fleeing to New York, are running again. This time they are fleeing robbers, muggers, and young toughs on the streets of Brooklyn. Failing to find safety in Brooklyn, they have moved to Harrisburg, Pa., where furnished homes, food, and interpreters await them. They suffered severe inhumane treatment at the hands of these thugs, but when compared to what they had endured before leaving Cambodia, their lives were much better here. They have greater prospects for the freedom and safety for which they came to America in Harrisburg. I sincerely hope so.

WILL THIS BECOME TYPICAL IN AMERICA? Somerset, (County) New Jersey has a zoning law which excludes "churches and similar places of worship." Episcopal minister Robert Cameron and his flock of 27 members find themselves to be breaking the laws of their community. Several years ago they were meeting in a funeral home. After a while this became a bit uncomfortable to some of them, so they

moved their place of meeting to an elementary school. Soon the rent became excessive (\$360 for 24 hours), so they began having Sunday worship services in his Franklin-Township home. A neighbor complained that the noise of the singing and preaching plus the parking on the street were disturbing, so Mr. Cameron found himself listening to the municipal court judge telling him that he must cease and desist. Feeling that the ruling was unfair to him and his flock, he appealed. He came out but a little better before the superior court which found him guilty of disturbing the peace, but dropped the cease-and-desist order. A stubborn Christian, Cameron appealed again. However, the superior court appellate division with a three-judge panel decided that he was indeed guilty. One judge Judge Antell dissented, and his dissenting opinion presents some interesting items. He said that a disturbance of the peace complaint of a neighbor is more a police matter than a zoning issue. Also he points out the court had trouble with the legal definitions of a church. "Although churches may be places where people regularly assemble for worship, it does not follow that any place where persons regularly assemble for worship is a church. If applied literally, the definition would effectively proscribe even the convocation of immediate family or friends for evening or weekly prayers and saying grace at meals.

"A church building," he explains, "is merely a physical structure. In its wider sense, a church is an organiza-

tion of people around a set of beliefs and ceremonies which focus on religious worship. I see no reason why a municipality may not place restrictions upon the operation of a church building within a residential zone. The defendant's home surely would not be a church since it has not been 'set apart' and the services are not public. Although it may be utilized for approximately one hour a week for church services, in every sense of the word, it remains chiefly a residence."

HARNETT COUNTY, NORTH CAROLINA RULING FAVORS parents who wish to educate their children in their own home. Superior Court Judge Gordon Battle ruled that teaching children at home for religious reasons is not a violation of North Carolina law. State education officials, however, have appealed this decision. Larry and Michelle Delconte had conducted a state approved home school for their children in New York State, and, after moving to North Carolina, they continued it there. They have refused to send their 7-year-old son Seth and 6-year-old daughter Mia to the county public school or to an accredited private school, and they told the court that they wished to continue educating their children at home for religious reasons. Judge Battle based his ruling on a North Carolina law which says the state legislature "shall provide that every child of appropriate age and of sufficient mental and physical ability shall attend the public schools unless educated by other means."



THOUGHTS FROM ROMANS

Ernest E. Lyon

"Our Death, Burial, and Resurrection"

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4, NKJV)

One of the greatest obstacles that stands in the way of a person being saved is the belief that there is some good in his nature that can be improved in such a way that God will accept him into His family. And one of the greatest obstacles to a saved one becoming a dedicated servant of Christ is the belief that after being saved he can improve himself in such a way as to be able to serve the Lord in the strength of the old nature. This verse, while treating primarily of the unsaved person coming to salvation, actually can be used to show that both of these attitudes are completely false.

In the last one of these articles the title asked the question, "Are you dead to sin?" This verse re-emphasizes the truth that all true believers in Christ are dead to sin, buried into that death through baptism. To make us look at this from a different viewpoint, let us ask ourselves this question: "Do you bury live persons?" Maybe by accident this has happened, but no one deliberately, if in his right mind, buries a live body. So now you see that the old nature can not be improved; the only thing we can do with it to please God is to let it be known it is dead, that you have died to sin, by burying it. That is one of the beautiful things about true baptism (immersion); it is a picture of both burial and resurrection, a feature that we will treat later on this time.

Ephesians 2:1 states briefly and correctly that by nature we were "dead in trespasses and sins." But that is not the death Paul is speaking of here. Death *in sins* and death *to sin* are quite different things. Death in sins is a prelude to eternal death, and everyone that does not receive the salvation Christ provides will spend eternity in the lake of fire, which was prepared for the devil and his angels. But death to sin was provided for us by Christ when he took our sins upon Himself and they were nailed to His Cross. Let us realize that we are no longer in the same relation to sin that we were before we came to Christ. We have died to that and that has been buried. And the last part of verse 4 tells us the wonderful result, a result I want us to think about together for a while.

In our baptism we were raised back up out of the water, a showing forth that God was raising us through His glory. Now we can, we should, and by faith we will walk in "newness of life." What a wonderful thing that brings to our attention—"newness of life." It does not mean that we simply make a fresh start and try to keep our record clean. It means that we have an altogether new life, a resurrection life in the Lord Jesus Christ. It is not a life that will grow old, for the Greek shows it is forever new. Many new things we get begin growing old as soon as you get them, but this is something always fresh, always new, always wonderful, for it is resurrection life in Christ. Just as Christ was raised from the dead (the Greek says "from among the dead ones") so we also are so raised and we now have an altogether different kind of life. What a shame that so many Christians do not recognize this and go on with a defeated attitude and therefore a life without real service to the Lord.

Our newness of life can be seen by type in the book of Exodus. The Passover was a new beginning for Israel, founded by type on the death of a substitute and now they were entering into a new relation

with God, they had a new history. We had a substitute who died in our stead, so we died; and He was buried, so we were buried; and He has been raised to an altogether new kind of life, so we are in that newness of resurrection life too. Compare the bodily life of Jesus of Nazareth with the bodily life that He had when He was raised from the dead. Before He was crucified He walked or rode wherever He went, got hungry, slept, unlocked a door before going through it, and so on through the normal human life. But afterwards He disappeared when recognized in Emmaus, entered a room that had a locked door, ascended into heaven, and in many ways showed that He was an altogether new creature bodily. He was always the Son of God and became also a true Son of Man in Bethlehem; when He was raised from the dead He did not give up His humanity, for Paul says He is a man still in I Timothy 2:5. Now we do not have our new bodies yet, but when we get them they will be like His; but we do have new life.

Christian, do not neglect the new life in Christ Jesus. What a tremendous change there would be in the life of the Church today if all of its members would just take advantage of the position that Christ has given to us. I do not want to anticipate verse 11 too soon, but we should count on this promise, this statement of what Christ has done for us, and live victoriously here and now, looking forward to that wonderful day when the "old man" will be completely done away and we shall be perfect in body, soul, and spirit and shall be like Christ, "for we shall see Him as He is" (1 John 3:2).



Questions Asked of Us

Carl Kitzmiller

Does the anointing with oil in James 5:14 refer to the use of medicine?

Let me say at the outset that I do not think scripture anywhere forbids the proper use of medical means and that I am not opposed to the use of doctors. Medicine was not nearly as far advanced in New Testament times as it is today, so there were more things which people in that day were not able to treat successfully. Several things in the New Testament establish the acceptable use of medical means, however. The good Samaritan is favorably reported to have used oil and wine on the wounds of the man robbed (Luke 10:34). Jesus gives some merit to the use of doctors in His saying that it is those who are sick who need a physician (Matt. 9:12). Luke was a physician and is referred to as "the beloved physician" (Col. 4:14). Nothing is told us about his healing work as a Christian but it is significant that the name is not dropped. Timothy was told to use wine as a medicine (1 Tim. 5:23). While a spiritual lesson is intended, the Lord instruct-

ed the church of Laodicea to get eye-salve from Him for their eyes (Rev. 3:18). It does not seem that He would have used such language if there was something inherently wrong in the literal act on which it was based. That it is possible to trust in physicians rather than the Lord is evident (cf. 2 Chron. 6:12). That one may spend a fortune with them without healing is evident in some cases (cf. Luke 8:43). That ungodly doctors can give us advice which flies in the face of our higher responsibility to God is certainly evident ("Don't go to church or get in crowds" seems to be gospel to some folks!). None of this forbids a sensible use of them or of medicine, however. Hence, our answer as to James 5 is not based on some kind of presumption that Christians have no need of doctors or medicine.

