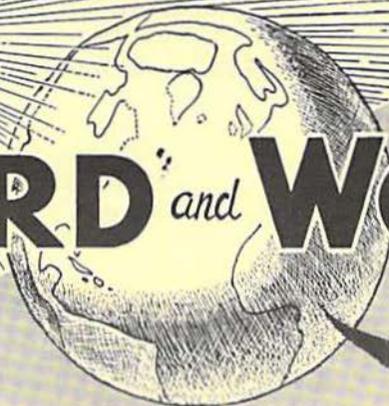


"Holding fast the faithful Word . . ."



The **WORD** and **WORK**



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MARCH, 1977

WE SHOULD DISAGREE AGREEABLY

P. 66

ADVANCE NOTICE OF THE RAPTURE?

P. 68

DUPED STUDENTS BERATE FREE ENTERPRISE

P. 74

NO TAP ROOT FOR ANCHORAGE

P. 74

A CLOSE LOOK AT THE "OLD PATHS"

P. 76

GOD STILL RULES WIND AND WAVES

P. 79

Would You Risk Prison to Evangelize Your Son?

P. 89

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In order for any roster to be useful, it should be both complete and accurate. There may well be other names that should be added, or that will be entering the field later. Also, some of these addresses may need more information to be complete. Kindly help us to make this roster useful.

—MISSIONARY MESSENGER

THE WORD AND WORK

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

Published monthly except December by
THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid at Louisville, Kentucky
Subscription Rate: \$2.50 per year

Vol. LXXI

MARCH, 1977

No. 3

In This Issue

| | | |
|--|-----------|----|
| God's Family —When Saints Disagree —W.R.H. | - - - | 66 |
| Pre-Rapture Alert —Inner Witness —N. B. Wright | - - - | 68 |
| Romans: The Lord Jesus Christ —Ernest E. Lyon | - - - | 70 |
| Viewing the News —Jack Blaes | - - - - - | 72 |
| A Pine Tree or a Pecan? —Horace E. Wood | - - - - - | 74 |
| Questions Asked of Us —Carl Kitzmiller | - - - - - | 76 |
| Prayer and the Weather —Winston N. Allen | - - - - - | 78 |
| Bible Exposition—Matthew: The Beatitudes —S. Lewis Johnson | | 82 |
| Reprints: Objection to the Cross —R.H.Boll | - - - - - | 87 |
| Transcendental Meditation—Truly Marvelous? —Alex V. Wilson | | 88 |
| I Left Russia —Eugene Bresenden | - - - - - | 91 |
| MISSIONARY MESSENGER | - - - - - | 93 |
| NEWS AND NOTES | - - - - - | 96 |

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God's Family

W. R. H.

When Saints Disagree

"Behold, how good and how pleasant it is, for brethren to dwell together in unity" (Ps. 133:1).

Anyone who has had the experience of dwelling at peace with brethren would not readily swap it for anything less. "As much as in you lieth," said the Apostle, "be at peace with all men." "By this shall all men know that ye are my disciples, if ye have love one for another." This love manifests itself in the bond of peace.

But Christians are still in the flesh, with at least the remnants of temper, passion, and a sometimes stubborn will. And though we have been made "dead to sin and alive unto Christ," these old attributes do not always stay dead and buried as well as we might wish.

For example, let's think of Paul and Barnabas as a case in point. In Acts 13:2, the Holy Spirit chose and separated Barnabas and Saul unto a missionary work. This was a glorious outgrowth of fasting and prayer by the congregation of Antioch, where they were worshipping. The two evidently agreed among themselves to take John Mark as an attendant, and so the first missionary journey was begun. After what appears as the first skirmish with Satan, at Salamis, Cyprus, John Mark took the next opportunity, when on the mainland, to leave the work and head for home at Jerusalem. The first missionary journey was successfully completed without his help.

At the beginning of the second journey, Barnabas (John Mark's cousin) again thought to take John Mark, but Paul was opposed to taking again a youth who had deserted them on the first trip.

"And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed to Cyprus: but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord" (Acts 15:39, 40).

How could this contention arise in the atmosphere of a congregation so empowered with the Holy Spirit? And which of the two pillars of the Antioch church was in the right, or mostly in the right? We generally suppose that the brethren agreed with Paul's

point of view (since he and Silas were commended to the grace of the Lord), but the Bible is silent here as to what the Lord's judgment was in this matter. Barnabas and Mark, we are told, went to Cyprus (where the first journey had blazed the trail), whereas Paul and Silas turned northward through Syria. It worked out that there were two teams now working, instead of one.

We must notice that neither of these brethren (of ours) gave up their opinions by bowing to the other. We might wonder what great things additionally might have been done if they had agreed; but they didn't. Barnabas, living up to his name as "son of exhortation" continued to coach the young John Mark (who later wrote the gospel of Mark). Paul found a new team-mate in Silas, who may not have been as able a speaker as Barnabas, but proved a true companion to Paul through great testings.

God's word makes one point very clear: the brothers agreed to disagree, and went their separate ways for the time being, each still serving within the will of God. The sharp contention was completely put to rest by their going to different works. There is no evidence that any letters were written about the matter, no names were marked among the brotherhood, and no demand was made for formal apology. Paul must have remained open-minded on the original issue, for in Colossians 4:10 Mark is listed as a fellow-prisoner with Paul, and in 2 Timothy 4:11 he asks Timothy to bring Mark to him (in the prison) for "he is useful to me for ministering."

Years ago when Brother Boll was beset by controversy over the question of unfulfilled prophecy, he said to one accuser: "Brother, we might both be wrong, but we can't both be right." The issue was great, and compromise or (worse yet) surrender was unthinkable. But even then, the simple, scriptural answer seemed to be "going their different ways" without being guilty of unfaithfulness toward God.

Brethren, I believe this is the answer to some of the contentions that reach into the mission fields today. There was no Pope in the early church, to enforce uniformity then, and there is no Pope in the church to enforce uniformity today. But there is yet the indwelling Spirit, to conform us unto His will. And who is he who would object to that?

Although the Antioch church seems to have favored Paul's side of the argument (since they commended him and Silas to their work), yet they did not disown Barnabas. "Each man shall give an account of himself to God." "And who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, and he shall be made to stand; for the Lord hath power to make him stand" (Rom. 14:41).

The first paragraph of Romans 14 needs to be studied, watered with much prayer.

PRE-RAPTURE ALERT

Part 2: INNER WITNESS

N. B. Wright



In part I of our study we learned certain signs in heaven and on earth (both, be it noted) will alert the careful, prayerful Christian who is taught that the rapture of the church will be immediate.

At this time we want to present another factor of the subject; even that of the INNER WITNESS to the watchful that His coming to the air to receive them will be immediate.

We now present the Scripture and its interpretation with the understanding if you have a different comprehension of its significance, well and good. Hold on to it until you see differently.

You are pointed to 2 Peter 1:19. We take the liberty to quote verses 19 and 20. "And we have the word of prophecy made more sure, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of private interpretation." That is, the prophets were not giving their personal view of things, but, as the next verse says, they were carried along by the Holy Spirit.

Our attention is focused on the expression "until the day dawn, and the day-star arise in your hearts." The appearance of the day-star guarantees the day is just at hand. The day here must refer to the coming of Christ. What is the significance of the clause "the day-star arise in your hearts"?

Our best understanding of the latter expression is this: Immediately before the coming of Christ, His own shall have an inner witness that His coming is immediate. You are at liberty to make up your own mind—you have the same liberty we enjoy. Of course, were you to disagree I could ask you: What *does* it mean?

In the prophecy of Zacharias, Lk. 1:78, the first coming of Messiah was spoken of as "the dayspring."

Let us see if the principle of our study, God giving witness beforehand to His own, is found in the Scriptures. Reference will be made to both covenants.

First of all, to Enoch. See Genesis 5:21-24. We quote the reference to him as found in Heb. 11:5: "By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God."

Note the similarities: Enoch walked with God; God bore witness that he should not die but be translated. So, to the watchful believer before Christ comes, the Lord will give him a witness that his translation (without death) is immediate. See 1 Thes. 4:13-18.

A very dramatic illustration of this principle is found in the case of Elijah, 2 Kings 2. Verse 1 reads: "And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha to Gilgal." Then in verse 3 we learn the students of the theological school in Bethel came out to meet Elisha with these words: "Knowest thou that Jehovah will take away thy master from thy head today?" His answer: "Yea, I know it; hold ye your peace." These students also knew of the impending event. And verse 5 shows the same situation with the students at Jericho. Verse 11 shows Elijah was carried into heaven by an angel or angels (Ps. 18:10; Lk. 16:22) with the appearance of a chariot of fire and horses of fire.

We now turn to the New Testament. For years the significance of the words in Matthew 25:6 escaped us. We read them now: "But at midnight there is a cry: Behold, the bridegroom! Come ye forth to meet him." Something alerted these spiritual watchers, the cry went forth: He is Coming.

