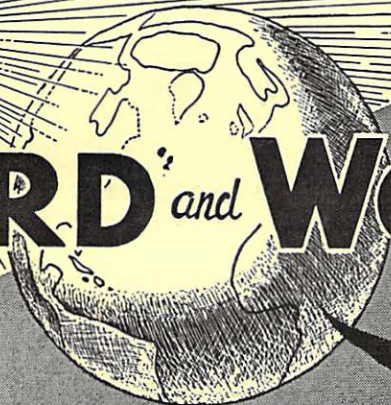


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# God's Family

W. R. H.

## ANTIDOTE FOR DIVORCE

A poet once said: "To err is human; to forgive is divine."

Any Christian who has tried to counsel those in matrimonial illness, knows that a multitude of sins, commissions and omissions, have to be aired and acknowledged, before any lasting conciliation is to be hoped for. We mortals fail in so many ways, and since man has fallen under the curse that dates back to the "Old serpent" in Eden, most evidently it is not in man that walketh to direct his steps. The problem in many marriages of today, is that one or both of the parties has not found the kind of a relationship with the Lord Jesus that will flow into righteousness in everyday living. Long ago, God asked the question: "Can two walk together, except they be agreed?" The evident answer is that they cannot. But many who vow before God to so walk together, do not examine themselves, whether they (both) be in the faith. Being "in love with love" is the main thing they bring to the altar, and expect physical attraction and physical response to carry them along throughout all the Ever after.

It is in man's nature to sin against God, and against his spouse, and many of these sins are grievous. The larger sins are usually wilful, but other smaller infractions may have been committed unwittingly. But whether little or great, these "hidden rocks in our love feasts" are bound to take their toll. The point that I wish to make in this article, is that there is hope, sure and lasting hope, available for those who truly want it.

## CONFESSION AND FORGIVENESS

Two basic elements; the confession of sins on the part of the sinner, and the full and sincere forgiveness by the one who has been wronged, are the prerequisites of any reconciliation. We have been shown this down through the years as we have heard sermons about our reconciliation with God. We know that "if we confess our sins, He is faithful and righteous to forgive us of our sins, and to cleanse us from all unrighteousness." Although it is often difficult for us to come to repentance, yet in God is mercy, and He will abundantly pardon.

But we are not so gracious as God, and so to forgive proves a most difficult thing for us to do. For some spouses, it can take years, and perhaps many never can forgive. They feel that the broken vow, the

betrayed trust, the selfish lust, and the hateful attitude that prevails totals up to a package that is entirely too big to forget or to live down. And, without special grace from the Lord Jesus, no ray of hope can shine in. But there is a special grace from God, and we shall see how it is applied.

### PREREQUISITES

For marriages to be healed, there needs to be 1) at least a spark of love yet remaining. 2) honest desire to get things back together. 3) an ability to talk and to listen. 4) one who knows something of the counsel of God.

### THESE THINGS MUST BE

Sin must be seen to be sin, must be confessed to God and to man. We cannot cover it up and think that time will heal all ills. David, (speaking of the guilt of his adultery,) said "when I kept silence, my bones wasted away." Again, he said, "against thee, and thee only have I sinned." Our first and greatest guilt is invariably against God, and first must we ask His forgiveness. It is when we cry out to God for mercy, that He can forgive us.

Next, one must ask forgiveness of the partner he has offended. I know of mates who have been unfaithful in their marriage vows, and who never asked to be forgiven or even wanted to be. How can there be any forgiveness in such cases? But where and when there is Godly sorrow for sin, and a true turning away from the sinful course, then full forgiveness can follow.

Jesus gave the ultimate teaching on forgiveness. "If thy brother trespass against thee seven times in the day, and seven time in a day turn again to thee, saying, I repent; thou shalt forgive him." At another time, He said unto Peter, "I say not unto thee until seven times, but until seventy times seven." When teaching us the Lord's prayer, He said, "For if you forgive not men their trespasses, your heavenly Father will not forgive you your trespasses." When we know that we are truly forgiven, for whatever the iniquity, it is then possible for us to rise up again to heights of love and service.

Usually, there is need for forgiveness on the part of both parties. While one of them, of course, was the first to make a false move, quite soon the other also becomes involved with words, attitudes, and actions that add fuel to the fire, and find some degree of hatred springing up within.

The poet has said, "To forgive is divine." It is of the nature of God. Yes, it springs from God. Just as surely as "We love because He first loved us," it could be said that we forgive because He first forgave us. The Christian who has experienced this forgiveness is well able to live it out toward others, as God's Spirit dwells within. We may need to look back to Calvary, where Jesus gave the supreme example of forgiveness when he uttered: "Father, forgive them, for they know not what they do. The attitude of this prayer could be a first step for the saving of many otherwise-doomed marriages today.





## Questions Asked of Us

Carl Kitzmiller

*I recently read a book in which the author, who seems to be basically very fundamental in belief, speaks of God as saying to her, "Do this," or "Do that." At various crisis points in her life, the Lord had a command or a statement or promise that met her need. I have heard others refer to the Lord speaking to them with such direction. I believe I am a faithful Christian, yet the Lord does not speak to me in this way. Please discuss whether this is imagination, a reality, or what. I do not want to miss the kind of blessing this offers if it is proper for the Christian to have it.*

God has spoken audibly to people in the past. The account of Samuel's experience as a child (1 Sam. 3:1ff) suggests a voice wholly outside himself. He was a child, and did not yet know Jehovah, nor had the word of God yet been revealed to him (v.7). In other words, this was not something from his subconscious but a direct call from God. Many of the prophets experienced God speaking to them in dreams, visions, and such like. Peter in a trance heard God say "Rise, Peter, kill and eat," along with other instruction (Acts 10:13). We have numerous examples of this in the Bible. Paul on the Damascus road heard God's voice from heaven (Acts 9:4). God often revealed new truths never before known, so there are cases of God speaking to men. These are not cases of recall or imagination, nor some form of self-deception. God has spoken to men.

Moreover, God still has the power to speak to men if He so desires. He is God, the same yesterday, today, and forever. There need be no question of God's power or ability. I know of nothing in God's word which absolutely declares that God will no longer at all speak to persons in the way He has done of old, so we do not have God putting a limit of some sort on Himself in this matter. However, having said this, we would also point out that such a possibility does not at all validate the many claims made of God's speaking to someone. The possibility does not mean that God has spoken to someone.

This is a subjective experience for the most part, so that others cannot in many cases either prove or disprove the reality. When God has put limits on Himself or when we can demonstrate from the false nature of the revelation that it did not come from Him, then we may deny something happened—or, at least, that it was God who acted—but since we have not been everywhere, experienced everything, and know all of the experiences of others, it is difficult to disprove many subjective experiences. Even in those cases where we have strong suspi-

cions that God has not spoken we must concede that it was not our experience. So, in order to be fair, we must concede the possibility that God might speak audibly to someone.

We believe there are a number of things which argue against some direct, outside-of-oneself communication from God, however. In our day there is the singular place the scriptures have been assigned by God as that which is able to make the child of God complete. There is the indwelling of the Holy Spirit in the Christian, which we shall discuss later, but His direction seems always to be closely tied to the already revealed word. The word of God is the sword of the Spirit, His instrument. There is the demonstrable falseness of many things claiming to be from God and the recognition of man's willingness to deceive and to be deceived. It is often the case that those who seem to think they have direct access to God in this way tend to become very careless of God's revealed word in the Bible, and they thus demonstrate the error of their claims.

Let's look at another side of God's "speaking." When people speak of God speaking to them, some direct audible word might not be meant. We should be aware that there is no intention to imply special revelation when some people use these terms. Likely the author you mention did not mean to imply such. These only mean that God gives them insight into something in the Bible, helps them to recall something they have read or heard from its pages, causes them to apply some Biblical principle, or such like. They have read, studied, heard, been taught the word of God and in some way a particular applicable portion of that dominates their thoughts. Thus there is a figurative sense in which God may speak.

A song which is one of my favorites, the words of which I have voiced in prayer many times before going into the pulpit, says: "Lord, speak to me that I may speak in living echoes of Thy tone. . . ." Now my prayer is not that God will say something audibly to me from heaven that I may use in preaching but rather that through the Holy Spirit He will give me insight and understanding in His word and enable me to speak it in the right way to others. There is a legitimate use of "speaking" to express such thoughts.

An evangelist might conclude his message with the appeal, "Is the Lord speaking to your heart?" He does not refer to some audible voice from the Lord but to the possibility that the Holy Spirit has made someone keenly aware of the truth he has proclaimed from God's word. The speaking of the Lord is the continuing application of those truths to the hearer's life and need. God's word has the ability to challenge our thinking as it is being proclaimed and taught, as it is recalled in some critical moment or period, as its principles are made evident to us in some event, etc. In a figure, God is speaking to us on such occasions. We earlier referred to the indwelling of the Holy Spirit in the Christian. It is evident He may play an active role in causing us to understand some portion of God's word or in making us conscious of it at a given time. It is, however, the word of God that He uses. There is nothing wrong with the concept that God "speaks" or directs us through the Word, how much our mental processes come into play, or what influence our circumstances or emotion or con-

science has in this so long as it is a true understanding of God's word that has come to us

Now as we proceed further with God's speaking in a figurative way, we may move into an area where God may or may not have spoken. I find that people sometimes grow careless in their use of the expression. Perhaps there is sometimes a desire to give the authority of God to something which originated only with man. People may say, "God told me this," or "God told me just to do that," when the real reason was human emotion, a sudden impression not necessarily from God at all. It might even have all the marks of carnality.