I do not believe the anointing with oil in James 5:14 refers to medicine at all. Anointing is an act of rubbing or smearing, so we cannot say that there is absolutely no possibility that the passage speaks of anointing with medicine, but the weight of the evidence is against it. The Greek word here (*aleiphantes*) is an aorist participle form of the word (*aleipho*) meaning simply "to anoint (with oil or ointment)". It is used to describe the anointing of Jesus' feet (Luke 7:38, 46; John 11:2; 12:2) and even the simple act of grooming (Matt. 6:17) but it is not used in any medical sense in the New Testament unless this is the necessary meaning of Mark 6:13 and James 5:14. When the Holy Spirit wanted to speak of anointing the eyes of the blind man (John 9:6, 11) in a symbolic but medical sense, He used another word meaning "to rub on" (*epichrio*). In instructing the church at Laodicea to anoint their eyes with eye-salve, He used a word related to this latter one, meaning "to rub in" (*egchrio*). Moreover, if the Lord had meant to say in James 5: "Having practiced medical care, then pray," why did He not simply say so? Not all medical care is rubbing or smearing on oil. It may be internal medicine, surgery, injection, exercise, etc. About all the anointing that goes with modern medicine is the application of a disinfectant before the shot is administered or the knife applied. I believe in praying both before and after the medical care, but that is not the point. We are trying to establish what the verse before us means.

Many modern Christians are a little afraid to let the passage in James 5:14-15 simply say what it does, lest they seem to advocate modern miracle working. The passage does not promise a miracle, however, but the saving and raising up of the one sick. No instant healing is promised. We need to learn to distinguish between divine healing and miraculous healing. We do not limit the power of God nor deny His ability to work a miracle when and how He wishes, but this was the exceptional case even in New Testament times. His more usual work is the longer term of using the healing processes of the body.

Should the elders then be called in every case of sickness, or is the prayer of individuals concerned sufficient in many cases? Several things make me think the practice of James 5:14-15 is to be used for only the most difficult cases. First, elders are not necessarily priests of greater power than any other Christian. Presumably they are good godly men whose prayer will not be hindered because of sin, but the privilege of prayer is not limited to them. Any Christian can go before

the throne of God with legitimate need. Every Christian is a priest of God. Secondly, elders have a high spiritual responsibility for feeding or tending the flock. If they were to be called in for every illness in the congregation, they would become primarily physical healers rather than spiritual overseers. Thirdly, there is in the passage itself the promise of "saving" the sick one, which refers to his physical condition and suggests that without the action he might have died. So apparently this particular process for healing was reversed for life threatening situations.

Anointing in both Old and New Testaments is often a symbolic act. Such certainly seems to be the case in James 5. I believe that in this case it is an act of faith, done not because it possesses some merit of itself but because the Word of God thus directs, just as our baptism is an act of faith. Salvation is not in the water, nor healing in the oil; but each is involved in obedience to the Lord for the given occasion.

Is Jesus lower than the angels?

The question is one that arises out of a statement in Heb. 2:9: "But we behold him who hath been made a little lower than the angels, even Jesus . . ." A careful examination of the context will show that the statement speaks of Jesus as to His manhood and especially as to His life at the time of His first coming. The Hebrew writer quotes from Psa. 8, where it is said that man has been made by God a little lower than the angels. Jesus in becoming a man thus took on Himself this particular position also. This should not be understood as a statement of His position as God, however.

We believe Jesus to be perfect man and perfect God at the same time. This is not easy to grasp. It is, in fact, probably beyond human comprehension as to its fullest meaning. At His first coming, Jesus demonstrated qualities of both manhood and deity. He "emptied Himself" and gave up, to some extent at least, His equality with the Father (Phil. 2:5-7) in coming to earth. During that earthly sojourn He experienced some of the limitations of the flesh, having become a man. In that period He was thus, as to His manhood, "lower than the angels." He did not lay aside fully His existence as God, however. God is eternal. He was in reality as much God as ever. But He accepted the limitations manhood imposed in order that He might do a special work. After His ascension to and glorification by the Father He retains His manhood, but He is without the limitation of a fleshly body. His manhood is now that of risen man, and He is no longer in any sense lower than the angels. See Heb. 1, which declares Him to be unquestionably greater than the angels. Redeemed and perfected man will, in becoming wholly like Jesus, move from being lower than the angels to being higher than they.

We need to guard carefully the position the word of God gives Jesus. Some sects and a large segment of Christendom have adopted views that make Jesus less than God or not equal with the Father. He is not a mere man, as some liberals would have it, and He is not a "lesser God" as some of the sects have it. He is equal with the Father. Scripture statements of any inequality will be seen to deal with the position He assumed while on earth.



READ FOR YOUR LIFE

Alex V. Wilson

A tombstone had the epitaph, "Died—age 28. Buried—age 64." That is true concerning many folks. They may be alive physically, but are dead spiritually and mentally. And I deliberately link those words "spiritually" and "mentally," for while they are surely not synonymous, they do overlap. "Love the Lord your God with all your mind," says the great commandment. To be spiritually tiptop we should take good care of our minds. That is, we should think. As the saying goes, "You are not what you think you are; but what you think, you are."

"Nothing is as easy as thinking. And nothing is as difficult as thinking well," writes Howard Hendricks of Dallas Seminary. He goes on to point out that perhaps the major means of stretching our minds is reading. Yet several years ago a Gallup poll found that 58 percent of Americans had never finished reading a book!

Why bother to read? Leland Rykin of Wheaton College suggests seven reasons: "To make us sensitive to human experience, to sharpen our focus on life and the world around us, to broaden our knowledge of experiences and viewpoints other than our own, to celebrate what we have experienced or believed, to relish the beauty of literary form, to stimulate our thinking, to deepen our zest for life by giving us the words to express our affirmation." He is writing about all kinds of reading, "secular" as well as spiritual. All forms too—novels, poetry, biography, history, fantasy, etc. Hendricks says that such wide reading "gives you all sorts of enriching conversational material. . . . It can make you a more interesting person." He adds, "I read books that I don't agree with. . . . We tend to read books that confirm our prejudices because we are such insecure people. That's why most of us are not thinking. We are just rearranging our prejudices."

Brain Sweat

Why don't we read more? For one thing, because it's easier just to stare at the boob-tube. Reading most worthwhile books isn't easy. A.W. Tozer observed,

A great book draws us up to its own level. It demands attention and attention requires brain sweat. If you are not willing to come aside from the noise and press of the world to give your heart to the good book, you will never know the treasure it contains. The wise reader is a prospector. He gives himself to his search for gold. He doesn't find it everywhere he looks, but when he does it is worth all his labor.

To get the benefit of the good book we must read actively instead of passively. We must cooperate with the writer. Medicine in the bottle never cures

anyone even if it be the very elixir of life itself; truth left in the book never helps anyone either.

Read Secular Stuff?

Isn't it a misuse of time for a Christian to read secular books? Paul didn't think so! This is clearly indicated by the fact that he quoted from pagan writers several times in his preaching and writing. In Acts 17:28 he used an expression suggested by the poet Epimenides, and in the very next verse he quoted directly from the *Phainomena*, by Aratus. In his teaching about resurrection, he quoted Menander's *Thais* (1 Cor. 15:33). And when writing to his young co-worker Titus, who was working on the island of Crete, Paul used another saying of Epimenides, who was a Cretan himself (1:12). Thus Paul gives us a model of studying current literature, drama, etc. in order to understand and better communicate with our own age and culture.

Paul's Example

The apostle exemplifies the importance of reading spiritual books, too. Writing from prison, and aware that he would be executed before long, he urged Timothy, "When you come, bring the books" (2 Tim. 4:13). Why in the world would a convict facing a soon-coming death want to study? The great preacher Charles Spurgeon makes these comments on this verse:

Paul is inspired, and yet he wants books! He has been preaching at least for 30 years, and yet he wants books! He has a wider experience than most men, and yet he wants books! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading" (1 Tim. 4:13).

The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read.

John Wesley adds his amen to these thoughts. As he crisscrossed England by horseback preaching the gospel, he read many books. And he urged the young preachers under his training to do likewise. In addition to spending eight hours daily in visitation and open-air preaching(1), they were to "spend all the morning, or at least five hours in every twenty-four, in reading the most useful books, regularly and constantly. Do you protest, 'But I read only the Bible?' Then you ought to teach others to read only the Bible, and therefore to hear only the Bible. But if that is true, then you need to preach no more."

And in a letter to one of his Timothy's in 1790, Wesley wrote,

What has exceedingly hurt you in time past, and I fear to this day, is lack of reading. I scarcely ever knew a preacher to read so little. And perhaps by neglecting it you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no breadth of thought. Only reading can supply this, along with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher or even a thorough Christian without it.