Were His coming to be today, would you have this alert in your heart and mind?

Reference was made in Part I to Luke 17 and 21. We review them; first, Luke 17:31: "In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not turn back." Something alerted these believers on the housetop and in the field that His coming, their being translated without seeing death, was to be immediate. When we put the signs in heaven and on earth together with the inner witness of the immediacy of the rapture, there will be no cause for the prayerful, careful and taught disciple to be caught unaware; rather, to be in a position to obey the Master.

Perhaps we would not stray too far from our theme to ask: What will happen to the unwatchful, untaught disciple? And to some sinners in the world? Verse 37 of Luke 17 answers the questions in these words: "And they answering say unto him, Where, Lord? And he said unto them: Where the body is, thither shall the vultures (margin) also be gathered together."

Some believers who are disobedient (vs. 31 and 21:28, 34-36) will be killed, then resurrected immediately. Some sinners of the world will be killed and their flesh eaten by the vultures. So what is difficult with verse 27?

The Lord's command to believers alive at the rapture is found also in Luke 21:28; namely, "But when these things (signs in heaven and on earth) begin to come to pass, look up and lift up your heads; because your redemption (translation without death) draweth nigh."

Better fix in your minds exactly what the command—and your last opportunity to be obedient if you are alive at the time—is: LOOK UP and LIFT UP YOUR HEADS. Yes, He is talking about a physical stance.

We think there shall be a great black-out (Matt. 24:29); all transportation may cease and communication systems mal-function.

The exhortations to watchfulness and prayerfulness and readiness is found in Luke 21:24-36. "That ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

The Blessed Lord is going all out to give clear instructions to His friends of the last days in order to save their physical lives intact—until He translates them.

Long time readers of the *Exhorter* may recall our piece on this subject with the title: Does Your Wife Know What To Do?

So, when the signs come and the inner witness given, you won't have time to call your wife to tell her what to do. Your responsibility is to instruct your family BEFOREHAND. And, sinner friend, you won't have time to grab a ten dollar bill, rush to your rabbi, priest or preacher and say: Pray for me. You can be saved today, if you choose; and by His grace (1 Pet. 1:13) be ready to meet Him unashamed (1 John 2:28) in great joy (Jude 24).

Say, will you hear the trumpet sound?



THOUGHTS FROM ROMANS

Ernest E. Lyon

The Lord Jesus Christ

Paul started the letter to the Romans by calling Himself "a servant of Jesus Christ," and ended his salutation by using Jesus' full title—"the Lord Jesus Christ" (1:7). It is strange how many use that full title without having any idea of what the three words they are using actually mean. Let us look at these words in a little more detail.

The term "Lord" appears so many times in the King James Bible that it takes over 22 pages of the large *Strong's Concordance* just to list the appearances. Many of those in the Old Testament,

of course, are substitutes for the redemptive name of God, Jehovah, but the actual appearances of the word for "Lord" in the Greek and in the Hebrew are still very numerous, for many times these words are translated "Master," "owner" and "sir." Particularly is this true of *kurios*, the Greek word used in the New Testament and in the Greek translation of the Old Testament. Vine (*Expository Dictionary of New Testament Words*) has a long discussion of the word, to which I simply refer you, since our idea here is to be brief.

When referring to Jesus Christ, the term "Lord" does two things: it indicates His deity and it indicates the fact that to Him all obedience is due. His will should be our command. As He said to the Father, so should we say to Him, "Not my will but Thine be done." He owned us by creation, He bought us on Calvary, and we owe all we are and all we have to Him. Let us not be like those of whom the Lord said, "Why call ye me Lord, and do not the things which I say?" Truly, as I heard Bro. Jorgenson say so many times, "If He is not Lord of all, He is not Lord at all." Call Him "Lord" and truly own Him as your Master.

"Jesus" is the name that the Son of God received when He became a man, given to Him in obedience to the command of the angel to Joseph (Matt. 1:21). The Greek word used here, *Iesous*, is a transliteration of the Hebrew word we know as Joshua, meaning "Jehovah is salvation." Our Lord's human name gives honor to God and at the same time reminds us that He is Saviour, that He came into the world to save sinners. How glad I am that He accomplished the task He came for and that I can be reminded of His being Savior every time I use His human name.

As "Lord" points to His place as Lord and Master, and as "Jesus" indicates His humanity yet being the divine Savior, the term "Christ," the title of His position, completes this by pointing out that He is God's great "Anointed One," through whom God deals with man in all three of the ways that He deals with us. The Hebrew word translated "Messiah" means "anointed one" also, thus speaking of the fact that the anointings with oil of prophets, priests and kings were symbols of the Holy Spirit anointing Jesus in three ways. Prophets speak for God to man, showing what He is like and how we should serve Him. Priests speak to God for man, showing that a sacrifice has cleansed the worshipper. Kings deal with the relation of men to men for God. In "all God's house" Christ was the Faithful One who served, not as Moses, in God's house, but *over* God's house (Heb. 3:5, 6). "Christ" is not a name but a title showing His place over God's house. He is all things to us—Lord, Savior, Prophet, Priest and King, and anything else we really need. Let us truly bow before Him and reverence Him so that when we say "The Lord Jesus Christ" we are but reflecting our complete subjection, worship, and love of Him.

Jack Blaes is Minister of the Antioch Church of Christ at Frankfort, Ky., and a teacher at Portland Christian School.



Viewing the News

Jack Blaes

THANKS A LOT. I no longer expect life to be like the song, Home on the Range, says, "Where never is heard a discouraging word. . ." but I do appreciate the encouraging words that several have been kind enough to pass on to me. Like I said before -I'm sure that I'll be saying some things that differ from your viewpoint, but I do hope that you will understand that it is "with malice toward none."

THE FOLLOWING WAS COPIED from *America's Future* of June 4, 1976:

As the last Americans were about to leave Phnom Penh, the besieged capital of Cambodia, a year ago the U.S. Ambassador, John Gunther Dean, sent a message to the Cambodian government leader, Sirik Matak. It offered to evacuate him with the departing Americans before the city fell to the communists.

Two hours later, Ambassador Dean received a handwritten reply from Matak politely declining the offer. At a congressional hearing in Washington the other day, Ambassador Dean read Sirik Matak's letter.

"Dear Excellency and Friend," it began. "I thank you very sincerely for your letter and for your offer to transport me toward freedom. I cannot, alas, leave in such a cowardly fashion. As for you and in particular for your great country, I never believed for a moment that you would have this sentiment of abandoning a people which has chosen liberty. You have refused us your protection and we can do nothing about it."

Sirik Matak's letter concluded: "You leave, and my wish is that you and

your country will find happiness under the sky. But mark it well, that if I shall die here on this spot in my country that I love, it is (sic) too bad because we are all born and must die some day. I have only committed this mistake of believing in you, the Americans. Please accept, Excellency and Friend, my faithful and friendly sentiments."

An hour and a half later, Ambassador Dean left by helicopter with the folded American Embassy flag. Five days later, the last of the Cambodian government troops, their ammunition exhausted, were overwhelmed by the communist forces Khmer Rouge.

Three days after Phnom Penh's capture, Sirik Matak was taken from the French Embassy compound by the Khmer Rouge in the back of a sanitation truck. He was executed by a firing squad.

The reading of Sirik Matak's letter brought a momentary hush to the sparsely attended congressional hearing. Then Ambassador Dean told the handful of congressmen, most of whom had voted against aid to Cambodia, that he had pleaded for more funds a year ago to gain time for a peaceful solution. Said Ambassador Dean: "I felt that just picking up and leaving was not worthy of the United States."

I think that in the passage where Sirik Matak is quoted as saying ". . . If I shall die. . . it is too bad. . ." there is probably an error in copying, and it should read ". . . it is not too bad."

I'm sorry that any freedom-seeking leader has ever had to write such a letter to our government, and I hope

that none will ever have cause to feel like it again.

I'M SURE YOU STILL REMEMBER convicted killer Gary Mark Gilmore. Well, while the general public was being bombarded with all sorts of ideas with regard to his request to be executed and get it over with, a twelve-year-old lass sent him a letter, along with many other prominent persons, asking "What will be the first question you will ask God when you see Him?"

The most surprising answer came from Gilmore. Said Gary to young Miss Lisa Larochelle, "I sort of believe we are all God. That God dwells in each of us and in all living things. That all living things are but sparks of the divine, which is God, the creator and author of the universe. I don't feel that any questions will be necessary when we eventually meet God," said Gilmore.

Clearly, Gilmore had no sense of his personal accountability. While the debate continues about the deterrent power of capital punishment, I must support capital punishment—not because I believe it deters crimes against human life, but because it is just in the eyes of the Creator. But, if we are really interested in a deterrent, as we should be, having the right understanding and personal knowledge of our Creator and Heavenly Father is it. Obviously, Gilmore lacked this knowledge. "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent" (John 17:3).