Now I believe that God is active in the Christian life, that He can give me just the right words for a given occasion, that He may cause me to think along certain lines, etc. He who turns the heart of an unregenerate ruler in the way that pleases Him (Prov. 21:1) can certainly direct those who have His Spirit. I believe He orchestrates events to the blessing of Christians (Rom. 8:28) and overrules for good in the everyday affairs of life. I believe He sometimes directs us by giving us strong impressions as to how He would have us go. But I also know that I have to be very careful in these matters lest Satan and the flesh deceive me. I have to stay close to the sure direction of God's word. Not every dominant thought that comes to mind is the speaking of the Lord. It could be temper, jealousy, covetousness, wishful thinking, a snap human judgment, a misguided conscience, etc. That "voice" that says, "Tell him off," is much more likely to be from the flesh than from God. It sounds very spiritual, at least to some people, to talk as if there is always a running two-way conversation going on between them and God, but we should not forget that to credit God with what He did not do is to speak falsehood.

Humans are complex organisms. They are subject to many competing "voices" and motivations. God may indeed "speak" to us to provide remembered principles or words of scripture. One reason for laying up God's word in our heart is that we may recall it on necessary occasions. God may indeed give us the ability to reach a considered judgment about some of the problems of life. This is the way some of our prayers are answered. He may even overrule so that He directs us when we are not aware of that direction (cf. Esther 6:11ff), speaking through events. When God does thus speak to us, it will never contradict the written word or make us careless with it, it will stand the test of time and will not subsequently be shown to be an error, and it will not require some kind of contrived explanation to keep it from being false. Obviously some ideas will come into our minds which are so in accord with scripture and will be such a clear meeting of our need that we may truly regard it as His direction. In other cases, the source of some strong thought or idea may not be so evident. It may be more modest to say that "the Lord might be saying" or "the Lord seems to be saying" such and so.

It is my conviction that Christians need to be careful in declaring what the Lord "said" to them. Some may even have good intentions, but their language is misunderstood. I have often foolishly wished, in considering some facet of His will where the revealed word gives no particular help (e.g., a move to another church), that He would just



speak from heaven to direct me. He has not done that. I have wished that somehow a particularly dominate impression might come to me which would clearly express His will. He has seldom done that. More often He has directed me through the more difficult process of examining the needs, seeking advice, prayer, trying to put aside any personal desires or preferences, and forming a judgment. I am aware that He has often seemed to give a right word to speak in a difficult situation and that the mental processes have seemed to recall a needed scripture at a critical time. I believe it was of His doing. Even so, I don't want to leave an impression that He "calls me on the phone" with detailed instruction.

My guess is that the author you mention used *figurative exaggeration*.

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



## Viewing the News

Jack Blaes

**A PRAYER FOR OUR TIME.** "Almighty God, Father of all men;/ To Thee we raise thankful hearts for deliverance from forces of evil. . . / Deliver us also, we beseech Thee, from the greater danger of ourselves./ Have mercy upon us and forgive us for our part in the present desolation of the world.— Awake us each time to a sense of our responsibility in saving the world from ruin./ Open our minds and eyes and hearts to the desperate plight of millions./ Arouse us from indifference into action./ Let none of us fail to give his utmost in sympathy, understanding, thought, and effort./ Fulfill in us and through us Thy glorious intention: That Thy peace,/ Thy love, and Thy justice may enter into the regeneration of the world." Prayer of George Washington written at Valley Forge.

**ANOTHER GENERAL SPEAKS:** "I know men and I tell you that Jesus Christ is no mere man. Between Him and every other person in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I have founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ founded His

empire upon love; and at this hour millions of men would die for Him." Napoleon.

**A MODERN LEADER:** You know, I turned back to your ancient prophets in the Old Testament and the signs foretelling Armageddon, and I find myself wondering if—if we're the generation that's going to see that come about. I don't know if you've noted any of those prophesies lately, but, believe me, they certainly describe the times we're going through." President Ronald Reagan.

**REPRESENTATIVE PHIL GRAMM:** "I use a simple test in deciding to vote on every bill that comes before the Congress. I try to think of some hard-working person in my district, somebody like Dickie Flatt in Mexia, Texas, a printer who works late every night whenever the job requires it. You see him at the First Baptist Church, or at the Boy Scouts, and you note that he never quite gets that ink off his fingers. So whenever I vote on a spending bill I think of people like Mr. Flatt, and ask myself: 'will the benefits to be derived from spending the money on this program be worth taking the money away

from Dickey Flatt to pay for it? Well let me tell you, there aren't a lot of bills that will stand up to that test. The I.M.F. sure didn't."

**NEBRASKA FATHERS TAKE JAIL FOR THEIR CONSCIENCE.** Seven men have been placed in the Louisville, Nebraska jail in connection with a dispute between Nebraska authorities and the Faith Baptist Church over a question of state certification of teachers for the church's Christian day school. The controversy has been raging for quite some time; the pastor has been in and out of jail over it several times now. The church feels that, since the day school is a part of its ministry—as much as the Sunday school—the state is overstepping its authority in requiring them to have teachers which are state certified—today, the day school; tomorrow, the Sunday school. Congressman Hansen (Rep.—Idaho), who has been trying to help the Church, says he's been to Iran under the Ayatollah to visit Americans held hostage. That was a sad experience seeing Americans in prison there. But, he says that he had never believed that he would go to America's heartland and see families broken up, husbands in jail, and wives as fugitives and all over a teacher's certificate.

**AND WHAT IS THE EVIDENCE THAT CERTIFICATION** has improved school in America?

**ASK FOR PARENTAL GUIDANCE ON THIS ONE.** The third largest item in the federal budget is the cost of interest on the National debt. Perhaps it is better unsaid, but the Federal debt is growing to the tune of \$27 million per hour. Wouldn't you like to get that kind of gas mileage? Unless a different mentality is elected to Congress, in 1986, at its current speed, the debt will weigh in at two trillion dollars. You can find but scant relief in the fact that they will be even more inflated dollars than the ones we are now working our fingers to the bone for to pay our own ever-increasing debts. To try to balance the current budget by raising personal income taxes instead of cutting costs would require that such taxes be raised by about 74 percent, which is what some Congressmen are trying to do.

**A RECENT NEWS STORY FROM VANCOUVER, WASHINGTON** reports that half of 750 job applicants at an

Alcoa aluminum plant in the past three months were turned down because they flunked drug tests. "We were amazed," said Carl Sedler, Alcoa personnel director. "We had no idea it would be that high. I have to believe drugs are accepted so much in society that they are treated just as a lifestyle." Urine tests, conducted by Metropolitan Hospitals Laboratory of Portland, Ore., were designed to indicate whether drugs had been used within the preceding two or three days. Evidence of marijuana use was the most prevalent, and about one percent of the 375 rejected showed indications of hard drug use, such as heroin. About 100 rejected applicants called to find out why they were turned down. "I was very up front with them," Sedler said, "I told them about the drug screening. None of them denied using drugs, and not even one of them said that he would stop using drugs if we hired them." According to Metropolitan chief toxicologist Jim Kay, in recent months more and more companies are asking about urinalysis test for drug screening. Especially interested are firms with hazardous industrial jobs or that handle and transport hazardous materials.

**SINCE I BEGAN PUTTING THIS COLUMN** together the news has changed from the Louisville, Nebraska situation. The state has made a change in its handling of the situation, but I really don't know just what the decision was or what it means for the Christian schools of that state. However, it does look better for them now than it has.

In another Christian school-state issue in the State of Maine, U.S. District Judge Conrad K. Cyr ruled in favor of the Christian schools. The Judge's ruling reads in part: "the court is satisfied that (no) statutory provision prohibits private schools from operating merely because they are unapproved. The plain legislative design of the Maine Education law is to ensure that each child attends public school or obtains an equivalent education. Except for possible prosecution under truancy laws where a parent fails to show that his child's education is 'equivalent,' attempts to close the schools by subjecting the parents of children attending church schools to truancy actions... affords the state substantial de facto control over the church schools."

HAVE YOU SEEN THE PETITION TO "STOP MADALYN MURRY O'Hair's efforts to ban all religious broadcasting? Read carefully: The FCC has repeatedly begged everyone to spread the word that they have never received any such request from O'Hair. Yet, the fraudulent petition continues

to surface in churches and other groups. According to William Murray, Mrs. O'Hair's son, this petition is the product of the American Athiest Center in Austin, Texas. He says that it is being published by the center to "make Christians look foolish." . . .

