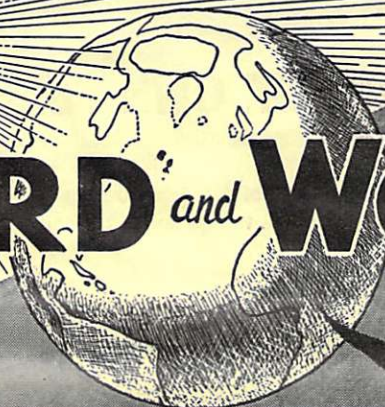


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The Word and Work (USPS 691-460) is published monthly except December for \$4 per year, bundles of 10 or more to one address \$3.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

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

Vol. LXXIX

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God's Family

W. R. H.

"All Them That Sail With Thee"

Recent findings of the shipwrecked Titanic, at the bottom of the Atlantic Ocean since April 15, 1912, has spawned a multitude of dim recollections and questionings. That Sunday night tragedy seventy-three years ago had pretty well been forgotten in the wake of 2 great world wars and recent airline tragedies. But with the actual finding of the 852.5-foot hull still largely intact, interest has been sparked anew, as to what all transpired on that fateful voyage. And, there are the various opinions as to what more is to be done to salvage—or to let the entire "mausoleum" rest in peace. It would not be too surprising, that with modern technology, some government might try and even succeed in raising it. But for what purpose? As a memorial?

A MEMORIAL TO WHAT?

Recently I saw a reprint of the front page of *New York American* that was published at the time of the catastrophe. From some of the report, and from various reports now, I think that such a memorial would be a sort of "mixed bag." Truly, it was the greatest ship of its day, designed and constructed to be unsinkable. Bulkheads (which later ships have continued to provide) were to divide the buoyant hull into many watertight compartments, so that a leak in any one would not be sufficient to scuttle it. Who would have expected an iceberg to rip a long gash in the side, under the water line, and that even the steam engines and boilers would blow up?

And, it is reported, that the men among the passengers were noble enough to place women and children into the life boats, albeit their launching was too few and for several boats, too late to avoid destruction in the draught as the ship plunged under.

Some passengers were uneasy, due to the frivolous partying, and some vauntings of the vessel's indestructibility. One was reported to have said, "God Himself can't sink this ship." Whether such a statement was made or not, only God knows for sure. But evidently there was some irresponsibility, for even the warnings that there were icebergs in the area, was dismissed as idle chatter.

1850 YEARS EARLIER

Some eighteen and a half centuries earlier, a sail-ship from Alexandria left Myra, sailing for Italy (Acts 27:5, 6). It also was

heading into a fateful experience that would be its last voyage. Again, it was in cold weather, and again there was a disregard for general good judgment about the seasons and the weather. Paul, and other prisoners were aboard, headed for Rome, and the Centurion was most anxious to get the voyage moving and get this job over with. He headed for Crete, with the plan to winter there.

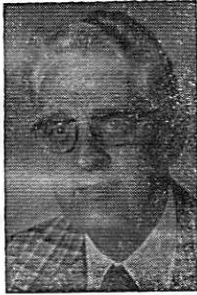
An intriguing story follows, of storm and darkness, fasting and fear, hopelessness and panic. But there was on board, God's apostle, Paul of Tarsus. It was to Paul that an Angel was sent saying: "Fear not, Paul, thou must stand before Caesar; and lo, God hath granted thee all them that sail with thee." Thus were the lives of all 276 on board, guaranteed to survive by the power of God. Paul believed the word of the angel, and eventually the others all believed (more or less) what Paul had told them, breaking their fast after fourteen days. Of course, God kept His word! But what a blessing they all shared, in that there was a man on board to whom God would reveal His plan, give a promise, and graciously save the entire group. Who can project the fate of that voyage, if Paul had not been along?

WHAT MADE IT HAPPEN?

The word "God hath granted thee . . ." indicates that Paul had asked God for the lives of them all. Earlier he had perceived that there would be loss of the ship and of life, too. This must have set him to praying, as he saw that the master of the ship and the Centurion both agreed to go head-long into the danger that Paul could sense. There was no opportunity to persuade them, but there was time to pray for them. And God evidently changed his plans a bit, and rather gave to Paul the lives of them all, though the ship and its wares were a total loss.

We can be reminded of Isaiah 41:27, 28: "I am the first that saith unto Zion, behold them; and I will give to Jerusalem one that bringeth good tidings. And when I look, there is no man; even among them there is no counsellor, that, when I ask of them, can answer a word."

In the storms that lay ahead for this old world, God is looking for men who can bring good tidings and counsel. This is the very life work of the Christian. Jesus called it, "the salt of the earth," the "light of the world." What a different story had Paul not been on the ship of Alexandria. What a different story if he had not asked for and been granted the lives of all that were with him. But unto us, I ask, do we take the storm of impending judgment seriously? If it is too late to persuade the powers that be, it is yet not too late to pray for the fellows on board. We are watchmen on the wall, so to speak, and should see the enemy approaching. If we are not doing the warning, then blood will be required of us. We are lifting up, as it were, the voice of the trumpet. There is no excuse to give an uncertain sound—God's prophecies are too clear, His righteousness too pure, His redeeming love too eternal. We have a certain voice, a true message. Let's proclaim it.



Viewing the News

Jack Blaes

At the mere mention of "child abuse" the person accused as being the abuser is tagged possibly for life with an unsavory reputation and his career may be ended before it has hardly begun. Child abuse is such a dastardly thing that even persons who are usually very fair minded in their judgments straight-way conclude that the accused is guilty. In an article in the *Christian Inquirer*, June/July 1985, it says that as many as 60 percent of reported child sexual abuse cases are totally false, and another 20 percent are unprovable. The article documented but one case, that of Nicholas Andrian of Verona, New Jersey. He had been a substitute teacher, and at the time of his accusation was working at a hospital while waiting the issuing of his nursing license. About a year earlier, a former student of Adrian's asked him and his wife if she could leave her 18-month-old-illegitimate daughter with them for a month while she went to Florida to "get her life together." She was gone for a year during which time she was dealing in drugs and prostitution and had been admitted to a mental hospital. Her parents showed no interest in the child during this year. When the Adrians applied to adopt the child, now 2½ years old, trouble began. The Division of Youth and Family Services (DYFS) after their usual careful screening approved the Adrians as "para-foster parents," and the court awarded them legal custody. About two months later, her natural mother contacted the DYFS and accused Nicholas Adrian of sexually molesting the child. A doctor's examination failed to confirm any evidence of sexual molestation. Judge Peter Cass denied the results of a lie detector test from Adrian as well as other documents and testimony and simply ruled the Adrian was guilty as charged and placed a gag rule into

effect so that the matter could not be released to the press, approved turning over the findings to the State Board of Nursing and remanded the custody of the child to her natural mother. As a result the Nursing Board refused to grant his license, and naturally, he lost his job at the hospital. Adrian has been fighting to regain his lost reputation as well as to help others in the same plight. Let us remember that simply because Dan Rather says one is a child abuser it doesn't make him one. And let us insist in proper ways that courts allow accused people a fair opportunity to present their evidence before a jury of their peers. And let us see to it that false accusers are properly treated under the law.

* * * * *

Massachusetts has long been considered as one of the most liberal of our states. It gives us much hope for our country that the story that follows took place in Massachusetts. Following two weeks of intense debate the Commonwealth announced a policy that would practically prohibit the placement of foster children in the care of homosexuals. The policy will require inquiring as to the sexual preference of anyone applying to be a foster parent. The purpose being to seek to place children only in traditional family settings, that is, with relatives, or in families with married couples, and preferably those with parenting experience and with time available to care for foster children.

Governor Michael Dukakis points out that it is not the purpose of this policy to discriminate against homosexuals. He says that they're not talking about sexual preference. But they are talking about what's in the best interest of the children. And the Governor added that he meant a conventional home environment.

"I think that's what most people in this country believe," he said. "I believe it."

It is inconceivable that there could be a thinking person in the world who would not know that there is a world-wide move under foot to bring the world under subjection to totalitarian government which would take freedom away from every individual in every area of his life. This move is commonly referred to as the "left." Also we are surely aware that this move is opposed by what is commonly understood as the "right." This may be a very simplified manner of stating the situation, but it may help us to interpret the news as we see or read it day by day. For instance, what is really going on in South Africa? Again, from popular TV, you would be justified to condemn the government of South Africa and turn it over to—to—to—, well, to whom? What is the solution for South Africa? Could we really hope that S.A. will be better off in any way after the Botha government is overthrown? Is Rhodesia? Iran? Russia? China? The press was making the same arguments for the overthrow of these places as it continues to do for S.A.

I submit the following quote of Patrick Buchanan taken from Summit Journal, September, 1985.

"That blacks under apartheid are second-class citizens is undeniable. But apartheid is not the worse situation facing Africans today. Not remotely. If it were, they wouldn't be pouring into South Africa from such 'liberated' zones as Mozambique.

"Nor is the condition of dissidents there as perilous as in most of the rest of Africa. Just last week, in Zimbabwe (formerly Rhodesia), Josua Nkomo, once the toast of the United Nations, had his limousine machine-gunned by the followers of his war-time comrade-in-arms, now Prime Minister Robert Mugabe.

