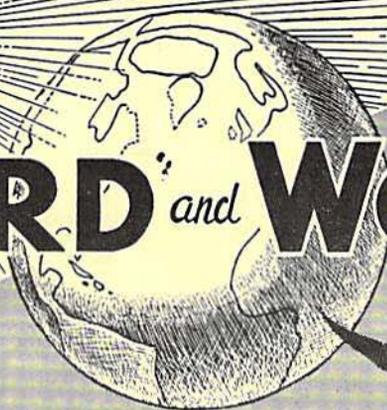


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(Psalms 122:6)

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.

WHERE ARE THE YOUNG PEOPLE?

Recently, at the close of our evening meeting, one of the deacons asked the above question in impassioned tones, as he then related how he had tried to get the young folks to tell him what they really wanted the congregation to provide for them in order to have a going youth-work. It might be noted at this point, that the kids did not have any real suggestions to make, but indicated their desire to be in a group that was already moving along, with which they could "ride". The minister of the congregation led in prayer for this particular serious problem. Then a remark made by one of the ladies of the congregation after dismissal, became the grist for this editorial. She said that the question plaguing her was, "Where are the young parents?" I feel that her insight to the problem was the Lord's answer to our just-concluded prayer. It is good to know where the problem really is, if the symptoms are to be properly dispelled.

I remember that there were two reasons that impelled the young folks in my generation to attend the Sunday night and mid-week meetings: one was the desire to fill our appointed place in the worship of the Lord, and the other was to be with other young people, particularly some one special young person, who shared with us a delight in going to church. Then, also, there was a desire to have a small part in the Lord's work, so that speaking in youth or prayer meeting, leading songs or being a part of a trio or quartet, gave opportunity for this development. For many, as they grew older, the night services became "dates" in those days, and surely had the Lord's blessing attending them. Parents, sharing these ideals with their youth, would encourage the kids by planning their own schedules so as not to conflict or woo away from the goals that were becoming evident.

There is none who can control the attendance of the youth, as can their parents. You may cry out, saying, "At the age they now are, they go their own way, and I can't change it." But how about the younger ones that are in the family that still can be guided? It is evident that the course that was pursued with the older ones, did not end up where you wanted it to. The same course will end up in the same place with the others. Generally, the young people will be where the parents are, at least into their early teens, and will be pretty well

established in their pattern by the time they get to "choose for themselves."

Home habits, even in Christian homes, are vastly different than they were in days before television and sports took the limelight. The after-supper hours are so often taken, either by a scheduled game or a tempting TV session, that homework (if any is expected) comes up in a bind. Since no one would schedule a game on prayer-meeting night, that is one night to catch up on the lessons. Weekends fare little better. Saturday, in many homes is (and should be) a day for chores. But it is often a day of diversion. Who complains about that? The family is all together. Praise God! But...

By the time Sunday comes around, the real need for fellowship with other young people has actually been pretty well met. There were the big crowds at the games. There were the large classes in the school room. There were the week-end outings (weather permitting—or not).

Since families are becoming smaller and smaller in our day, we cannot expect the young population in our Sunday schools and churches to be growing from our own clans. Any growth will have to come as the young (and not-so-young) invite the neighboring people into the meetings. The purpose for any growth in our meetings should be solely to further the teaching of God's Word. This purpose ought to be preached to the parents. If there has ever been a time that young people needed to be equipped with God's Word to meet the wiles of the Devil, today is that day. Our young people are exposed to things that I hardly learned of until I was in the Army. The only sure standards of right and wrong, and the only workable restraints are those from God. If we let our children go out into society with unguarded steps, we have failed in our parenting. Don't expect God's kingdom to mean more to your children than it does to you. Indeed, they may come to grips with reality and be worlds ahead of you when the judgment day comes, but it will be because they have seen better light in someone else and in Jesus Himself, and not because of social programs and groupings that we might have maneuvered for them.

Parents, think twice before you move your church attendance about for the sake of joining your children with a larger group of young than are presently where you are attending. Why not consider what this will do to the small group when yours are subtracted? Why not rather set yourselves to point out what is really the purpose of church attendance. I realize that we are competing with buses, programs, teams, tournaments, concerts and the like. But there is ample opportunity for this sort of involvement during the 5-day week at school, that it need not spill over into our brief Sunday services. It is at the parent level that these programs are elected most often.

It's eleven o'clock. Do you know where the parents are?

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

Do you know you are saved?

This question was asked of me recently by an individual who has apparently gleaned a bit of religious knowledge from some unreliable sources. He gave evidence of having been strongly influenced by some of the cults. He declared that he was once a regular church attender ("every service, even Wednesday nights"), but he is not now serving the Lord and declares that he does not think he is saved. He seemed surprised when I replied: "Yes, I know I am saved." My impression is that he believed his doubt of his own salvation not too different from the experience of faithful Christians who are trying to live faithful lives. I do not know him well, but I suspect he has never had assurance of salvation (even while attending regularly) and that his present sad state spiritually is in great measure related to this.

Religion, even that which has many Christian elements in it, cannot necessarily satisfy the human heart. Satan's fare tends to leave a hidden hunger in our lives. There are those who are tossed to and fro by every wind of doctrine. There are those ever learning but never able to come to a knowledge of the truth. They may from time to time show a great interest in something, and then the interest wanes. In some cases, because one's motivation is wrong, even pure Christian teaching may fail to sustain his interest; how much more unsatisfactory then is the false and the confused.

In following false things people may surely be so completely deceived to the point that they find a satisfaction in those things. There are those who have no love for the truth, and God allows them a working of error. There is such a thing as *false* assurance. It is one of God's mercies, however, when He does not allow to have assurance those who have no solid scriptural grounds for assurance. It will be a horrible thing for people who have supposed they were followers of Christ to hear Him say in that day: "I never knew you. You did not derive power from Me. You are not one of Mine!" We need very carefully guard against a false assurance. The need for not being deceived does not mean that true Christians cannot have assurance of God's work in their lives, however.

Knowledge of one's salvation is the theme of 1 John. It is the reason why the Holy Spirit caused John to write that epistle—"These things have I written unto you, that ye may know that ye have eternal

life, even to you that believe on the name of the Son of God" (1 John 5:13). It seems pointless, then, to argue that a Christian cannot have assurance of salvation when God's word is so specific. Yet there are those who live in terrible uncertainty because they think the scriptures teach that we will not know of our salvation until we stand before the Lord. If knowledge of our salvation is offered to men by God, then it must be attainable.

Now we go ahead to add that this knowledge is based on faith. It is not the same kind of knowledge that one might use with a math problem or a chemical formula. Instead, it is the kind of knowledge which might be expressed between a husband and wife who have a good marriage filled with tenderness and consideration—"I know my companion loves me." This kind of knowledge is just as real as the other. Faith can stand on such solid ground that we can say, "I know!"

Many Christians are constantly looking for something in the way of certain proof that they are children of God—some great feeling beyond human explanation, some great prayer answer, some miraculous endowment from the Holy Spirit to assure that He lives within, etc. My own experience with people suggests that one reason for the present emphasis on speaking in tongues is that people are seeking some assurance thereby that God is in their lives. It is interesting and instructive, however, that the book written to assure Christians of their salvation does not list this as one of the evidences. Those who are constantly seeking this kind of proof betray the fact that they do not have assurance, that they are uncertain.

John's list of traits and responses that mark a Christian and give evidence of the new birth are: walking in the light (1:5-7; 2:29); keeping His commandments (2:3; 3:24); walking as Christ walked (2:5b-6); loving brethren (2:9-11; 3:14; 4:7); absence of love of the world (2:15); concern for the truth (2:21-24); not practising sin (3:6-10; 5:18); the Spirit (as evidenced by His fruit, Gal 5:22), (3:24; 4:13); and overcoming the world (5:4). This is not to base our salvation on works of merit. Instead, the works demonstrate the certainty of the salvation, for they can only be achieved in any worthwhile measure by having experienced the new birth, having become a new creature, and being in possession of the power of the indwelling Holy Spirit. Moreover, John puts great emphasis on "having" the Son. There is no salvation apart from Christ. The word of God marks out very clearly the way we may have Him. If one is careful to believe on Him, expressing that faith as the word of God requires, then that one can count on God's promise. Some people devise their own ideas as to what God will accept and how to put on Christ, and there is no real assurance therein. But if I can look at God's word, see what it says, recognize that my faith is genuine and has been expressed as the word requires, then I can know that God has done His work. My assurance will be as solid as my faith in Him.