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## Prayer

Men talk about the philosophy of prayer; of the mystery of prayer; and of the reflex influence of prayer on the life. But the greatest truth the Christian needs to know about prayer is the necessity of praying. The blessing of prayer is the blessing of doing. It comes not as we philosophize about prayer, but as we pray. Samuel said to the children of Israel, "God forbid that I should sin against God in ceasing to pray for you." The greatest prayer disaster in any believer's life is the ceasing to pray. "If you know this thing, blessed are ye if ye do it" is intensely true of the command to pray. —J. McConkey

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## THOUGHTS FROM ROMANS

Ernest E. Lyon

### "Life Without Death"

*For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. (Romans 6:7-9, NKJV).*

Most translations of the New Testament into English use the term "freed from sin" in Romans 6:7. The ASV uses "justified from sin" and a few others so translate with them. This is interesting because in almost all other cases where I have checked on the Greek word all the translations use "justified." Both translations are correct so far the dictionaries go, but I prefer "justified" here because to me "freed" would lead to a belief in sinlessness. To be sure, the new nature does not and cannot sin, but here he is speaking of the old man dying, our natural selves, all that we were federally from Adam, joins Christ in death. As a consequence of that we are declared righteous from sin. Remember I John 1:6, "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." And also I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

With Christ we have passed beyond the sphere where the former relationship to sin existed. As an illustration of this, remember that Paul could be caught up to the third heavens (2 Cor. 12) and John could walk boldly in heavenly things (Rev. 10). Nothing of sin belongs where they were seeing the things they saw.

In the rest of the passage we quoted at the head of this article, verses 8 and 9, Paul emphasizes the great truth that results from dying with Christ—we live with Him. Now please do not think of that as predicting simply that we will have new bodies in the resurrection, which we will, but the primary reference here is to His walk in us now. Because many Christians have never truly grasped the wonderful fact that God has identified us with Christ in death, in burial, and in resurrection unto life, the “if” in verse 8 is taken to throw some doubt on this, but that is not so. The English use of this passage would call for the verse to begin “For since.” He is speaking, as the rest of the paragraph shows, of a fact we should recognize and act upon—we have truly died in God’s eyes, been buried, and raised with His Son and are now living in Him.

Verse 9 has another phrase that sometimes confuses people—“we shall also live with Him.” That is taken to mean that Paul is speaking of life after the resurrection of our bodies. But Paul is here speaking of our lives in Christ “here and now.” The preceding verses in this chapter should clearly establish that fact. If further assurance of this is needed, turn back to John as Jesus spoke to His disciples in the last night of His life before His crucifixion. Especially note John 14:23—“Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make our home with him.’” And then go again over John 15 on the subject of His being the vine and we His branches, certainly a figure for this life, not confined to the resurrection of our bodies, for the entire chapter is speaking of the fruit we bear here.

Now if you have this great truth of death to sin and life in Christ fixed in your mind, turn and read verses 10 and 11: *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord* (NKJV). Here we complete this wonderful paragraph of amazingly wonderful things to those who have been buried with Christ. The version you read from normally may not say, “He died to sin once for all” but that is what the Greek says. You know He will never die again, and in John 11 Jesus said that physical death, if we experience it, will be just a change in our existence and we will go through that not more than once. But we have truly died with Christ and now we live. That is why Paul then can end with urging us to reckon ourselves to be dead to sin—count on it, act on it, live as one not subject to the consequences of sin any more. “The soul that sinneth it shall die,” Ezekiel said long ago, but now we have been justified from sin and need not fear it any longer. Our new life is in Christ Jesus our Lord. Make Him your Lord, give all obedience to Him, not to sin, count on your great privileges in Him and God will be glorified. And, after all, isn’t that the true object of our lives?



## The Past—Ignore At Your Own Risk

Alex V. Wilson

"History teaches us that history teaches us nothing," said an unknown debunker. The statement has some truth: so often we commit the same old blunders we did yesterday and last month and a decade ago. But it's not always that way. Surely we *can* profit from the knowledge of the past, if we dare.

Confucius had sage advice on this question: "To *dwell* on the past is to rob the present; to *ignore* the past is to rob the future." Think about that for a while, and ask yourself if you personally are robbing your future by failing to learn lessons from history. Then ask the same question about your congregation. And about our country, too.

"One function of a university is to keep alive and usable the knowledge and ideas of the past. This is not because the past has said the last word, but because it happens to have said the first," wrote Arthur Bestor. And yet, say to say,

... at every level of schooling in America, the study of history has been declining. Not seldom the historical discipline is abandoned in favor of courses in 'special social problems.'

The professors of history are alarmed. They, at least, recall the observation of Santayana that **those who ignore history are condemned to repeat it.**

T. S. Eliot remarked that we have been condemning the rising generation to a new form of provincialism: the provincialism of time, imprisoning people in their own little present moment.

—Russell Kirk in *National Review*

### *Benefits*

Two benefits of studying history are the gaining of insights, and also sheer entertainment. Louis L'Amour, the leading current writer of adventure-books about the old West, makes both these points. "Once you discover how much *fun* it can be to read," he says, "Life is never dull, and the *interest* grows with each book. My library (of 9000 books) is Aladdin's lamp. I can, at will, move into any time in history. I can talk with the great minds of the past, with philosophers, outlaws, cattlemen, adventurers, with kings, queens and common sailors. It is all there, waiting for me."

A third benefit is the gaining of perspective—being able to detach ourselves from our problems and then look at them from a different viewpoint. For an example, take Lord Louis Mountbatten of Britain, an outstanding leader during World War Two and afterwards. At the war's end, "Mountbatten found himself responsible for 128 million starving people in a huge area—Burma, Malaya, Siam, Sumatra, the Dutch East Indies, parts of French Indo-China and Borneo. There

is no doubt that his wise and liberal policy set the pattern for the treatment of other colonial peoples." Now notice a practice he followed which helped him in his decision-making. The year was 1945.

When making decisions affecting the military administration of the civil population, I tried to imagine that I was in the year 1955, sitting in front of the fire, reading an unbiased history of Southeast Asia. I would then re-read my draft directive to the chiefs of Staff, as though I were reading it in this history book. You would be surprised how often I felt disposed to amend it, or alter the decision, when I had isolated my mind from day-to-day problems and looked at the position in this dispassionate way.

—The Mounbatten Story, Reader's Digest, Aug. 1981

"Wait a minute!" someone may expostulate. "This article is in *Word and Work*, and you've quoted Confucius and all these guys and haven't quoted the Bible yet." True, so let's do it now. Twenty-two books of the Bible are composed mainly or entirely of history. That's one-third of the sacred books. And many times other books, like Psalms and the prophets and the epistles, refer to historical events and draw lessons from them. The great chapter about faith, Heb. 11, is a survey of Old Testament biographies. And several sermons in Acts are mainly the recounting of God's mighty acts in former times.

Paul sums it up this way: "Everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope." Again, "These things happened to them as examples and were written down as warnings for us." (Rom. 15:4; I Cor. 10:11).

### *A Story We Should Know*

Back again to Hebrews eleven. In this Hall of Fame of people who trusted the Lord, we read in verse 35b, "Others were tortured and refused to be released, so that they might gain a better resurrection." Verse 33 refers to an experience of Daniel's, and verse 34 to his three friends in the fiery furnace. But what does 35b refer to? The answer takes us to the "400 silent years" between the Old and New Testaments. We find the story in the apocryphal book of 2nd Maccabees, chapter seven. This book was not inspired by the Holy Spirit, but it does contain fairly reliable history. It tells of the arrogant, brutal Syrian king Antiochus Epiphanes, whose actions were foretold by Daniel (11:29-33). He vigorously tried to wipe out Jewish culture and religion, and establish Hellenistic culture and religion in their place, in order to unify his empire. He took for himself the title, "God in human form." He forbade the worship of the Lord, and defiled the temple in Jerusalem—dedicating it to the Greek god Zeus and offering a pig on its altar. He also forbade circumcision, and demanded that the Jews break God's laws. The test whether they would follow the Lord or Antiochus was whether or not they would eat pork. Many Jews accepted death rather than turn from the law of God.

Here is the most stirring example of martyrdom during that period, as recorded in 2nd Maccabees.

Seven brothers and their mother were arrested and were being compelled by the king, under torture with whips, to partake of unlawful swine's flesh. One of them, acting as their spokesman, said, "We are ready to die rather than transgress the laws of our fathers."



The king fell into a rage, and gave orders that pans and caldrons be heated. These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on. When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying, "The Lord God is watching over us."

After that gruesome ordeal, the second eldest son was asked, "Will you eat the pork rather than have your body punished limb by limb?" How would you feel in such a case? How tempting the offer of release and freedom, in exchange for just breaking one little law of the Lord!

"No," came the answer; "you accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws." As a result, he was tortured to death just like the first brother.

The third brother also refused to be released. He even stretched out his hands to the torturers, saying, "I got these from Heaven, and because of laws I disdain them, and from Him I hope to get them back again." He was similarly slaughtered.

Then the fourth made his refusal, with the words, "One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!" In that one day all seven brothers gave their lives, and at the end the mother also. This surely is what Heb. 11:35 points back to when it says, "Others, refusing to accept freedom, died under torture in order to be raised to a better life." O Lord God, supply us with such faith and courage, that we too may stand for You in whatever test, big or small, we face from day to day!

History offers its students many challenges and inspirations. May the series of articles now beginning in *Word and Work*, "Heroes of the Faith," deepen our devotion to the One who is the God of Polycarp, of Justin Martyr, of Martin Luther—and our God.

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**Editor's Note:** The following Open Letter summarizes a discussion that Brother Robert L. Shank held with Wayne Jackson, as part of the Denton (Texas) Lectures on November 17, 1983. Brother Shank was first introduced to *Word & Work* readers in June, 1982, when we reviewed his latest book, *Until the Coming of Messiah and His Kingdom*. Several of our readers purchased his book at that time. In August of 1982 we published a timely article entitled "Should Christians Support Israel?" We feel that all of our readers will be helped by the present open letter, which unfortunately, we must divide into two or three parts. —Ed.