"If, by U.S. standards, the condition of blacks in South Africa is deplorable, so, too, is the situation of women of Arabia. Indeed, the plight of women in traditional Moslem societies comes closer to our definition of slavery than does the condition of black workers of Soweto.

"Yet, no responsible legislator demands—as Sen. Kennedy demands of South Africa—that Saudi Arabia declare

emancipation and equality for Arab women or face economic sanctions."

I remember the time when a public official just thought that there was a remote chance that you could get cancer from eating cranberries, and just before Thanksgiving, cranberries were removed from the market. I remember when there was almost a violent uproar about nuclear power plants in the U.S. because of the terrible things that would happen to our society from radiation that would come from these plants. I remember the worse came to worse at Three Mile Island, and, as far as can be found out, no one caught the sniffles or got a single hive. Now comes AIDS. Is the government concerned about our getting AIDS? It beats me. My real feeling is that the government is afraid that they may cause these queers to get un-gay. So a hush-hush attitude towards AIDS is aggressively pursued. Here's a child who has it—let him in the school. If someone thought that cranberries gave it to you, don't you think that the government would take cranberries away from the threatened children?

The more we learn about AIDS the scarier it becomes—and the more alarming the lax performance of public officials presumably dealing with the problem. What we do know is that it is highly fatal, it sticks around until you leave it by taking a trip to the morgue. No sniffle here. No rash around your wrist here. Six years after this problem came to the public notice and two years after Health and Human Services Secretary Margaret Heckler said that it was our No. 1 health priority the Food and Drug Administration issue new guidelines that in effect would screen all male blood donors who were known to be queer. Up to 1983 we were being told that evidence of AIDS contamination through blood transfusions was inconclusive.

This is another case of the difference in attitude between those of the "left" and those of the "right" standing out quite prominently. I realize that it is not a clear division right down the center, but generally the news media which leans heavily to the left, is not supporting a vigorous fight against AIDS, and is kindly tolerant of the queer community which apparently is spawning AIDS.



Questions Asked of Us

Carl Kitzmiller

For the sake of variety and as a reminder of the many years that Bro. Stanford Chambers wrote this feature, both in *Word and Work* and in *Truth Advance*, we are selecting some of his answers given to prophetic questions for this month's article.

By what signs do you conclude that the end is near?

There are the past ages everyone of which came to an end when it became decadent. Our present age ("this present evil age," Gal. 4, margin) is decadent already. All signs point to one and the same thing ahead. Outstanding is the "great falling away," the apostasy which precedes the "day of the Lord" (See 2 Thess. 2, also 1 Tim. 4). The vine of the earth is ripening fast. Another outstanding sign is the nationalizing of Israel. Right before our eyes the fig tree is budding, and can any one point to a single thing foretold which must come to pass before 1 Thess. 4:16, 17 can be fulfilled? Who can say the "these things" spoken of by the Lord Jesus have not begun to come to pass? (Luke 21:28). What more must we wait for in order to see these things begin to come to pass? Do you take the words of your Lord seriously?

Is not Jesus to sit at the right hand of the Father until His enemies are made the footstool of His feet? and how then can He come again before that is accomplished?

But have you not read Jesus' word to Caiaphas? "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven." (Matt. 26:64. See Mk. 14:62). The Son of man does not lose His place at the right hand of the Father by reason of His coming again. Moreover, it is stated in plain language that it is at His coming that He puts "the man of sin beneath His feet." See 2 Thess. 2:8. This is the enemy of Rev. 19:20. Satan comes under four verses further on, but death, the last enemy, is not destroyed till the end of the devil's thousand years' imprisonment and Christ's thousand years' reign. Read 1 Cor. 15:25, 26 in connection. The 110th Psalm forecasts as much, and shows that he is to rule in the midst of His enemies (v. 2). Likely you have heard someone proclaiming loudly that Jesus is already on the throne of David. Rev. 3:21 states plainly what throne He is now seated on. Nor is he demoted upon His second coming; hardly will it be demotion when "the kingdom of the world is become the kingdom of our Lord and of his Christ." (Rev. 11:15). Let the oracles of God be true, though every man's theory be found false.

What is the regeneration of Matthew 19:28?

It is the time of the new birth all things will experience when Jesus takes over as He will when He "sits on the throne of glory." It is the time of "the restitution (restoration) of all things" as in Acts 3:21. That is shown to be the order when Christ returns (Acts 3:20). It is the time referred to by the apostle to the Hebrews when we shall see "all things subject to Him" (Heb. 2:8). His present work of grace is "bringing many sons unto glory" (Heb. 2:10), who are being prepared to participate with Him in the "regeneration when the Son of man shall sit on the throne of his glory." Would you learn when He is to take that throne, see His own statement in Matthew 25:31. Or if you would know when Israel is to come in for her restoration, see Romans 11:25ff. Would you know when the "whole creation" is to be brought to the end of her groaning and travailing, see Romans 8:19ff. Would you know when is to be "the revealing of the Sons of God," see Col. 3:4, or 1 John 3:2. These momentous things wait while the heavens retain Him (Acts 3:21), but when He returns the great program of God and the "regeneration" will move forward gloriously. The whole creation groans for it; some men oppose it!

Well, the Lord has put up his picture in the Rogue's Gallery. There it is. Look at it. Like most rogues he has more than one name. He is "the beast," "the Anti-Christ," the "man of sin," "the son of perdition." et. al. He will not wear any of these names, of course, but will come as the "messenger of light," to flood the world with light; he will come as the world's benefactor the world's Saviour; he will assume the character of a god. But let them take his number; it will be found not the divine number, but 666, "the number of man." Identify him by his photograph displayed in different places in God's holy Book.

We have always heard that the Pope is the Beast. You do not seem to agree.

We have not seen the proof. That there have been wicked and lawless popes, no one will deny. Which pope would be the one? The imagery of Rev. 13 and of Daniel 7 as to the fourth beast is much the same. It should be clear to every one that the beast is the world power at the time designated as headed up by the world dictator, and that said dictator is pre-eminently "the beast." The popes belong to that great system shown to be the apostate church, the scarlet woman (Rev. 17). The beast will hate the woman (17:16). The pope will hardly do that.

(A religious teacher) . . . contends that a prophetic day means a year in actual time. How is that?

The "year-for-a-day theory" does not work. Never has worked. Yet people rely upon it as they do upon "old wives' fables," or upon Mr. Groundhog's shadow—whether he sees a shadow or not. Don't we always have weather after "groundhog day"? *Therefore!* When Jonah proclaimed, "Yet forty days and Ninevah shall be destroyed," he did not mean forty years; neither did the Ninevites so understand. If they had they would have put off their repentance too long. It is not here denied that the term day does sometimes denote a *period*,

as for instance, "Abraham rejoiced to see my day." The Lord's telling Israel that because of their unbelief and fear He would give them as many years in the wilderness as the days spent there in no wise establishes a rule of interpretation, as any one should be able to see.

Is Premillennialism the foundation of the Church?

No, not the Lord's church. Its foundation is Christ. See 1 Cor. 3:11. If it is not intended to be a church of the Lord Jesus it may have a foundation to suit the builders. That might be John Baptist, even Joe Smith. It might be baptism, or some other section of the truth; it might be some human doctrine like post-millennialism or a-millennialism. Only the *whole* truth embraced in the whole counsel of God is big enough foundationally of God's church. Christ is its only foundation, even as He is its only Head, and He is "the Truth."

Our Preacher insists that the 24th chapter of Matthew was fulfilled A.D. 70 when Jerusalem fell. . . .

Impossible. Wars since then have been many times worse, so your preacher's interpretation makes Jesus' words in 24:21 false. Your preacher should know that Mark and Luke also give us a portion of the same discourse, of which Matthew gives a portion. Put the testimony of the three writers together and get all that the Holy Spirit has seen fit to have recorded. In Luke 21 you find the fall of Jerusalem and its subsequent domination by the Gentiles. Then from verse 25 to the end, you find the terrible events which affect not just "this people," but bring distress for all nations, as it will affect "all them that dwell on the face of all the earth." "The Great Tribulation" is global, and yet future. Incidentally, it will break out just "when they are saying peace and safety." (1 Thess. 5:3). The Lord Jesus will come while they are saying, "Where is the promise of His coming?"

Why use the term Rapture, since it is not in the Bible?

For the same reason we use the term Great Commission, also not in the Bible. We use such terms for convenience. Can you find "Plan of Salvation" in the Bible? That for which the terms stand IS there. The Great Commission is the command given by the Lord Jesus before He ascended to heaven. The rapture is the catching up found in different passages. Or course, if the term is offensive, just say "caught up," or the "catching up." In any case, don't fail to "comfort one another with" the truth Paul sets forth. That were to disobey (See 1 Thess. 4:19).

A brother bases his arguments against the future reign of Christ on Jesus' statement, "My kingdom is not of this world." Is his reasoning sound?

No. Neither is he consistent. He will not deny that the church is on the earth; that it is composed of men and women in fleshly bodies. Is God's church therefore of this world, or is it a heavenly calling? Jesus said that His disciples were in the world, but not of the world. If such is the case now, can it not just as easily be so in the future? It is foretold that the kingdom of the world is to become the kingdom of our Lord and of His Christ" (Rev. 11:15). That will come to pass, but it will not make His kingdom other than heavenly or glorious.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"The Great Result of Loving God"

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (Romans 8:28-30, ASV).