Now it should be evident from the reading of 1 John that only those Christians can have assurance of salvation who are walking in the light, obeying His word, loving the brethren, etc. Their victory over the world demonstrates their faith. The carnal Christian, who may

not have renounced his faith altogether but who is walking in disobedience, cannot have assurance of salvation. His victory is too uncertain. His resemblance to the profile offered by John is too questionable. So there may be children of God—weak, carnal, untaught, etc.—who are children of God but who lack assurance because of the erratic ways of their faith. Disobedient Christians cannot have assurance of salvation while in their disobedience. But let's not make this the standard. There are those Christians—imperfect and saved only through Christ, to be sure—who glory in the things of God, whose faces are set toward an eternity with Him, and who bear fruit that gives evidence of the kind of tree they are. They will continue to grow in productiveness of yield, but they bear the kind of fruit that declares the Spirit indwells them. They have assurance, unless they have been blinded by a wrong emphasis on what God's word teaches about the matter.

The man mentioned at the beginning may be a carnal Christian whose assurance is lacking because of carnality. Having observed his words, I am not sure he has ever known the Lord. His use of God's name, his philosophies, etc., suggest the latter. Of course, such a one should not have assurance. That would prevent his seeking the remedy he needs. It is no blessing to have a false assurance. There is a blessed restlessness that besets the hearts of men until their hearts rest in Christ.

Is our plea any better than that of a lot of other churches?

By "our plea" could be meant some different things, depending on which churches or individuals are speaking. I take it to refer here to the basic plea which has been representative of most churches of Christ—let's get back to New Testament Christianity, to the one church of the New Testament, to New Testament worship, practices, and teaching. It can be expressed as the desire to be just Christians, as people were just Christians in New Testament days, and not members of this or that denomination or sect. It includes the simple worship of New Testament times, without the addition of those things which cannot be supported by the teaching of the New Testament. It includes the acceptance of the Bible and the Bible alone as the source of authority. The faithful pursuit of such a plea results in the general acceptance of certain practices and teachings which are scriptural, but it is beyond the scope of this answer to touch on each of these.

There are those who declare that God never intended to give a pattern or a blueprint for the church in the New Testament and that we can only be guided by some very broad principles, letting the church develop in each age for that age. When this concept is followed it seems that it does not take very long to lose perspective as to what is right or wrong.

Frankly, I cannot find much wrong with the plea suggested above. We sometimes fail miserably in living by it. Some may try to establish points that cannot be established; others may fail to follow the plea consistently. It is always possible to major on minors, to leave undone

the weightier matters. A failure in applying the plea does not mean that the plea itself is wrong, however.

It is evident to any fair-minded Bible student that the New Testament teaches there is one church. It is evident that sectarianism and denominationalism are wrong. A good portion of modern Christianity is a demonstration of what happens when concern for being scriptural is set aside. Yet there is a lot of human justification offered for things that run counter to the teaching of the Bible.

There is a lot of failure to live up to the plea. Others may make lesser pleas and seem to do a better job of living by them. Let's not lose sight of the ideal, however, nor pare it down to our size. I'm ashamed of some of the failure, the wrong emphases, the hypocrisy, and the unchristian attitudes that have sometimes characterized people who made the plea. But I find it hard to find fault with the plea itself!

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STUDIES ON PRAYER

Jesse Z. Wood

When Adam was 130 years of age Seth was born. Another 105 years pass and Seth's son, Enosh entered the scene. "Then men began to call upon the name of Jehovah" (Gen. 4:26). This must have been a very special "Beginning" to the Lord. It has been called "The Birthday of Prayer."

Because man had listened to God's enemy, Satan, in the Garden, a great gulf had been placed between the creature and his Creator. God no longer walked and talked with the Care-taker of His garden—the one whose very breath came from the nostrils of God.

Over two centuries pass; and the earth's population likely numbered in the hundreds of thousands. New generations who knew not Jehovah became entangled in their own pitiful affairs.

Then came a new era. Somebody decided to look up unto the One whose fellowship they missed. Their lives had been empty and fruitless. Thorns and thistles ravaged their fields; sickness, sorrow and death stalked their every step.

Then it happened! No doubt the Spirit of God moved upon the face of their troubled waters, for, somebody looked upwards from

whence help might come. Men began to cry out to Jehovah. We are not told of the immediate response, but God had his writer to note that occasion, and later another man arises who walks so fervently with God that the Lord allows him to "skip the cemetery" and go straight to heaven, without dying. That man was Enoch—whose name is similar to that of Enosh (Gen. 5:24; Heb. 11:5).

Years ago I travelled as a salesman for a large company. Once a month our sales-manger called us in to hear our reports regarding problems and to encourage us in our work. On leaving to go back to our fields of service, he would repeatedly say, "Regardless of cost to the company, call us collect, on matters that bother you in your work!" "Keep in Touch", was his oft repeated admonition.

This reminds me of a sales-crew of 70 men who were assigned territories in which to work. When they returned to their Sales-Manager, He rejoiced with them, and promised them great rewards for their faithfulness (Luke 10:1-20).

Now you and I have been assigned the greatest of services to render to the most wonderful of "Sales-Managers" imaginable—And He is in the "Home office" at His and our Father's right hand. And He's listening for a call from us! He's eager for us to "Keep in Touch"—with Him! This is the essence of Prayer. And Prayer is not "A pauper begging for a crumb from a reluctant miser." Faithful, believing prayer is first of all, a joyful heart, being full of praise and thanksgiving, uttering words of appreciation for the greatest Gift ever given, by the greatest Giver who ever gave, and then, incidentally asking for things desired and needed.

But, can we be sure we are heard when we call in prayer? The answer is, "Certainly so!" But there are "terms"—stipulations—requirements—Yes, there are two things absolutely necessary: They are found in John 15:7, where our Lord Jesus said, "If ye abide in Me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." "Abiding" does not mean a mere joining something or other, religiously; and the second use of that word, "Abiding" in that verse does not mean a casual glance, occasionally, at some favorite chapter in the Bible.

Let's let the Psalmist David express what we mean in Ps. 63:5, 6. "My soul shall be satisfied as with marrow and fatness, And my mouth shall praise Thee with joyful lips, when I remember Thee on my bed, and meditate on Thee in the night watches." David was abiding in the Lord, and allowing the Word of God to abide in him. (He was "living-it-up" in the Lord and in His Word. In Ps. 119:97, David also wrote, "Oh how love I Thy Law! It is my meditation all the day."

Next month: "Father,—Son,—Holy Spirit; and our address to the First, in the Name of the Second, in the Power of the Third."

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THOUGHTS FROM ROMANS

Ernest E. Lyon

God's Judgment: No Respect of Persons

"There is no respect of persons with God"—Romans 2:11

It is strange how many people have read Paul's words in Romans 2:11 and applied them to everybody but themselves. It is very convenient, if you are rich, to remember that God gives no preference to the rich in His judgment. If you are not of nobility, how nice it is to remember that God gives no higher place because one is a king, or a president, or a board chairman. It is also nice to remember that God does not overlook sins of a man because of his color, even though most people show such preferences. But don't forget that God does not judge favorably because one is poor, or a peasant, or an hourly worker.

I suppose the most common mistake in this area is to think one has an "inside" in God's judgment because one is a member of a church family, even a member of a church. Many think that God judges such a person on a different basis. It is easy to look at the Jews in Paul's day and think it is terrible that they felt they were safe simply because they were Jews. God had called the descendants of Abraham, Isaac, and Jacob to be His chosen people but most of them did nothing after being born into that nation except go through certain forms of worship. How like that so many today are in Christian families and Christian churches! They have no living relationship with Christ, but because their families are Christians and they themselves have their names on a church roll, they think they have a privileged position with God. They need to learn that "there is no respect of persons with God."

I used to live not far from one of the largest cemeteries in this country. In it there are many expensive beautiful structures built in memory of those whose bodies are buried there. By looking at these and comparing them with those graves that have only a small head stone to mark their graves, you can see that in life there are many differences in people. But the attempt to carry that difference into the grave is a mockery if that is the intention of the expensive buildings. In death those who are being judged will all stand at the same level.

There has to be respect of persons in life. Think how ineffective an army would be if there were no respect for the general. Think how poorly run an industrial plant would be if everyone in the plant had equal say and respect from others. A school would not be much of a place for learning if there were no one to enforce the rules. But when

men stand before the judgment seat of God none of them will have any special place. It is only God who will have the respect there. All others will be looked at not from who they are but from what kind of life they have led. If you have not placed your faith in Jesus Christ you will be judged exactly as every other one in your position, regardless of the respect or lack of it you had in this life.