O begin! Fix some part of every day for private reading. You may acquire the taste which you now lack. What is tedious at first will afterwards be

pleasant. But whether you like it or not, read and pray daily. There is no other way; else you will be a trifler all your days—a petty, superficial preacher.

Dangers

Of course there are dangers of *over-emphasizing* reading: neglect of prayer, neglect of people, neglect of the Bible because of reading other books, being bookish and overly-intellectual in vocabulary, being too much in the ivory tower and thus out of contact with everyday life. We must beware of all this. But probably not many of us are so inclined.

For balance, let's hear John Bunyan, author of *Pilgrim's Progress*:

Be not disturbed though you do not have commentaries and expositions. Pray and read (the Bible), and read and pray; for a little from God is better than a great deal from men. The reason why Christians at this day are at such a loss as to some things is because they are content with what comes from men's mouths, without searching and kneeling before God to know from Him the truth of things. Bunyan's statements are as true in the 1980s as they were in the 1600s when he made them. Yet that doesn't mean commentaries are wrong *per se*. For, as said earlier, if it is wrong to *read* men's comments on Scripture, it must be wrong to *listen* to men's comments on Scripture. But that is what sermons are! Our Lord intends for us to benefit from the teachers He has given to His church down through the ages (Eph. 4:11).

"It seems odd," observed Spurgeon, "that certain men who talk so much of what the Holy Spirit reveals to themselves should think so little of what he has revealed to others. The Spirit of God does not usually do for us what we can do for ourselves. If religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Spirit to make a fresh revelation of it to us in order to make up for our laziness."

When was the last time you read a good book? And do you regularly study the Good Book?

(More next month)

CLEAN HANDS AND PURE HEART PURITY, SORROW, AND HUMILITY

Henry Ott

James 4:8-10

Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be afflicted and mourn and weep. Let your laughter be turned to sorrow, and your joy to gloom. Humble yourself before God, and He will exalt you.

In James' thought the ethical demand of Christianity is never far away. He has talked about grace, the grace which God gives to the humble and the grace which God supplies to enable a man to meet His (God's) great demands. But James is sure that there is something needed beyond asking and passive receiving. He is sure that moral

effort is a prime necessity. His appeal is addressed to sinners; the man whose sin is open, obvious. For such James demands moral reform, a reform which will embrace both their outward conduct and their inner desires. He demands both clean hands and a pure heart. (Ps. 24:4.)

This is in keeping of what Jesus said in Matthew 3:8 and what Paul said to the Corinthians. "Bring fruit worthy of repentance" and "Godly sorrow worketh repentance". In other words there must be some kind of evidence of repentance—outside and inside.

The phrase—"Cleanse your hands"—is interesting. Originally, it denoted nothing more than ceremonial cleansing, the ritual, outward washing with water, which made a man ceremonially clean to approach the worship of God. They had to wash and bathe themselves before they entered into their service (Exodus 30:19-21). The orthodox Jew had to ceremonially wash his hands before he ate (Mark 7:3). But man came to see that God requires much more than an outward washing; so the phrase came to stand for moral purity. "I will wash my hands in innocence," says the Psalmist (Ps. 26:6). It is Isaiah's demand that men should "wash themselves and make themselves clean," and that is equated with ceasing to do evil (Isaiah 1:16).

In Paul's letter to Timothy, he urges him to instruct men to lift holy hands to God in prayer (I Tim. 2:8). This refers to ceasing from sin. The very history of the phrase shows a deepening consciousness of what God demands. Men began by thinking in terms of an outward washing, a ritual and ceremonial thing and ended up seeing that the demand of God is a moral and not a ritual demand.

The biblical thought demands a four-fold cleansing. It demands a cleansing of the lips (Isaiah 6:5-6); it demands a cleansing of the hands (Ps. 24:4 & James 4:8); it demands a cleansing of the heart (Ps. 73:13 & James 4:8) and it demands a cleansing of the mind (Col. 3:2). That is to say, the ethical demands of the Bible are that man's words, deeds, emotions and thoughts should all be cleansed. Inwardly and outwardly, a man must be clean, for only the pure in heart shall see God (Matt. 5:8).

James now turns his thoughts to sorrow. Why sorrow? Paul writes in II Cor. 7:10 that "Godly sorrow worketh repentance". Let's see how James works this in.

In his demand for Godly sorrow, James is going back to the fact that Jesus had said, "Blessed are they that mourn, for they shall be comforted (Matt. 5:4). We must be careful not to read into this passage that which James did not mean. He is not denying the joy of the Christian life; he is not demanding that men live a gloom-encompassed life in a dark and shadowed world; rather, he is doing two things. He is pleading for sobriety in place of frivolousness and he is doing it with all the intensity of one whose natural instincts were puritan and he is describing not the end, but the beginning of the Christian life. He demands three things.

First—Afflictions (Talaipareo) in the Greek, middle voice meaning to afflict yourselves, that is, not so much as having affliction come upon you by that which you could not control but a voluntary abstinence from lavish luxury and comfort. James is speaking of those who

want the best of the two; particularly, those who love the world, and he is pleading with them not to make luxury and comfort the standard by which they judge all life. It is discipline which produces the scholar. It is rigorous training which creates the athlete and it is wise abstinence which produces the Christian who knows how to use the world and its gifts to the glory of God.

Second—He demands that we should mourn. The Greek (*Pentho*) used here is also used in I Cor. 5:2, when Paul is told of the condition that existed with the man who after his father died, took his mother to be his wife. They seemed to be delighted, but Paul told them that they should be humiliated, ashamed to tears, that their laughter should be turned to sorrow, and their joy to gloom. Here, indeed, James is describing the first step of Christian life. The Christian life begins when a man is confronted with God and with his own sin and that indeed is a daunting and grievous experience. But, that is by no means the end. The terrible sorrow of the realization of his sin, moves on to the realization of the sin of others, but to get to the second, man must go through the first.

What James is demanding is that the self satisfied, easy going, luxury loving, complacent, unworried hearers of his, should be confronted with their sins and should be ashamed, grief-stricken and afraid; for only then could they reach out for grace and go on to a joy far greater than their earth-bound pleasures.

Third—He demands that they should weep. It is perhaps not reading too much into this to say that James may have been thinking of tears of sympathy. Up until this time, these wealthy, and luxury-loving people lived in utter selfishness. They had been unaware of and insensitive to tears. James is insisting that they must become aware of tears, and that the sorrows, griefs and needs of others pierce the armor of their hearts; that they should develop a sensitiveness to the needs and plight of their fellow-men. A man has not even begun to grow as a Christian until he becomes aware of the painful need and cry of humanity for which Jesus died.

So then, in words deliberately chosen to awaken the sleeping soul, James demands that the hearer of the word should substitute the way of abstinence and self-denial for the way of luxury and selfishness; that they should become aware of their own sin and mourn for them and that they should become conscious of the world's sorrow and need and weep for it.

James concluded with the demand for Godly humility. All through scriptures there sounds the call for humility, for the humble will God save. Only when man realizes his own ignorance can he ask the guidance of God, only when a man realizes his own poverty in the things that matter, will he pray for the riches of God's grace, only when a man realizes that he cannot cope with life by himself, will he kneel before the Lord of all who can give the good life, only when a man realizes his own sin, will he realize his need of a Saviour and of the forgiveness of God. Jesus gives to every one who will humble himself of all human pride and come seek Him—He will give victory in this life and eternal life. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (I Peter 5:6)

A Time For Faithfulness—A Time For Action

J. Dwight Thomas

Part III

In the beginning God told the first man and woman: "Be fruitful and increase in number, fill the earth and subdue it" (Gen. 1:28). In the beginning of the disciples' ministry, Jesus commanded: "Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Mat. 28:19, 20). In the first instance, the genetic content of the propagating seed determined the nature of the offspring thereof, so also in the second instance, the semantic content of the Gospel, much like a genetic code, determined the nature and health of the newly converted disciples. Peter stated, We "have been begotten again...through the word of God...the word of good tidings which was preached" to us (Pet. 1:23, 24 ASV). The purity of the message, then, becomes vital to the health and strength of the disciple community. In this installment we want to examine the content of the message, realizing the "salt" becomes saltless when a perverted gospel is preached and accepted. This was a problem in the early church, requiring Paul to write the Galatian letter. It is also a problem, today.