## **An Open Letter to an Opponent Debater**

Robert L. Shank

Part II

In your rejection of my assertion that Christ already has functioned as a priest on earth, you have ignored the fact that the function of the high priest on the Day of Atonement was not only to sprinkle blood on the mercy seat and the floor of the Holy of Holies, but *first to slay the sacrifice* and to collect the blood to be taken into the Holy of Holies.

Contrary to your protests, the act of Christ in offering his body, his blood, and himself on the cross was the indispensable prerequisite act as high priest which qualified him subsequently to present his blood in the holy place in heaven (which I believe he did literally in heaven, following his resurrection, rather than merely figuratively). Only his performance as *high priest on earth* qualified him to function as *high priest in heaven*. He has indeed functioned as high priest on earth. Though he will sit on his throne as both a priest and king, he is not confined to a throne to function as a priest and was as much a priest in the offering of himself on the cross as ever he can be on his throne. The inferences you have drawn concerning the location of the throne of David from your appeal to Zech. 6:13 and Heb. 8:4 collapse in the face of Peter's affirmation that at the time of the restoration (cf. Acts 1:6, 7, Mt. 19:28) God will "send the Messiah appointed for you—even Jesus (who) must remain in heaven *until the time come for God to restore everything*, as he promised long ago through his holy prophets" (Acts 3:20, 21 NIV). As David's righteous Branch, Jesus will reign as King on earth, executing judgment and justice in the earth (Jer. 23:5), sitting as King and Priest on his throne on earth where once as priest "after the order of Melchis." he offered himself on the cross as the Lamb of God. Heb. 8:3; 7:27; 10:10-12; 9:25-28—the ministry of a *Priest on earth*. Your argument that Christ could not be a priest until after his glorification in the ascension is baseless. There is a sense in which Christ was "glorified" and "entered into his glory" in his resurrection and ascension in a glory which could only follow his resurrection, but this is not the concern of Heb. 5:5, as context shows (vs. 4-10): the honor and glory of his priestly office was not *seized* by Jesus, but *conferred by the Father*. Re. Heb. 7:28 (SIH p. 503), the meaning is not that Jesus was declared a priest by an oath announced "after the law" had *expired*, but "after the law" was *given*. The law was given thru Moses, the oath announced thru David (Ps. 110), and being declared subsequently to the giving of the law, the priesthood of Jesus supersedes the Levitical priesthood. Your contention that since Christ is to sit a priest on his throne, he can be a priest *only on a throne* and only after his ascension is totally unscriptural.

I was amazed at your statement that the toes of the image in Nebuchadnezzar's dream "are not mentioned" in Daniel's prophecy in Dan. 2. What of vs. 41, 42? The image represents the Gentile world-system of government during the period of time which Jesus spoke of as "the times of the Gentiles" (Lk. 21:24, note the *until*), during which time the Jews are to continue to be scattered among the nations and Jerusalem is to be under Gentile dominion, without a king on the throne of David—a time which began with the subjugation of Jerusalem by Nebuchadnezzar (the "head of gold") and will end when the whole system is destroyed in one great blow (Armageddon) at the coming of Messiah in righteous judgment (Ps. 2:8, 9, Ps. 110: 5, 6, Jer. 25:29-33, Rev. 19:11-21). The feet and toes of the image, the point of impact of the blow that destroys the entire image, represent the the system in its final state. That the Gentile world-system has not yet been destroyed, and that Messiah's kingdom has not yet "broken in pieces and consumed all these kingdoms" and has not yet become "a

great mountain filling the whole earth" (Dan. 2:44, 35) should be apparent to any candid observer. We agree that the church is now the kingdom of Christ on earth, composed of all who have been baptized into Christ and are following him. There are possibly two million in the brotherhood—less than 43/1000 of one percent of the present world population—hardly "a great mountain filling the whole earth." Christ could come back at any time, we say. If the church is the only kingdom he will have on earth, can he come back before his kingdom consumes all other kingdoms and fills the whole earth, as prophecy requires? I say again, the church does not fulfill the conditions prophesied of the Messianic kingdom. The church is indeed the kingdom of Christ on earth today, over which he rules from heaven, but it is not the Messianic kingdom in its full dimension, which awaits the return of Jesus to earth to reign over the nations, together with the faithful of his Church (Rev. 2:25-29; 5:9, 10; 20:6).

Concerning my rendering of Rev. 11:15 as "the kingdom of this world will become the kingdom of our Lord" (UNTIL p. 116) . . . I am surprised that you would search for "any translation which justifies this." I quoted Rev. 11:15 on pp. 106, 109 using past tense, but context on p. 116 suggests future tense—not as translation, but as exposition (cf. v. 18 which obviously has reference to future). On p. 250 I present Rev. 11:15 as "the kingdom of the world becomes," etc., and my reason should be obvious from context. Such treatment is commonplace in expository literature. Perhaps for the benefit of some I should have placed brackets around *will become* and *becomes*, but such primer-school treatment is not needful for anyone cognizant of the proleptic use of past, perfect, and present verb tenses as well as future tenses—a standard rhetorical device in Bible prophecy. See UNTIL, App. B: The Rhetorical Mode of the Prophets, Sec. 1. See Robertson WORD PICTURES on Rev. 11:15, *egeneto* as "prophetic use of the aorist participle" (cf. Keil on Jer. 25:36-38, his remark that "the perf. are prophetic"). Observe the mixture of past, perfect, present, and future tenses in Isa. 53, all alike proleptic, concerned with a future event. To see "Bible expositors" attempting exegesis and building constructions on unwarranted assumptions of supposed significance of verb tenses in prophetic passages is often amusing, though distressing.

Concerning the meaning of *entos* in Lk. 17:21 as "within" (as you say) or as "in the midst of" (as I say), see Thayer, Lange, and Meyer. See NASB, JB, RSV, ARV, NEB, Mont; Berk (see note). The significance of *he basileia tou Theou entos humon estin* is evident from Christ's affirmation that in his presence among men, the kingdom of God had come to them (Lk. 11:20, see UNTIL p. 358). That the coming of the kingdom in the overt sense of the Pharisees' question (Lk. 17:20) was yet future and (still) awaits his triumphant Advent at the end of the age is evident from Christ's words in Lk. 17:22-37. The context governs the meaning of vs. 20, 21.

Concerning the clause "then all Israel will be saved," attributed to me at Denton as a quotation from UNTIL, *then* is not included in the quote (UNTIL p. 94), as I suggested at Denton. You charged that my treatment of Rom. 11:26 in UNTIL was "cursory." I deal with the verse on pp. 94, 95, 129, 152, 213, 261, and 483. I do not consider this

“cursory.” If you meant at Denton that my consideration of the popular paraphrase of *so* as “in this manner” was cursory, let me add something to the note on p. 104. The popular rendering of *houtos* as “in this manner” is semantically permissible but contextually forbidden. See Thayer, who rejects this (#1) as the meaning in Rom. 11:26 and correctly (#4) associates *houtos* with the subsequent particle *kathos* which introduces the clauses “according as it has been written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob, and this is my covenant unto them, when I shall take away their sins”—a national reconciliation and restoration which Paul sees as still future and guaranteed by Israel’s irrevocable election by God “for the fathers’ sake” (vs. 28. 29).

In his question at Denton, Don Preston said that since in the Seventy Weeks (Dan. 9) “reconciliation” is to be made for sins, if the 70th Week is yet future (as premils believe), then Christ has not yet made reconciliation; and if Christ has made reconciliation, there was no interval between the 69 Weeks and the 70th Week and 70th Week is not still future. I addressed the matter of unstated intervals in passages which can be known only in the light of other passages (or with the passing of time) and offered an example: Gen. 1:27 and 5:2 / 2:18-23 . . . a common rhetorical device in the Bible, and present in Dan. 9:24. You later commented that I did not really address Don’s question, and you were right. Some one raised a question about Mark 9:1, and the discussion turned in another direction. (It is extremely difficult to deal adequately with important questions under the pressure of severe time limits.) Don’s question was one of the best of the day and requires to be answered. . . . What amils overlook is that the Seventy Weeks is expressly concerned with Daniel’s people the Jews and the holy city Jerusalem (Dan. 9:24). The reconciliation was provided through the death and resurrection of Jesus when, at the end of the 69th Week (not the 70th) Messiah was cut off, having nothing for himself (receiving nothing that was rightfully his as King and heir to the throne of David), v. 26. After the rejection of Messiah was to come the destruction of the city and sanctuary (which occurred A.D. 70), and after that, certain events in the remaining “one week” (v. 27), the 70th Week. There has been an interval between the 69th and the 70th Week. The reconciliation provided by Messiah in his death and resurrection has been available to all men individually since that time, but it will have special application to “all Israel” *nationally* in the future (Rom. 11:25-29), at the coming of Messiah at the end of the 70th Week, and thus with respect to Daniel’s people and the holy city Jerusalem, their transgression will be finished (Dan. 9:24) and reconciliation effected in the full complement of the 70 Weeks. (See UNTIL p. 129ff.)