The subject in Romans 2:11 is judgment of the lost, not salvation, but the principle stated here still stands. You can not claim any special position before God because of your family, your intelligence, your talent, your education (not even a degree in theology will help!), your strength, your riches or lack of riches, your health or lack of health, nor for any earthly difference between you and others. God showed He had no "respect of persons" when He "spared not His own Son but delivered Him up for us all." Now we need to come to one level place—the Cross of Christ. He took our sins on Himself there and now He offers salvation to all on one basis—trusting Him. So now believe in Him and show that faith by being baptized into Him, into His death, that you may be able to rise to walk in newness of life—in His resurrection life. Eternity is at stake. Don't delay.

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Viewing the News

Jack Blaes

COMING EVENTS DO CAST SHADOWS. Dr. Henrick Eldeman unveiled in Brussels a giant computer that takes up three floors. Scientists, advisors and leaders were introduced to "The Beast," designed to assign each citizen of the world a number to be used in all buying and selling... a number invisibly laser-tattooed on the forehead or back of the hand!

PERHAPS YOU HAVE HEARD OF THIS. A \$30-million master computer is now being built in St. Louis to serve all U.S. banks.

TRUTH WILL COME OUT! The popular theory is that institutionalization of serious juvenile offenders does not work, and therefore they need to receive more tender, loving care from all of the society. However, a new

study just released by the Illinois Law Enforcement Commission, says that hard-core juvenile delinquents commit fewer crimes after harsh confinement in a group home or a traditional reformatory, and the tougher the restrictions on their behavior, the greater the decrease in crime. One would think that all government personnel would know that. And one wonders if government personnel really desire to decrease crime.

SEE WHAT I MEAN. A woman in Milwaukee had her car stolen recently, and her daughter was sexually attacked. The police, after a high-speed auto chase which resulted in damages to city property and a police squad car, apprehended the lawbreakers. A little later, the woman got a bill for \$1,600 for the medical expenses of one of the men charged with rape, for injuries

suffered when the car was wrecked. Next the state ordered her to post a \$2,300 security deposit because of the crash or lose her license to drive. The city then charged her \$1,260 for damages to the squad car. It isn't difficult to understand this woman's incredulity: "It was bad enough that my daughter was assaulted and my car demolished, but then I had to go through all the trouble of getting a lawyer, trying to straighten all this out. I'm not the criminal, I had to have legal advice. They attacked my daughter, tore up my car, and stuck me with the bills. I don't believe it!"

THE GRAIN INDUSTRY IS LARGELY CONTROLLED by five family dynasties with little accountability to governments. They are Cargil, Inc. of Minneapolis; Continental Grain of New York; Andre of Lausanne, Switzerland; Lols Dreyfus Co. of Paris; and Bunge Corp. of New York and Buenos Aires, Argentina. Thanks to this industry the Soviet Union has just completed another purchase of almost 1.1 million tons of wheat and corn. This grain had previously been "classified" for unknown destinations, according to the Department of Agriculture but, it has turned out to be for the most despotic regime the world has ever known. It will be used to increase the tyrannical powers of the Kremlin over its subjugated peoples.

POISON GAS. A Defense Department Medical team has found that poison gas has been used against hill tribes in Laos that have resisted communist control. The team heard of 700 to 1,000 deaths. There are also detailed accounts of attacks on Cambodian villages with reddish gas delivered by Vietnamese planes that have caused many deaths. When I read of U.N. investigations and punitive actions against this heinous crime, I will pass it along to you. Don't expect it, though, since it was perpetrated by communists.

THE KENTUCKY STATE BOARD FOR ELEMENTARY AND Secondary Education is going to appeal the decision by the Kentucky Supreme Court limiting state control of private schools. Attorney General Steve Beshear agreed to take the case to the nation's highest court. The state concedes that the

case will be a difficult one. Beshear said that the biggest hurdle would be getting the Supreme Court to agree to look at the decision. The Attorney General based his feeling on the fact that the Kentucky Supreme Court based its decision on constitutional grounds. The state seems to be ready to argue that students attending private schools are denied equal educational opportunities. Just between you and me, I wouldn't think the State would have the nerve to bring that phase of the subject to the light of day.

THE UNITED NATIONS. The world peace body largely supported by U. S. tax dollars refused a U. S.-sponsored resolution to impose mandatory economic sanctions against Iran because of its criminal act of kidnapping and holding for ransom 50 Americans held hostage since Nov. 4, 1979.

If capitalist-type incentives are good for China, maybe they would help our sagging economy. As a result of relaxing the collectivist farming policies of Chairman Mao, Red China has announced for 1979 the highest level of food production since the Communists captured the Mainland. The Comrads found that even the few capitalist-type incentives that were allowed resulted in a bumper grain harvest of 315 million tons, more than 10 million higher than the record crop of 1978.

A BIG, WELL-CONSTRUCTED nuclear power plant could each year save \$500 million in present currency on the price of oil needed to generate the same amount of electricity. This means that a reactor could pay back its construction cost in three years.—Dr. Edward Teller, probably the most widely known American nuclear physicist. Dr Teller goes on to say: "In the free world there are 200 big nuclear reactors. These could easily provide one-third of all the electricity of the United States and probably a little more. They have worked on the average almost 10 years. In this long working period, involving all of these big, carefully regulated nuclear reactors, not a single person was killed due to the nuclear nature of the reactor. Not a single person was even hurt. There have been accidents, but these have not been due to the reactors themselves. There is no other method that

produces energy which would be even nearly so safe as nuclear energy. Remarkably enough, what is most safe is what people have been led to fear!"

OFFICERS OF THE U.S. ARMY are disputing as a "big lie" the notion that American military action could not have rescued the hostages at the American Embassy in Teheran. One such officer states:

"An Entebbe-style rescue was not initially impossible. We have two Air-borne-Ranger battalions specially trained for such tasks as the rescue of hostages.

We have helicopters with the range (assuming mid-air refueling) to reach Iran and land on the roof of the American Embassy in Teheran. We have the weapons such as concussion bombs and incapacitating gas to neutralize the Iranian mob and those guarding the hostages themselves. We have the air power to escort a rescue force in and out of Iran. The whole expedition might have taken less than 12 hours, and the time on the ground in Teheran would have been a matter of minutes. All we lacked was one key ingredient to make such a plan work: a commander-in-chief willing to carry it out."

PROPHECY

Edited by Dr. Horace Wood

Our Triumphant Relationship in Christ

Marvin J. Rosenthal

SIGNIFICANTLY, I READ IN MY BIBLE NOT OF THE RESOLUTIONS OF THE APOSTLES—BUT OF THE "ACTS" OF THE APOSTLES.

There is no turning back—shoes, clothing and all, we have jumped into a new decade and a new year. Almost all of it remains fresh, untouched and untravelled before us. But, are we in over our heads? Have you made plans for the new year? Have you set some new goals—for yourself—for your family—on the job—at church—in your home?

Have you resolved to do certain things differently—to do some new things—to part with some sinful habits—to spend your time more profitably—to live in the light of eternity? Is your heart hot with a desire to make each day count for God? I hope so—for both of us. But, good intentions, however sincere, won't make it happen. "Resolutions" need to be transformed into triumphant "acts".

The New Testament presents a lifestyle for the new year which, if followed, guarantees triumphant living. This lifestyle is presented in six relationships between Christ and the believer. Through them, your every need can be met, no matter what your station, status or struggles in 1980.

First, *Christ is the Shepherd, and we are His sheep* (Jn. 10:1-18). This relationship portrays salvation through the Shepherd who gave His life for the sheep. It is basic and foundational to all else. To build one's life here is to build an eternal home on the Rock of Ages. To build on any other foundation is to build a castle on sand that will most assuredly crumble when the adversities come amidst the storms of life.

Second, *Christ is the Vine, and we are the branches* (Jn. 15:1-14). Here, the emphasis is on fellowship. The branches must abide in the vine for a thriving, vital, fruitful life. We must be constantly partaking of Him. Let it never be forgotten that without the Savior, we can do nothing. To "resolve" without divine enablement is futile—but through Him we can be more than conquerors.