AND WHO CAN FORGET Howard Hughes! Time (Dec. 13) gives the following note about how his death was commemorated in Las Vegas.

"The casino managers complied with the request of public relations director for a minute of silence. For a brief moment the casinos fell silent. Housewives stood uncomfortably clutching their paper cups full of coins at the slot machines, the blackjack games paused, and at the crap tables stickmen cradled the dice in the crooks of their wooden wands.

Then a pit boss looked at his watch, leaned forward and whispered, "O.K., roll the dice. He's had his minute."

"In a moment of time. . ." (Matt. 4:8). When our life is over, it will probably seem to us as only a "moment of time." God grant us the grace to "buy up the opportunity."

EVERYBODY TALKS ABOUT IT. Yes, the weather, that is. Since when is the weather news? Well, haven't you heard of the winter of '77? In 45 days, 100 plus inches of snow in Buffalo, N. Y. Paradise (?), Michigan, some 25 feet of snow. Our own state of Kentucky is seeking the status of a disaster area. Likewise in state after state—Midwest, Middle Atlantic, Great Plains—inconveniences, severe suffering, excessive economic losses. Shortages of fuel, food, employment—"fainting for fear of the things about to come"? Hardly, yet.

Could it be that the Living God is trying to tell America something? It very well could be, He always wants to communicate. It has been so long since He has had America's attention. God has moved in warning judgments before. To chastise His people. To turn a people around. To get them back to Him. Or else. "Your house—residence, White House, temple, church— is left unto you desolate." Pray, America. Repent. Pray. Reform. Not in man. Nor in government or human agencies. "Seek ye the Lord . . . Call ye upon Him while He is near." Out of adversity comes awakening.

KARL MARX is the favorite reading matter for members of Britain's parliament from the ruling Labor party, while their Conservative party opponents prefer the works of Churchill. This came to light through a survey published in London.

If that is the case, then surely Britain will yet face a crisis of direction. What we read inevitably shapes our thinking, and if members of parliament are reading Marx with favor, they will inevitably take Britain more and more in the direction of a communist state. Sad, but they have forsaken the truth of God, and now their food is ashes. And that is always the alternative.

WHAT ABOUT THIS? College students polled in 57 colleges estimated that American businesses earned an average after-tax profit of 45 per cent.

A poll by another national polling organization of some 1,209 adults showed that they believe American manufacturers earn an average after-tax profit of 33 per cent.

The truth is that in 1975 the average U.S. industry earned 4.3 per cent profit! In 1974, retailers earned only 1.2 per cent profit!

The difference between reality and this crazy estimate by the college students and adults is simply explained by the fact that the students' minds have been poisoned by leftist professors, many of whom spend their time in high schools, colleges, and universities attacking and running down the free enterprise system.

Students are constantly being told that American industry makes huge profits and that corporations have a great deal of ill-gotten money.

American businessmen are also to blame for the spreading of this misinformation, because they sit like so many dumb zombies while they are being attacked by leftist college professors and phoney consumer advocates such as Ralph Nader. They are to blame for never intelligently telling their side of the story to the American people.

BY THE TIME Eldridge Cleaver was thirty years old he had spent half of his lifetime in jail. Later he spent seven years in exile, part of the time in communist countries, after fleeing prosecution for serious charges leveled against him in California. This former key figure in the Black panther party returned voluntarily to face trial. He now bears witness to a radical transformation of heart and

life from his religious experience.

Cleaver's most immediate legal challenge is a trial set to begin May 9 on three counts of assault with intent to kill and three counts of assault on Oakland, California policemen. He has pled not guilty. Meanwhile newfound friends are seeking the large sum of money needed for his legal defense.

Christianity Today supplies the above information about Eldridge, and adds the following: Perhaps the changed circumstances are such that the prosecution should drop the charges or the governor of California should issue a pardon. Other pardons have been granted recently that seem to have been based on less convincing circumstances. We see in Eldridge Cleaver a repentant man who now intends to devote his life to serving the best interests of the nation. We see a man who has encountered Communism first hand and found it wanting. And we see a member of a minority group that long felt the keen edge of the law against it for reasons of color.

Christianity Today may know what they are talking about, but how do they know, and how does anyone know that the best interests of the nation will be served by dropping such serious charges or the granting of pardon to one whose crimes were directed toward the imprisoning of all that is good and holy in every corner of this globe? Is it too much to ask that there be some strong evidence that he is truly "born from above"? Have we forgotten that Bunyan wrote *Pilgrim's Progress* while in jail?

A PINE TREE OR A PECAN?

Dr. Horace E. Wood

In July of 1976 we gathered in Horn Creek Lodge some twelve miles southwest of Westcliffe, Colorado for a week of Bible study. The theme for the week was "The Attributes of God." Bill McRae of London, Canada was our teacher.

The lodge is 9,000 ft. elevation and the air quite thin. On Thursday, following the breakfast devotional, I started up the trail

of Horn Mountain which has an elevation greater than Pike's Peak.

I soon began to notice many of those huge pine trees lying flat down among the other trees. I began to wonder why these giants had fallen. Upon examining the root system which was now completely exposed to view, I saw many small roots running out from the trunk in a complete circle—but there was no tap root for anchorage. When the strong winds and storms came, this giant of the forest could not stand, and having no deep anchorage fell to the ground. Here it lay, down among the dark shadows, no longer standing erect, up in the sunshine where it belonged.

I have many squirrels in my back yard and these little undertakers bury pecans in my flower beds. Soon, sprouts begin to appear. When I pulled on these sprouts which were some twelve inches above ground, it took lots of pull to dislodge them. The reason became obvious when I saw the long tap root going straight down. It was much longer than the part that was above ground. I have never seen a full grown pecan tree toppled to the ground by strong winds or a mighty storm. They all have that deep-seated tap root of anchorage, but not so the giant pine tree. This is why we see them lying down among the dark shadows.

Perhaps Paul had something like this in mind when he wrote to the saints in the Colossian church, chapter two, verse six. "As therefore ye received Christ Jesus the Lord, so walk in Him, *rooted* and builded up in Him and established in your faith, even as ye were taught, abounding in thanksgiving."

When Satan throws his mighty storms of temptation at you, the taproot of faith will keep you standing erect, up in the sunlight where your rightful place is, not down among the dark shadows of the fallen pine trees. A child of God needs no flash light, for we walk not in darkness, we are sons of the day (1 Thes. 5:4, 5).

God's Autograph

I saw God write His autograph upon a moving stream, while I, a creature of His hand, sat idly by to dream; I saw Him write His powerful name across a stormy sky; the pen He used was dipped in fire, I did not question why. But when I saw His mighty hand the plainest on my part, was when He autographed His name with love across my heart. I saw God write His autograph upon the sacred page, sweet message of redeeming grace for every race and age. Amazed, I saw Him write again upon the cross of shame, with pen divine all dipped in blood, forgiven in Jesus' name. 'Twas then I saw His mighty hand; by faith I did my part, and by His grace He wrote His name with love across my heart.

—Author unknown

Carl Kitzmiller is a minister of the Church of Christ in Oakdale, La.



Questions Asked of Us

Carl Kitzmiller

Please give some of your thoughts on Jeremiah 6:16.

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein."

These were words directed by Jehovah to Judah in the days of decline, just before the fall of Jerusalem and the Babylonian captivity. Even in those perilous times there was an avenue for blessing and peace. Judah chose to ignore it, declaring, "We will not walk therein." So the captivity came, and they paid the price for their evil ways.

The avenue of blessing was that of searching out the old paths and walking therein. Jehovah identified the old paths as being also the good way, but it is in v. 19 that the identity becomes clear. They had rejected the law of God and had not hearkened to God's word. The old paths were those things God had revealed, even from of old. He wanted them to return to His words as revealed up to that day, including the law, and to walk in obedience in those things. Not all of their old paths had been good ones. They were sometimes idolatrous, sometimes following the ways of the nations about them. It was to certain old paths that God referred, the good way revealed in the word of God.

The way of righteousness had been thoroughly preached and taught among them. They were not those who had been exposed to the word of God for the first time. They did not need new truth but a return to those things that had been revealed long since and that they had once (in a far greater measure) obeyed.

Not all old ways are good ways—then or now! God is not a stickler for human tradition or for following old ways just because they are old, because "we've always done it this way." People sometime suppose they are standing for God's ways when they are only upholding human tradition. So as we apply this passage to ourselves today we need to be keenly aware just what old paths it is we are to be looking for and walking in. At the same time we need to be aware that God's truths do not change with each generation, and that from the viewpoint of the church today God's paths in which we are to walk are indeed old paths traversed by

many another generation. Since Jeremiah's day we have come under another covenant, a far better one, and the paths we are to walk in are those of the new covenant. Even these have now long been old paths, however, and so the application in our day is a very valid one.