Evidence of the problem, today, may be seen in the rampant legalism that pervades many Christian churches. Dr. James Kennedy, President and Founder of Evangelism Explosion III International, refers to the problem of legalism when he reports that about 85% of church-goers do not know for certain that they possess eternal salvation in Jesus Christ. The reason for this uncertainty may be traced to their acceptance of a perverted gospel, one based on a legal code and works instead of the liberating gospel of God's grace in Jesus. Simply put, they are trusting in themselves rather than placing their trust in Jesus and the salvation He acquired for them over 1900 years ago. With this type of degenerate seed being sown and accepted in the Christian church, is there any wonder the church has been weak, divided and ineffective in the world?

THE CONTENT OF THE GOSPEL

There are two ways to determine the content of the gospel message. One is to examine gospel presentations as recorded in the book of Acts. The other way is to note what the inspired Apostles had to say about the gospel in their New Testament letters.

Probably the most straightforward statement of the Gospel is presented by Paul in I Corinthians 15:1-8. Verses 1 and 2 indicate, when the Gospel is accepted and held firmly, it results in personal salvation. In verses 3 through 8, he recounts the facts of the Gospel to be accepted: "that Christ died for our sins"; "that he was buried"; and that he was resurrected from the dead—this miracle being attested to by hundreds of witnesses, both individually and collectively. Reviewing the sermons recorded in Acts, one will see that these pro-

positional statements are central to the Apostolic message of the early church (Acts 2:22-36; 3:12-26; 10:34-43; 13:16-41; 17:22-31; 26:22-29).

There are many vital implications that can be drawn from the Gospel message. One of the most basic ideas to be considered here is: The Gospel consists of *facts* to be believed. This notion is especially important when one considers the process of evangelization. The disciple's duty is to prayerfully present the facts of the gospel in as persuasive a manner as possible, realizing that he is engaged in spiritual warfare and is being used by the Spirit of God. The sinner, who desires eternal life, is to simply receive the historical statements as fact, holding them firmly as the sole basis of his hope. The point to be stressed here is this: The proper intent of preaching is the development of trusting faith in a Person. It is not to gain a legalistic response, whereby one becomes enslaved to a legal code of the New Testament and attempts to earn his salvation thereby. Rather, the response sought is an acceptance of the facts, resulting in a committed faith in Jesus. Faith in Jesus, then, is the all-important and necessary response to the gospel. It, therefore, must be the primary objective of preaching. The scripture says: "The righteous will live by faith" (Rom. 1:17); for "without faith it is impossible to please God" (Heb. 11:6). All other responses are secondary and will follow as a consequence of faith and knowledge. We might test ourselves on this point by asking: "How much time do I spend in my gospel presentation on faith and its Biblical meaning, as compared to the time I spend on repentance, baptism, or the receiving of the Holy Spirit?"

Also, understanding the gospel as facts to be believed, is important to Christian Unity, which our Lord so earnestly desires (Jn. 17:11-23). One cannot attempt to help preserve or restore the "salt" of discipleship and not address this important issue. The necessity of Christian Unity is attested to by the Lord, Himself, as He brought it to bear directly upon our witness to the world (Jn. 17:20-23). In spite of His plea, however, the church is divided. And most often, its disunity is blamed on differing opinions about the New Testament scripture. This is a tragic error in our understanding, because the basis of unity should be derived from the Gospel, itself, which pre-dates the writings of the New Testament. If, as Paul states, the belief and acceptance of the Gospel saves us (I Cor. 15:1, 2), then the acceptance of these gospel facts, alone, makes us brethren in the Lord. *There is and can be no other test of fellowship.* Our acceptance of the Gospel makes us children of God (I Pet. 1:23, 24; Gal. 3:26; and Jn. 1:12) and members of Christ's body (I Cor. 12:13), with Jesus being our *mutual* Head, Savior, Lord, Elder Brother, and Friend. Christians can therefore differ in their understanding of many things pertaining to the Bible and still be brethren, because they believe the facts about Jesus as presented in the gospel message. Belief in Jesus and his atoning death on our behalf makes us one with God and therefore, one with each other. Our unity does not depend on any other Biblical teaching or inferential doctrines drawn therefrom. Any other test of fellowship is carnal and devisive. It is not honored by God. (This emphasis on the gospel should not be construed to negate the clear New Testament teaching on withdrawal from those who live immoral lifestyles as in

I Cor. 5 and those who are devisive as in Titus 3:10, 11).

Now, with much emphasis being placed on the factual nature of the Gospel, we must be careful to point-out that the Gospel consists of facts pertaining solely to *Jesus* and God's work of grace through Him. Jesus said: "But I when I am lifted up from the earth, will draw all men to myself" (Jn. 12:32). Thus, the disciples' task is to proclaim the crucified Jesus that the world may be drawn to *Him*. Paul stated: "I resolved to know nothing except Jesus Christ and him crucified" (I Cor. 2:2). Jesus is the focal point of God's Good News. He is the preeminent being of the Cosmos; God brought together everything in Him (Col. 1:15-22). He, alone "has become for us wisdom from God—that is, our righteousness, holiness, and redemption" (I Cor. 1:30). Our proclamation, if it is to be true, must conform to the reality of the cosmic preeminence of Jesus the Messiah. We cannot preach about the church, the Bible, proper worship, baptism, congregational government, the family, principles of success or any other such topic and believe we are proclaiming the gospel of Christ. While all these topics are appropriate Biblical studies for Christians they are not the Gospel pertaining to Jesus. These topics will not *beget* a family of healthy disciples.

Further, the preeminent place of Jesus, as attested to by the Gospel, is vital to our understanding of Him as Savior and as Lord. The gospel message states that "Christ died for our sins". He was, in fact, "the Lamb of God, which takes away the sin of the world" (Jn. 1:29). The quality of His sinless life (Heb. 4:15) was such that his death was sufficient to save mankind from the ultimate consequence of their sin (Rom. 5:19), the consequence being death (Ezek. 18:20). Thus, by His sacrificial death, Jesus became Savior of the world. It is important to note here, that at least two conditions had to be met for God's just nature to prevail and mankind be saved. First, a perfect and sinless man had to exist; and secondly, that man had to lay down his perfect life to make atonement for the sins of humanity (Heb. 4:15; 2:4; and Rom. 8:3, 4). Notice that no other human being meets these requisites. Jesus, the unique God-Man, is the only Person in history that has fulfilled these two necessary requirements. He, therefore, is the only Savior. Hence, there is logic as well as truth in Peter's statement concerning Jesus: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12). The bottom-line is simply this: Jesus is the only person in the saving-business; no one else qualifies!

If this is true, then legalism—the attempt to save oneself by doing things, other than accepting the free gift (Rom. 6:23; Eph. 2:8)—is a denial of the Saviorhood of Jesus and a rejection of God's gracious gift. In legalism, we become our own savior, putting forth *our deeds* as a means of gaining favor with God. Paul warns Christians against such: "You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace" (Gal. 5:4).

When one accepts the gospel message, he must come to a clear understanding about Jesus. Either Jesus is the Savior or He is not. If *He* is the Savior, then there is nothing I can do to save myself, except receive the complete salvation that he offers as a "gift" (Eph. 2:8). If

on the other hand, there is something I can do to save myself (other than receive the gift), then Jesus is an incomplete savior, which is to say, not a savior at all. And His death upon the cross was in vain, being a pitiful mockery of the wisdom of God. If this represents reality for us, little is left but gloom and doom.

If our message is one of legalism, then it is a message of *bad news* not good news. Furthermore, the church becomes neutralized by its own message. We find ourselves useless, because we have absolutely nothing of value to offer the world that it doesn't already have in the form of other world religions and philosophies of men. This type of perverted message provides no genuine hope for mankind, no solution to his problem. If God does not impute righteousness to man through faith in Jesus and perfect him thereby (Rom. 3:21-26), then man will forever remain unrighteous. He will self-destruct as a living entity and die in his sins. No man can perfect himself (Rom. 7:14-25) nor can he merit salvation or obligate God (Rom. 3:10-18, 20). If our only hope is that of making ourselves good enough to be saved, then we may as well "eat, drink, and be merry for tomorrow we die". Our attempt renders us hopeless because God's standard is *perfection!*

By contrast, the gospel of Jesus Christ is the only true message of hope and salvation to the world, because it is the only message that provides a solution to man's problem within the reality of God's nature of perfect Justice and Love and man's imperfect nature of sin and rebellion. Its solution, salvation "by grace through faith", makes the gospel of Jesus both unique and efficacious. It is unique because all other religions and philosophies of men base salvation on the spurious notion of man's ability to perfect himself. The Gospel is efficacious because it holds forth to all men and women the way of being transformed by the unlimited and higher power of God in Jesus. When the disciples sow this "word", they are functioning as "salt" and "light" in the world and they are proclaiming *GOOD NEWS!* When they fail to tell the truth about Jesus and his ability to save completely, the "salt" loses its saltiness and the disciple community becomes part of the problem instead of the solution.