Re. the New Covenant . . . The new covenant foretold in Jer. 31:34 was inaugurated by Jesus in his death (Heb. 8:8-13, 12:24). Since that time, all men enter into its provisions individually. But the new covenant has a special reference to Israel nationally. God’s declaration of the new covenant is set in the context of a great prophecy of the restoration and everlasting perpetuity of Israel. In Jer. 31:1-30 God foretells the regathering of Israel from the nations and their restoration

in the Land. (See UNTIL pp. 78-88 for nine Bible reasons why the return from Babylon did not fulfill the prophecies of the ultimate great restoration.) In vs. 31-34 God announces the new covenant, the gracious foundation on which the restoration will be implemented. In vs. 35-37 God declares that Israel will not "cease from being a nation before me for ever." In vs. 38-40 God foretells the rebuilding of Jerusalem, enlarged and to be perpetually secure. The new covenant is said to be "with the house of Israel, and with the house of Judah" (v. 31), and the whole prophetic context of God's declaration of the covenant indicates its special application to Israel—a *national* application which is to be implemented when, as Paul anticipates, after "the fulness of the Gentiles has come in" (the completion of the church, composed mostly of Gentiles gathered from all nations to reign with Christ over the nations, Rev. 5:9, 10, 2:25-29, cf. Acts 15:14-18), the Deliverer shall come (the return of Christ to earth to reign over Israel and the nations, cf. Acts 1:6, 7 and 3:18-21) "and shall turn away ungodliness from Jacob; for this is my covenant unto them (the new covenant of Jer. 31) when I shall take away their sins" (Rom. 11:25-29). The new covenant was provided for all men and applies to all men of faith, but it has special application to Israel nationally, which is yet to be implemented.

Re. whether the Scriptures require Christ to assume the throne of David immediately after his ascension, as you believe... you quoted (SIH p. 500) my assertion (UNTIL p. 33) that 2 Sam. 7:12, 13 "does not require that he reign on David's throne while David remains in the grave. All that is required with respect to *time* is that David's Seed be 'set up' while David sleeps in his grave" (accomplished in the birth and resurrection of Jesus). You respond, "By what rule of exegesis is it determined that the seed is to be 'set up' while David sleeps in the grave, but the kingdom is to be 'established' after he awakes, when the verbals are joined with the coordinating 'and'? Shank would squeeze *two thousand years* into the comma (,) between 'bowels' and 'and' in 2:12!" What is needed, dear brother, is not some new "rule of exegesis," but rather only to recognize only the rhetorical device of "hidden (unstated) intervals" common in biblical literature, especially prophetic passages, as in 2 Sam. 7:12. For a prime example, cf. Isa. 61:1, 2 and Lk. 4:18, 19... observe that Jesus ended his reading after "to proclaim the acceptable year of the Lord," for the clause marks the end of all that was to be fulfilled in his mission in his first advent, and the remainder of Isaiah's prophecy (61:2b - 62:12) still remains to be fulfilled in our Lord's return in righteous judgment in "the day of vengeance of our God" and in his reign on earth on the throne of David over Israel and the nations. By ending his reigning where he did, Christ squeezed *two thousand years* into the comma (,) between "Lord" and "and" in Isa. 61:2.

Re. Mk. 9:1... I agree with you that Pentecost marked the "birth-day" of the church and that the church is now the kingdom of Christ on earth which he reigns from heaven. I do not agree that this forbids the coming of the Messianic kingdom in a fuller dimension at the second coming of Christ or that Mk. 9:1 has reference to the coming of the Holy Spirit with power at Pentecost. Mk. 9:1 is not to be inter-

preted apart from Matthew's account, in which Jesus speaks of seeing "the Son of man coming in his kingdom" (16:28), which event he defined as his own second advent when "the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works" (v. 27). Christ's words in Matt. forbid any fulfillment of Mt. 16:28 and Mk. 9:1 in the coming of the Holy Spirit at Pentecost, which obviously was not the time for "rewarding every man according to his works" (obviously Christ's coming at the end of the age). Your problem, dear brother, is reflected in your paraphrase at Denton, "Mark 9:1, the kingdom is to come before some of you die" (one of several such inaccurate paraphrases). This is not what Jesus said. He said rather that some present "shall not taste death till they have *seen* the kingdom of God come with power" and "till they *see* the Son of man coming in his kingdom." You have failed to distinguish between the coming of the kingdom and seeing the coming of the kingdom and of the Son of man coming in his kingdom. The difference is critical for correct understanding. It is not coincidence that Mk. 9:1 and Mt. 16:28 are immediately followed by the account of the Transfiguration, for the event marked the fulfillment of Christ's affirmation and was a preview of "the *power and coming* of our Lord Jesus Christ" (2 Pet. 1:16) at the end of the age (still future), as Peter himself tells us (see 2 Pet. 1:10-19, see UNTIL pp. 355-363). I believe as strongly as you that the church is now the kingdom of Christ on earth and came at Pentecost with the coming of the Holy Spirit with power, but I do not believe that the coming of the church-kingdom at Pentecost is the subject of Mk. 9:1 and Mt. 16:28.

I was sorry you objected to my reading from my book, which I did when I felt that critical considerations deserved and required more precise and careful treatment than an extempore off-the-top-of-the-head response can provide. I thought the audience and holy truth deserved something more than shoot-from-the-hip replies to critical and involved questions. My approach to the occasion differed fundamentally from yours. I had hoped our exchange could be a "discussion forum" (as billed) conducted on the plane of a serious, objective inquiry rather than in the spirit of a platform debate, though I knew that the whole thrust of the lectureship was militantly anti-premil and the intention was to "put a lid on Shank and his book." As I had feared, our exchange was attended by more of the trapping and tactics of platform debate than is consistent with candid inquiry into holy truth (e.g. your substitution of the substantive *prolepsis* in place of my adj. *proleptic* = "anticipatory," to allow you to offer the definition "a figure of speech" (though I used no figure of speech!) and then to offer an example designed to facilitate your absurd conclusion that I deny the reality of the church as the kingdom of Christ on earth today—a conclusion contrary to anything and everything I ever have said on the subject, as any unbiased observer must recognize . . . clever debating brother, but a complete misrepresentation altogether out of place in any objective inquiry into holy truth). Platform debates, especially among brethren, so often are more like sporting events than quests for knowledge and understanding, and to "win" rather than learn is "the name of the game." (Will some say in that Day, "Lord, Lord, have we not party-



lined in thy name, and in thy name have cast out brethren, and in thy name won many wonderful debates?”) No doubt many debaters and “rooters” on “the winning side” (as they presume) go home from debates assured that they have no need for further inquiry into the area of Bible doctrine which was the subject of debate. Such assumption ill serves the cause of truth and understanding and militates against an essential aspect of true faith and discipleship.

The Bible indicates that an essential aspect of true faith is a teachable spirit and sincere desire to learn God’s holy truth. Every disciple of Christ is a learner. For those who teach, first must come learning. I have a deep persuasion that no man whose desire to teach exceeds his concern to learn is right in his relation with God, and no man more concerned to prevail theologically than to know and acknowledge and proclaim God’s holy truth disclosed in the Scriptures is a serious candidate for God’s everlasting kingdom.

With respect to eschatology, we need not be right on the matter of the millennium to be saved, and we have no reason or right to break fellowship over it. But there is a further consideration: we must be sincere *seekers* for God’s truth disclosed in the Bible. In the area of eschatology (so vast a portion of the total biblical disclosure, obviously important in God’s reckoning) there are two perils. The first peril is not really to *care* what God has said in this area and to presume that our eschatological constructions are a matter of personal preference and convenience—“What difference does it make what you said about all this, God?” No man with such attitude is sufficiently sincere toward God and his Word to be part of his kingdom. The second peril is to see what God has said (at any point, on any passage of Scripture) and then decline to accept, acknowledge, and declare it. There is no place in God’s kingdom for triflers with God and his holy Scriptures.

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## STUDY, OR PRAY?

Charles Finney wrote, “My friend—*read, study, think, and read again.* You were made to think. It will do you good to think; to develop your powers by study. God designed that religion should require thought—intense thought— and should thoroughly develop our powers of thought. The Bible itself is written in a style so condensed as to require much intense study. Many know nothing of the Bible because they will not think and study.”

The same preacher also wrote, “Constantly maintain a close walk with God. Make the Bible your book of books. Study it much, upon your *knees*, waiting for divine light. Beware of leaning on commentaries. Consult them when convenient; but judge for yourself, in the light of the Holy Ghost. Spend much time every day and night in *prayer* and direct *communion* with God. No amount of learning and study can compensate for the loss of this communion.”



# GLEANINGS

Larry Miles

## *The Mission of the Lord's Church*

The mission of the Lord's church upon the earth is (1) to convert men to Jesus Christ, and (2) to change their lives.

—Fanning, Yater Tant, in *Vanguard*

## *The Purpose of the Proclamation*

The purpose of the proclamation was the redemption of sinful humanity, to reconcile man to God, to offer the forgiveness of sins and the gift of the Holy Spirit, thus creating a new humanity in a new community, which was to be the dwelling place of God on earth.

—Leroy Garrett, in *Christian Doctrine*

## *The Preeminence of the Proclamation*

The preeminence of the proclamation was that it was vital, urgent, and absolute. Necessity was upon them to preach the gospel, whether it meant persecution, hardship, or even death. The earliest church "went everywhere preaching the word" and "turning the world up-side down." It was their one imperative. Paul's mandate was, in effect, the mandate of earliest Christianity.