This verse has long been a favorite with people of the Restoration movement. In essence it calls for a return to the Bible. One of the pleas of the Restoration movement is the rejection of human paths and a return to the New Testament pattern and a walking in the ways of God. Over the years God's ways tend to become corrupted by additions and subtractions, sometimes by outright substitutions, or people may abandon them altogether. From time to time God raises up men who see how far astray God's people have gone and who call for a return to the old paths. "Let's get back to the Bible, back to God's ways, back to the patterns established by the N.T. church," has been a very needed plea for every age since the establishment of the church, and the need is probably greater in our day than ever before.

Some are disenchanted with the old paths and want to have nothing to do with them. They are children of the twentieth century who are accustomed to change and the search for newer and supposedly better ways. They suppose that very little, even of the Christian faith, is a settled thing, and generally tend to judge the merits of even things religious by the immediate and apparent results. They are pragmatists. God, however, requires that a man walk by faith, not sight. While faith is not blind and we may often see the practicality of God's ways, it is not ever so. Man's ways are subject to constant change, but God is an unchanging Being. There is the need for following His ways when they do not seem to be the latest, best, or most popular ones.

The question arises, of course, as to just what is eternal and abiding in the old paths and what was incidental and temporary. This requires honesty and discernment. Very few of those who contend for a return to the spirit and practice of the N.T. church would suggest we return to horses and camels for travel or to the same purely social customs they observed. But in so far as the early church was directed by the word of God and the Spirit of God, we should be ready to walk in the paths they followed. The faith has been "once for all" revealed (Jude 3). The scriptures contain that which will completely equip us for being complete men and women of God (2 Tim. 3:16-17). So as to doctrine—that which is to be believed and which establishes the principles by which we live, worship, and serve—we need not be looking for something new, but carefully examine the already revealed word of God for what has already been made known as new covenant truth. In matters of practice, we are to be guided by what has been revealed, and we cannot lightly dismiss the examples set by the N.T. church, seeing that they lived in such close contact with the apostles and inspired men.

We live in the twentieth century, and in one sense we cannot go back to the first century. We have to live in and minister to our present world. But we can get back beyond the additions, the corruptions, the subtractions and other changes that men have made and apply the pure word of God to our lives. This is what is meant by searching out and returning to walk in the old paths. We can be committed to the "whole counsel of God" (Acts 20:27), with the realization that this is not an ever changing body of truth subject to late discoveries and recent changes but an established pathway. These old paths are the strait and narrow way that leads unto life.

Even those churches today which are heirs of the Restoration movement of the 1800's have often moved far from the old paths of N.T. truth. Generations come and go, and those things once believed and practiced yield to the ignorance, corruption, the supposed improvements, etc., of succeeding generations. Satan has a way of diverting people from right goals. We do not say these earlier brethren returned to walk perfectly in the good ways of God, nor that later generations of Christians may not in some ways have improved on their understanding. We do need to recognize, however, that attempts to reform and restore are never complete; it is a job for every generation. Some lose sight of the goal. Others grow rebellious and when confronted with the good old ways declare, "We will not walk therein." But some are truth-lovers and lovers of God, and these sheep hear the voice of the Good Shepherd and follow Him (John 10:27, etc.).

PROPHECY

Edited by Dr. Horace E. Wood

Winston N. Allen is a missionary to Alaska, living in Anchorage.



PRAYER AND THE WEATHER

Winston N. Allen

Does God answer prayer regarding the weather? The last paragraph of the 4th chapter of Mark describes a crisis faced by the apostles. A storm on the Sea of Galilee threatened the lives of the apostles and they said to Jesus, "Teacher, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:38b, 39).

James 5:17, 18 together with 1 Kings 18:41-46 and the context describe unusual weather changes in response to the praying of a righteous man.

In Dr. John R. Rice's book, *Prayer—Asking and Receiving*, (pages 150-152) there is a detailed description of a dramatic change in weather following a time of specific praying.

Some years ago President Chiang Kai-Shek spent four hours praying to God that He would save Formosa from the threatened onslaught of Typhoon Nancy. Considered by weathermen to be "the strongest typhoon ever recorded" it had winds of 230 miles per hour. Newspaper headlines asserted that only a "miracle" could save the nation. Madame Chiang's prayer group also gave themselves to earnest prayer. When word was received that the storm had completely reversed its direction the presidential secretary sent word to the prayer group to "quit praying and start praising God."

The following was printed in the March, 1970 issue of *Missionary Crusader* and was taken from the publication "Miracle at the Wailing Wall" by Arthur Katz. "As my taxi hummed along the road to Tel Aviv, I struck up a conversation with the driver, a man who looked to be in his mid-thirties. Our discussion eventually turned to God and spiritual concerns. He told me that he had been a life-long atheist until the Six-day War of June 1967. In the conflict he was among the assault troops engaged in the battle for Old Jerusalem. His detachment was the first to come into the area of the wailing wall. No sooner had they arrived, he said, when a fierce and inexplicable windstorm began to blow. The unseasonable disturbance was so severe that their advance had to be halted. As suddenly as it began, the storm abated. When they entered the prize area they saw it was filled with land mines, now completely exposed as a result of the surface sands being disturbed by the winds. The mines were disarmed and the advance continued. Had the troops rushed in earlier, it would have been to their doom."

In the June 25, 1976 issue of *Sword of the Lord*, Dr. Jack Hyles of Hammond, Indiana wrote about a massive soul-winning effort planned for one Sunday in the Chicago area. Meetings were to be conducted in rented school auditoriums, park pavilions, football stadiums, V.F.W. halls, Seventh-Day Adventist church buildings and chapels. One thing they had to have was good weather. Rain would ruin the effort. "The Thursday before the big day it rained all day. On Friday it rained all day. On Saturday it rained all day. Every weather forecaster predicted storms and flooding on Sunday. Many of us prayed. I stayed up much of the night asking God to push back the clouds. The weather forecasters kept saying that clouds covered the area for hundreds of miles around and that it would rain all day on Sunday. But miracle of miracles,

on that Sunday morning it was sunshiny all over the Chicago-Calumet area! Not one drop of rain fell! The sun was shining all day! Thousands and thousands came to the church. Tens of thousands came to other meeting places across the area as God held back the rain and storms.

"On the Sunday evening news and weather the newscaster turned to the weatherman and said, 'And now tell us about the miracle of the weather today.' The weatherman could not believe what had happened. He said something miraculous had happened in Chicago. He showed the weather on radar. There was solid cloud cover from several hundred miles east of Chicago to several hundred miles west, and several hundred miles north to several hundred miles south. He then showed us the "miracle," as he called it. It was a little spot shaped like a circle right over Chicago and Hammond where there were no clouds. He voiced his amazement and said it was a "miracle" and then readily admitted he did not know what had caused it. Praise the Lord, we did!"

In his book, *The Christ Changed Life*, Floyd C. McElven tells about an unusual caribou hunting experience in Alaska involving McElven and his wife and two new converts, Dale Doner and his wife. "Dale was a hard-headed business man trained at Oregon Technological Institute, and as pragmatic as a ball-bearing. We made plans to go caribou hunting together in an old truck he had purchased, but work and delays forced us to wait until very late in the season, when the Denali Highway, a wild wilderness road to Mt. McKinley, was closed to traffic except at one's own risk. Because we needed meat and because we were already there when the closing was announced over the radio, we followed a rumor of caribou 9 miles off the road, and left the road for the wilderness at about Milepost 84. I was very concerned; we had our wives along and it was cold and miserable; the road was closed and it had begun to snow. We could easily get stuck in the snow, or get turned around and freeze to death. With much trepidation we watched the thin strip of road fade behind us as we invaded the snow-smocked wilderness. We soon passed an abandoned "swamp-buggy" stuck in the snow—and we were going miles further in. The snow was getting thicker by the minute, and darkness would soon overtake us!

"I was afraid we were doing something exceedingly foolish, risking the lives of our wives, especially, but knew we needed meat, and since Dale was a new Christian I was afraid he'd take any faltering on my part as a lack of faith—yet faith and foolhardiness are in two different categories. We had just about reached the point of no return, several hours before dark, and several slow, arduous miles off the road in thickening snow, when Dale stopped and motioned me off the open-bedded truck where I was shivering with my wife. "Do you think we should go on?" Dale asked. "I

don't know," I answered honestly enough, "but I know someone who does know." "Who?" he shot back, looking both inquisitive and startled, his sharp analytical brain no doubt working overtime.