Finally, we must note that the Gospel proclaims Jesus to be *Lord* as well as Savior. Peter enunciated this truth in the very first gospel presentation: "Therefore let all of Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah". His Lordship was ratified by God "when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given. . . . And God placed all things under his feet. . . (Eph. 1:20-22; Acts 2:31-33). In our day when many are stepping forth (and others preparing to do so) and proclaiming themselves to be the Messiah, the Christ, the Lord, the "World Teacher", we cannot overemphasize this truth of the gospel message.

The first point to be stressed is simply: "Jesus is Lord" (I Cor. 12:3), because *God* made Him so. His resurrection from the dead authenticates His Lordship (Acts 17:31). And as Lord, His position is above all other hierarchical structures, including those of Satan. So when self-professed messiahs and lords are manifested, whether

their names be Moon or the messiah and "World Teacher" of Lucis Trust—"Lord Meiatreye", we recognize them to be as Jesus foresaw them: "false Christs and false prophets" (Matt. 24:23-27). They have come in their own names; they have, thereby, disqualified themselves.

But there is more involved here, than just a discrepancy in name. More importantly, there is this issue: the basis upon which one becomes truly Lord of all. Jesus' coronation as Lord was not based upon His personal will or that of some elitist organization. Rather, it was based upon the truth: "The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matt. 23:11, 12). Jesus not only taught this truth, but His life and death were the ultimate demonstration of it, making Him and Him alone, "worthy" of Lordship (Rev. 5:9, 10, 12). The sacrifice that made Him the only Savior was the deed which, also, makes Him Lord of all. Thus Jesus, the Suffering Servant of Israel, is qualified to be Lord (Isa. 53:11, 12). This truth is eloquently stated by Paul, speaking of Jesus in Philippians 2:6-11:

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (NIV).

The world has never seen a more important message than the gospel of Jesus Christ. When presented in its purity, it is the most powerful message ever communicated on this earth. Pray that the church will become convicted of this truth. So that in our day when the drum-beat of bad news is ever with us, we may rejoice even more in God's Good News and meditate upon its significance. And in our time which has been characterized as the "Me-Generation", may our concern be for others and may we learn to effectively share this good word with them. In an era of Scientism, sophistication, and disbelief, may our conviction be that of Paul's: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes ..." (Rom. 1:16).

Missionary Messenger

"Greater things for God"

Robert & Joy Garrett

Harare, Zimbabwe

November 6th

Today we visited elderly Brother and Sister Raradza at Wuyuwuyu. Mother Garrett, Robert, Bro. Patrick Machaya and I made the

two hour journey into the tribal trust lands early so that after our visit we could attend services at the Wuyuwuyu Church of Christ which was built in 1932. Robert's father, S.D. Garrett, helped build it. It was while they were living there Robert was born. Bro. and Sis. Raradza have been pillars in the church all this time. They had nine children and so many grandchildren and great-grandchildren they can't count them.

The last mile to Wuyuwuyu has not improved since 1930 Mother Garrett said, but the rest of the roads are a great improvement. There were quite a few great-grandmothers there who used to attend church with Mother Garrett. They were so happy to see her. We took several pictures of the old sisters. There are many women there, but few men. Most of the men have gone to jobs in Harare. After Bro. Mhlanga of Harare spoke, Robert gave a message on Matthew 22:1-14, The Parable of the Wedding Banquet. Bro. Machaya did the Lord's Supper.

Bro. Agrippa Chivengwa, one of our evangelists, is happily driving his Datsun truck. It is a 1981 diesel. Diesel costs half what gasahol does here. Many thanks to all who contributed to this truck and all our other vehicles.

Alex & Ruth Wilson

Louisville, Kentucky

December 1st

Ruth and I have visited numerous congregations in Kentucky, Indiana, Tennessee and Louisiana during the past few months. What joy to see dear friends. But what sorrow too: only in a *few* places did we find a deep heart-concern for world missions and a spirit of prayer. In most churches missions is just a neglected step-child, or at best a hobby for the few fanatics who want to get involved in that sort of thing! Very few subscribe to *MISSIONARY MESSENGER* magazine, and only a small minority even knew who Elaine Brittell was, when we mentioned her ministry and her murder. How disappointing.

We are deeply thankful for those fanatics who have prayed and given to us for many years! You have been faithful partners in the work of God's kingdom, and your treasure in heaven is great.

Reminder to all who have donated to us: Starting in January 1984, I will be preaching at the Portland Church. So there will be no more need for us to receive support as missionaries. May the Lord guide you as you decide how to use those funds for His glory. Those who wish to continue supporting the work in the Philippines may send funds to Victor Broaddus, Missionary Office, 199 N. Hanover Ave., Lexington KY, 40502. He will forward the funds to be used as you indicate. Checks should be made out to Church of Christ World-Wide. Central Bible Institute and the needs of the poor are two areas worthy of support. Or you may wish to leave funds undesignated in purpose, and let the brethren in Manila use them where needed most. A committee of totally trustworthy brethren has been set up to oversee such gifts. The present political crisis in the Philippines has caused awful economic havoc. Please pray for the government, the economy, and the believers. Don't quit praying just because no Americans are there!

We aim to put out our last finance report next month, covering May 1982 - December '83.

HEROES OF THE FAITH

POLYCARP

James C. Hefley

"Tell us more of your conversations with the Apostle John," pleaded Irenaeus, a young student, as he looked up at his aged teacher.

The venerable Polycarp, bishop of Smyrna, looked toward the mountains that enclosed his city. From his position on the terraced side of Mt. Pagus he could see the sparkling gulf that opened into the Aegean Sea.

"Well, my young friends, shall I tell you about the miracle at the wedding feast in Cana? John was there, you know. Or shall it be about Jesus stilling the storm on Galilee? My beloved teacher was in the boat that night."

"We are not hard to please, sir. Just so long as we hear stories that you heard the blessed apostle tell."

And so the saintly Christian leader began his stirring narratives, accounts of humble men who walked and talked with the Son of God in the streets and fields of Judea and Galilee. The stories were thrilling to these young Christians of A.D. 120, for as they listened they seemed to become eyewitnesses of the power and glory of their Saviour.

Irenaeus learned much from Polycarp, and in later years he drew upon this knowledge plus the teachings in the epistles of Paul, Peter, and John to combat heresies in the church. As the bishop of Lyons in 177, Irenaeus wrote reminiscently, "I can tell the very place in which the blessed Polycarp used to sit. I used to listen with attention as he told about his discussions with John and the rest of those who had seen the Lord."

The death of the Apostle John about A.D. 100 marked the passing of the last known eyewitness of Jesus' life on earth. Tremendous problems faced the new leaders: problems of doctrine, of church organization, and of pagan persecution. Roman emperors, jealous of their popular support and anxious about the solidarity of the empire, eyed the worshippers of Christ with apprehension. Heretical teachers in the churches had to be reckoned with. Earnest Christians, desiring to grow in the faith, were collecting copies of apostolic letters and forming a set of inspired Scriptures. The critical times called for strong and godly leadership.

Only sketchy details are available regarding Polycarp's early life. But his later writings, and evidence from others' writings, show that he was a disciple of the Apostle John and that he must have known Andrew and Philip. Two later leaders of the church, Jerome and Tertullian, declared that the Apostle John appointed him bishop of Smyrna.

Few writings of Polycarp remain, but one letter sent to the church at Philippi—14 brief chapters in length—is honeycombed with quotations from Scripture. In it, Polycarp declares that "Christ endured for our sins even to face death," and "You are saved by grace, not because

of works." He exhorted the Philippians: "Pray for emperors, magistrates, rulers, and for those who persecute and hate you."

His admonition was no casual sentiment. Persecution and hate from the pagans were flaring around the Christians as always from Jesus' day, and Polycarp's response was a repetition of a response of Jesus: "Pray for them which despitefully use you, and persecute you."

About 154, Polycarp paid Bishop Anicetus of Rome a visit to settle a dispute between Asian and Roman Christians over the date of celebrating the resurrection of Christ. Both bishops enjoyed the time of fellowship, but neither was able to persuade the other to change his tradition. There was no hint at this time of any supposed superiority of the Roman bishop over the bishops of other local churches—a claim that human imagination, pride, and greed were to create in later years.