Third, *Christ is the Chief Corner Stone, and we are living stones* (Eph. 2:19-22; 1 Pet. 2:5). Security for life is now in view. It is the corner stone that determines the alignment and placement of all other stones in the building. And, because we are in Him and He is with the Father, we have an Anchor of the soul—both sure and steadfast. The storms may rage, the winds must blow, but in Christ we shall not be moved. With good reason, the hymn writer penned these words,

*More secure is no one ever,
Than the loved ones of the Savior.*

Fourth, *Christ is the High Priest, and we are a kingdom of priests* (Heb. 5:1-10; 6:13). Now it is service under consideration. God never intended that Christianity be a spectator sport. We have been saved to serve. The work of the priest on behalf of the people is never done. The furniture in the Tabernacle did not allow for rest—there was no chair. Christ, alone, after He had purged our sins "sat down" because His perfect work of redemption was completed (Heb. 1:3). We, for our part, must "*work . . . while it is day; the night cometh, when no man can work*" (Jn. 9:4).

Fifth, *Christ is the Head, and we are the body* (Eph. 4). Functional distinction is now in view. There is one body (the Church), but it requires many parts to make it function. Within the true Church is to be found both unity and diversity. There is to be a oneness based on the indwelling Holy Spirit and doctrinal purity (unity) but with a variety of gifts sovereignly bestowed (diversity). Functional direction for the believer within the body must always come from Christ, the Head.

Sixth and finally, *Christ is the Bridegroom, and we are the bride* (Rev. 19:7-8). This relationship speaks of both intimacy and responsibility. There is no closer or endearing union. And, since we have been betrothed to Christ, we are not to prostitute ourselves by loving the world or the things in the world. The spiritual consummation of the bride with the Bridegroom will occur at the wedding feast, which will occur after the Church is caught up to meet the Lord in the clouds. What expectation is ours, because we are His.

These six relationships between Christ and the believer provide all that you will ever need—

SALVATION through Christ, the Shepherd of the sheep.

FELLOWSHIP through Christ, the Vine of the branches.

SECURITY through Christ, the Chief Corner Stone of the body.

PURPOSE (in service) through Christ, the High Priest of the priests.

ENABLEMENT through Christ, the Head of the body.

ANTICIPATION (of consummated love) through Christ, the Bridegroom of the bride.

You should desire nothing more, you should expect nothing less, you should accept nothing different.

To the extent that you enter into these God-established relationships, you will know joy and victory in the new year. Life is too valuable to be *spent* in time—it should be *invested* in eternity.



Does a Reign of Christ on Earth Conflict with the Teachings of Paul?

Dr. David R. Reagan

(Editor's note: This is the fourth in a series of five articles being written by Dr. Reagan in response to an attack on Pre-Millennial doctrine by Guy N. Woods, the Associate Editor of the *Gospel Advocate*.)

The fourth argument which Bro. Guy N. Woods used in his attack on Pre-Millennial doctrine was based upon one passage of scripture: 1 Corinthians 15:22-28. He asserted that this passage proves "there is no place in the inspired Apostle's affirmation for the Pre-Millennial scheme." In other words, Bro. Woods claimed that the concept of a future reign of Christ upon this earth is in conflict with the teachings of Paul.

THE DISPUTED PASSAGE

Let's begin our evaluation of this argument by taking a careful look at the passage in question:

(22) For as in Adam all die, so also in Christ shall all be made alive. (23) But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. (24) Then comes the end, when he delivers the kingdom of God to the Father after destroying every rule and every authority and power. (25) For he must reign until he has put all his enemies under his feet. (26) The last enemy to be destroyed is death. (27) "For God has put all things in subjection under his feet." But when he says "All things are put in subjection under him," it is plain that he is excepted who put all things under him. (28) When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one. (1 Corinthians 15:22-28, RSV)

In commenting on this passage, Bro. Woods emphasized only verses 22 through 24 and concluded that they make just two points about end time events: 1) Jesus will return and 2) His return will mark the end of this world. By comparison, he pointed out that the Pre-Millennial scheme of end time events envisions four steps: 1) Jesus returns, 2) Jesus sets up an earthly kingdom, 3) Jesus reigns for a thousand years, and 4) the world comes to an end. Bro. Woods concluded his comparison by stating "It would be difficult to imagine a doctrine more in conflict with the teaching of the Bible than Pre-Millennialism."

CONSIDERING THE PASSAGE AS A WHOLE

My first response to Bro. Woods' argument is to point out that the passage as a whole contains far more information about end time events than Bro. Woods is inclined to see in it. For example, when does the passage as a whole say that "the end" will come? Immediately upon the return of Christ? No. It says the end will come only *after* Christ has destroyed "every rule and every authority and power." The passage then continues to make the point that Jesus "must reign until he has put all his enemies under his feet."

Thus, the sequence of events which the passage as a whole establishes is as follows: 1) Jesus returns, 2) Jesus reigns, 3) Jesus destroys all His enemies, 4) Jesus delivers the kingdom to His Father, and 5) the end comes. The grammatical construction of this passage places the reign of Christ and the destruction of His enemies *after* His return.

PAUL'S HARMONY WITH THE PRE-MILLENNIAL VIEW

The picture of end time events which Paul presents in this 1 Corinthians 15 passage harmonizes completely with the Pre-Millennial view of end time events. More important, Paul's picture is in harmony with the pictures painted by other inspired writers. For example, Zechariah says in chapter 14 of his prophecy that Jesus will return to Jerusalem where He will establish a reign over all the earth (verses 1-14). Isaiah states that the Lord will punish the kings of the earth "on the earth" and will then reign in Jerusalem (Isa. 24:21-23). And Jesus Himself revealed to John that He will return to this earth in glory (Rev. 19:11-13), reign with His saints for a thousand years (Rev. 20:4), defeat all the forces of Satan (Rev. 20:7-10), and surrender the kingdom to His Father (Rev. 21:1-4).

Paul's portrayal of end time events in 1 Corinthians 15 also harmonizes with what he has to say about such events in other passages of his writings. Throughout the book of Romans, Paul repeatedly emphasizes that God will be faithful to His promises to the Jews. And certainly one of the cardinal, unfulfilled promises to the Jew is the promise of a kingdom of righteousness upon this earth. In Romans 3:3 & 4 Paul says that the unfaithfulness of the Jews has not nullified God's promises to them. He reiterates this contention in Romans 9:4 where he states point blank that the promises of God still belong to his kinsmen, the Jews. In chapter 11 Paul picks up the point again and hammers it home by proclaiming boldly that "God has not rejected his people," for, as Paul puts it, "the gifts and the call of God are irrevocable." (verse 29)

THE REDEMPTION OF THE JEW AND CREATION

That Paul expected the fulfillment of the Old Testament kingdom promises to the Jews is spelled out further in his concept of the salvation of a Jewish remnant. In Romans 11:5 & 26-28 Paul joins the prophet Zechariah in his vision of a remnant of Jews who will respond in faith to Jesus when He returns in glory (See Zech. 12:10). Both Paul and Zechariah become ecstatic over this vision. Zechariah rejoices that in that day "ten men from the nations of every tongue will take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'" (Zech. 8:23) Paul is so overwhelmed by the same vision of God's grace for the Jews that he cries out: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33)

Another expression of Paul's faith in the Old Testament kingdom promises is to be found in his prophecy concerning the redemption of all creation. In chapter 8 of Romans, Paul graphically portrays the creation waiting in eager longing, not for its annihilation, but for its redemption—for the time when it will be "set free from its bondage to decay." (Rom. 8:18-25) This reconciliation of nature is one of the most common Old Testament images of the kingdom promised by God to the Jews. Here's how Isaiah described it: "The wolf shall dwell with the lamb, the leopard shall lie down with the kid . . . the cow and the bear shall feed . . . the lion shall eat straw like the ox . . . for the earth shall be full of the knowledge of the Lord." (Isa. 11:6-9)

REIGNING WITH CHRIST

Paul further affirms the kingdom promise when he states that the redeemed in Christ will rule with Him in a future kingdom: "If we endure, we shall also reign with him." (2 Tim. 2:12) This, of course, parallels the scene in Revelation 20 where the saints are pictured as reigning with Christ (verse 4) upon the earth (verse 8 & 9). It also corresponds to Jesus' promise in Revelation 2 that "He who conquers and who keeps my works until the end, I will give him power over the nations and he shall rule them with a rod of iron . . . even as I myself have received power from my Father." (Rev. 2:26 & 27)

MISUSING THE PASSAGE

But let us suppose for a moment that Paul had not spoken as fully in 1 Corinthians 15 as he did. Let us suppose that the chapter had ended in the middle of verse 24. The passage would read as follows:

(22) For as in Adam all die, so also in Christ shall all be made alive. (23) But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. (24) Then comes the end, when he delivers the kingdom to God the Father.