Here is another one of those wonderful passages that to many is just too good to be true! But each one who is in Christ, each one who loves God should read, re-read and rejoice in the great good news that is here. Let us look together, then, briefly at some of the wonderful truths in this great passage.

First of all note that Paul says we "know" these things. He uses a Greek word that this is absolute knowledge, no guess work in any way. Secondly, he confines this to those who love God. Now We love Him because He first loved us (1 John 4:19) and we know that He loved us because He sent His Son to die for us. Out of that great love also arose His calling us to be His sons. That was His great purpose from before the beginning.

Having seen, then, that Paul is talking about us Christians, note then that he says "all things" work together for good. Now please do not limit that "all things" just to the things that happen to you, although that certainly is included. Job found out that even the bad things that happened to him were worked for his good in the end. We do not always get a clear view of that in this life, but countless examples in the Bible let us know that this indeed is the way God works. Many times you may have read of the illustration of a woman working with a needle to make a beautiful pattern. Look on the wrong side of the material she is working on and all you see is a mess of uncoordinated things. But turn it over and look from the right side and what seemed bad turns out to be exceedingly good. Thus God works with our lives. It is not only those things that seem good at the time that work together for good, but those things that seem bad (and are bad at the time!) that God will work together with all other things for our ultimate good. We may not know in what way this is true

until we "see the other side," but we can know that God is in charge and will make something wonderful out of what seems a mess to us now.

May I remind you that Paul was writing this letter from prison. He wants us to know that ill health, poverty, persecution and all other such things are among those things that work together for good for "them that are called according to his (God's) purpose." But have you ever thought that there are many evil things in the world and Paul here says that even all of them work together for our good. It may seem blasphemy at first for us to say that even Satan and his angels, the nations of the world and their rulers, rain and thunder and even tornadoes, all kinds of natural objects work together for our good. Many passages in the Scriptures bear this out, but we hardly have space to quote them. Try some research on your own and include Heb. 1:14; Rom. 16:20; Eph. 6:10-16; Ps. 2:2-9; 48:4-8; 149:6-9; Acts 9:15; 1 Sam. 12:18; Ps. 46:4; 72:3; Matt. 24:30; Rev. 1:17; and even turn to Judg. 5:20 and find God using the stars for those He loved—the whole universe is on our side!

Verse 29 and 30 deserve more space than we can give them, but memorize them and meditate on them for your comfort and joy, you Christians. They tell us that God foreknew us (before the earth was made!) and He then foreordained (predestined) us conformed to the image of His Son. Before going on, let us note here that the foreknowledge and the foreordination were in the past and in conforming us to His Son we are speaking of the present, even though the final stages of that will be when we appear before Him. Thank God that He is drawing us closer to Himself and making us more like His Son every day we live by faith. Note then the great purpose of this—"that he (the Son) might be the first born among many brethren." With that compare Hebrews 2:11 and rejoice in our place, the highest God could give one of His creatures.

But let us go on—Paul next tells us that those God foreordained He called ("called" not "invited"—both here and in v. 28). We knew He called us when we responded to His invitation to come to Christ to become His sons. Having called us, then He justified us (declared us righteous) and then He also glorified us. Notice this is all in the past tense, even though it involves things yet future in their realization by us. But in the eyes of God we are already seated in the heavenly places in Christ Jesus (Eph. 2:6). As I look around my office as I type this I realize again the greatness of God's vision. He is not confined to time and space like we are. He is infinite in every way and sees the end before the beginning. And yet, with all His greatness, He loved us and gave His only begotten Son to become truly man (without losing His deity) and take our sins upon Himself and die for us so that we might have life and have it abundantly. If you have never responded to that love by accepting His invitation to come to Him through Christ, do not let another moment pass by without it. Believe on Him, repent of and turn from your sin, confess Him as Lord and Christ and show your belief that you should have died and that He died in your place by being buried with Him in baptism. Then you shall receive the gift of the Holy Spirit to guide you to understand more of these things and to rejoice in the Lord.

You Can Live Above Envy!

Leslie B. Flynn

Why do we envy others? Because in some area they possess greater eminence or excellence than we.

Envy is a backhanded compliment. Its presence tacitly admits inferiority. Someone said, "You have to be little to belittle." Envy reveals "I'm not up to you. You're a better soloist. You're a prettier woman. You're a more persuasive salesman. You're a more efficient pastor."

Many a church member has chafed in envy because someone else was selected chairman of a committee or emcee of a banquet, or a deacon or an elder. Students have been known to react with sarcastic bitterness against fellow students who made the honor roll they missed.

As the favored son, his status openly proclaimed by the coat of many colors, Joseph became the object of envy (Genesis 37:3). So have many class presidents, star athletes, leading actors, beauty queens and recipients of honorary degrees.

The Pharisees' love of prominence helped arouse jealousy when Jesus came on the scene outteaching and outperforming them. They wanted the honor He was receiving, bemoaning, "Behold, the world is gone after him." We try to blow out the other fellow's light when it shines more brightly than our own.

The Sanhedrin persecuted Jesus' disciples when traditional ecclesiastical popularity was threatened by apostolic progress. "Filled with jealousy they arrested the apostles and put them in common prison" (Acts 5:17 RSV). One commentary calls this "general jealousy on the part of human power of any great movement not emanating from itself."

All envy has not been confined to the first century. A missionary in Panama related that when a new group of believers was offered a piece of land on which to build a chapel, the folks in whose home the church was currently meeting objected. Underlying reason for the objection, according to the missionary: these folks "believed they would not be the big 'I' in the work if we built on land not owned by them."

A mother of four was talking about her neighbor who had eight children. "She's amazing! Her house is always neat as a pin; she's a wonderful cook and does her own sewing. Her children are polite and well behaved. She is active in PTA and helps with the Brownies and is a den mother for the Cub Scouts. She is pretty and has loads of personality. She makes me sick!"

When someone can do something better than we, we may envy them for their performance. Or we may envy them for something we cannot do. Because Leah had given birth to four sons, the barren "Rachel envied her sister" (Genesis 30:1).

Psychologists tell us that the dominant emotion of children suffering from physical defects is that of jealousy. Seeing friends play sports, the deformed or sickly child is plagued with envy. He feels cheated out of a normal body, potentially resentful, bitter, lonely. Fortunately most conditions can be at least partially restored during

the first five years of life before the child enters school where he would experience the greatest mental and social reaction.

The newspaper pictures a neighbor and his wife on a Caribbean island, enjoying a winter vacation mid sun and warmth. The reader, momentarily stabbed with envy, may wish the island would be hit by a hurricane or tidal wave or disappear into the ocean. Why should they loaf on tropical beaches for four winter weeks while all the vacation he gets is two weeks in the summer?

A lady who lived alone was piqued because her neighbors had not invited her to join them on a picnic. However, on the morning of the outing the neighbors asked her to come. "It's too late," she snapped, "I've already prayed for rain."

Sometimes the evil envy the righteous. Why did Cain kill Abel? "Because his own works were evil, and his brother's righteous" (1 John 3:12). Divine acceptance of Abel's blood offering drew the envy of Cain whose offering, though doubtless beautiful to behold, was rejected by the Lord.

Strangely, not only have the bad envied the good, but the good have envied the evil. The psalmist warns: "Neither be thou envious against the workers of iniquity" (37:1).

Socrates called envy the daughter of pride. Pride is basically competitive. Subjection to secondary spot may cause hurt pride to lash out at the person at the peak.

A husband complained that his wife always captured the limelight in social gatherings. If she was not playing the piano, she gathered others around her by her sparkling conversation. Perhaps the wife needed some help for her overdesire for attention. Likely the husband's jealousy could be explained by C.S. Lewis's observation: "We dislike the big noise at the party because we want to be the big noise." Bacon wrote: "Those are most subject to envy which carry their fortune in an insolent and proud manner."

In modern usage *envy* and *jealousy* are frequently synonymous. Technically a distinction exists. Let us pause in our dissection of envy's ingredients to note this difference.

Some jealousy is justifiable. Warning against idolatry, Jehovah said: "I the Lord thy God am a jealous God" (Exodus 20:5). The Lord will not take second place in our interests, rightfully jealous of His prerogative of first claim in our lives. Likewise a husband can be legitimately jealous over his right to exclusive devotion of his wife.

However, most jealousy is unjustifiable, creeping too easily into Christian circles: the pastor who cannot accept the possibility that his assistant may outreach him; the veteran organist who cannot bear the thought that a newcomer to the church may play as well as she; the deacon who does not wish to give up his office to the capable gentleman who was a deacon in the church from which he just came. Like envy, jealousy involves potential inferiority and wounded pride.

Some dictionaries list *covetous* and *envious* as synonyms. Though related, they differ. We covet things; we envy people. Covetousness usually precedes envy. Covetousness longs for another's possessions. Unless checked, this covetousness results in envy stabbing out at the owner of the objects we covet.

Covetousness and envy often coexist but usually one predominates. If our desire focuses on the acquisition of position, power, prestige, money, achievement or pleasure, covetousness is the main element in our preoccupation. When Judas sold the Master for thirty pieces of silver, covetousness was his downfall. But if our feeling is aimed at the person possessing these coveted items, envy is the principal component. When the Pharisees delivered Jesus to Pilate, though coveting His power, popularity and accomplishments, the dominant factor was envy striking out at His person.