—Leroy Garrett, in *Christian Doctrine*

## *The Church's Mandate*

The mandate of the earliest church is our mandate. Their purpose and power must be our purpose and power. And when their gospel becomes our gospel, their victory will be our victory.

—Leroy Garrett, in *Christian Doctrine*

## *The Christian Hope*

"Blessed be the God and Father of Our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead (1 Peter 1:3).

The Christian hope can be summarized very briefly. It is the hope that Jesus will come back for the righteous ones of all ages, resurrecting the dead and translating the living, and that these people will live eternally in glorified bodies in the presence of God the Father.

—David R. Reagan, in *Christian Doctrine*

## *There is but ONE CHURCH*

The church of Christ upon earth is essentially, intentionally and

constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to Him in all thing according to the scriptures, and that manifest the same by their tempers and conduct . . .

—Thomas Campbell, in The Declaration and Address

Until next time, *Maranatha!*

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## UNDERSTANDING GOD'S WORD

by James I. Packer

God gives understanding *through the Holy Spirit*. And unless you and I seek the help of the Holy Spirit we shall not understand. But don't make the mistake that some make of opposing the thought that the Spirit gives understanding to the thought that we need to study to gain understanding.

You must first understand what the Bible meant for those to whom each Biblical book was originally written. For what the Bible *means* for you and me will be seen as we see an application of what it *meant* for those to whom the words were first addressed. If you want to know what the Bible meant *you must study*. And that's what Bible classes, Bible commentaries, and Bible lectures are meant to enable us to do—to see what it meant. But then you haven't understood the Bible fully until you are able to apply that and see what it means for yourself, your own folk, your own situation, your own church, your own time. and it's at this point that you and I can never make any progress unless the Holy Spirit guides us to see the application. Let the commentaries and the lectures and the expositors tell you what it *meant*, but look to the Holy Spirit to show you what it *means*. Lift up your heart to God and ask the Holy Spirit to enlighten your heart and conscience. So that's one thought: understanding comes through the Holy Spirit.

And then the second thought. Understanding is given by God *within the Christian fellowship*, and ordinarily not fully apart from the Christian fellowship. Here we are all at a disadvantage. All of us have been encouraged by our upbringing to believe that the central, fundamental way of getting to know the meaning of the Bible is through our personal Bible study where we take the Bible off on our own into a corner and dig into the Word on our own. Brothers and sisters, don't lynch me for saying this, but that is not the (main) Scripture pattern. Most of the folk to whom the Bible books were addressed hadn't got copies of the Bible text. But in addition, the Bible pattern is that the understanding of God's revelation is given to the fellowship *first* and foremost through preachers and teachers, given by God to His people for this very purpose. (Eph. 4:11) Then, *secondly*, understanding is received by sharing, as one Christian passes on to another what God has shown him or her in Scripture. It isn't only a solitary activity, this activity of learning. It's a group exercise. Paul prayed, "May you have power to comprehend *with all the saints* what is the breadth, length, and height and depth (of) the love of Christ" (Eph. 3:18). And Paul exhorted, "Let the Word of Christ dwell in you richly as you *teach and admonish one another* in all wisdom." (Col. 3:16. That's the pattern. —from a chapel address in a Christian college

# Are We Really Worshipping?

C. Dennis Kaufman

As I made my calls and visits this week, I met one suffering family after another. One family had an aging parent who was becoming more and more senile. What do you do? Another couple was suffering financial problems. Some are making critical decisions where there is no clear answer. Others are concerned about the environment of the school where their children attend. Many have burdens on their heart for the church, and those who have drifted away from it. At times like this the pat answers and the overused cliches are of little value to people. They truly need to feel the touch of the Master's hand.

As I worked on my sermon for the upcoming Sunday, I wondered if there would be any solace, any relief for these Christians as they came for worship on Sunday. As I was pondering, I thought of a cartoon that I had seen some time ago. It pictured a congregation and the preacher preaching and on one of the columns that stood in the midst of the sanctuary there was a little box and a sign that said "No-Doz 10¢". When I had originally seen the cartoon it struck me as being humorous because I think everyone has probably nodded off a few times, but when I thought of how badly these suffering people needed to touch the hand of God, I thought, "how very sad."

It seems ironic that at a time when we need to feel the presence of the Lord most, people wrestle with boredom and come to worship not truly expecting personal contact with their Creator.

Sunday is the first day of the week and it should be a rejuvenation of our souls that we might better cope with life in the week ahead. But it seems that psychologically Sunday has become the last day of the week and we come tired and worn with perhaps little to offer to God, and expecting little from Him. How sad it seems that the greatest opportunity to commune with God and fellow believers rather than filling us, tends to drain us.

Knowing the problem is perhaps the easy part. How do we find a solution to ineffective worship? Certainly it is a situation that demands the attention of both leader and member. Consistently negative sermons, draggy singing, and petty church quarrels will prepare no one for the week ahead. However, even if the service is upbeat, worship will be of little or no value to the one who has been conditioned to be nothing but a spectator. The large circus elephant can be held in place by no more than a rope and a tent peg because when he was small he was chained to a steel pole embedded in concrete. He learned early on that all of his efforts to free himself were futile. So the elephant learns to quit trying, thus the rope is sufficient. Likewise there is awesome power for living found in proper worship and yet so many somewhere along the line have been conditioned to offer little and expect little.

In Malachi 1, we see God's reaction to second-rate worship. He asks, "Where is my honor?" He sternly rebukes the people for offer-

ing their sick animals for sacrifices. In 1:13 we see that worship was a weariness to the people, and what is perhaps worst of all, the people of Israel were not aware that anything was wrong. They also were conditioned to give God less than their best, and they suffered for it. Indeed, how can God bless second-rate worship?

I am hard pressed to see much difference in our day. We do not offer animal sacrifices, but are we truly worshipping when we get only a few hours sleep Saturday night? Does it not seem strange that it is the back pews that fill up first? In most things that we enjoy doing we want the best seat in the house and are even willing to pay more for it. Psychologically, we are saying I want to be far from the action, a spectator, or perhaps we simply want to get out as soon as possible. While I realize that on rare occasions it may be necessary to sit in the back, most of the time it is a sign of second-rate worship.

In Malchi 3:8ff God challenges the people to give liberally and they will richly be rewarded. I do not believe God is talking only about money, but also our very best as we honor and praise Him.

I want to do my part to make worship an experience of rejuvenation, and I challenge every church leader to gear their service to meet the needs of their suffering people, but that's not enough. What we sow, we will reap, and for worship to become a time of expectation and glory, we must all give God what is due Him. We must honor Him with our lips and our deeds. May the Lord bring renewal to our worship such that no head may nod in slumber and no Christian will be overcome by the tribulation of the world.

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## ORDER IN AUTHORITY

Ernest E. Lyon

I Corinthians 11:2-16 has had more conclusions drawn from it, conclusions differing greatly from each other, than almost any other passage of Scripture. It would be of great help in understanding this article if you will turn and read that passage before reading further.

Apparently the Corinthians had realized that "all things are lawful" now that they were not under the law nor any longer worshipping man-made gods. Having only the knowledge on the subject, not the love or the proper understanding of the effect on either themselves or others, they were striking out in paths that brought a bad name on the person involved, on others in the family of that person, and in the witness of the church itself. Paul had heard about what was going on, probably from the individuals who had come to see him to keep him informed about the Corinthian situation; so he moves here to put a stop to what would detract from the progress of the gospel in Corinth.

Whenever Paul can do so he commends those to whom he writes. They had kept the "traditions." By traditions Paul meant the instructions he had given them orally when he was there, though the word could refer to written instructions. The Corinthian church had

listened to Paul and was following what he told them on his first trip there during his second missionary journey. But then he moves directly to the problem he had in mind. In doing so he first lays down in verse 3 the important principle they should keep in mind at all times. Unfortunately many people have ignored the order of authority set down in verse 3 while keeping the letter of the law in the rest of the passage.

THE ORDER OF AUTHORITY THAT PERVADES THE UNIVERSE AND IS ESSENTIAL  
TO ITS BEING

*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God* (I Corinthians 11:3, ASV). This verse is as appropriate to our needs today as it was to the needs of the Corinthians. Properly understanding it and following it would ward off a great deal of today's problems. The order of authority between God the Father and Christ the Son and God-Man; between Christ and male men and between male men and women who are their wives. Incidentally, I speak of "male men" because of the word "man" applies to both males and females. Don't you remember that God tells us in Genesis 5:2, "Male and female created He them, and blessed them and called their name Adam"—not "the Adamses." They were both "Adam" or "man," (the literal translation of the word "Adam").

Now let us take the three orders of authority starting with the third one given, since it will be of much help in understanding the other two:

THE HEAD OF CHRIST IS GOD

This is a realm of real mystery, but let us look at what we are told in other passages about the relationship of the Father and the Son-made-man. First to John 10:30, which ends with this statement by Jesus Christ: "I and My Father are one." Christ is equal with God the Father in character and deity. Now John 16:32, which ends with this, "And yet I am not alone, because the Father is with Me. Christ and the Father are one in cooperation, in service, in ministry. And thirdly John 14:28, which ends with, "My Father is greater than I. Here is the submission which He voluntarily took upon Himself and especially when He became a man and humbled Himself and stooped to the death of the Cross. Christ claimed equality with God but offered submission to God. He is one with God and yet delighted to be submitting to God. In this third of the three orders of authority in verse 3 submission is in the context of absolute fellowship, complete equality, utter understanding. "Here is oneness of character, oneness of service, oneness of purpose, oneness of life. Yet He was subject to His Father for the purpose of redemption" (Alan Redpath). This should help us to get the meaning of and understand the other two orders of authority given in verse 3. In other words, the three facts quoted here of words by Christ concerning Himself and the Father interpret the meaning of headship, final authority; "but the authority of the closest and most intimate fellowship and co-operation in being and in service" (G. Campbell Morgan).