While in Rome, Polycarp led several disciples of the heretic Marcion back to the true faith. Marcion had led them to reject the Old Testament and the incarnation of Christ. But Polycarp pointed out: "I have testimony personally from the disciples of the Lord. Christ was really born in the flesh. And the apostles believed the Old Testament to be inspired."

On this visit he met the heretic Marcion himself on the streets of Rome. When Marcion called out to him, Polycarp ignored him altogether. "Recognize us!" shouted the false teacher. "Yes," Polycarp replied, breaking his silence, "I recognize the first born of Satan!"

In February, 155 or 156, Polycarp's city reverberated with noisy crowds gathered to attend heathen sports spectacles. Christians dreaded the festivities, because many of their number had been thrown to the arena's wild beasts to satisfy the fierce crowd on past occasions.

Under Roman law, a professing Christian was subject to the death penalty, since he could not in good conscience join in the worship of the emperor. Provincial rulers who were anxious to keep peace were often lax in enforcing the law. Persecutions ebbed or flowed according to the changing passions of the mobs or special decrees from the emperor.

This time, eleven zealous Christians offered themselves voluntarily. "We'll get a martyr's crown, and we'll probably die in the future for our faith anyway," they reasoned.

When the last martyr was gobbled up, the bloodthirsty crowd shouted, "More more! Away with the atheists!" Then another cry sounded over the arena: "Make search for Polycarp!" The influential bishop had long been despised by the sensual pagans.

"Bishop Polycarp, the mob at the arena is calling for you," a messenger told him excitedly, "Quick, we must get you out of Smyrna!"

The man of God solemnly shook his head. "Let me stay here. I am ready to die for my Lord."

"But that is foolish," his friends counselled. "By escaping the mob you will not have played the coward," they assured him.

Polycarp consented to be spirited away to a farm outside the city. There with friends he prayed for the suffering Christians and their persecutors. One day after prayer he told his friends, "I have seen a vision of a pillow blazing with fire. I must be burned alive."

Polycarp was moved to a second farm, but searchers arrived shortly after he was hidden. They were stymied in their hunt, but seized two young slaves who they felt knew where the bishop was hiding. After torture, one of the slaves disclosed Polycarp's location.

The police returned and discovered Polycarp in bed in the upper room of a small cottage. The 86-year-old man arose calmly and said cordially, "You must be hungry." Waving to his friends he commanded, "Bring as much food and drink as they wish."

"Let me pray undisturbed," he asked his captors, and he stood and prayed for two hours. "I'm ready to go now," he told the men.

They took the aged bishop, mounted him on an ass, and brought him into the city. There Herod, the chief of police, transferred him to his carriage. As he sat beside him the officer pleaded with Polycarp to recant. "What harm is there to say 'Lord Caesar,' and to offer incense?"

"I will not do it," the aged saint murmured resolutely.

The police chief led Polycarp into the arena that rocked with shrieking laughter, curses, and drunken shouts.

"Are you Polycarp?" the proconsul asked above the clamor.

"I am."

"You are an old man. It is not necessary that you die. You have but to swear by Caesar and say to the Christians, 'Away with the atheists,' and I will gladly release you."

Bishop Polycarp looked at the sea of pagan faces around him. Then motioning to the crowd he shouted, "Away with the atheists!"

"Take the oath, and I shall release you. Curse Christ," continued the proconsul.

"Eighty-six years have I served Him, and He never did me wrong. How can I blaspheme my King Who saved me?"

The proconsul again asked him to deny Christ.

"Do you not know who I am?" the bishop inquired plainly. "I am a Christian."

"Then try to persuade the people," the officer retorted.

"You I deem worthy of an account," Polycarp replied. "We have been taught to render honor to rulers and authorities, so far as it does us no harm; but as for the crowd, I do not consider them worthy that I should make defense to them."

"I have wild beasts. I shall throw you to them, if you do not change your mind," the proconsul warned.

"Call them," Polycarp replied calmly.

"I shall have you consumed with fire, if you despise the wild beasts."

Polycarp answered, "The fire you threaten burns but an hour and is quenched; you do not know the fire of the coming judgment and everlasting punishment laid up for the impious. But why do you delay? Come, do what you will."

At this the proconsul sent his herald into the arena to proclaim three times: "Polycarp has confessed himself to be a Christian!"

Hearing this the crowd loosed a torrent of abuse. Some charged: "This is the teacher of Asia, the destroyer of our gods. Loose a lion on him!"

The wild beast sports have been brought to a close," an official answered.

"Then burn him alive!" screamed the pagans.

Quickly a fire was prepared. Polycarp was brought to the scene of execution as spectators craned and jostled for a good view.

The executioner approached Polycarp to nail him to the stake but the victim said calmly, "Leave me as I am. He who grants me to endure the fire will enable me to remain on the pyre unmoved, without the security you wish from the nails."

Then the gentle, fearless bishop lifted his voice in prayer, praising God that he was "deemed worthy to die." The fire was lighted and a sheet of flame flashed upward about his body. When his body did not immediately crumble in the flames, an executioner stabbed him with a dagger.

So ended the earthly life of the beloved bishop of Smyrna and student of John. Perhaps in his last moments he was remembering Christ's promise given to the church of Smyrna by John in his Book of Revelation: "Be thou faithful unto death, and I will give thee a crown of life."

In death, Polycarp received this crown of life, and his enduring testimony radiated a glow that inspired other Christians to persevere, triumph, and die in the irresistible advance of the Church.

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The Bowed Head

Sophia Preszler

I slid behind the lunch counter of Woolworth's. When my meal came, I found myself momentarily embarrassed to bow my head for prayer. Yet I sensed a need to do so.

I looked around the room. The tables to my right were filled with people. I noticed clouds of smoke curling and fading away, and new clouds starting to form.

The handsome young man to my left was smoking a pipe. Fortunately the middle-aged woman on my right was not smoking, but she did look tense.

These smokers seemingly were not ashamed of their habits. Were they aware of the bad effects tobacco had on their bodies and on the innocent people forced to inhale their smoke?

I thought of the rank odor it left on everything and everyone it touched. Were these people aware of the money it picked from their pockets yearly? And what about the medical expenses of heart disease or lung cancer, or even the death that might result?

I bowed my head and prayed deliberately. It is amazing how much better food tastes after we thank God for it!

"Are you from town?" the lady on my right asked.

"Yes," I answered, as we introduced ourselves.

She soon shared with me a difficult problem she and her family were going through.

"It's good to know I can count on you to pray," she said as we were finishing our meals.

The waitress poured more tea into our cups.

"But why would you put so much trust in me—a stranger?" I finally asked.

"I noticed you bowed your head before you started your meal. I can tell you are a Christian," she answered confidently.

For a moment I was too overcome to speak. When words came at last, I thanked the lady for the wonderful visit. I assured her I would pray.

That day I made a resolution. Never again would I be ashamed to bow my head in public to pray. —In *Alliance Witness*

REPRINTS:

The Question of Eternal Security

R. H. Boll

FALLING FROM GRACE

There are passages in the word of God, which taken by themselves, make the impression that the Christian's keeping and destiny is wholly in God's hands, and that He who is faithful will see us surely and safely through. There are passages on the other hand, which, taken unrelated, teach that the matter is wholly in our hands, and that our ultimate salvation is correspondingly problematical. It is the sectarian way to take one or the other wing of doctrine and hold it up as the Bible-truth, while ignoring, or "explaining away" the seemingly contradictory passages. It is the Christian's way (or should be) to take both sides in relation to each other, and to give to each its due weight of meaning, and to seek for the common basis of harmony which belongs to both. All opposite errors (as one hath said) are bolted together and revolve around a common center. And the apparently contradictory teachings of the Bible on whether a Christian can or cannot "fall from grace" are but the two sides of the same truth. All that God has said is true. Nothing of it is to be nullified, or so offset by something God has said elsewhere as to wipe out the meaning. If anywhere God says that He keeps us, *it is so*. If in any place He says we must keep ourselves, *it is so*. If I can discover the hidden harmony between the statements—good. If not, I shall continue to say to the faint of heart, "Fear not, God will see you through"; and to the careless and self-confident, "Let him that thinketh he standeth take heed lest he fall." For "I believe God that it shall be even so as it hath been spoken."