"Then suddenly I remembered that I had heard someone say that Dale had said that he knew God answered prayer spiritually, but as a brand-new Christian he had never seen God answer prayer materially in such a way that there could be no doubt. Immediately it seemed to me that God spoke to my heart. Ordinarily the only "sign" I would have asked from God after praying and claiming His wisdom would be His unmistakable peace and rest within about the decision (James 3:17). But now I turned to Dale, pointed at the sullen, glowering clouds spitting snow on us, motioned to a gray, monolithic rock against the side of a small mountain, which we could only dimly see, and suggested that we ask God to open a hole in the thick cloud layer and let the sun shine through, directly on the big rock mass. This was fantastic and he knew it, but in quick consultation we agreed that since our winter's meat supply and, more important, the possible life or death of four people was at stake, we would make this request of God and further, that since there was no time to waste, we'd ask God to do it within ten minutes. If this sign was granted miraculously we would proceed, we agreed, but if not, we would go back to the road while we still had a chance.

"Quietly, but intensely, we poured out our request to the Lord Jesus Christ, asking Him to perform this miracle if He wanted us to continue into the heart of the wilderness in this growing storm, with darkness hastening on. Then we took out our watches and waited and watched. Beloved, as God is my witness, those were some of the most thrilling moments of my life. Within 4½ to 5 minutes a rift or hole appeared in the hitherto blanketed sky. The snow temporarily slackened and the sun shone through, illuminating the rock mass we had indicated. Within about 7 to 9 minutes, the exact situation we had asked for was perfectly granted, and God's presence was unbelievably real. Just after ten minutes the clouds closed over again and the snow became worse, but we went on our way rejoicing, knowing we were as safe as if we were in our warm homes, for God does not mislead those who fully trust Him. Nine miles in, at about dark, we ran head-on into an unsuspected little trapper's cabin, abandoned but well-stocked. We had the warmest, nicest night of the trip, and my wife killed a fine specimen of a caribou. We later came out to the highway and God gave us ten or eleven more—a fine winter's meat supply."

Bible Exposition -- Matthew

S. Lewis Johnson, Jr.

The Beatitudes (1): From Poverty to Royalty

INTRODUCTION

Modern society, whose philosophy in so many ways is foreign to the thoughts of God, and the Scriptures, teaches us to value riches. Even the church has been affected. Her values are twisted, as is illustrated by a revealing survey taken a few years ago in a suburban community. The members of the churches considered the churches to be "prestige groups," where social values were to be gained from membership. The members said they joined the churches for friendship, stability, and "belongingness." When asked why one church was chosen over another, these factors turned out to be decisive, listed in the order of importance: (1) the minister; (2) the Sunday School; (3) the location; (4) the denomination; (5) the music. The gospel was overlooked and salvation was the last thing in anyone's mind, it seemed. If spiritual emptiness qualifies one for spiritual riches, this suburban community would be eminently fit for the kingdom, but sadly, they were oblivious to their fitness.

Our Lord's attitude is made beautifully clear in the first of His famous Beatitudes, "Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matt. 5:3). Eight others follow and, as we shall see, they set forth in crystal clear fashion the necessary qualifications for entrance into the kingdom. And, as one ponders the list, it becomes evident that the Beatitudes really give us a portrait of Jesus Christ Himself. If this is so, then we must say right at the beginning that the possession of the qualifications can only belong to the citizens of the kingdom by God's gift through faith. That will come out more fully as we proceed.

I. THE INTERPRETATION OF THE SERMON ON THE MOUNT

Many interpretations have been put upon the Sermon on the Mount, and it is necessary that we mention some of them critically before offering an alternative.

(1) It is *for the world*. This is the view of liberalism. The sermon applies to the world of men. This view, however, has taken two tacks. First, some have taught that it was for the world in the sense that its aim is the salvation of society. Tolstoy, who greatly influenced Gandhi, was a strong supporter of this interpretation. He said, "Swear not at all" meant an end to all oaths, even in law courts. "Resist not evil" meant to scrap the police force and other resistors of evil. If this were done, it was believed that we would have the kingdom of heaven upon the earth.

Second, others taught that it was for the world in the sense that it was intended to be the means of salvation. The Sermon was supposed to be the essence of the gospel, everything else being the "mystification of the professional theologian." To refute this view is easy. Search the sermon through, and one will find no mention of the characteristic New Testament terminology of salvation by faith, justification by faith, or regeneration by faith. When Paul answered the Philippian Jailor's query, "Sirs, what must I do to be saved?" the apostle did not say, nor can we imagine him saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (cf. Acts 16:31).

(2) It is *for the church*. Generally speaking, those who hold this view regard the sermon as giving believers in the present age a pattern of Christian living. For example, Boice regards the sermon as "the way of blessing for Christians" and "the way to please our heavenly Father." He offers no real exegetical justification for this, saying only what all students must admit, namely, that the sermon has an *application* to us. He does not attempt to handle the fact that the church is not referred to in the teaching, nor was it even in existence at the time our Lord gave the message. Nor does he explain how this agrees with the fact that our Lord spoke within the age of the Law (cf. Luke 2:21-40; Matt. 5:5).

(3) It is *for the kingdom*. A popular view among the dispensationalists has been the interpretation that the sermon was intended to regulate life in the coming messianic kingdom, to be introduced by our Lord at His second advent. Since He has just announced the coming of the kingdom, would it not be natural for Him to outline "the laws of the kingdom"? There are many objections to this interpretation. For example, if the kingdom is present in our Lord's mind as He gives the teaching, just what is the force of the prayer, "Thy kingdom come" (Matt. 6:16)? If the kingdom is present, what is the significance of being persecuted for the sake of righteousness? What do the words regarding want, temptation, and death mean, then? It is difficult to see the conditions pictured in the Sermon on the Mount in existence on earth during the millennial kingdom. Would it be a millennium, if this were so?

(4) It is *for the citizens of the kingdom at the time of the offer of it*. In other words, it is a kind of interim ethic, as Schweitzer suggested long ago. The immediate context supports this, for it presents our Lord as teaching in the light of an approaching kingdom (cf. 4:17). He has also begun to gather disciples for it (cf. 4:18-22). The teaching, then, is for them. They live in the period that precedes the kingdom. Having become spiritually prepared for it through repentance, they serve the King by a ministry designed to gather additional sons of the kingdom through the preaching of the good news. The Sermon regulates, then, the life and service of a regenerate and justified discipleship during the period

preceding the inauguration of the kingdom.

Of course, just as all Old Testament teaching also, the Sermon on the Mount has an important present-day application to the Church (cf. 2 Tim. 3:16-17). There are many parallels between the Sermon and the epistles, which is just what one might expect. The apostles in their giving of the divine revelation to us regarded the Old Testament as important revelation for the Church. They cited it analogically frequently, and we should regard the Sermon on the Mount similarly. It is "for our learning" (cf. Rom. 15:4). May we heed it accordingly.

II THE INTRODUCTION TO THE SERMON ON THE MOUNT

The Situation (5:1). Matthew pictures the King ascending the mountain, suggestive of a new Sinai, in order to proclaim the fundamental principles of life for His disciples. They have responded to His message for salvation; they now need to grow in the knowledge of the new life. Sanctification must follow salvation.

The Instruction (5:2). The instruction is now described as *teaching*. The three great discourses of this gospel are related as precept (5-7), parable (13), and prophecy (24-25). This one is devoted to teaching, and the verb of verse two proves it. When the discourse is over, we are not surprised, then, to read, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his *doctrine* (the word means *teaching*, the root being the same as that of the verb in 5:2); for the *taught* (same verb) them as one having authority, and not as the scribes" (7: 28-29).

Thus, the key-note of the sermon is *authoritative teaching*, that befitting a *King*.

III THE INITIAL BEATITUDE

The Consequences of Spiritual Poverty (3, "blessed"). The word *blessed* has a long and revered history. It referred predominantly to the gods originally and denoted the transcendent happiness of a life beyond care, labor, and death. It came to be used of men, of the state of god-like blessedness in the isles of the blessed. Thus, it suggested the state of the dead who have attained to the supra-terrestrial life of the gods. In the New Testament it refers overwhelmingly to the unique spiritual joy which accrues to man from his participation in the salvation of God. It is evident, then, that the word does not mean happy in the sense of the world's usage, namely, the superficial happiness that depends upon one's circumstances in life. It refers to a state of deep, spiritual, profound happiness that rests upon a true relationship to God through Jesus Christ. In this context it belongs to those who have responded to the Lord's message (cf. 4:17) and have repented and are now waiting for the King's kingdom to come.

The world's attitudes are different. The beatitudes, rewritten by them, would read, "Blessed are the rich," or "the self-fulfilled," or "the self-satisfied," or "the successful," etc.

The Character of the Citizens (3, "poor in spirit"). The happiness that comes from conformity to the Word of God is diametrically opposed to that which comes from the world's allurements. "I thought money could buy happiness," a Texas millionaire is supposed to have said, "I have been miserably disillusioned." Voltaire, the well-known French infidel, who charmed thousands by his attacks on the faith, testified to his own unsatisfying philosophy of life and its poverty in the face of life in its ultimacy by crying out to his doctor from his death bed, "I am abandoned by God and man. I will give you half of what I am worth if you will give me six months' life."