The reason I want to consider this abbreviated version of the passage is because this is precisely the way A-Millennialists like Bro. Woods prefer to present it. The reason they prefer this reading is that the remainder of verse 24 and all of verse 25 make their argument more difficult to sustain. Now, the crucial question is this: If Paul

had written the passage in this abbreviated form, would it constitute a denial of Pre-Millennial doctrine? The answer is no. The reason the answer is no is that this truncated version of the passage represents a classic example of the principle of "prophetic telescoping" which I discussed in detail in the second essay in this series.

THE TELESCOPING PRINCIPLE

By way of reminder, I stated in that essay that the telescoping of future events is a very common characteristic of prophetic writing. By "telescoping" I mean that events in prophecy are often pictured as happening back to back when, in reality, the events may be separated by hundreds or even thousands of years. As the prophet peers over the prophetic landscape, he sees only the mountain tops and not the valleys in between. Thus, the Old Testament prophets saw the coming Messiah as both a Suffering Lamb and a Conquering Lion. How could He be both? The images were confusing because the prophets and their interpreters could not see the great valley of time which separates those two roles of the same Messiah.

Now, with this principle of prophetic telescoping in mind, let's look again at the abbreviated version of the 1 Corinthians 15 passage. Notice that it contains the word "then" twice:

... in Christ shall all be made alive. But each in his own order: Christ the first fruits, *then* at his coming those who belong to Christ. *Then* comes the end...

The word "then" gives the impression of immediate, continuous action. But it really represents a prophetic telescoping of time. The reason this can be said with certainty is because we know as a fact that the first "then" in this passage represents at least 1,950 years! And if the first "then" can represent a period of almost 2,000 years, surely the second "then" can represent a period of 1,000 years, the period of Christ's millennial reign on this earth.

ABUSING THE PASSAGE

The A-Millennialists' abridged rendering of this passage is a bad enough misuse of it, but what is really infuriating is their tendency to abuse it further by claiming that the shortened version refutes the concept of a reign of Christ on this earth simply because the passage does not mention such a reign. In other words, they would leave us with the impression that this particular passage of scripture contains all that the New Testament has to say about end time events.

Such a contrived approach to scriptural interpretation is equivalent to someone asserting that baptism is irrelevant because Paul states in Romans 10:9 that "if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Bro. Woods would be the first to yell "Foull" over such an assertion. Yet, he turns right around and tries to pull the same trick when he picks out one scriptural passage about the end times and states that there will be no reign of Christ on earth because that particular passage does not mention one. And, of course, what makes it all so outrageous is that the complete passage *does* mention the reign of Christ!

HERMENEUTICAL HYSTERICIS

I just never cease to be amazed at the extremes to which people will go to protect their pet religious theories and traditions. I am reminded of the shock I received recently when I called the "Bible Call" telephone tape library in Dallas (a service sponsored by main-line, A-Mill Churches of Christ in most large cities) and requested that they play tape number 133 entitled "The Kingdom and the 1,000 Year Reign." The fundamental argument offered on that tape against a reign of Christ on this earth is that the Bible contains 66 books, 1,189 chapters, and 31,173 verses, yet a one thousand year reign of Christ is mentioned in only one chapter of one book, namely, chapter 20 of Revelation.

Now that argument is truly mind-boggling in its implications! In effect, it advocates the formation of doctrine on the basis of the frequency with which a concept is mentioned in the scriptures. According to this rule of interpretation, we would have to throw out the concept of "baptism for the remission of sins" because it is specifically mentioned only once in all those 31,173 verses—in Acts 2:38! It's strange how Church of Christ A-Mills will cling to that one verse while denying the one thousand year reign of Christ because it is mentioned in only one Chapter of the Bible. At least the millennial reign is mentioned six times in six consecutive verses in that chapter! Incidentally, about the only new information contained in Revelation 20 regarding the reign of Christ is its length. The reign itself is one of the constant themes of prophecy in both the Old and New Testaments.

CONCLUSION

Does a reign of Christ on earth conflict with the teachings of Paul? Not at all. Paul says nothing in the 1 Corinthians 15 passage which would call in doubt the Pre-Millennial scheme of end time events. In fact, the passage supports that scheme. Likewise, Paul's writings in his other epistles substantiates the fact that he believed God will someday fulfill His Old Testament promises to provide a kingdom of righteousness upon this earth which will be ruled by His Son.



THE BODY OF CHRIST

Dennis L. Allen

Gods purpose for the church is not just a multitude of saved individuals, but rather a body. We have, to a large degree, made the mistake of concentrating on individual salvation. But God's purpose in saving you and me cannot reach its fulfillment except through the Body. The Christian who rejoices in his own salvation and yet is turned off

from fellowship with other brothers and sisters and from the church in general is not and cannot be in a healthy spiritual state. This way of thinking is on the increase today. There is an increasing number of TV Christians, and many were once in the fellowship of churches. Now they get their teaching and inspiration from TV and are no longer related to a body of believers. It is not necessary to get involved. There is not the problem of getting along with other brothers and sisters in the Lord. We are not discounting any good such TV programs may do, but if they encourage believers in such attitudes they are doing great harm to the body of Christ.

One cannot study passages like Ephesians 4 without realizing that God's purpose for His own is to be brought to fulfillment through the Body. The Lord has things to teach us that can only be learned in the Body. Even the principalities and powers in the heavenly places must be shown "through the church the manifold wisdom of God." How much should this be taught to those within the Body! The Body was intended to be Christ's means of communication to the world of lost men. Just as we think our thoughts and then express them to the external world through our body, so the church, the body of Christ, is to express Christ to the world of men still alienated from Him by sin.

The world is going to understand our message a lot better if they can see in the church what God intended them to see. Sin has brought separation from God, from self, from other men, even from nature. Man finds himself "lost" in the universe. Life has lost its meaning. The Gospel proclaims the way of reconciliation-life abundant. God intended that in the church men should experience reconciliation in all its aspects. Here we can together grow up into a full man, unto the measure of the stature of the fulness of Christ. But as this is happening people on the outside are going to see something too, and many will be drawn by what they see. The Lord did not intend for us to put on "performances" when we come together to impress people-mouthing platitudes that we do not mean. We are rather real people with real problems, but when we come together we are in love helping one another grow up in the Lord.

People don't get married just to enjoy the wedding ceremony, but that they might live together. So with becoming a Christian. The new birth is very essential. It is indispensable, but it is only the beginning of a personal relationship with the Lord Jesus Christ which I can enter into fully only in relationship with other believers. The Lord has so much more for us to experience right in the realm of fellowship and body life than most of us have ever entered into. The beauty and vitality of it cannot be missed if you read carefully the book of Acts.

CHRIST ACTS THROUGH HIS BODY

The life and power of Christ find their richest manifestation through the body of Christ. The body of Christ is basically not a doctrine, but essentially it is a life. We have been joined to Him; we are now members of His body of which He is the Head. We cannot act

independently any more without disregarding Him and the other members of the Body. Can the hand act independently of the wrist, or the arm, or the shoulder, or in fact, the whole body? The one who has "seen" the body of Christ cannot continue to live independently. Paul had to learn at the beginning that when he was persecuting the church he was persecuting Christ, and that there was no way for him to come into the body except through the ministrations of one of those humble believers whom he had before been persecuting. Christ wants us to know that to refuse to make things right with a brother affects my relationship to the whole body. (Matt. 18:15-17) Jesus said that where two or three are gathered together unto (eis) the name of the Lord, He would be in the midst. Gathering together unto the name of the Lord signifies the abandoning of individualism and standing on the ground of the body of Christ. In such a group the Lord's authority is recognized and He can be present. The basic meaning of laying on of hands seems to be union. The blessing conferred is not for personal profit but for the good of the body. It recognizes their place in the body and the responsibility of the body to them (as when Paul and Barnabas were sent out.)

There is a covering of the Body as in spiritual warfare. The exhortations in Ephesians 6, "Put on the whole armor of God" are in the plural. The whole armor of God makes the *Body* fit for warfare. This is not just an individual, "Don Quixote" battle. Each individual Christian needs the covering of the body. It requires the church standing together to deal with the enemy. Satan looks for solitary, uncovered individuals to attack.

There is a very great difference in a young man or woman deciding independently to go away from a fellowship possibly to some distant place for the sake of pleasure or financial gain, and seeking together with other members of the body the Lord's guidance and then going out with their prayer support. The first can be hazardous spiritually, the second strengthening. Spiritual warfare is not just a personal affair; it is rather primarily a body task. When we fail to recognize this the result is confusion and battles lost.