GOD KEEPS HIS OWN

Let us get this fact, first and firmly: *God keeps His people*. If it were not so I could have no courage to induce anyone to start out in the Christian life. Looking back over the years I am dimly aware of the unnumbered snares and pitfalls along the way, and

how I have escaped many of them almost miraculously. A thousand dangers lurk on the road. It is easy—ah, so easy, to slip away. The chances are infinite. The difficulties are insurmountable. What with the cunning craftiness of Satan, the temptations of the flesh, the wiles of error, the deceit of unrighteousness, the trials, and drawbacks, and stumbling-blocks that await—the enterprise of the Christian life is superhuman. Yet men of the weakest types have fought that good fight and finished their course triumphantly. When I see a ship skillfully and safely threading its way through a dangerous channel, where a little swerving to the one side or the other means disaster, I know that a pilot is at the helm who knows his business. When I see in the midst of a crooked and perverse generation humble men and women, walking in truth and love, I know that a Power beyond their own is holding their hands and keeping their feet. It may not be noticeable to us in any one day or hour—but when we look back over the path of years, however we ourselves may have watched or worked, we become aware that it is because of Jehovah's lovingkindness that we have survived. And it gives us peace to fall back upon His grace and set up our Ebenezer and trust the same faithful hand to see us through. For He only is able to guard us from stumbling and to set us without blemish before the presence of His glory in exceeding joy.

“Through many trial, toils and snares
I have already come

‘Tis grace that brought me safe thus far
And grace will bring me home.”

THE EVER-PRESENT PROVISIO

Yet here is always something understood. If a doctor undertakes to cure my malady it goes without saying that he expects me to submit to his care, follow his directions, take his remedies. If a teacher engages to take me through a course of instruction, so as to fit me for some public examination, it is superfluous to stipulate that I am to apply myself to my subjects. This is a matter of course; for there is no other way to learn anything. If a railroad company enters into contract with me, as certified by the ticket, to carry me through to some distant point—I do not expect them to put me on the train, nor to hold me on till I get to my destination. I can refuse to get on, or I may get off at any way-station along the line, if I choose. That is my lookout. So God does not force men's wills. It is by their own will and willingness He engages to see them through, not against their choice. His keeping of us is not mechanical—not by outward force, but by inward constraint and motive. We are kept by the power of God *through faith* (1 Pet. 1:15). True His loving care watches even over that: He works in us both *to will* and *to work*; and in time of danger He makes intercession “*that thy faith fail not*” (Phil. 2:12, 13; Luke 22:32). But none of these things in violation of our own right of choice. The question, “Will ye also go away?” is ever to us. Like Abraham and his pilgrim sons—if we are mindful of that country from which we went out—opportunity is ours to return (Heb. 11:15). There are no bridges burned behind us. Our

allegiance to the Lord Jesus must ever be one of free and loving choice on our part.

MAKING US TO FEAR AND TREMBLE

The secret of the matter—not the whole secret, but the practical end of it—is this, that God keeps us by making us careful, by making us watchful. All through the New Testament we find the most solemn warning to Christians to watch and pray, to flee from evil, to abhor it, to keep ourselves pure, unspotted from the world, to work out our own salvation with fear and trembling. God keeps us by keeping us *afraid*. If you refuse to be made afraid you cannot be kept. When you see a professed Christian careless and indifferent, be sure he is not being kept. The keeping power of God is manifest in the man who dreads sin and danger, who trembles at God's warning, who watches and prays and stays close beside his Savior. And the people who try to destroy the significance of such passages as Heb. 2:1-4; 6:4-8; or 10:28-31 in order to assure believers of their "eternal security in Christ," are really undermining the very means by which God keeps His own, and are apt to lull them into a false security which may easily end in disaster. We must take God's warnings, not as so many bugaboos, but seriously. And as we believe them and on the other hand the promises of His faithful keeping, we are driven further from sin and closer to Him. We can even "trust Him to keep us trusting"—for to such faith nothing is denied. And we will not fail on our side, if such is our faith. But after we have done all we shall see that it was only because of His keeping that we got through and that to *Him* is due all the praise.

JOSHUA'S FAITH

In Joshua we have a great picture of the faith by which we are kept and win the victory. God promised him flatly an unqualified victory. "There shall not any man be able to stand before thee all the days of thy life . . . I will not fail thee nor forsake thee." And Joshua believed God. Now his faith manifested itself not in ease and security but in the greatest earnestness and effort and watchfulness. Had he presumed upon the promise so as to relax his care, he would have failed despite the promise, because of *unbelief*.

But he fought with extreme vigor—marching all the night to obtain an advantage over the foe, and doing all to *lay hold* on the promised victory. That is the right faith. Because we know that God can and will keep and deliver us, we press on with fierce assurance to trample the lion and adder under foot, and meet every evil in the strength of God, and inspired by this hope we strike with greater determination and bring our bodies into subjection that we be not castaways.

HOW TO STAY IN

There is naught indeed that can separate us from the love of God—and yet, solemnly, the Lord bids us, "*Keep yourselves in the love of God.*" In the same breath He tells us how: "Building up yourselves on your most holy, faith, praying in the Holy Spirit, keep yourselves in the love of God" (Jude 20, 21). Now the former of

these two items can be accomplished in only one way: "Now I commend you to God," said the apostle in his farewell to the brethren of Ephesus, "and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified" (Acts 20:32). That which produces faith in the first place (Rom. 10:17) alone can maintain it, and amid the adverse influences of the world *builds us up in faith*. And by faith we are kept by the power of God (I Pet. 1:15). Do not then leave your Bible; do not cease to pray deeply and earnestly, and so will you keep yourself in the love of God. And *look to Jesus*. Jesus alone saves. In Him—His power, His love, His intercession lies ever and always all our hope of being saved to the uttermost.

Is Satan Against Baptism?

by R. H. Boll

The controversy centering around Baptism is so strange a phenomenon that no natural explanation of it seems possible. Only the presupposition of the special interest and activity of Satan, obscuring, perverting, deceiving the minds of men upon this special issue with particular intent, would seem to account for the state of the question in the minds of professed believers in Christ. For it is not a dark theme: on the contrary it is one of the very plainest. The simplest mind could gather from the New Testament what baptism is, and that it is commanded by the high authority of the Lord Jesus to all who would accept His claim; and that in the teaching of the apostles great weight attaches to the act, as a step that definitely brings men into new relations. These things, I say, are open and plain. Despite the fact that the word "baptism" has not been translated in our current versions of the Bible and common man can readily see, from the context, what the required action of this word is. It seems to me that the plainness of the subject leaves us without other explanation than that Satan has made this point a most particular object of attack; and this would show further that he at least recognizes a great strategic importance in baptism as the divinely ordered test and proof of true faith in Christ.

NULLIFYING IT

Think of it. There are multiplied thousands of ardent believers who have satisfied themselves that "water-baptism" is wholly unnecessary. Some of these believe that "the baptism of the Holy Ghost" is the all-important thing, and that they who have that are entirely safe; unmindful of the fact that the Lord Jesus upon the strength of His absolute authority, commanded His disciples to teach and baptize men in all the world and in perpetuity throughout the whole age (Matt. 28:18-20). This could not be Spirit-baptism for it was to be performed by men upon men. They further forget that in the exceptional instance when the baptism of the Holy Spirit descended upon the first Gentiles, it did not even then do away with

the necessity of water-baptism—nay, rather the supernatural baptism of the Spirit was granted to the Gentiles in this first, lone and solitary instance, to convince the Jews that these were proper subjects for the one only baptism commanded. For the baptism of the Spirit is always referred to as a promise (Acts 1:4, 5), never as a command; but to be baptized in water was commanded by the Lord and His apostles, and there is no obedience in those who ignore and set aside the plain, outright command. So when the Spirit-baptized Gentiles had thus been miraculously endorsed of God, the apostle “commanded them to be baptized in the name of the Lord Jesus” (Acts 10:48). This phrase, “baptized in the name of the Lord Jesus” refers to plain water-baptism (Acts 8:16; 19:5); and so does all other mention of “baptism” where it is not expressly indicated that other baptism is meant.

TO THE JEW FIRST AND ALSO TO THE GREEK

I do not know all the arguments by which men have satisfied themselves that the world-wide and age-long commission of the Lord Jesus to His apostles (Matt. 28:18-20) has no application to themselves. Some have drawn imaginary dispensational lines, and contended that what was commanded to the Jews on Pentecost (Acts 2:38) had no application later when the Jews were nationally rejected) and God had turned to the Gentiles. But the facts belie the theory. To the end of the record of Acts, whenever the particulars of apostolic practice are given, water baptism is administered with undeviating faithfulness, as in the Gentile cities of Corinth and Ephesus (Acts 18:8; 19:5). In the letter to the Ephesians, written some years after “Acts” had closed, the apostle expressly insists that for the Jew and Gentile, both alike, there is one and the same faith and baptism, just as there is one and the same Lord, Body, Spirit, God and Father, for both and all alike (Eph. 4:4-6). And other epistles, as Romans, Galatians, Colossians, bear the same unabated testimony. The fact is that the Divine requirement of baptism for all who turn to Christ, cannot be denied except by violence to the word of God. But, from whatever cause and motive, this violence is done.