Abasement at another's superiority need not lead to envy. It may stir to emulation. A person who says, "I envy you. I wish I had what you have. But I'm glad for your sake," misuses the word *envy*. Genuine envy involves *ill will*, whereas the preceding remark expresses only good wishes. If acknowledgment of another's superiority leads to harder work for greater success to equal or surpass this friend with no wish or intent to downgrade him, this is permissible emulation, not poisonous envy.

Ambition to forge ahead of yourself is not wrong. Emulation is a noble trait, consisting in imitation of something excellent, scorning to fall short of the copy. However, in striving to outdo it, emulation does not malign or depress its copy but puts the emphasis on perfecting itself. Emulation inspires man to noble endeavor to make himself useful and as accomplished as possible.

Change one letter and *zealous* becomes *jealous*. How easy for emulation to gearshift into envy. If in a race a runner finds a rival passing him, tries to jostle or trip him, honorable rivalry has been replaced by contemptible conduct in the athlete who is no longer zealous but jealous. An old English poet put it: "Envy, to which the ignoble mind's a slave, Is emulation in the learned and brave."

Pat had a deep-seated grudge toward Mike. In waking hours he was obsessed with how to add to Mike's woes. One night an angel appeared to Pat, offering him whatever he wished. The angel added: "You should know this—whatever you ask will be given you. But twice of the same thing will be given Mike."

After a moment's pondering Pat asked, "You mean that if I ask for a Cadillac I will get it, but Mike will have two just like it?" The angel said yes.

"If I ask for a mansion, Mike will get two mansions?" Pat continued. The angel nodded.

"Then," said Pat, "I know what I want; I wish to be blind in one eye."

Sympathy makes us "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). Envy reverses this practice, making us rejoice when others weep and weep when others rejoice. Envy is that nasty feeling of gratification when you learn that your neighbor's new car had its front fender dented, or that their new appliance has some defect, or that his business is not doing so well, or that their brilliant child failed to win a scholarship.

Even if we do sympathize with them in their sorrows, envy makes it difficult to ekult with them over their successes. The girl who learns that her friend has been scarred in an accident can ache in sympathy.

But if she hears that her friend has been selected homecoming queen, an honor which she herself coveted, her congratulations may have a hollow ring.

The envious man feels that other's fortunes are his misfortune; their profit, his loss; their blessing, his bane; their health, his illness; their promotion, his demotion; their success, his failure. Phineas Fletcher said of envy "Sick of a strange disease, another's health."

Often people consider sins of the flesh such as adultery and drunkenness as more heinous than sins of the spirit such as pride and envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious. No sin of the flesh put Christ on the cross. Rather, Pilate "knew that for envy they had delivered him" (Matthew 27:18).

More than one New Testament passage ranks the envious person with the debauched and the drunkard (Romans 13:13; Galatians 5:19-21). The medieval divines recognized the severe wickedness of envy when they counted it among the seven deadly sins, second only to pride.

Recognized traditionally as a part of moral theology, the seven deadly sins give structure to Dante's *Purgatory* which follows their order, and are discussed in Chaucer's *Parson's Tale* and in Marlowe's *Doctor Faustus*.

In his essay on envy Francis Bacon calls it the "vilest and the most depraved affection, the proper attitude of the devil, who is called the Envious Man, that soweth tares among the wheat by night." Envy has been termed "the four-letter demon."

But because it is not a gross fleshly sin, but rather slinky and subtle, envy can conceal itself under the guise of friendship, visiting in peoples' homes, dining with them, chumming with them and all the time envying them. Or it can worm its way into church with little trouble.

If someone suffers a temper tantrum in church, everyone around gets the benefit. The fellow who staggers into church drunk advertises his inebriation. But someone could envy repeatedly during a church service—sing a hymn, during prayer, Bible reading, the choir number or sermon—and not a single soul would be the wiser.

Because it is so subtle, envy is often in the Lord's work. Jealousy in the Corinthian church drew Paul's rebuke. One noted revivalist said that among the half-dozen outstanding lessons he came to learn was this sad truth—even in Christian work "effectiveness of service usually meant envy and opposition on the part of some."

How easy to envy! No one need enroll in a school to master envy; it springs from the unregenerate human heart as weeds on a lawn. Paul describes fallen man as "full of envy" (Romans 1:29).

How we need to live above envy! In his probing way revivalist Charles Finney wrote, "Look at the cases in which you were envious of those you thought were above you. Have you not so envied some that you had been pained to hear them praised? It has been more agreeable to you to dwell upon their failure than upon their success. Be honest with yourself, and if you have harbored this spirit of hell, repent deeply before God." —from THE ALLIANCE WITNESS



GLEANINGS

Compiled by Larry Miles

THE SHEPHERD-KING FORGIVEN

A terrible sin marred the splended record of David, God's shepherd-king. It was a crime which man could not forgive, and for which the sinner could not forgive himself. Yet God forgave the penitent sinner; and, as God always forgives, He forgave fully and completely. "I confessed my sin unto thee, and mine iniquity did I not hide. I said I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin." So spoke David in Pslam 32. The whole psalm breathes the faith, the joy, the peace, the blessedness of sins forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom Jehovah imputeth not iniquity and in whose spirit there is no guile."

—R.H. Boll, In "Words In Season," 1948

WHAT WILL YOU DO WITH JESUS

"Jesus is standing in Pilates hall,
Friendless, forsaken, betrayed by all;
Hearken! What meaneth the sudden call—
What will you do with Jesus?
"Jesus is standing on trial still;
You can be false to Him if you will;
You can be faithful through good or ill—
What will you do with Jesus?
"What will you do with Jesus?
Neutral you cannot be.
Some day your heart will be asking,
What will He do with me?"

—Selected

ARE YOU FREE?

"He is a free man whom the truth makes free, and all besides are slaves."

—Selected

CHRIST THE LIGHT OF THE WORLD

An artist once drew a picture of wintery twilight—the trees heavy laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.

—Sunday School Chronicle, 1948

Christian Perspective of Death

John Stott

(This message was originally given at a special service for doctors, but it has important teaching for all Christians.)

The last enemy that shall be destroyed is death (1 Corinthians 15:26)

Doctors spend their lives fighting death, and finding themselves obliged again and again to yield to its inexorable demands. There are all sorts of attitudes which a doctor may adopt towards death—resignation or resentment, despair or confidence, annoyance or even indifference. It seems important that a doctor who claims to be Christian should have a Christian perspective of death.

Further, doctors are not themselves immune to the final claim of death. Death is the most democratic experience in life; it is no respecter of persons. As the psalmist writes, "man cannot abide in his pomp; he is like the beasts that perish." The New Testament speaks of death as a reigning monarch holding universal sway (Romans 5:14).

So, because doctors fight death in others and cannot escape death themselves, it seems appropriate that we should break the conspiracy of silence and consider the Christian perspective of death. Three affirmations may be drawn from my text.

Death is an Enemy

The Apostle goes on later to write of the victory of Jesus Christ over death, but he still calls death "an enemy."

Death is an enemy of men. I am not now thinking of the unpleasant associations of death—the weakness, pain, disfigurement, distress or fear, which sometimes accompany it; I am thinking of death itself. Death is an enemy of men because it snatches them away in the prime of life when they are still needed by their family, their work or their nation; and because it leaves behind a sorrowing widow or widower, orphaned children, and a career as incomplete as an unfinished symphony.

Death is an enemy of God. In the previous verse Paul states that Christ "must reign until He has put all His enemies under His feet" (R.S.V.), and then adds that the last enemy to be destroyed is death. So death is one of the enemies of God and of His Christ—indeed the last enemy to admit defeat, the most obstinate enemy of all. If it be asked in what sense death is an enemy of God, the answer must be because it is a destructive, disintegrating force, whereas God is the creator, not a destroyer, the author of life, not of death.

If it then be said that surely death has been the lot of man from the beginning, Christians will answer that this is not so. The biblical revelation makes it plain that neither sin nor pain, neither disease nor death were part of God's original plan for man. Death was the penalty for sin. "Thou shalt surely die" was God's warning to man if he disobeyed. "Dust thou art and unto dust thou shalt return" was spoken by God after man's disobedience, and the Apostle states un-

equivocally that it was through man's sin that death entered into the world (Romans 5:12; 1 Corinthians 15:21).

If it be further asked what would then have happened to man if he had not sinned, we must reply that we do not know precisely, because we are not told in Scripture. But probably man would have been translated to heaven without having to pass through the destructive process we call death. Thus, it is claimed that Enoch and Elijah were translated without tasting death, and that those still living when Jesus Christ returns in glory will not die but be "changed in a moment, in the twinkling of an eye at the last trumpet." If this seems fantastic to scientists in the twentieth century, we would point to the Transfiguration of Jesus, which we believe to have been a historical event, and which seems to show how the human body could be transfigured and glorified without the necessity of death and resurrection.

Therefore we are right to take up towards death an attitude of resolute antagonism. It is an enemy of God and men.

This Enemy is Going to be Destroyed

"The last enemy to be destroyed is death." One day everything which continues to resist the will of God will be destroyed, and God's Kingdom (His rule and authority) will be consummated, with all enemies put under His feet. The last enemy to concede Him the victory will be death.