"PERFECTED TOGETHER IN THE SAME MIND"

I believe as the end of the age draws near the Lord's people may well be impelled by their circumstances and the increasing attacks of the enemy to see more clearly the things that are important and those things that are not important. Eventually, the buildings, equipment, organizations, programs and plans that men put so much pride and confidence in will be seen not to be the important things—not the Lord's way.

May the Lord help us to brush everything aside that hinders and to see that our position by grace in the body of Christ is the true ground of fellowship. "Receive ye one another as Christ also received you to the glory of God." (Rom. 15:7) Whom Christ has received, we cannot refuse. The question is not whether a brother is strong or weak or even doctrinally straight, but has Christ received him? If He has then shall I not receive him?

The church that excludes where Christ does not exclude is not a church of Christ regardless of the name put on the meeting house. The walls that we, or even those before us, have built up are not only unfortunate but are contrary to God's will and need to be torn down. It is not enough to cross over the wall occasionally and shake hands with my brother and pretend we are all in the same work or even to meet together for a big fellowship meeting in which we proclaim our essential oneness and then go back behind our walls for another year. Who built the walls that are separating the Lord's own? Did He build them? If not, they should be smashed.

I believe more and more of the Lord's own are going to see that they cannot afford to take any stand other than this regardless of what it may cost them. The Lord's people have always had to go forth unto Him without the camp bearing His reproach. They have always had to endure scorn and ridicule from those determined to hold on to their denominations, sects and institutions regardless. We are not called to promote a movement but simply to be members of His body.

The Lord desires a body through which the Spirit can express His desires without any hindrance. Some who come out of denominational confines are not willing to be limited by the Body. They desire to move, live and work independently. They have not seen their place in the Body. If a brother likes to speak and make decisions by himself, the authority of the Holy Spirit is hindered and the church suffers great loss. If the authority of the Holy Spirit in the church is to be recognized, man's authority must be rejected. The elders, or under-shepherds, must be keenly aware of this. Only as the church really functions as the body of Christ can the life and fulness of Christ be manifested. May the Lord help us to see that His body is "the fulness of him that filleth all in all."

In the church the Spirit should be able to express His desires without hindrance. He can move out into some new thing without being blocked by tradition or denominational machinery. "Separate me Barnabas and Saul unto the work to which I have called them." Then they laid their hands on them and sent them forth. Nor did the body anguish because of the absence. On the other hand, they did not become "full-time missionaries" who henceforward were a special breed. When they returned from their first journey they stayed a long time with the church. They were not missionaries on furlough but apparently fit right back into the life and ministry of the church while there.

"THE WORKING OF EACH SEVERAL PART"

The body of Christ depends upon all the members functioning. When the five talent brothers feel they should take care of all matters and leave the one talent brother idle, the body suffers. Can the five talent brother be humble enough to know that he needs to be ministered unto by the one talent brother? Brother Watchman Nee tells of a time when there was a spiritual problem in his life about which he prayed earnestly for a long time without victory. Finally, one day he went to a humble uneducated brother, poured out his need and asked him to pray with him and then the victory came.

We must recognize that every member of the body has his or her place. How many different kinds of service and work there are in the Body! How refreshing is the assembling of the saints when we recognize the headship of Christ and *expect* Him to express the fulness of His life in the Body! Preaching the Word in the power of the Spirit is important. But when all the coming together of the saints is centered around the preaching of one man, week after week, service after service, violence is done to the body and what the Lord intended the gathering of His people to be. No wonder in many churches it becomes a weariness and preachers have to keep changing pulpits and still the real needs of the body are not met, nor will they *ever* be, for this is not the Lord's plan.

Every member has his part in serving the body of Christ. As each of our bodies is different and has its own function, so what each member of the body has in Christ has a characteristic of its own. Even the Apostle Paul refers frequently to the refreshing and blessing he received from his brothers in the Lord. Your place in the body is distinctive. No one else can fill it. He has "set the members in the body even as it pleased him." The cross is the instrument of fellowship. Only as the cross works in our lives will we be able to take our place in the body. The cross will take away our natural life, our individual movement independent of the needs of others, our inflated self. We will begin to know the restraints of the body, subjecting ourselves one to another in the fear of Christ. The brother who is so ready to speak and seemingly has so much to give will learn to remain silent or to wait sometimes to give the one talent brother time and opportunity to share. He will learn to depend on the other members of the Body. If he is a "hand" he will be happy to be that and receive the restraints that come from the other members of the body. He acts according to the measure which God has given him, even if he is a Paul. (2 Cor. 10:13-16) It is a beautiful thing to see the Body begin to function like this even in an imperfect manner. Such a coming together ministers life to the Body. Each one of us needs to face this issue. Am I an individualist or have I really "seen" the body of Christ and my relationship to it? If the teaching of Paul in Ephesians is true, there is no way I can come to real maturity without the constant recognition of and dependence upon my relationship to the other members of the Body.

(To Be Continued)

AT BILL AND BETTY'S

BLACK AND WHITE

We'd gone round to June and Ken's for the evening, and the conversation got round to Vera Gleghorn and her husband, who have just bought a big old Victorian house near the jam factory and have turned it into a boarding house.

"I wonder how they're doing," Bill said, "Ivor's put a lot of work into the place. It was in a shocking condition."

"Lodgings are always in demand round here," I said, "Particularly now they've enlarged the Tech. There's a lot of coloured students too."
"I bet old Vera wouldn't have coloured students," June said. "She'd think it beneath her."

"I thought you had to have them anyway," I said. "What about the race relations board and all that?"

"Oh, you can get round it," Ken said. "I'm inclined to agree with June. I bet Vera and Ivor wouldn't take coloured people. They'd be afraid of 'lowering the tone' of the place."

It was then that Bill had his silly idea and of course Ken backed him up, and in the end there was no stopping him.

"Let's ring them up," he said, "And make out we're coloured people looking for lodgings. That will settle it."

"Don't be so awful, Bill," I said, "And think what a fool you're going to look when they agree to take you in."

"Some hopes!" Ken said, and before I could stop him he'd got the telephone book and was looking up the Gleghorn's number.

"You'd better do it, Bill," he said, as he started to dial, but Bill turned chicken at the last moment and Ken was left holding the receiver when Vera answered.

"Oh, I understand you keep lodgings?" Ken said, in a pretty fair imitation of a Jamaican voice. "My frien' and I are from Jamaica and we are having great difficulty in finding somewhere to live."

June was stuffing her hankie into her mouth and trying not to laugh.

"Oh, I see," Ken said, "You are full up? That is a pity."

"Liar!" June whispered. "They're not full up at all. I saw Vera only this afternoon."

"Is there any chance you may have vacancies next week?" Ken persisted, really warming to the part.

"Yes, I see. I quite understand. It is a pity. May I ring again in case?" Ken persisted. "You do not think it will be any use. You are quite full up. I see... But I would like to keep in touch..." Ken made a face and replaced the receiver. "She's hung up," he said flatly.

There was rather an awkward silence. Then, "I told you so!" from June.

"Perhaps she is full up," I said weakly.

"Not a chance," Ken said. "You should have heard her tone."

"I don't think I'm colour prejudiced," I said doubtfully, "But you don't really know, do you? Not until you're actually faced with a particular situation."

"I wonder what Vera would say if she knew it was us," June said with a giggle.

"I'd never dare tell her," I said, "And neither would you, I hope?"

"Do you think if you did take in coloured people it would 'lower the tone' of the place?" June said thoughtfully.

"I can think of a lot of white people that 'lower the tone' as low as it can possibly be lowered," Bill said quickly.

"Oh, I'm not talking of individuals," I said.

"But you can't talk of anything else," Bill said. "People are in-

dividuals. You can't lump them all together under the heading of 'black' or 'white'. If I had a boarding house there would be white people I wouldn't allow over my doorstep and there would be coloured people I'd be proud to have as my friends."

"But they *are* different," June insisted.

"How?" Bill said.

"Well, in lots of ways," June hedged.

"Such as?" Bill persisted.

"Oh! I don't know exactly," June said crossly. "I've never had much to do with them—apart from passing them in the street."

"Perhaps that's the trouble," I said. "We shall never get to know them better—as individuals—all the while we just 'pass them in the street'."

June couldn't resist pulling Vera's leg about the phone call when she saw her in the Gas Office a few days later, and Vera swore they knew it was Ken all the time, and that's why they said they were 'full up'! We still don't know whether to believe her, which rather serves us right!

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Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

DANIEL SOMMER'S SEVENTY YEARS OF SERVICE

Part II: 1889 - 1940

Editor's Note: Since this article deals with controversial matters, we remind our reader that W & W is not necessarily in agreement with the positions taken by Bro. Sommer.