We will pass by the question of pouring and sprinkling—inventions and substitutes of men, even the while they must acknowledge in vast majority, that immersion is right beyond doubt. If, as they hold, baptism is itself negligible, what great difference can it make as to what is done for baptism? Then the strange anomaly of infant baptism—for which there is no command, nor example, nor any justified inference in all the word of God, but plain teaching that faith and repentance are required in order to baptism; which necessarily excludes infants and others who are not responsible. The strange thing is that those who put low value on baptism in case of adults, contend strongly for an application of water to an unconscious babe.

This by no means sets forth all the existing confusion on the subject. Surely a malignant power, more than human, has been at work here, darkening counsel, perverting truth, preventing men in a dozen ways from rendering the simple obedience of faith to the Lord Jesus Christ in this outstanding demand of His.

BAPTISM AND CIRCUMCISION

It is a bad day when in order to uphold one doctrine of God's word, religious leaders and teachers of the gospel feel obligated to destroy another part of the same word. It is a poor method of fitting a shoe that requires the cutting off of heel or toe from the foot. It were better to rip up the shoe and make room for the foot. In their endeavor to magnify the free grace of God (and it cannot be magnified too much) and in trying to hold up salvation by faith (and salvation indeed is ever and only by faith) many teachers have felt it incumbent to practically nullify baptism. It were better far to rearrange our theological ideas and make room for the commandment of the Lord. Take for example the following from the pen of so great and able a man as G. Campbell Morgan:

"Nothing other than faith is necessary to salvation. Therefore to affirm that men must be circumcised or baptized in order to salvation is to proclaim the most deadly heresies that can possibly be taught. To super-add anything to faith is to destroy the foundations of Christianity. Life is by faith.

"Secondly, as to Law. Liberty in not license. When a man has life by faith he is thereby set free from all other bondage... He is set free from the bondage of rites and ceremonies, because he has found life apart from rite, and without ceremony; and he is henceforward, so far as life is concerned, independent of all ceremony and of every rite. He is set free from bondage by life; but that liberty is not license. The liberty of this life is that of the capture and constraint of the spirit of man, by the Spirit of God. The capture of the spirit of man by the Spirit of God means that man is made able to obey, and no man was made able to obey by circumcision or by baptism. Man is made able to obey when that life becomes law, and he yields to it. The lust of the Spirit within is the law of the new-found life" (G. C. Morgan, *Living Messages*; Galatians.)

Here is mingled high truth and low error. Especially astonishing is Mr. Morgan's grouping of baptism with circumcision. Why put them in the same category? Circumcision never had any place in the gospel. It was commanded to fleshly descendants of Abraham, and became a national sign. It obligated any Gentiles who received it to accept the law which had been given to Israel. Far from commanding it to Christians, or to those who would become Christians, the Lord, through His apostles, specifically and severely warned against it (Acts 15; Gal. 5). But the Lord Himself and His apostles commanded and taught baptism, and incorporated it in the gospel. To the anxious enquirers on Pentecost, inspired Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Again when Philip "preached Jesus," baptism figured so prominently that his hearer spoke up and said, "See here is water; what doth hinder me to be baptized?" (Acts 8:35, 36). Whenever the gospel was preached baptism was preached, by the Lord's command and authority, and so was it practiced, whether among Jews or Gentiles. And this very epistle (Galatians)

upholds it (Gal. 3:26, 27). Now I say that, whether intended or not, Mr. Morgan's classifying baptism and circumcision together, as he does it, is a slap in the face of the gospel of Christ. If he or any man thinks he is helping along the interests of God and exalting faith by such a perversion as that, the mistake is great and fatal.

MARTIN LUTHER ON BAPTISM

By way of pleasing contrast I will here quote sweet words from one greater than Morgan, to whom the doctrines of faith and grace were very precious, for he risked his life for them for many years, and who was far removed from "water-salvation."

"But the putting on of Christ according to the gospel consisteth not in imitation, but in a new birth and a new creation; that is to say, in putting on Christ's innocency, his righteousness, his wisdom, his power, his saving health, his life and his spirit. We are clothed with a leather coat of Adam, which is a mortal garment, and a garment of sin; that is to say, we are all subject unto sin, all sold under sin. There is in us horrible blindness, ignorance, contempt and hatred of God: moreover, evil concupiscence, uncleanness, covetousness, etc. This garment, that is to say, this corrupt and sinful nature, we received from Adam; which Paul is wont to call the Old Man. This old man must be put off with all his works, that of the children of Adam, we may be made the children of God. This is not done by changing of a garment, or by any law of works, but by a new birth, and by a renewing of the inward man: which is done in baptism, as Paul saith: 'All ye that are baptized, have put on Christ.' Also, 'According to his mercy hath he saved us by the washing of the new birth, and by the renewing of the Holy Ghost' (Titus 3). For besides that, they which are baptized and regenerated and renewed by the Holy Ghost, to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new flame: there rise in them new and holy affections; as the fear of God, true faith and assured hope, etc. There beginneth in them also a new will. And this is to put on Christ truly and according to the gospel.

"Therefore the righteousness of the law, or of our own works, is not given unto us in baptism, but Christ Himself is our garment. Now Christ is no law, no law-giver no work; but a divine and an inestimable gift, whom God hath given unto us, that he might be our Justifier, our Savior, and our Redeemer. Wherefore, to be apparelled with Christ according to the gospel, is not to be apparelled with the law or with works, but with an incomparable gift; that is to say, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ himself.

"This is diligently to be noted, because of the fond and fanatical spirits, which go about to deface the majesty of baptism and speak wickedly of it. Paul contrariwise, commendeth and setteth it forth with honorable titles, calling it 'the washing of the new birth, the renewing of the Holy Ghost' (Titus 3). And here also he saith, that all they which are baptized have put on Christ. As if he said, Ye are carried out of the law into a new birth, which is wrought in baptism. Therefore ye are not now any longer under the law, but ye

are clothed with a new garment, to wit, with the righteousness of Christ. Wherefore baptism is a thing of great force and efficacy. Now, when we are apparelled with Christ, as with the robe of our righteousness and salvation, then we must put on Christ also as the apparel of imitation and example."—Luther on Galatians 3:27.

NEWS AND NOTES

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

Please renew our subscription to the **Word and Work** magazine. We look forward to receiving it each month and enjoy reading every article. It is such a blessing to our family.

Sharon and I really miss the close Christian fellowship with the Christians in the Louisville area. We have now been in Schweinfurt, West Germany for 1½ years and have been working closely with the military church of Christ congregation in Schweinfurt. Everyone attending the church are military families except for ours. This has been quite an experience for us.

Thank you for the excellent work you

have done in editing and distributing of this magazine.

In Christ, Love
Willie & Sharon Reeves

Enclosed is a check for \$4.00.

I have spent most of the Summer in a hospital in Memphis, Tenn. Eye surgery—vision is still poor.

Any way I can't forget Brother Robert Henry Boll & **Word and Work**.

—Roe Miller

Here is \$4.00 to renew my subscription. Your work is a real blessing..

God bless you!
Tom Bradshaw

* * * * *

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| 7:45 pm | Break for refreshments | |
| 8:15 pm | Recognition of SBS Faculty Introduction of Speaker "Go Ye" (Matthew 28:18-20) | Jerry Samples Jerry Samples |
| 8:45 pm | Forum for Questions of Speakers | Victor Broaduss |

Tuesday — January 10

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| 7:00 pm | Welcome to Southeast Church of Christ Congregational Singing Special Singing | Jim Rowe Paul Burks |
| | Portland Christian School | |
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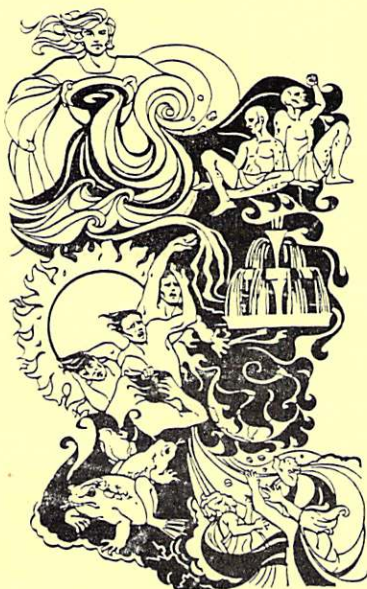
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