### THE HEAD OF EVERY MAN IS CHRIST

First note that this verse says "every man." God made the human race and it was His intention that there should be this same intimate relation or principle of headship as between Christ and God. An equality of life and a communion of nature, for God made man in His own image. There was to be unity of life, identity of character, complete cooperation, but there was to be a voluntary submission that the purpose of God might be fulfilled and that the glory of God might be revealed in this relationship. Unfortunately, man did not give that voluntary submission but rebelled instead. The identity was lost, the likeness was ruined, the purpose was spoiled. And it is the message of God's grace that man recovers God's likeness through Jesus Christ. He shed His blood; He rose from the dead; He poured out the Holy Spirit, so in redemption we are restored to more than what we lost in the fall.

Every born again Christian, born of the Spirit of God, is a member of the body of Christ, and there is identity of character—for we are partakers of His nature. There is to be a unity of cooperation in His service and a submission to the authority of Jesus Christ. What a glorious thing it is to be a child of God and share with others of His children this wonderful relationship, sharing His character, redeemed with His blood and now we can and should voluntarily submit to His authority.

In spite of all appearances, I am one with my Lord. I am never alone. My Lord is ever with me, but my Lord is greater than I and I am under His authority—the One Who is always with me and is always working together with me.

### THE HEAD OF THE WOMAN IS MAN

Here is the one of the three orders in authority that people generally pick on while ignoring the other two. Some run to this to find an excuse (which is not there) for lording it over their wives. Others run to this to find an excuse for belittling the Bible. Both groups do it without analyzing what is meant from the other two orders we have already discussed.

As we consider the other two relationships (of God and Christ and of Christ and man) then we can truly say that with this background is set forth the glory of the relationship between man and woman that makes marriage so wonderful and the Christian home so precious. The relationship here is of the same order as the other two and it is God's purpose that this should be fully upheld—just as Christ fully and voluntarily submitted to the Father and a believing man fully and voluntarily submits to Christ's authority.

It has been pointed out thousands of times that when God made woman He took her not from the feet of Adam (for him to trample under foot) nor from Adam's head (for her to lord it over him) but from his side, close to his heart, that she might be his companion, his comfort, his love. It was only after sin entered that God had to point out to Eve that "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

Note also in verse 9 that woman was created for man. But also remember that until woman was made man was not complete. Remember again, "Male and female created He them; and blessed them, and call their name Adam (man)." There was no inferiority; they were both necessary for what God had conceived as man or mankind.

The man who takes this middle statement of authority out of context ought to turn to Ephesians 5 and read not only, "Wives, submit yourselves unto your own husbands, as unto the Lord," but read, before that, "Husbands, love your wives, even as Christ also loved the church and gave Himself for it." For this relationship to be as God intended it, it takes the kind of love God had for His only begotten Son, the kind of love that Christ had for His church. That was a true self-sacrificing love. I am not saying, for I do not know this, that the failure of the husband to love his wife this way excuses her from the true submission that is enjoined on her, but I am saying that this is the way God intended it. He gave the harder task, the greater responsibility to the man. And only as the man lives up to that and the woman follows in God's plan also is the Christian marriage one that can glorify God and lead others to Christ. And may I say to Christian young people as well as to older ones: Men and boys, if you cannot love your wife as Christ loved His church, then don't marry. Women and girls, if you cannot let the man have (not just *think* he has) the leadership, the authority, then don't marry. Leadership in love and submission through love is God's way. Don't rebel against it. If authority in the home is exercised as personal authority instead of under the Lord, submitting to Him, the result can be a tragedy for all concerned.

Alan Redpath summed up these points in this way: "Here is the basis of the loveliness of a Christian home. God is the head of Christ: He is equal in fellowship, in character, in service, but submitted to the will of God. And Christ is the head of man: we are one in character and in purpose, but submitted to the will of God in Christ. Man is the head of woman, and yet one, because the woman is taken from man: one in life, in companionship, in character, for God's purpose to be fulfilled, submissive in the will of God."

#### APPLYING THIS TO THE CORINTHIAN PROBLEM

I have not intended to discuss in detail the rest of this portion of Scripture, but may I point out that it is all on the basis of what we have just been discussing. The whole matter of the kind of covering a woman should have and a man should not have when praying or prophesying is to keep all things fitting to the order of authority just described. Many authorities have looked at this passage and said the covering for the woman was a veil. Others, trying to keep step with customs of the day, say that the covering is some kind of a hat. Others insist on the long hair as pictured here as the covering. In any case, the man is not to have a veil, a hat, or long hair, depending on what is intended. I am not planning to try to settle this argument in one article, but I will say that if you are in Christ and live properly by the order set forth in verse 3, God will reveal to you what He wants you personally to do. But please do not then try to legislate for another from your leading. If you want an argument, then argue about what

is long hair! Give me the length that is the point where short becomes long if you can. Much of what is said here, especially concerning the prostitutes having their head shaved as a sign of their occupation, is from the customs of the day in Corinth. Is it reasonable to say that the final decision on this matter is then also to be in keeping with the customs of our day? Do you think you have short hair? Then keep it that way if you are a man, but let it grow if you are a woman. The woman who does this wrongly is dishonoring her own physical head and her husband head; the man who lets his become long enough to be womanish is dishonoring his own physical head and his head, Christ.

Let us never forget that true reverence for the Lord will govern every possible aspect of our lives—our clothes, so the church will not be a sort of dress parade; our hair, so that the name of Christ will not be blasphemed by those who are led by your actions think you are vain and seeking after the things of this life. And so we can go on down through all the things of life that we may consider secondary. Everything is affected by your relationship to the Lord. We should worship the Lord so that all the glory is His. And all our lives should be a part of worshipping Him.

This is a sermon preached at Highland on Sunday morning, October 9, 1983. The quotations from Alan Redpath are from his book *The Royal Route to Heaven*, Fleming H. Revell Company, 1960. The quotation from G. Campbell Morgan is from his book *The Corinthian Letters of Paul*, also published by Revell in 1956. I acknowledge a great indebtedness to both men.

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## ARE YOU SLIPPING?

*You know others who are slipping . . .  
who are less faithful than they used to be . . .  
but what about you? . . .*

Slowly, silently, imperceptibly, as the dusk of twilight steals over the world and no man can draw the line and tell where day ceased and where night commenced, so does darkness fall upon a human soul. A heart is not hardened in one moment. A Christian does not plunge from faith into unbelief or from purity into sin. Evil rarely or never swallows up a man at once, but it engulfs him gradually, like the quicksand.

“Drifting,” “slipping,” “sliding”—these are the words that describe the Christian’s departure from the Lord. And he drifts scarcely aware, until some day he awakes, perhaps when it is too late, and wonders how he ever got so far away. So watch. Do not get careless in your prayers. Do not suffer your Bible to grow dusty. Do not forsake the assembly of the saints. Cleave to the Lord, for beyond is danger and death.

“But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God.”

—Selected, in “The Exhorter”

# HEROES OF THE FAITH

## AUGUSTINE

James C. Hefley

Professor Aurelius Augustine congratulated himself as he looked at the roomful of young Carthage bluebloods awaiting his morning lecture. With his classroom situated on the "Street of Bankers" in the leading city of Africa, and his teaching attracting the future government and business leaders of the Latin world, Augustine was in a fine position indeed. When the time was ripe, they would likely remember their prof and hand him a choice office plum in the provincial government.

"Ah, but the world is good," he thought. Then his dreams were rudely shattered by a crowd of hoodlums.

"The Wreckers again!" shouted the students. Augustine recognized several of the invaders. "Please, fellows! Remember we used to be friends."

"Yah," a husky roughneck countered, smashing a desk against the floor. "But that was before you became a stodgy old rhetoric teacher."

As his students retreated, Augustine watched the ruffians make firewood of his precious desks. "Nine years of having my classes interrupted by hooligans is enough," he decided. "I'll go to Rome and set up a school."

At 29 Aurelius Augustine was a typical fourth-century professor. Most teaching was conducted in homes and rented halls. Tuition from pupils paid the teacher's salary and other school expenses. Having completed rhetoric and philosophy studies in Carthage at the age of 20 and taught grammar for a year in Tagaste, North Africa, his hometown, Augustine had set up his one-room school in Carthage in the year 374.

Augustine's talent in literature subjects had first appeared in his youth. Because of his brilliance, he was sent to school in Carthage when he was 17. The immoral surroundings, plus the amused indulgence of his pagan father, Patricius, plunged Augustine into sinful living.

His mother, Monica, a devout Christian, pleaded, "Son guard yourself against the sins of impurity." But his father had the greater influence. At 18 Augustine fathered an illegitimate son. He scorned a marriage ceremony, but lived with the woman and his son.