In our last article and in the article on J. N. Armstrong, we promised you some remarks on Daniel Sommer's opposition to Christian schools. Dr. West says that the war against Christian schools was based on six fronts or arguments. Daniel Sommer spent the rest of his life battling the *abuses* of Christian schools. The six factors according to West were as follows:

- (1) The Christian school comes under the same category as the Missionary Society and must be opposed in the same way.
- (2) The second front was motivation; according to Sommer to

- 'glorify man'.
- (3) The establishment of the schools was an improper use of the Lord's money.
 - (4) There was fear that in time the churches would not use preachers unless they were graduates of the colleges.
 - (5) They would create a special, privileged class of ministers, who would, as in former days, lead the church into another digression.
 - (6) Finally, the campaign against Christian schools emphasized that they were church institutions, a spin-off of the contention that the schools were like the missionary societies and thereby, subject to the same ban.

During his confrontations with the proponents of the Bible school, Daniel Sommer held oral and written debates on the subject. The oral debates were with B. F. Rhodes in 1907. There were two—the first at Odessa, Missouri, and the second also with Rhodes at Hale, Missouri. His written debate was with J. N. Armstrong. It is this writer's opinion that Daniel Sommer was not so much opposed to Bible colleges existing but was opposed to the abuses.

On May 31, 1924, Daniel Sommer's wife, Kate Way, died. They had been married over fifty years. On July 8, 1927 he married Esther Letitia White. She passed away on April 5, 1931 at the age of seventy. During all this time the editorship of the *Apostolic Review* remained in the Sommer family.

In an effort to help unite the fractured segments of the restoration movement, the publishers of the *Review* (Allen and Chester Sommer), submitted what was called the "Rough Draft". This was published in the June 21, 1932 issue of the *Review*. It was to meet great criticism. The ones who protested helped start another party. Two of the most vocal of the protesters were Daniel Sommer's son, D. Austen Sommer, and W. Carl Ketcherside. After many years as the "champion" of what Allen R. Sommer called the "Macedonian Faction", Carl Ketcherside came to realize that he had sinned in helping start a new sect. He came to realize that all God's children were his brothers and sisters in the risen Lord. He is now pleading for unity based on the Scriptures. But we must return to 1932. We realize that it is long but we feel that you should get an inkling of what caused the 'so-called' controversy. So we give you the text of the "Rough Draft":

"THE ROUGH DRAFT"
"Can't We Agree on Something?"

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21, 22).

"To those of the Churches of Christ who desire a plan for unity, we submit the following for your consideration. We cry 'Unity', and say that unity can be obtained only on a New Testament basis; and yet the New Testament is the Book we disagree on. If we can search out the things we can agree on, and unite on them, and work together, we'll have unity!

"So we submit the following items of worship which are necessary

to a New Testament church:

COMMUNION — The Lord's Supper must be kept every Lord's Day.

PREACHING and MUTUAL EDIFICATION should be decided by each congregation for itself. It knows its own needs.

PASTOR SYSTEM — There are no New Testament pastors save elders.

OFFICERS — The only officers recognized for religious work by the New Testament are elders and deacons.

SINGING — No instrumental music, but honest endeavor to make the song-service as edifying as possible.

CONTRIBUTION — This is for the support of spreading the Gospel and taking care of the poor.

DISCIPLINING — The course that is fair is the Scriptural plan every time. Conduct that brings reproach on the church, and heresies are matters of discipline if persisted in after due warning.

WORKERS — Safety of New Testament plan demands all such should be under supervision of elders and mature members of the church. All Bible classes must be under the supervision of the church — not a separate organization.

PREACHERS — Must be of good character. If they favor 'Bible colleges' or not, let it be an individual matter. Their business is preaching the Gospel and building up churches, not other religious organizations.

BIBLE CLASSES — As they are not part of the worship, those not believing in them may stay away without censure.

LESSON-LEAVES — If a Bible class uses lesson-leaves, those not agreeing may use their Bible without censure on the part of those using lesson leaves. (Most of us use commentaries of some sort, the place where we use them being the main point of difference. Some use New Testaments with extensive notes at the bottom of each page without criticism, even in worship.) Bible classes are not part of worship.

BIBLE COLLEGES and ORPHANS HOMES — Supporting them is an individual matter — the church contribution is not for that purpose. We're saved as individuals, anyhow, not as churches. If anyone must take the risk, let that one do it as an individual. It's a matter of believing in the efficacy of the church. If a preacher or a brother talks to us privately about 'Bible colleges', just inform him kindly, yet firmly, that you do not support them, and tell him why. We can't force them not to believe in them, but maybe we can reason with them.

FOREIGN MISSIONS — Individual work. There is plenty of work at hand to satisfy those who want to work.

SOCIETIES — These are all foreign to the Scriptural plan, and are full of possibilities for departure. The church is the only avenue through which to do religious work.

BROTHERLY LOVE — This is as much a command as 'repent and be baptized', and, if exercised, would be the solution of many problems. 'Come, let us reason together', means reason, not quarrel. Ephesians 4:16 speaks of 'love' as a means of the church edifying itself. All can take part in this, and make it really mutual.

"Brethren, if the church is as supreme with us as we would have people think, why not do all our religious work through the church, so the glory for such a work will go where the Book commands! If you wish to support a missionary society or an education society to do church work, go ahead — that is between you and the Head of the church. But, keep your hands off the church treasure! Don't touch a penny of that and send it to another organization to do church work! Maintain purity of the worship! Couldn't we worship with the Christian church if they'd cut out the mechanical music and not touch the church funds in the interests of human societies to do church work! And raise money for that work by giving as the Lord has prospered? We can worship together with our college brethren if they'll keep their hands off the church funds and don't try to divert them for the aid of a college to teach the Scriptures. For, that's the church's work! Bro. Srygley, of the Gospel Advocate, says

no organization other than the church's elders and deacons is scriptural for religious work. Bro. H. L. Boles, late president of David Lipscomb College, says this president, secretary, and treasury stuff in church work is wrong! So this brings us right back to the one institution through which the manifold wisdom of God is to be made known: the Church of Christ. We must jealously guard her worship.

"Brethren, let us be just as jealous of her work! If you wish to support the Y.M.C.A., or a missionary or education society for preaching or teaching the scripture—go ahead; that's between you and the Founder of the one organization with Heaven's approval for making known the Gospel. You must settle with Him! But don't touch the church funds in the interest of any human religious society!

"If the preacher we employ wants to give part of what we give him to aid a human religious society, that's his personal affair and risk! The Head of the church will settle with him in the last day for helping a rival institution. But, retain the church funds strictly for church work, and we'll have a glorious re-union! And our preachers, editors, and the whole rank and file can show the world what can be done by a people who put first things first—the church before any other society for making known "the manifold wisdom of God". Then we all can joyfully and truthfully sing: 'For her my tears shall fall, For her my prayers ascend; To her my cares and toils be given Till cares and toils shall end.'

"Brethren, are you with us for the church supreme? Let us hear from editors, preachers, and the rank and file.

"This is a rough draft, but is written in behalf of the thousands who desire to reach that Better Land, and who never will know, and never can understand 'the fine points' in our arguments for and against some things that have disrupted us. We desire very much to afford a place for such to worship after the New Testament plan. We solicit suggestions and close analysis of these items." —Review Publishers

In 1933, Daniel Sommer, then eighty-three years of age, made a preaching tour of the South. He spoke at David Lipscomb College and at many churches in the southland. The time was coming when Daniel Sommer was beginning to realize that he should not force his opinions on others. This is not to say that he changed his views on anything, only to say he put them in their proper perspective.

In the 1930's and 40's there were efforts made to unite the parties of the Restoration Movement. These were led by James De Forest Murch and Claude Witty. They held Unity Meetings in many cities. Daniel Sommer was among the speakers. In his old age he still had all his faculties although he was blind. Allen R. Sommer, writing in the *American Christian Review* dated January, February, March, 1965, writes the following:

"He had attended a Witty-Murch unity meeting of several days in this city (Indianapolis, Indiana, 1939). Spoke along with Morris, Murch, Boles, Witty, Errett, and McMillian. Jorgenson led some singing. No instrumental music. It was in a Christian church building, too. Some free-for-all discussions livened the occasion. When one such seemed getting out of control, Don Carlos Janes brought order when he pleaded, 'Brethren, let's pray.'"