On the contrary, the first beatitude proclaims the rewarding happiness of the "poor in spirit." The word rendered *poor* is a very strong word, being derived from a Greek word meaning *to crouch*, or *to cower*. Thus, it refers to abject poverty and may even be paraphrased by *beggars!* The statement, then, refers to those who sense their great spiritual need. It is the opposite of being rich in pride and self-satisfaction. Luther said, "We are all beggars," and he was in beautiful harmony with the text here. The poor in spirit is the man who has acknowledged the sin and corruption of his own heart and the righteousness and holiness of God. This, of course, involves a recognition of his inability to please God. And the knowledge of God's holiness and our unholiness and inability to please God is the necessary preparation of heart for the reception of God's gift of righteousness on the grounds of faith. "Seen in this way," Boice points out, "the first of the eight Beatitudes is one of the strongest statements in the Bible of the great doctrine of justification by faith in Jesus Christ alone, for it is a statement of a person's inability to please God by any human effort."

It is for this reason that the Lord Jesus praised the publican. After telling the parable of the Pharisee and the publican, reaching a climax in the latter's self-denigrating petition, "God be merciful to me a sinner," the Lord adds, "I tell you, this man went down to his house justified rather than the other, for everyone that humbleth himself shall be exalted" (cf. Luke 18:9-14). Charles Haddon Spurgeon, alluding to the weakening of the theological underpinnings of the churches in Great Britain in his day, commented, "This publican had the soundest theology of any man in all England."

It has been said that in modern America we do not pray in self-righteousness as the Pharisee did. We rather pray, "O God, I thank Thee that I am not as the Pharisee!" The point of all this is that the finest and most necessary preparation for a right relationship with God is the recognition of our total unworthiness of such a relationship. Salvation begins with the acknowledgment of sin, and it is consummated in the knowledge of God's provision

for it in Christ.

The cause of the Blessedness of the Poor in Spirit (3, "for"). The "for" introduces us to the cause, or the grounds, of the blessedness. The kingdom of heaven belongs to the poor in spirit. The kingdom is that referred to in 3:2 and 4:17, the messianic kingdom that the King introduces at His Second Advent. The "is" is timeless, as M'Neile's comments confirm, "As a potential right, the kingdom is theirs now and always: as an actual possession it is still future, as is shown by the verbs in v. 4-9, which describe various aspects of its bliss."

There are two things which come to mind from this first beatitude. In the first place, it indicates that the current Jewish ideas of the kingdom were wrong (of course, there were many Jews who had right views of the kingdom, such as Simeon, Anna, and others, but the vast majority did not). "They thought of the Kingdom as a perpetual banquet," Plummer comments. They did not see that it was a spiritual kingdom as well as a political one.

In the second place, this beatitude, which forms a fitting beginning to all, suggests that they are addressed to those who have already made some progress spiritually.

CONCLUSIONS

First of all, there is a sense in which this first of the beatitudes is the heart of the whole Bible. In fact, it has been said, perhaps correctly, that the entire Bible is simply a commentary on it. "From peak to peak, from Mount Moriah where Abraham prepared to sacrifice Isaac, to Mount Calvary where Jesus of Nazareth endured the humiliation of a Roman gallows, the cry is echoed: 'The poor in spirit shall enter the kingdom,'" Wirt claims.

It is absolutely true, as we have said, that the truth enshrined here is the absolute prerequisite for entering into the salvation of God. And if one does not recognize one's need spiritually there is no chance that the preaching of the Word will find a reception in the heart.

Second, if there is an answer to the question, and I think there is, "What is the secret of happiness?" then it is found right here. And that answer can be expanded into several great truths.

First, the blessing God gives the individual always begins with the forgiveness of sins and, therefore, that must be preceded by a conviction of sin and of our inability to attain to the forgiveness by our own efforts (cf. Eph. 2:8-9; Rom. 8:5-8).

Second, the forgiveness of sins can only come through the saving work of the Messiah, the Lord Jesus, through whose agonizing work sin's penalty is paid and righteousness is reckoned to the believer (cf. Rom. 3:21-26; 4:1-8).

Finally, the life given by God is really the life of our Lord Jesus, so beautifully epitomized in the beatitudes and communicated to believers by the Holy Spirit through regeneration. Is it ours?

There is a beautiful story about Thomas Hooker, a respected Puritan preacher and theologian, considered by many in New England to be the father of constitutional liberty. As he lay upon his bed mortally sick in Hartford, Connecticut, the members of his church gathered around his bed and sought to comfort him before he slipped into eternity. "Brother Thomas," they are reported to have said, "yours has been a life of great achievement and piety; now you go to claim your reward." He replied, "I go to claim mercy." That is what it means to be poor in spirit, and it is from this poverty that one reaches royalty.

REPRINTS:

THE WORLD'S OBJECTION TO THE CROSS

R. H. Boll

The world always has had and has today a special dislike for the cross of Christ, which represents the sacrifice and atonement for our sins. "The word of the cross is to them that perish foolishness" (1 Cor. 1:18). Today the severest attacks on Christianity are directed against the blood atonement. "It is barbarous," says one; "It is unjust," says another; a third declares that he would worship no such God as would punish an innocent Jesus for sins committed by other men. And so forth. It has had its effect, too. Many preachers, if not most preachers, have so let themselves be browbeaten by the world's clamor that they have lost all heart to preach this doctrine, and numerous theories have been invented to account for the Scripture statements of it in such a way as to avoid giving offense to the world. The world's religion is like that of its prototype, Cain—bloodless. It scouts the teaching of such passages as Isaiah 53:4-10; Romans 3:25, 5:9; Hebrews 9:14; 1 Peter 2:24; 1 John 1:7. And so do all the worldly religions which parade as some sort of Christianity—Unitarianism, Universalism, "Christian Science," and the like.

Why the World Dislikes the Cross

Behind all the avowed distaste for, and alleged unreasonableness of, this doctrine of the cross, there is a truer reason why the world and worldly Christians hate it. It is uncomplimentary and uncomfortable. Uncomplimentary it is, because if Jesus must perish so cruelly for their sake, the implication is very unfavorable to our pride and self-righteousness: men must have been, and apart from the blood of Christ must yet be, in very bad case, if such an extreme thing is needed to save them. But this they are far from willing to admit. They are "not so bad"; they are, in fact, very good, and have great faith in the goodness of human nature. But the cross implies exactly the opposite. It is also an uncomfortable doctrine; for if God did so insist upon righteousness, if a satisfaction must

be provided to fulfill the demands of His righteous law even at the expense of His Son's life before we could be saved, it shows no such slushy sentimentality in God's love as the world has dared to hope, but that His love and His holiness walk hand in hand, and that His very mercy affirms His wrath against sin; that God is faithful to fulfill, not only His promise, but also every threat of penalty. And that kind of belief to an ease-loving, fleshly-minded generation is entirely too uncomfortable. So they vent their irritation at it by saying it represents God as a tyrant and a monster. But nowhere does God's exceeding love and mercy so stand out as in this blood doctrine—love infinite and whole-souled, yet in terrible earnestness and unswerving righteousness.

—In *Truth and Grace*



Transcendental Meditation— Truly Marvelous?

Alex V. Wilson

PART ONE

An unbelievable invitation has been extended to the leaders of all nations:

This is an open invitation to all the governments in the world.

Any government wanting in three months to reduce problems—we welcome that invitation. And it will be within 90 days, and not 91, when problems will begin to be less and lesser. A science has developed—Science of Creative Intelligence—which, in a very simple, very natural, very effortless manner, unfolds the full potential of life, makes the individual capable of handling his own affairs and of handling his environment successfully. And it is this which is going to produce the magic of an ideal society.

Who is making such a fantastic invitation, and offering to perform such "magic" that will produce an "ideal society"? It is Maharishi Mahesh Yogi, the founder and leader of the Science of Creative Intelligence. This "science" is better known by the name of the main technique that it promotes, transcendental meditation or simply "TM."

The quotation given above is found in a publicity brochure entitled "Transcendental Meditation Program," which was made available to students at a Protestant college in Manila. No doubt it was distributed in many other schools also. Here are just a

few samples of the many sweeping claims made in this brochure:

The TM technique produces a unique state of restful alertness (a deeper level of rest than in sleep) that dissolves accumulated stress and fatigue . . . The results in daily living are clear thinking, creative planning, enthusiasm for work, fulfilling interpersonal relationships and calmness under pressure.

The pamphlet is filled with charts and graphs which seek to prove that TM benefits not only the individual but also organizations such as business firms (increased productivity) and society in general (decreased crime).

Elsewhere, Maharishi goes so far as to claim that TM can produce continuous world peace too, almost at once! He says,

Even if only one-tenth of the adult population of the world were regularly to meditate for short periods every day, and so produce these infinitely peaceful influences that arise at the deepest level of consciousness, it would take not more than a few months to remove the entire accumulation of tension in the world. War would be impossible for centuries to come . . . (Quoted in Petersen, p. 163).