Having rejected his mother's Christ, Augustine drifted afar spiritually as well as morally. He joined the Manichaeans—a Persian cult that subtly combined Zoroastrian and Christian teachings. The sect's boast of "appeal to reason," "perfect knowledge," and "pure truth" stimulated Augustine's intellectual interest while not demanding a change in his life.

At this news, his grieving mother consulted a bishop. Her torrent of weeping caused him to say, "It is not possible that the child of those

tears should perish." For years afterward Monica cherished this as a word from Heaven.

For nine years Augustine zealously followed the Manichaean doctrines. "The style of the Bible is barbaric," he told his students, "I get more out of Cicero; I can understand him." Yet Augustine chided his Christian friends that the Manichaeans had deacons, presbyters, and bishops. Even baptism and a sacred meal were observed.

A personal encounter with Bishop Faustus, reputed to be the greatest Manichaean teacher, disillusioned Augustine. When a question was posed concerning Manichaean and Greek differences in astronomy, the bishop frankly admitted his ignorance and disinterest. "Why, he's nothing more than a religious propagandist," Augustine thought with dismay.

With his faith in the cult failing, and hooligans creating so much havoc in his classes, Augustine decided to go to Rome.

When Monica learned of his intentions she pleaded in tears, "Don't go to the great wicked city."

Despite her entreaties he prepared to sail. On his way to the ship he discovered her following him.

"I'm not leaving, Mother," he lied. "I'm merely going aboard the ship to see a friend off. Wait for me at St. Cyprian's Chapel on the hill."

The wind rose and the ship bearing Augustine blew away toward Italy. Monica waited in the chapel all night before leaving to search for him. When she discovered his deception, her heart was broken again, but she steadfastly continued to pray for his conversion.

Soon after reaching Rome Augustine fell ill and almost died from a raging fever. Still he refused to seek refuge in his mother's faith. No longer a staunch Manichaean, he turned to the Greek philosophers in his search for truth.

His health regained, he opened a school of rhetoric in the "City of the Seven Hills." A year later a high Roman official nominated him to be professor of rhetoric in Milan.

Bishop Ambrose, a devout Christian, was easily the most influential man in Milan. It was only natural that the newly arrived teacher seek him out. "Welcome to our city," Ambrose greeted him genially. Augustine decided his style was brilliant. But as he listened critically the truth of the Christian message began to sink in. "Perhaps Mother's faith can be defended," he mused.

Then Monica arrived in Milan, "Mother, I'm no longer a Manichaean," he told her quietly. "But I'm not yet a Christian," he quickly added.

Joyfully Monica renewed her prayers. Mother and son began attending church together.

Augustine heard Ambrose tell of King David's sin: "That David sinned is human, that he repented is exceptional. Men follow David into his sin; but they leave him when he rises into confession and repentance." Augustine's past rose to haunt him; David had repented, but he had not.

One by one his doubts began to crumble. He became convinced that Jesus was virgin-born and the Bible was an inspired Book. Be-

sides, there was his mother's saintly life. She was not his match in learning but towered above him in character. Still there was one great mountain he felt unable to climb.

He believed his immoral life was now inescapable. He wanted to be a Christian but he felt he couldn't overcome his sinful passions. For days his faith wrestled with his fear. Then in July 368 he was telling his friend Alypius about his burden. When he burst into weeping he walked out in the garden, flung himself down under a fig tree, and cried, "O Lord, why not this hour make an end of my vileness?"

That moment he heard a neighbor child chanting, "*Tolle lege! Tolle lege!* Take and read! Take and read!"

"Is she playing a game?" he asked himself, "Or is this a divine command for me to open the Bible and read?"

He opened a copy of Romans which he had left in the garden and read the first passage his eyes fell upon: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:13-14).

He joyously showed Alypius the passage. "I have put on Christ!" he exclaimed. "My heart is glowing with the light of peace."

They hurried to tell Monica that her 32 years of prayer had been answered. Later, after a long period of prayer, fasting, and special study, Augustine and his son Adeodatus were baptized by Bishop Ambrose.

Augustine made plans to return to Africa and lead the peaceful life of a Christian layman in Tagaste. But while he was waiting for a boat his saintly mother Monica died.

Only five days earlier she had told Augustine, "My hope for this world is now fulfilled. There was but one reason why I wished to remain a little longer in this life. I wanted to see you a Christian before I died."

Augustine changed his plans and spent a year in Rome, where he wrote four books. He did not know then that he was embarking upon a writing career that would influence Christianity for many centuries to come.

When he reached Africa in 388 he sold his father's estate and gave most of the money to the poor. He kept one house for the use of the Christian community which he had established. With his friends he devoted himself to a life of study and prayer.

During three years at Tagaste, Augustine continued to write. In 391 he visited the church in Hippo Regius, a city west of Carthage near the sea. Church members eagerly welcomed him and led him to the bishop. Later the congregation unanimously requested he be ordained as an assistant to the aging Bishop Valerius.

Augustine settled in Hippo and at the request of Valerius began preaching and instructing converts. In 396 he succeeded Valerius as the presiding bishop of Hippo.

The next 34 years were fruitful. During this time he wrote more than 70 books, two of which rank today among the world's great literature: *City of God* and *Confessions*.

When the Goth chieftain Alaric captured Rome in 410, Augustine

was inspired to write the *City of God*. In it he described the origin and growth of two cities. One, the City of This Earth, is made up of men who live for self and material things. Men inspired by the love of God make up the contrasting city, the City of God.

His *Confessions* has been called "one of the one hundred great books of all time." This book addressed directly to God, is keynoted by the still much-quoted phrase: "Thou hast made us for Thyself, and our heart is restless till it rests in Thee."

While bishop of Hippo, Augustine through his writings was mainly responsible for the official condemnation of Pelagianism, a power movement that taught salvation by good works and that Christ's death was an example for men, not an atonement.

Augustine's strong emphasis on the grace and sovereignty of God was to have profound effect in later years. The troubled German, Martin Luther, was to study his doctrine of justification by faith and rebel against the Roman hierarchy of the Middle Ages. John Calvin was to build on Augustine's doctrines of original sin and predestination, thereby influencing most of Europe and the new world of the United States.

But the renowned Augustine also taught some doctrines that in succeeding years were used to help build an all-powerful church. They helped to establish a privileged class of clergymen by giving them the sole right to administer a baptism called essential to salvation, to punish heresy, and to insist on church-prescribed works in hope of an uncertain salvation. These teachings, when twisted, were to chain the lives and souls of countless people.

By 430, Rome had already fallen to invading barbarians. The empire was crumbling, with the church of Rome stepping into the power vacuum and striving to preserve the culture of the West and to extend church control over the rising new nations.

On August 28, 430, as Hippo lay under seige by the Vandals from the north, Aurelius died peacefully. He was the last bishop of Hippo, for in 432 the city was burned by the Vandals and it never regained its former prominence. Augustine was also the last great theologian before the onset of the Middle Ages in 590, a dark period of nearly 1,000 years when both spiritual and intellectual life fought for survival against great odds. In many places at many times, civilization in Europe seemed more dead than alive.

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## NEWS AND NOTES

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

Shame on me for letting my subscription lapse! Please accept my apologies and keep your fine publication coming. God bless you for the service you do.

Kevin Tincher

Dear Mr. Heid,

This is to inform you I received my "Word & Work". I hope to have much joy reading it.

Rhonda Giamalva

# BOOK REVIEW:

*Christianity And Humanism* by Dr. Dale Jorgenson, College Press Publishing Co., Joplin, MO., 1983.

Many readers of this journal are familiar with the Jorgenson name and the hymnbook—*Great Songs of the Church*. Most are aware of the compiler's nephew Dr. Dale Jorgenson who taught and directed choral music at K.B.C. and S.C.C.

*Christianity And Humanism* by Dale Jorgenson is a desperately needed voice among Christians on Humanism. He challenges the reader to more critical thinking and urges one to consider the diversity of Humanistic thought through the centuries. As one deplors broad generalizations e.g. "all preachers are crooks" when one preacher has been found to be corrupt; so, because naturalistic humanism of today is so unacceptable to Christians, one should not generalize the entire humanistic influence of the centuries as equally corrupt.

Classical Humanism and the Renaissance Humanism are dealt with most effectively. The complex ideas are covered concisely and with language understandable to the average reader. It is not only understandable but enjoyable reading. The 102 pages are deceptive in regards to the breadth of material covered. To pick out one chapter above another is impossible because each complements the next so thoroughly.

The chapter on Problems of Naturalistic Humanism is treated with objectivity and scholarly good taste. Behaviorism, Existentialism and Technocracy, with all their potential for good; yet, each one is flawed and fail to adequately answer the needs of man.

For one to express his ideas about The Christian Image of Man is no small task. This book presents man created by God, in the image of God, fallen and yet to be restored to that lofty relationship by the grace of God.

He praises a number of men by saying, "One may be thankful for some of the evangelical Christians who, during the past twenty or thirty years, have accepted the mental discipline necessary to study some of the hard questions and reclaim reason and intelligence in the Name of the One Who is all Wisdom and Knowledge and gave to Man whatever measure he may have of this quality." (p. 98) Surely he himself is well on the way to such a place of recognition.

One hundred sixty-seven footnotes and an excellent bibliography of 42 listings well document the book. The bibliography alone suggests excellent further reading for the one interested.

Surely this book needs to be read by every thoughtful Christian and should be required of every high school and college student especially in the Christian school community. —J. Richard Lewis



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