How this will happen the Apostle explains at the end of the chapter, when he writes about the resurrection. Many people are needlessly embarrassed by the Christian doctrine of the resurrection. They imagine that it is an outmoded concept which cannot possibly be believed in a scientific age. This is not so. What such people have rejected is not the biblical doctrine, but their own caricature of it. The New Testament does not teach that the bodies of men (long since destroyed by worms or fire) will be miraculously reconstituted, in order to resume their former existence, for "flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15:20). No, although the process of resurrection is beyond our knowledge, the result will be a new and different body, retaining indeed some recognizable identity with the old, but as different from it as the flower differs from the seed out of which it grows.

Our resurrection body, like that of Jesus, will possess new powers of which we have no knowledge and can scarcely dream. It will be glorious, powerful, spiritual and especially "immortal, imperishable." It will no longer be subject to disease, decay or death, for "the dead will be raised incorruptible . . . This corruptible must put on incorruption . . . then shall come to pass the saying that is written: 'death is swallowed up in victory'" (1 Corinthians 15:53, 54).

This Enemy Has Already Been Defeated

The Apostle Paul returns at the end of the chapter to his military metaphor about the destruction of enemies. He cries out "O death where is thy victory?" And again "thanks be to God who always gives us the victory" (vv. 55-57). So, although the final destruction of death

is future and the fight with death continues in the present, the defeat of death belongs to the past.

What is this defeat of death? It certainly does not seem to be defeated. In answer to this question, we need to note that Paul likens death to a poisonous insect whose sting has been drawn. He goes on to explain: "the sting of death is sin." It is sin which makes death so terrifying to people—sin and the judgment of God upon sin, for death is the prelude to judgment. "It is given unto men once to die, and after death the judgment." The fear of death is the fear of judgment. It is this which clothes death with such awful solemnity.

But Jesus Christ has died for our sins! He died Himself the very death which we deserved, so that we might be spared it. This is what it means that "by His death He destroyed death." If we repent and call on Jesus Christ to cleanse and forgive us, we receive forgiveness and eternal life, we shall never come into judgment, but shall have passed out of death into life. So said Jesus of Nazareth (John 5:24). Thus, we begin to regard death no longer as the king of terrors, the prelude to judgment, but as a trivial episode, a gateway to fulness of life with Christ. We begin even to look forward to death, like the Apostle Paul, who had "a desire to depart to be with Christ, which is far better."

You can judge a religion by its attitude to death, both heathen and professedly Christian religions. One of the ways in which biblical religion has been compromised by the Christian Church is in this very matter. Where is the note of confidence and triumph in the face of death which rings through the New Testament? Of course death is a very solemn event for unbelievers who have rejected Jesus Christ; but for Christian believers, who have trusted Jesus Christ for salvation, many funerals are far too funeral! True, there is such a thing as the "shadow of death," for it casts a dark shadow on those who have been bereaved. What Christians are forbidden is not to sorrow, but to sorrow *like men without hope* for those who sleep in Christ. We need to look beyond our present sorrow to the triumph of Christ and the joy of the Christian dead, and cry: "Blessed are the dead who die in the Lord."

Let us in conclusion learn two lessons from this biblical perspective of death.

First, we must fight death in others. Although it has already been defeated and will one day be destroyed, death remains the enemy of God and men, and we must not acquiesce in it. Jesus Christ "groaned" in the presence of death. The word implies anger, that He "snorted" at it in indignation. He also brought dead people back to life and promised that He would abolish death. Let us therefore be assured that medical research and treatment resulting in the prolongation of life are pleasing to God and consistent with His will, as is also the loving care of patients at the terminal stage of their disease.

Secondly, we must face death ourselves. One of you said to me some years ago: "I have seen death many times; I have never faced death myself." There are too many people who ignore death and refuse to think about it. It is distasteful and disturbing to them;

they are afraid of it. But this is at least a very shortsighted policy. We cannot escape death, unless Jesus Christ returns in our lifetime. It is a certain event. If we are wise we shall prepare for it. The Scripture reminds us constantly of the brevity of life, and bids us number our days.

But the Christian religion, which can teach us how to live well, can teach us how to die well also. If we take refuge in Jesus Christ as the divine Saviour who died for our forgiveness, we can face death unafraid—not with the blind fortitude of the Stoic, but with the open-eyed confidence of the Christian. Jesus Christ will have delivered us from the fear of death. We shall be ready to depart in peace, for we shall be persuaded that nothing, least of all death, can separate us from the love of God which is in Christ Jesus our Lord.

Misrepresenting God's Love

Richard S. Taylor

Is it possible for our talk about God's love to become an opiate? I believe it is. I believe further that this is exactly what is happening. People are being lulled into a false confidence by our constantly assuring them that God loves them no matter what they do. The message picked up is that God's love is so unconditional that what we do doesn't really make a lot of difference.

Almost not-stop we hear this tune in song and sermon; in the pulpit, on radio and TV, in books and magazines. We hear such claims as, "God's love is unconditional," "He loves you and accepts you just as you are," "There are no limits to God's love," and "You cannot get away from God's love."

While these statements can be interpreted in harmony with the Bible, they seldom are. No attempt is made to explain or qualify. As a result, the net effect is moral and spiritual stupor.

Certainly God loves the erring one in the sense that His mercy and forgiveness are available. He loves them also in the sense that He continues to convict, woo, prod, and by His providence maneuver them into a corner where—hopefully—they will turn back to Him. But turn back they must. Unless they turn, all the magnificent love of God's great heart will ultimately be of no benefit to them. Every single person in hell was in his lifetime loved and sought by God.

We had better think twice therefore about so honeying up the love of God that people get the idea that they can go off into the byways of sin without any great peril. When we do, we are running roughshod over the plain teaching of the Bible. Peter was quoting Psalm 34:15, 16 when he wrote, "He must turn from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil" (1 Pet. 3:11, 12, NIV).

God's face is His attitude—His deliberate stance and attitude toward us. He does not turn His face away, as we have in mind when we say the parent or policeman "looked the other way." Rather, His face is turned toward the wrongdoers, and it is not a face of kindly

indulgence or passive indifference. What is meant by God's face being against the wrongdoer is plainly stated in the rest of verse 16 in Psalm 34—"to cut off the memory of them from the earth." Here is a peril awesomely terrible and final.

This is nothing less than God's active and purposeful *opposition*. True, it begins as benevolent discipline. Its goal is to bring us back to our senses. His providences cause us to begin, even in this life, to reap some of the consequences of our folly. But while God's purpose is redemptive, it is punitive also, and if we will not allow ourselves to be redeemed, we have no power to avoid being punished.

I am personally sturdied by the knowledge that God relates himself to me on a thoroughly moral basis. When I do wrong His love takes the form of wrath, not a passing flare-up, but a holy, relentless opposition to my wrongdoing. Which means to *me*, as long as I persist in my wrong doing, I am a black spot in His universe, I am a disrupter of the moral order—and He will not look upon me benignly. Paul expresses God's uncompromising firmness this way: "Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off" (Rom. 11:12, NIV).

Not all prodigals wake up. Not all who wake up arise, and not all who arise make it all the way back home. There is no guarantee the God's love in discipline will achieve its end. It is deadly to presume on it. It is folly to assure ourselves, "God won't let me be lost." Yes, He will. Every lost soul is a tragic testimony to that fact—and God is no "respector of persons."

It should be obvious therefore that when we play up the love of God in sentimental, unqualified terms we are driving nails into spiritual coffins. We are jeopardizing immortal souls. We think we are being kind and reassuring, when we are being cruel, and misrepresenting our holy God.

Sometimes instead of gushy affirmation people need to be helped to face up to reality. At times true love will give not saccharine but shock treatment. At times, instead of trying to talk people out of their self-deprecation we should agree with them; then try to get them to confess their worthlessness to God, and turn from the sin which is at the root of such feelings. Then we can safely assure them of God's tender, limitless love. Then we can assure them that the Father has saved the "fatted calf" for the returning prodigal. But let us not rewrite the story and have the Father out in the pignen coercing the boy home when the boy doesn't really want to go.

More than ever we need to proclaim and love God. But biblically and responsibly. —from *Message of the Cross*.

HEROES OF THE FAITH

Barton Stone

E. H. Broadbent

(from the book, now out of print, *The Pilgrim Church*)

(Last month's article in this series told about Thomas and Alexander Campbell. This article continues on from there.)

At the beginning of the nineteenth century there were a number of spiritual movements actuated by a desire for deliverance from the theological systems and traditional practices which had so long prevailed, and by the belief that a return to the Scriptures would prove them to contain all that is needed for faith and conduct, both for the individual and for the churches.

At Cane Ridge, Kentucky, in the last decade of the eighteenth century, the early Presbyterian settlers put up a log building as their Meeting House. In 1801 their minister was Barton Warren Stone (1772-1844).