These are the astounding assertions TM makes. Surely they appeal to us all.

How It Spreads

TM, in spite of its claims, is based on false teaching that rivals and denies the Gospel of Jesus Christ. It is not spreading so rapidly here as the cults which practice widespread house-to-house visitation, such as the Mormons. But it seems to be making great headway among many leaders of Philippine society, who can then influence the masses to accept it.

The brochure mentioned earlier, for example, contains signed endorsements for TM from top executives of five different business corporations, plus a justice of a Court of Appeals, a leader of the Philippine Constabulary, and the editor of *Bulletin Today*. Other testimonies are given by several government officials who say that TM "is a gift to humanity and a boon from the Almighty to improve man in every way"! The governor of one province is an avid advocate of TM, and has sponsored special TM seminars for the staff of his government.

Perhaps most scary of all is the fact that signed endorsements are given by the president of the University of the East, and the principal of Maryknoll Convent School, and the director of San Beda College.

The latter—a priest—states, "I am writing this letter to dispel any fears, anxieties or misconceptions which Christians may have concerning the practice of the Transcendental Meditation technique. It is not a religion and in no way does it conflict with our doctrine of Christianity." (Later we shall demonstrate that this statement is grossly inaccurate.)

Support of TM by educational leaders is scary because they may start a move to have TM taught in the schools of our land. This is exactly what has happened in the U.S. "Campus chapters of SIMS (the student movement of TM) are said to be active at more than 1,000 U. S. colleges . . . In the public high schools, courses complete with initiation into TM have been offered for regular credit in New York, Massachusetts, Florida, and California" (*Christianity Today*).

Usually such courses are taught under the name of "The Science of Creative Intelligence." The U. S. government has given more than \$21,000 "to the International Meditation Society to train high school teachers how to teach TM in public schools," according to Bill Squires. If the movement continues to gain momentum in the Philippines, we may see similar results here.

Where did it come from?

If so many people think TM is so great, what is the danger in it? This question has probably come to your mind. To answer it, we should look first at TM's origin. Of course, meditation has been emphasized in most Eastern religions for thousands of years. Such meditation differs basically from Christian meditation.

The Bible urges God's people to meditate day and night *on the law of the Lord*, "that you may be careful to do according to all that is written in it" (Josh. 1:8; Ps. 1:2). That is, we should think deeply about the Word of God, in order to obey it, and about the God of the Word, in order to worship Him.

But Eastern meditation is different, for its idea of God is different. In Hinduism and Buddhism in their various forms (including yoga, Theosophy, and Hare Krishna), god is the impersonal Absolute, the All, the ground of all being. He dwells within the soul of every person. More than that, he dwells within every thing. More than that, he is everything!

The purpose of Eastern meditation is to gain experimental knowledge of god (who is all) and thus to attain spiritual perfection or enlightenment. "This involves a disciplined pursuit of an experience of the merging of the self with the universe" (that is, god) by eliminating your conscious thoughts.

"In the systems of yoga that use it, the *mantra* is usually a Sanscrit word or phrase invoking a Hindu deity. The *mantra* is repeated silently to oneself (in TM) or chanted aloud (in Hare Krishna), until awareness of the external world is shut out. The *mantra* is then continued to eliminate all thought. The alteration of consciousness resulting from suppressing both outward perception and inward thought will eventually bring a striking experience of unity in which the self seems to merge with the universe" (David Haddon in *His Magazine*.)

Thus, while the Christian meditator thinks, the Hindu-type meditator quits thinking—he expels all thought.

But while Eastern meditation is as old as the hills, Maharishi Mahesh Yogi's own brand of meditation has been taught for less than twenty years. He was a disciple of a famous Hindu swami in India. The swami, shortly before he died, appointed Maharishi to develop a simple form of meditation which anyone could easily learn and practice. After retreating into the Himalayan mountains for two years, Maharishi emerged in 1959 with his science of creative intelligence and the practice of TM. These differ somewhat from traditional Oriental religious teachings.

The Maharishi says that all the arduous efforts of most Eastern religions are a big waste of time. No need to contort yourself into that lotus posturc (as in yoga). All you have to do is sit comfortably for a few minutes a day and silently repeat your own special *mantra*. A *mantra* . . . is selected to fit your personality by one of the teachers of TM . . . At the heart of Hinduism has always been the necessity of renunciation, even of asceticism. But along came the Maharishi and said, "You can eat your cake and have it too." Happiness and material prosperity are not incompatible. In fact, his religion wants to help you enjoy your material possession even more. Buddhism tells you how to eliminate suffering; you do it by eliminating your desires. As the old saying goes, "Blessed is he who wants nothing, for he will never be disappointed." But Transcendental Meditation says that you can eliminate suffering merely by meditating on your *mantra* for a few minutes a day.

—William Petersen

Thus TM is deeply rooted in the Hindu religion, even while differing from it in some beliefs. This is important to remember, for its promoters strongly deny that it is either a religion or a philosophy. Next month we hope to examine this claim.

(to be continued)

—Reprinted from *Evangelical Thrust*

I LEFT RUSSIA

Eugene Bresenden

Knock—Knock! Knock!

"Open up! Secret Police!"

"Mother, mother," I shouted in a loud whisper—"S-E-C-R-E-T P-O-L-I-C-E."

It was one o'clock in the morning. My heart began to pound as I remembered the threat mother had got: "your son will be taken and you will go to prison if you don't stop teaching the Bible."

Mother slowly opened the door.

"Mrs. Bresenden!" one of them yelled.

The five men knocked her aside and began a two-hour ran-

sacking of our home. I remember well the overturned tables, everything we owned thrown in the middle of the flooring, in the attic—not a square inch was missed in their search.

Then—they took mother off into the night—I was aged 8 and she was 29. Father had been killed in the army, so only grandmother and I were left.

Mother was tried, convicted and sentenced to 10 years in a slave labor camp in Northern Siberia. She spent much of her prison term pushing wheelbarrows full of heavy rock. Roads were needed and slave labor came cheap. The inhuman guards would often make mother and the rest of the prisoners lie down in the icy water until they were numb and half frozen. Then they would have to run with loaded wheelbarrows to keep from freezing to death. It was only mother's strong faith in God and her prayers for me that kept her alive.

Shortly after mother was taken, "the knock" again came on our door. This time it was for me. With my "wicked mother" gone, they wanted me to be brought up right—in a state orphanage.

While there I was watched closely. They made me believe my mother was a very wicked criminal. I was brainwashed day after day in atheistic communism until I believed as they did.

Six years passed. Mother was released from prison and I was released from the orphanage—a converted communist—and atheist.

The first day back I tried hard to convince my mother and other Christians there was no God. "He is a dream of your mind," I would tell them. But they just kept on praying.

It was just a short time until mother's prayers were answered and I accepted Christ at age 14. I became active in youth work in the underground church. There I heard about Christian radio programs coming from the Far East and became a regular listener. My faith in Christ was strengthened as I listened night after night to Jack Koziol from the Orient.

Then at age 21 "the knock" again was for me. I was tried, convicted and sentenced to three years in a Siberian labor prison. The three years were filled with long hours of hard work, but God was with me.

I was released and again got back into the underground church, only this time in a bigger way. I traveled extensively across Russia, visiting many church leaders, distributing Bibles and learning more and more about religious oppression of my Russian people.

I learned that Russia had concurred to allow freedom of religion as stated in the United Nations and Helsinki Agreements. The communists want the outside world to believe this freedom is a reality.

I found that the continual threat of having one's children taken away if they are taught religion is not only true in my part of Russia, but a fearful threat to all. The Christians are used for slave labor, their children are taken from them and, worse than being thrown in the river, as were the children of Israel, they are thrown

to the atheists for their spiritual death.

Russian Christians need Bible teaching to strengthen them in their dark hours, and I believe radio is the best means available.

—Mr. Eugene Bresenden (a listener to Christian broadcasts for 18 years) and his family have just come out of Russia by a miracle of God. He said, "I had to come out lest my Dina, her two brothers and a sister be taken from me and thrown to atheism." He is now working as FEBC's Russian broadcasting consultant, with a burning desire to "set his people free." He says, "I want the free world to know the truth about the Christians inside Russia. I want my people to sleep without the continual fear of 'the knock' on their door and the voice 'Open up! We have come for your child!'"

—from *The Signal*

Missionary Messenger

"Greater things for God"

David Brown

Salisbury, Rhodesia

March, 1977

We are living in days of great deception! It would seem that Satan has surely begun his 'end time work' of lying wonders. We see it in the events happening in Rhodesia, and the attitude of many African people who do not believe that Marxist Terrorists murdered seven missionaries last week.

God is faithful to bless the teaching and preaching of His word. Several at Zengeza have accepted Christ recently, and have put on Christ in baptism. The church that meets in Brother Sibanda's house, in Harare, continues to rejoice in the Lord, as do the Southerton and Waterfalls churches.

Stanley, our son, is now in Harding College, and apparently settling down well in a new environment, after having had to serve in the Rhodesian army for a year. He passed through Louisville last month.

Thank you for your prayers, and we trust that you will continue to bear us up before the throne of grace daily.

Donald and Delores Harris

Salisbury, Rhodesia

January, 1977

We thank you always for your good work and praise His name for the gifts we receive here. The work is still going little by little on the new Home. We have one African man who is working on hard core before we pour the concrete floor. It will be a while before we do that and then we will wait a while longer before going any further.

The children have started back to school and we have scripture classes; have nine children in Ardbenne school, and four in

Moffet school. The first two or three classes they filter in going to the wrong ones the first few times. Sis. Garrett is out at Robert's now. She went home with them Sunday night so she might go with Joy to do some shopping. Mondays are their shopping days. Sis. Garrett will be back tonight for Ladies Bible Class. Joy is teaching us on the 1000 year reign of Christ.

Joy Garrett

Salisbury, Rhodesia

January 20, 1977

The new congregation at Machado's Farm begun by Bro. Dyer and the brethren from Highfields is doing very well. Bob and I visited them Jan. 9 and there were 36 people there under a big tree. January 13 Bro. Robert Banda and a packed truck of Highfield women and I went to the Ladies Bible Class at Machado's Farm. The Highfield brethren visit and preach at the Farm every weekend and the Highfield women plan to travel this long distance on Thursdays to teach at the Bible class for these new Christians..

Bro. Goodwill Nyakudya, also of Highfields, continues to preach every weekend at Goromonzi. The African brethren have purchased some iron to put to the sides of the poles and roof they erected in December.

Alterations required by building code are keeping Bob busy at Highfields—putting in doors in some places and bricking them in in others!

The guttering for Mufalose church has been purchased and a good Christian brother from Gatooma is to put it up soon. The window frames and the doors that Bob has hung have been painted. We have the remaining doors, but he hasn't had time to hang them.

We had an excellent Bible Youth Camp for the young people of Arcadia Dec. 20-24 at Resthaven. Harrises, Garretts and Yvonne Landsberg were really busy teaching. The plays we put on there were repeated in our watch night service at Arcadia.

Thank you for your prayers and continue to remember the Lord's work here in Rhodesia.

Addie Brown

Salisbury, Rhodesia

January 26, 1977

A number of whites are leaving the country, but there is still good interest among some of them. Daddy Brown went out to Tafara last Sunday where there were 9 responses. He spoke on "Where is your citizenship?" The Africans get so involved in politics. I believe there are 2 white people, a mother and daughter, to be baptized on Sunday. There is a wedding at the church on Saturday. We had a very good class (ladies) yesterday morning.

We had a busy holiday season. We all had dinner together but no tree or presents. The church gave Stanley a lovely farewell. We do miss him.

This is Wednesday—Bible study night. David is teaching Acts here and Daddy Brown goes to Southerton for a study.

Thomas W. Hartle

Cape Town, R.S.A.

January 31, 1977

It was a happy day in the life of the caretaker who works in our flat, whom I had been teaching, when on December 26 he was baptized into Christ. Then following into the New Year, on January 2 two youths, the sons of some of our members, were baptized into Christ; and on January 10 another youth was baptized into Christ. What a joy it must have been for the parents; and to augment these moments of joy and praise to God for the power of the gospel, it was on January 20 that a young man requested to be baptized. His decision was due to an open-air gospel meeting, conducted by some of our brethren in the Hanover Park area, where our ground is to erect our new place of worship.

Then came a great joy, that the caretaker's wife, whom I have also been speaking to and teaching, made her decision and requested to be baptized. On January 30 she was baptized into Christ, with happiness and joy and with a new light in their little room at the flat, with a new future. We can pray that God might use them, and the youths and young man who were baptized, to speak and encourage others to Christ.

Bro. and Sis. Stewart-Brown

Cape Town, R.S.A.

Jan. 15, 1977

In spite of our political disturbances, the coloured work is still progressing. God has promised that His word will not come back void, and His promises are so very true. Please pray for those coloureds who have accepted the Lord and are working for Him, that their faith will hold out and grow stronger in the Lord, and so be ready when Jesus comes.

Please pray for peace, and that wise counsel will prevail in the present political situation. We know that God is still on the throne and holds the whole world in His hands, and only His will will be done.

Let us not forget our missionaries in Rhodesia, South West, and other parts of Africa, especially Zambia, which is still so very close to my heart; that the Lord's work may go on till Jesus comes.

Alvin Hobby

Little Rock, Arkansas

January 5, 1977

Thank you very much for your donor list of November 30, 1976. Elaine Brittell forwarded it back to us, and we received it yesterday.

I was discharged from my second hospitalization on Dec. 17, and have made a satisfactory recovery.

According to present arrangements, we are to leave the States on February 2 and arrive back in Zambia a month from today. We have a number of things to do between now and when we leave!

Irene Allen

Eagle River, Alaska

January 31, 1977

My correspondence piled up during our busy and happy holiday season. Norman, Arlene and 4½ mo. old Marila Joy spent three weeks with us. Norman gave good messages from the Word while he was here. They are now safely home in Colorado after two

strenuous trips on the Alcan because of ice conditions. They were disappointed that we had no snow while they were here. Temperatures were, and remain, in the 30's and 40's.

May the Lord work out His will in and through us more and more as signs of His coming increase.

NEWS AND NOTES

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

Louisville Fellowship Week

The Annual Louisville Fellowship Week will be August 8-12. The general theme for the week is to be: "Imitators of Christ," -Eph. 5:1.

ECHO VALLEY CAMP

The following information comes for publication, in order that we may be able to schedule these weeks into other summer plans.

Senior Week, (David Schreiner, dir.)
June 26-July 2 Grades 9 through college.

Junior Week, (Michael T. Sanders)
July 17-23. Grades 3 thru 5.

Intermediate Week, (Ron Flora),
July 24-30. Grades 6 thru 8.

Teen Week, (Terry Morrison)
August 7-14. Age 13 and up.

Rangeland Church: The Prophecy Seminar, sponsored by the Lily Dale Church of Christ was duly held in Lily Dale. There were two days of prophetic teaching by brethren E. C. Ringer, Bruce Chowning, Glen Baber, Robert B. Boyd, and Julius Hovan.

Cassette Copies of Messages of the 1976 Louisville Fellowship week will be available after April 15, 1977.

Prices will be announced later and a list of tapes available will be mailed on request: Portland Christian School 2500 Portland Ave., Louisville, Ky. 40212.

WORDS OF LIFE

Encouraging messages are still being received from Words of Life listeners. The following excerpts are A man and his wife in Morgantown, Ga., 'accidentally' discovered Words of Life Sunday night, Jan. 30. Just one year ago they were baptized into Christ and have been worshipping with a church of Christ but were con-

fused and frustrated because of the teaching they had received. Here is a part of their letter: 'Dear Brother Boyd, while listening to your program last night, I was surprised and, I must admit, happy to hear you teaching the book of Revelation.'

NOW AVAILABLE:

Several small publications that were recently out of print at Word and Work are now available again.

BAPTISM, a 69-page paperback by Stanford Chambers.

DEATH AND WHAT FOLLOWS
A 32-page tract by Stanford Chambers.

WHY WE SING Without the Instrument, a popular tract by J. L. Addams.

HOW GOD FORGIVES, A tract by R. H. Boll.

Why Not Be Just a Christian?
The often reprinted tract by R. H. Boll that is so widely used, along with "How God Forgives" in revival work and visitation.

We do not have record of the many who have inquired after these tracts while they were out of print, so do not have definite 'back orders.' If anyone desires a supply, please write to us again concerning this.

Both the Editor and the News and Notes Editor wish to invite you to send us news bits for this page. We prefer short squibs, rather than copies of bulletins that have already had wide publication.

We believe this page is the first in popularity of readers, and want to improve it.

SUPPORT OUR OWN PUBLICATIONS

J. L. ADDAMS

Why We Sing Without the Instrument10

DENNIS L. ALLEN

A New Creation—A Guide for Young Christians50

What Must I Do To Be Lost?05

What the Bible Teaches About Baptism05

R. H. BOLL

Christ's Teaching on Prayer (Compiled 1971) 1.25

Romans, with Grace and Obedience95

Galatians75

Thessalonians60

I Peter (Completed by J. E. Boyd)75

Isaiah40

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Conquering and to Conquer (The Book of Revelation) cloth 3.00

paper 2.00

Death and What Follows20

The Mystery of Godliness20

The Spirit Helpeth Our Infirmary10

J. R. CLARK

The Premillennial Position of the Primitive Church75

The Parables of Jesus75

The Bible the Word of God, and Jesus Is Real50

My Answer — Unity and Debates05

DON CARLOS JANES

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