Relating his own experience he wrote, "About this time my mind was continually tossed on the waves of speculative divinity, the all-engrossing theme of the religious community at that period. I at that time believed, and taught, that mankind were so totally depraved that they could do nothing acceptable to God, till his Spirit, by some physical, almighty and mysterious power, had quickened, enlightened and regenerated the heart, and thus prepared the sinner to believe in Jesus for salvation. I began plainly to see that if God did not perform this regenerating work in all, it must be because he chose to do it for some and not for others, and that this depended on his own sovereign will and pleasure...this doctrine is inseparably linked with unconditional election and reprobation...They are virtually one; and this was the reason why I admitted the decrees of election and reprobation, having admitted the doctrine of total depravity. They are inseparable...Often when I was...persuading the helpless to repent and believe the gospel, my zeal in a moment would be chilled at the contradiction. How can they believe? How can they repent? How can they do impossibilities? How can they be guilty in not doing them?... On a certain evening, when engaged in secret prayer and reading my Bible my mind came unusually filled with comfort and peace. I never recollected of having before experienced such an ardent love and tenderness for all mankind, and such a longing desire for their salvation. . . for some days and nights I was almost continually praying for the ruined world. . . I expressed my feelings to a pious person, and rashly remarked, 'So great is my love for sinners that, had I power, I would save them all.' The person appeared to be horror-stricken, and remarked, 'Do you love them more than God does? Why, then, does he not save them? Surely he has almighty power.' I blushed, was confounded and silent, and quickly retired to the silent woods for meditation and prayer. I asked myself, Does God love the world—the whole world? And has he not almighty power to

save? If so, all must be saved, for who can resist his power? . . . I was firmly convinced that according to Scripture all were not saved; the conclusion, then, was irresistible that God did not love all, and therefore it followed, of course, that the spirit in me which loved all the world so vehemently, could not be the Spirit of God, but the spirit of delusion. . . . I prostrated myself before God in prayer, but it was immediately suggested, you are praying in unbelief, and "whatsoever is not of faith is sin." You must believe or expect no good from the hand of God. But I can not believe; as soon could I make a world. Then you must be damned, for 'he that believeth not shall be damned.' But will the Lord condemn me to eternal punishment for not doing an impossibility? So I thought . . . blasphemy rose in my heart against such a God, and my tongue was tempted to utter it. Sweat profusely poured from the pores of my body, and the fires of hell got hold on me . . . in this uncommon state I remained for two or three days. From this state of perplexity I was relieved by the precious word of God. From reading and meditating upon it, I became convinced that God did love the whole world, and that the reason why he did not save all was because of their unbelief; and that the reason why they believed not was not because God did not exert his physical, almighty power in them to make them believe, but because they neglected and received not his testimony given in the Word concerning his Son. These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." I saw that the requirement to believe in the Son of God was reasonable, because the testimony given was sufficient to produce faith in the sinner, and the invitations and encouragement of the gospel were sufficient, if believed, to lead him to the Saviour, for the promised Spirit, salvation and eternal life. This glimpse of faith, of truth, was the first divine ray of light that ever led my distressed, perplexed mind from the labyrinth of Calvinism and error, in which I had so long been bewildered. It was that which led me into rich pastures of gospel liberty".

At this time Stone went to see for himself something of the revival which he heard was going on in Kentucky and Tennessee. People were struck down and came into great spiritual anguish or joy; all classes were affected. After abundant and careful examination of the circumstances he was convinced that it was an awakening given by God. When he returned home to Cane Ridge and preached, the same things happened. At one meeting some 20,000 people were assembled and the meeting lasted for days. Presbyterian, Methodists and Baptist preachers preached at the same time in different parts of the camp. Party spirit disappeared. About 1000 persons of all kinds experienced these strange manifestations. Good results remained after the great excitement had passed. Slaves were liberated, churches increased in numbers and in zeal.

Several Presbyterian ministers, with Stone, at this time preached the sufficiency of the Gospel to save men, and that the testimony of God was designed and able to produce faith. Stone records, "the people appeared as just awakened from the sleep of ages—they seemed to see for the first time that they were responsible beings, and that the

refusal to use the means appointed was a damning sin."

Party zeal began to revive after a time and the Presbytery of Springfield, Ohio, brought one of these preachers before the Synod at Lexington. This led to the secession of five ministers, who formed the Springfield Presbytery and declared their abandonment of all confessions and creeds and their acceptance of the Scriptures alone as the guide to faith and practice.

Stone gathered his congregation together and told them that he could no longer support any religious system but would work henceforth for the advancement of Christ's kingdom and not for any party. He gave up his salary and worked hard at his little farm, while continuing to preach.

After a year, during which he acted in unison with the Springfield Presbytery, they all came to see that such an organization was unscriptural, so gave it up. Their reasons are recorded in a document entitled "The last Will and Testament of Springfield Presbytery." They took the name of "Christian", which they believed to have been given by Divine appointment to the disciples at Antioch.

This company, meeting thus at Cane Ridge in 1804, thought that it was the first church that had met on the original Apostolic principles since the great departure from them in the time of Constantine.

Similar churches soon multiplied and each congregation was considered as an independent church. Believers' baptism began to be taught among them and was accepted and became their practice.

The movement spread rapidly through the Western States and coming into touch with the two others in the East and South, combined with them to form the "Christian Connection," all being of one mind to leave the bondage of human creeds, take the Scripture only as their guide and walk in the simplicity of the primitive churches.

These movements, arising independently of each other and only later discovering one another, had much in common with those churches where the Campbells were prominent. The churches of the "Christian Connection" were more active in preaching the Gospel and so increased more rapidly; the others were more occupied with teaching, so made more progress in knowledge.

The unusual ability and tireless activity of Alexander Campbell as editor, author, teacher, preacher, in public disputations, in educational work, in New Testament revision and in other directions led to a wide acceptance of his teaching.

Congregations and individuals connected with Alexander Campbell, and others associated with the older movements in which Stone was active, becoming acquainted with each other, found that their aims and principles were in most essentials alike. Where they differed they were rather complementary to each other than opposed, so that they began to coalesce. Both thought that a formal union, as between two bodies of believers, would be harmful, but in 1832 the fellowship of all these churches was acknowledged.

There had long been in these circles discussion as to the nature of conversion. It had been generally held that man is incapable of doing anything toward his own salvation, cannot even believe except

by an operation of the Holy Spirit. Therefore there was much waiting for some inward spiritual experience which would be evidence of the work of the Holy Spirit in the heart. Then some began to point out that man's will must be exercised, that when he hears the Gospel he is responsible to accept it by faith, and that the responsibility for refusing or neglecting it, with consequent abiding loss, also lies upon him.

Walter Scott, one of the most devoted and successful evangelists working in connection with Thomas and Alexander Campbell, and who, before them, came into close intimacy of service in the Gospel with friends of Barton Warren Stone, was strongly affected by this question. He felt that much preaching is apparently ineffectual because it is not sufficiently impressed on the hearers that they are responsible to accept Christ by faith as their Savior on the testimony of Scripture and apart from any feelings in themselves which they might consider were evidence of the working of the Holy Spirit. He noticed in the New Testament that those who believed were baptized, they were not afraid to take that definite action. Also he considered Peter's words recorded in Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and began to appeal to his hearers to come forward and be baptized "for the remission of sins," adding these words, when he baptized, to those commanded by the Lord in Matt. 28:19. This came to be a usual practice. Scott described conversion as: (1) faith, (2) repentance, (3) baptism, (4) remission of sins, (5) receiving the Holy Spirit.

The fellowship of so many churches and their occupation with the Scriptures quickened the preaching of the Gospel. Many men of all classes were raised up and fitted for service. They preached Jesus Christ and Him crucified, and their word was effectual. Thousands were converted and added to the churches, which grew and increased with great rapidity. Their opponents liked to call them "Stonettes" or "Campbellites," but they rejected these and all sectarian names. They spoke of themselves as "Christians", "Disciples", "Churches of Christ".

One of their leaders in the second generation, Isaac Errett (1820-1888) describes them thus:—"With us the divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth of the Christian system, and in an important sense the creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. If men are right about Christ, Christ will bring them right about everything else. We therefore preach Jesus and Him crucified. We demand no other faith, in order to baptism and church membership, than the faith of the heart that Jesus is the Christ, the son of the living God; nor have we any term or bond of fellowship but faith in the divine Redeemer and obedience to Him. All who trust in the Son of God and obey Him are our brethren, however wrong they may be about anything else; and those who do not trust in the divine Saviour for salvation, and obey His commandments, are not our brethren, however intelligent and excellent they may be in all beside. . . . In judgments merely inferential

we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance, in the confidence that God will lead us into final agreement. In matters of opinion—that is, in matters touching which the Bible is either silent, or so obscure as not to admit of definite conclusions—we allow the largest liberty, so long as none judges his brother, or insists on forcing his opinions on others, or making them an occasion of strife.”

Missionary Messenger

"Greater things for God"

Moto Nomura

The Yatsugatake Range, Japan

August 7th

Thank you for sending the *Word and Work*, a source of rich spiritual blessing and news about the brotherhood in U.S. I pray for the ministry of the paper.

Our address has been changed from Tokyo. Please have the mailing plate changed from Tokyo address to present address. Thank you.

Motoyuki Nomura
Bethany Home, 1381 Koarama
Nagasaka-Cho, Kitakoma-Gun
Yamanashi-Ken 409-15 Japan

I noticed that there is no Christian Church of any kind in this part of the world but plenty of mulberry trees for silkworms. The area is famous for producing cocoons to get silk.

Silkworms after having found a safe and stable place start making cocoons in secluding itself into the cocoons. They only see their own small world of their own and see nothing outside or can not see outside world. I often think of churches in richer countries like U.S. or even Japan. We often make our own cocoons and seclude our own self inside of cocoons, forgetting the Great Commission of the Lord and the very need of the world without Jesus Christ. It has become a pain to look at these mulberry trees in this area now.

Timothy Nakahara

Shizuoka City, Japan

September 2nd

Three months have passed since I returned home from the trip to the U.S. and all this time I was thinking about writing to you, thanking you for your hospitalities as well as generosity you'd shown to us while there visiting with you. You were so kind enough to receive my wife and a son, Teruko and Michiya, and me as brothers and a sister in the Lord Jesus Christ with heart-warming welcome into your home and your fellowship of church. Now I want to express my deeply heart-felt gratitude to you for all you had done for us, though a little too late. During the three months' time of my absence all sorts of business to be taken care of were left untouched, which demanded my immediate attention and before getting through all of

them it was time to get ready for a summer Bible camp. So this was what made me delay in writing to you.

I also want to offer sincere apology to some of you and churches for not giving an advanced notice of my coming to visit, but you were so willing to share not only the time but also your material blessings with me at a joint-meeting notwithstanding. It really made my heart and soul feel appreciative of your cordial efforts and rejoice greatly in the Lord. So my visit this time is far greater one than ever made.

Now we want to share our great joy with you in that one of the campers at our camp has accepted Christ and obeyed in baptism on Aug. 25. We have another Senior High girl who joined in camp and she shows a growing interest in the things of God and we feel it is a matter of time before accepting Him as Savior and Lord. We also have a good relationship with a middle-aged couple, whose daughter has been coming to our S.S. very regularly, who are coming along fine with hunger and thirst after salvation. She is pregnant with twins, expecting in Oct., while her husband is so busy working that even though he really wants to come to services and he used to come that he has little time to spare now. That somewhat concerns me, though. We need your prayer on behalf of this couple and the girl mentioned above. We're still praying fervently for Sis. Abe's father-in-law and her husband. The father-in-law is over 70 now and really I don't know how much he could understand what I say at each time but he has ears to listen while the husband won't. We really need your prayers on their behalf.

We would like to make a request of you to make it a matter of prayer. We've had a Beetle, a German made car, for over ten years and it still runs good, but it won't do the job we would like it to, especially when we run outside activity such as spring and summer Bible camps, for we often find ourselves in carrying campers and luggage along. We feel a greater need for a wagon-car which holds 6 to 7 passengers. It runs somewhere 4 to 5 thousand dollars to get a good conditioned used car. We would appreciate your prayer, for it really does the job we want to do.

May the God of Grace be with you and bless you richly in all you do!

Edited by Dr. Horace E. Wood

The First Lord's Supper

S. Lewis Johnson, Jr.

Mark 14:22-25

We have said before that *atonement* may well be the most important word in Christian theology. Derived from the preposition *at* and the old Middle English word *onement*, meaning *union*, it is that which Jesus Christ did in His death. Through atonement He restored the shattered relationship between sinners and a holy God. The price of His death was the means for the accomplishment of this.

Thus, the Savior's death as a sacrifice is of the essence of Christianity.

Liberal Christianity has always resented this and has sought to keep the word *Christianity* and the word redemptive, but eliminate the historic Christian conviction that Jesus Christ the Son of God, in His sacrificial death on the cross, wrought the reconciliation of me with God. For faith in a crucified Redeemer whose life is a ransom for sinners they substituted a Christ-like attitude, or a religious feeling, or even membership in "the redemptive community." It has been said that Liberal Christianity lacks the power to originate a church and can only exist as a parasite, growing upon some sturdier stock. I believe this to be true, but whether it is true or not, there is no doubt but that Liberal Christianity is not Christianity at all. The man who believes that he is redeemed by the blood of a divine Savior dying for him upon a cross is of totally different character from the man who thinks that he may redeem himself by a Christ-like attitude wrought out from within his own being. "There is indeed no alternative," Professor Warfield wrote "The redeemed in the blood of Christ, after all is said, are a PEOPLE APART. Call them 'Christians,' or call them what you please, they are of a specifically different religion from those who know no such experience."

There are a number of passages that express very clearly Christ's own teaching on His death, such as Matthew 20:28 (cf. Mark 20:45) and John 10:11, but none are clearer than the passage to which we now come in our study of the Lord's Supper, Mark 14:22-25 (cf. Matt. 26:26-29). In Mark 10:45 He taught that His death was a voluntary propitiatory ransom price paid vicariously for culprits under judgment. With that important revelation He overthrew all so-called "Moral Influence" theories of the atonement. In this passage He contends that His death is the voluntary, penal sacrifice that established a covenant providing for its recipients the remission of sins (the remission of sins is specifically mentioned in the Matthaean parallel passage). There is church-founding and building power in these great truths.

These passages also establish particularism, namely, the teaching that Jesus Christ came to die for the people of God. The principle of substitution makes this necessary, for He died as the representative of the people of God, bearing all their burden of the penalty of sin. Since He has borne that penalty for His people, Heaven itself, or the Triune God, has no further legal ground upon which to condemn them. The idea of a conditional atonement, rendering man savable conditionally, can only be found by reading it into the New Testament passages on atonement. The lines are true,

"Payment God cannot twice demand,
First from my bleeding Surety's hand,
And then again at mine."

His death, on the other hand, rendered the salvation of the people of God certain, and they enter into it at the time God grants them the gift of faith (cf. Phil. 1:29; Eph. 2:8-9; I Cor. 4:7, etc.).

The institution of the Lord's Supper took place at the time of the observance of the last passover by the Lord and His apostles. The passover ritual involved a preliminary course, with a word of blessing

by the Paterfamilias spoken over a first cup of wine. The preliminary dish consisted of green herbs, bitter herbs, and a sauce made of fruit purée, set on a table containing also a bowl of salt water to remind them of the tears shed while they were slaves in Egypt. Then the meal proper was served, but not yet eaten. A second cup of wine is put on the table, while the second part of the ritual, the explanation of the meaning of the passover by the Paterfamilias, takes place. The first part of the Hallel, Psalms 113-14, is sung here. At that time the third feature of the ritual, the partaking of the dinner itself, takes place. Grace is spoken by the Paterfamilias over the unleavened bread, the *aphikomen* (half of a cake of unleavened bread). It is probably at this point that our Lord instituted the Lord's Supper. The meal itself consisted of the paschal lamb, the bread, bitter herbs dipped in the sauce, the *charaseth*, and the lamb wrapped together. After prayer a third cup of wine was drunk. It is the third cup that is most likely the cup of the Lord's Supper, for it was called by the Jews, just as Paul calls the Christian cup, "the cup of blessing" (cf. 1 Cor. 10:10). Finally, the service was closed over a fourth cup, amid praise and the singing of the remainder of the Hallel, Psalm 155-18. It is against this background that Mark gives this account of the last passover and the first Lord's Supper, to which we turn now.

THE CEREMONY OF THE BREAD

Mark begins his account of the supper with, "And as they did eat, Jesus took bread, and blessed, and broke it, and gave to them, and said, Take, eat; this is my body" (14:22). "Two lines meet in the guest chamber where Jesus is seated," Schilder declares, "that of the Old and of the New Testament. Now the switch is thrown over. Fleshly Israel will no longer go up to celebrate the Passover according to the old law. Instead, spiritual Israel will rise from the table presently, will go out to celebrate a better Passover of fulfillment, the Holy Supper." The altars of the Old Covenant ritual are now to be supplanted by the table of the New. The blood sacrifices will no longer be offered, for the blood sacrifice of the Lamb of God will be offered once and for all. Up to this time every believing eye looked forward to the coming of the Lamb of God. From now on believing eyes will look forward to the atoning work that shall shortly be accomplished.

For a moment think of the thoughts that crossed the minds of those who participated in this ritual. For the apostles, as they took the lamb, they reflected upon the deliverance that Israel experienced from the bondage to Pharaoh and the Egyptians. Perhaps they also reflected upon the bondage to sin and the freedom from its penalty they would enjoy by the suffering of the Antitype, although there is no clear evidence that they, as yet, understood very well what He would do. They, however, did reflect upon freedom from bondage. In our Lord's case, however, all was different. When He took the lamb, He knew that it pointed to His soon death. In fact, the lamb condemned Him to death as the condition for the purchase of their freedom. They reflected upon freedom and life, He upon the bondage of their sin and His death for them.

The opening words, "Jesus took bread," are significant. The bread is taken first since the bread represents the body of Christ, and the body was the necessary means to the incarnation and the work He was to do (cf. Heb. 10:5). The bread is normally broken before it is eaten, and the breaking of it points to His death.

After taking the bread, blessing it, and breaking it, Jesus gave it to the disciples. The actions of our Lord indicate in themselves the divine initiative in all the saving work. He "gave it to them." Like a good surveyor, who must place his transit-compass at the right point, or all of his measurements will be askew, so in all the discussion of spiritual things we must begin with God. Sin has brought disorder and chaos in the world, and, if we are to find the right place to begin in the matter of salvation, we must begin with God. Even H. G. Wells said, "Until man finds God, and is found of God, he begins at no beginning and comes to no ending." In the Bible theology begins with God, and salvation begins with His initiative in His provision of atonement and application of it to elect sinners. *Jesus took bread, and Jesus gave it to them.* We are not saved because we want God, but because He wants us and comes to us by the Son and the Spirit.

In the expression, "this is my body," we have that which has been a theological battleground for centuries, as any student of the Reformation will know. We shall not have time to discuss the doctrines of transubstantiation, consubstantiation, and of the spiritual presence of Christ in the elements. There is much that can be said for the view that Christ is spiritually present in the elements, but the overriding force of the words of our Lord to Paul has to do with the remembrance of Him in the supper. A memorial view, providing it does not suggest that the benefits of the supper are traceable to our work of remembering apart from the divine activity of enabling us to remember and receive the blessing from that remembering, appears to be most congenial with the Old Testament teaching and Paul's New Testament exposition. One thing is certain: Our Lord did not teach that the bread was literally His body. In the Council of Trent it is said, "if anyone shall say that in the Most Holy Sacrament of the Eucharist there remains the substance of bread and wine together with the Body and Blood of our Lord Jesus Christ, and shall deny that marvelous and unique conversion of the entire substance of wine into His Blood, while the species of bread and wine alone remain, a conversion with the Catholic Church most fittingly terms transubstantiation, let him be anathema." It is the conviction of this church that, while the appearances, or accidents (to use the technical terms, remain, such as the shape, size, color and taste of bread remain, the senses are to be denied. "Judge not by the taste, but by faith," Cyril of Jerusalem affirmed.

The copula, "is," is not that of identity, but of symbolic relationship, —a common usage, both in Greek and in English. It is the usage found in Matthew 13:38, "the field is the world." That is, "is" is used in the sense of *represents* (cf. John 8:12; 10:6; 1 Cor. 10:4; Rev. 1:20). "How could it mean anything else when Christ sat there in His body, and His blood was in His veins?" MacClaren asks.

Very interesting questions are raised by transubstantiation, some

arising out of the fact that the Sacrament of the Eucharist was often celebrated in old cathedrals plentiful with rats and mice. The question inevitably arose, "If a mouse should come out while the service was in progress and eat of the bread, did the mouse eat the body of Christ?" When asked about this, Thomas Aquinas, the theologian of the Roman Church, was very consistent. He said that they did eat His body!

The "this" of "this is my body" includes the idea of the breaking of the bread. In other words, the full meaning of the "this" is "this (broken bread) is my body." It, therefore, contains a reference to the sufferings and death of our Lord, and, as M'Neile says, "virtually inculdes the *to hyper humon* (lit., *which is for you*) of S. Paul."

In the Lukan account the Lord adds the words, "this do in remembrance of me" (22:19). It is my opinion that this is implied in the other accounts. He says, "this is MY body." What is most remarkable about the words is the fact that He was telling these young Jewish men that they should no longer celebrate the God-appointed festival of the passover and substitute in its place a remembrance of Him! Do not think of Moses; think of Me! It must have been a staggering thing to them, if they thought upon the transformation of the ceremony, from passover to Lord's Supper. And, the fact that He made this significant demand of them, and the fact that they accepted this startling change of ceremony tell us much of the authority and dignity of the King. It was a plain statement to the effect that He was the true passover lamb, that His death is the real atoning sacrifice, and that His blood is the genuine spiritual safety of the believer. Marvellous indeed!

THE CEREMONY OF THE CUP

The background of this part of the ceremony is Exodus twenty-four and the ratification of the Old Covenant, a conditional covenant that had to do with the responsibility of the nation to obey the Mosaic Law. The ratification of the covenant was by means of a blood sacrifice. When Moses took the blood of the sacrifice and sprinkled it upon the people, he said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exod. 24:8). It is the statement that our Lord alludes to in His ratification of the New Covenant here.

The opening words of verse four, "This is my blood of the new testament," are probably the most important statement of the section on the doctrine of the atonement. The word, "blood," is important and stresses the fact that the death He would die was a *violent death* by sacrifice (cf. Num. 35:33). "Blood" means more than simply death; it signifies violent death. It was the kind of death that Jesus must die. It must be a sacrificial death.

The term, "new covenant," is, of course, a reference to Jeremiah 31:31-34, referring to the promise of the Lord to provide the house of Israel and the house of Judah with the forgiveness of sins. It was an unconditional covenant, that is, the promises contained within it were unilaterally to be fulfilled by God. They had no work to do to inherit them. It was wholly of grace. This covenant included within it

not only the true believing national seed of Abraham, the remnant according to the election of grace, but also all of the believing Gentile seed of Abraham, for the latter were also included in the covenantal program (cf. Gen. 12:1-3; Rom. 4:9-25; 11:1-36; Gal. 3:1-29, etc.).

Covenants were concluded by sacrifices, so the statement of our Lord is to be understood as referring to a New Covenant grounded upon new and final sacrifice.

The term, "shed," is also important. First, notice that it is "shed," not spilled." The reference is to the shedding of the blood of a sacrifice. A violent death is again in the foreground. It could hardly be stressed more that there can be no special relationship between God and His chosen people apart from an atoning, substitutionary shedding of the blood of a sacrifice (cf. Heb. 9:22). And in this case the price of our redemption is the highest price ever paid for anything in this universe. Not one drop of it can be wasted, an incidental reason why the death of our Lord and the intent of the sacrifice was directed toward a particular people, His elect. It is for them that the blood was shed. Universal redemption founders at this point, for ultimately, if it does not fail by crashing against the Scylla of universalism, it is swallowed up in the Charybdis of its doctrine of a frustrated diety. Sovereignty, thus, becomes a mockery, as one of the poets put it:

The universe He fain would save,
But longs for what He cannot have;
We therefore worship, praise, and laud
A DISAPPOINTED, HELPLESS GOD.

The words, "for many" (Gr. *hyper pollon*), include all the elect, being taken from Isaiah 53:11-12 and, thus, are inclusive of elect Israel and all who form part of the Abrahamic Covenant. As the Apostle Paul indicates in Romans eleven, we elect Gentiles partake of the covenant promises by grace. Thus, the words refer to the definite company of God's elect, but we should note that He says, "many." We are not to think of the elect as a small company, as if our God is a little God. The number of the redeemed is innumerable (cf. Rev. 7:9-17). If, as many believe, the term "many" is a Hebraic way of saying *all*—and there is good support for this view—then, of course, the reference is to all without distinction, not all without exception.

The practical importance of the doctrine of unconditional election and of particular redemption is emphasized by George Whitefield in one of his characteristic statements, "This is one reason, among many others, why I admire the doctrine of election, and am convinced that it should have a place in gospel ministrations, and should be insisted on with faithfulness and care. It has a natural tendency to rouse the soul out of its carnal security, and therefore many carnal men cry out against it; whereas universal redemption is a notion sadly adapted to keep the soul in its lethargic, sleepy condition; and therefore so many natural men admire and applaud it."

The preposition, "for," probably indicates substitution, the sense of the passage apparently demanding it (cf. Matt. 26:28).

The phrase, "for the remission of sins," is found in Matthew 26:28, but omitted here. It refers to the goal of the sacrifice. The

covenant blood is shed for the oblivion of the sins of His people. The end of the death is pardon, extended on the ground of the death. Remission is the remitting of merited punishment and, therefore, it is a judicial term. His death is a penal sacrifice; it is a payment for the penalty of sin. The "many" bear the penalty in their substitute and go free. Thus, in this passage, as in Matthew 20:28 and Mark 10:45, there is a reference to the voluntary, penal substitutionary death of the Lamb of God. We are sometimes told that Christ did not teach the doctrine of the atonement but, if He established the Lord's Supper (and no one denies it), then what did He mean by these symbols but that His death was an atonement for sin?

THE LORD'S SUPPER AND THE GREAT SUPPER

The exaltation of Christ (Mark 14:25). This saying converts the memorial into a prophecy of the second coming and the Messianic Kingdom. The New Covenant is to issue in a new day. And the first implication of His words is that He shall survive His death and reach by resurrection His exalted state and position of King (cf. Luke 22:16, 18, 19; cf. Mark 14:9).

The consummation of the Kingdom (14:25). Luke uses the term, "fulfilled" (22:16), stressing that the program of redemption climaxes in the Kingdom festival. He said that they were to never forget His death, implying that the power of His death had eternal meaning. The Supper would, therefore, be a standing expression of His mistaken estimate of Himself and His work, if it were not to find its full perfecting in the life beyond the grave.

The convention of the redeemed (14:25.) The phrase "with you" is added to "drink it" of this verse in the Matthaean version, and it marks the participation of the redeemed in the fulfillment of His work's purpose. The cross and the communion lead on to the coming and Kingdom. Good Friday via Easter leads on to Epiphany. In the meantime we meet often and feed on the bread and wine of our salvation.

First, there is written unmistakably on the supper, then, the teaching of Jesus Christ on His death. He not only wishes it to be kept in thankful remembrance, rather than His life, His miracles, and His ethics, but He desires one aspect of it to be held high above everything else. It is this: He is the true passover lamb, whose blood sacrifice under punishment establishes a New Covenant with the forgiveness of sins for His people (cf. Matt. 1:21). He put aside the ancient festival and substituted His own, an act either of extreme arrogance and rebellion or of the calm consciousness that He was the one to whom it pointed. A genuine believer can have no doubt about the right answer to that question.

Second, Christ's teaching was given to believers, men who had found virtue in His blood that was to be shed, in the full atonement that would be made. They, like you who believe, had come to admire His justice in the demand that there be a full payment for sin, and to love Him for His love in the provision of the payment, the costly sacrifice of the Son of God's love, the Lord Jesus Christ. May that be the response of all who hear or read of Him.

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