So Daniel Sommer ended his long and fruitful life pleading for the unity that is spoken of in the New Testament. We would like to include the following words of tribute to Daniel Sommer. They were written by Dr. Frederick D. Kershner, then the Dean of the College of Religion at Butler University in Indianapolis, Indiana. In *Shane Quarterly* dated April, 1940, he writes:

"Daniel Sommer was the last of the great pioneers of the Restoration Movement. Born in 1850, only twenty years after the dissolution of the Mahoning Association, his life stretched back to the days of the Campbells and spanned almost the entire circle of the growth and development of the movement. As the successor of Benjamin Franklin in the editorship of the American Christian Review, he became a dominant protagonist of the Right Wing among the Disciples and was usually regarded as the very tip of the wing. . .

"When we reflect upon the fact that Alexander Campbell died after Daniel Sommer was sixteen years of age and that both Thomas Campbell and Walter Scott were at least partially contemporary with Mr. Sommer, we can understand something of the extraordinary character of his life. Isaac Errett and Benjamin Franklin were full contemporaries of this pioneer and his career stretched back to within two decades of the Mahoning Association which marked the real beginning of the historic career of the Disciples. Daniel Sommer was, therefore, almost a living epitome of the history of his communion. The fact that he belonged to the extreme Right Wing has nothing to do with his importance as a historical representative of the Movement. Nobody could question his loyalty as a Disciple or his interest in the cause to which he devoted his life."

Next month, Lord willing, we intend to relate the long and illustrious ministry of Robert H. Boll, who spent over fifty years as the minister of the Portland Avenue Church of Christ in Louisville, Kentucky. We will be telling of his great regard for the simple teachings of the Bible. So, we invite you to be with us next month. Until then, **MARANATHA!**

The Way Back Home

Dr. Ray Allen Young

Adam and Eve were at home with God in the Garden of Eden. With eyes wide open Adam departed from that home. His separation from that home was not a case of "Paradise lost" it was a clear case of Paradise abandoned.

Since Adam left home, all of his descendants, including us, have been born out of Eden and away from the close association with God.

We all want to regain that which Adam forfeited. The big and important question is how? The answer is easy to find and sure. All we have to do is to discover the steps that Adam took in his departure and retrace those steps.

The Heavenly record states that God told Adam one thing and the Devil told him the exact opposite. Of his own volition Adam chose to take his belief away from God and place it in the Devil. It was a clear case of, "An evil heart of unbelief in departing from the living God."

Now, what must we do to retrace Adam's steps? If his way from home was unbelief, our way back home is to retrace his steps and believe as it is written, "With the heart man believeth unto righteousness."

As for works, there are none involved. Adam did not forfeit Eden by a lack of good works. He forfeited an association with God by not believing Him.

One asks, What about good works? Where do they fit in? Heaven answers this. "We are created unto good works." God has de-

creed that we should walk therein.

Why should we walk therein? The answer is to please Him because we love Him.

He is our Redeemer, as it is written, "not by works of righteousness which we have done but according to his mercy he saved us."

"Whosoever believes on the Lord shall be saved."

GLEANINGS

Compiled by Larry Miles

HANDLING ARIGHT THE WORD OF TRUTH

Study It Through: Never begin a day without mastering a verse from its pages.

Pray It In: Never lay aside your Bible until the verse or passage you have studied has become part of your being.

Put It Down: The thought that God gives you put down in the margin of your Bible or in your notebook.

Work It Out: Live the truth you get in the morning through each hour of the day.

Pass It On: Seek to tell somebody else what you have learned

—J. Wilbur Chapman

FOLLOWING ON

Our Lord wanted to reveal to us the deeper things of God. Our chief concern should be to be ready to hear what He speaks, and hearing immediately obey.

—G. Campbell Morgan

ADVICE TO ELDERS AND PREACHERS

As much as possible let us avoid dwelling on the controversies of the day. These rather please the curious, than profit and convince the sinner, or comfort and strengthen the saint, or promote the cause of true piety on earth.

Let us pursue steadily the course we have taken, and leave the event with God. We have taken the Bible as the only rule of our faith and practice, and the name Christian as the only name we wish to have. In this, we cannot be wrong. Let the parties deride and defame us—let them anathematize and reject us. Let them call us heretics, Arians, or devils—still let us cultivate the gentle and meek spirit of Jesus. "Be wise as serpents, and harmless as doves." We are advancing to the judgment, where justice will be done us. Party spirit and high pretensions, shall be disregarded and their advocates shall be filled with shame and confusion.

—Barton W. Stone, 1844

PRAYERS TO SAINTS?

Concerning the rich man's prayer to Abraham, across the gulf, let me remind you that this is the only prayer in the Bible to a saint, and it wasn't answered.

—Will H. Houghton

SERVING AND WAITING

Our Lord knows the attitude He wants His people to be in. The Gospel Paul preached (That is, Christ's Gospel) put new converts in the attitude of serving and waiting (1 Thes. 1:10). Many other passages emphasize the waiting attitude. Jesus often exhorts His Disciples to "watch"—also to pray. Paul emphasizes loving His appearing. James emphasizes patient waiting. Paul and John speak of the value of the hope of His coming. The last prayer of the Bible is "Even so, come Lord Jesus." Brother preacher, are you a success in the matter of putting converts in this attitude? Negative preaching on Christ's coming will not do it.

—Stanford Chambers

THE GRACE OF GOD

The grace of God always takes care that wherever pardon is given love shall be ensured; for the Holy Spirit co-operates with the work of Christ, and if we are cleansed from the strain of our former evil through the blood of Christ, we are renewed and changed in the spirit of our minds by the Holy Spirit.

—C. H. Spurgeon

DEEPER THAN THEY THOUGHT

When Dwight L. Moody was holding a meeting in a large hall in London, one afternoon the members of the infidel clubs of the city attended en masse. When Mr. Moody got up to speak he was greeted by a sea of over 500 grinning sneering faces in the midst of the audience. His topic that day was the prodigal son. When he got to the place where the destitute son came back to his father, he turned to his audience and said, "How many of you will arise and return to your Father?"

One of the infidels rose up full of his own importance and said in a loud voice, "I will not." Then the others laughed thinking they had scored quite a victory. Mr. Moody stood there looking at them and tears came to his eyes as he said, "Yes, that is just your trouble, you will not. Your trouble is not just in your head; it is in your heart." As a result of his heart-searching words, about 10% of those that came to scoff remained to pray.

—R. H. Boll

A NEW MAN IN AN OLD WORLD

by A. W. Tozer

The Christian who has dedicated his life to God and has shouldered his cross need not be surprised at the conflict in which he at once finds himself engaged. Such conflict is logical; it results from the nature of God and of man and of Christianity.

He will, for instance, discover that the ways of God and the ways of men are not equal. He will find that the skills he learned in Adam's world are of very little use to him in the spiritual realm. His tried and proven methods for getting things done will fail him when he at-

tempts to apply them to the work of the Spirit. The new Adam will not surrender to the old Adam nor gear His new creation to the methods of the world. God will not share His glory with another. The seeking Christian must learn the hard way that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

The true Church of God, the company of the forgiven and regenerated, is a marvel and an astonishment in the eyes of the old creation. Israel saw the "food of angels" and cried, "What is this?" because it had come down from heaven and was unlike anything with which they were familiar. So they called it "manna," and manna it remained, a wonder among earth's common things, a perpetual sign of the supernatural in the midst of natural things. The Church is a sheet let down from heaven, an interposition of something unlike and dissimilar, a wonder and a perplexity which cannot be understood nor explained nor gotten rid of. That about her which yields itself to analysis by the historian or the psychologist is the very thing that does not signify, the earthen vessel in which the precious treasure is contained. The Treasure itself transcends the art of man to comprehend.

The new Christian is like a man who has learned to drive a car in a country where traffic moves on the left side of the highway and suddenly finds himself in another country and forced to drive on the right. He must unlearn his old habit and must learn a new one and, more serious than all, he must learn in heavy traffic. He must fight his old acquired reflexes and learn new ones, and he has no time or place to practice. He can learn only by driving and the Christian can learn only by living. There is no school of Christianity where the Christian can make his mistakes safely before going out where a mistake will cost him something. The Christian can never afford to be wrong, not even once, though by the good grace of God he can be forgiven if he sins and restored again to the fellowship if he does fail his Lord.

Jesus said, "In the world ye shall have tribulation," and Paul reminds us that "all that will live godly in Christ Jesus shall suffer persecution." Among other things, the Bible is a record of the struggle of twiceborn men to live in a world run by the once-born. The Psalms and the Prophets are full of the sighs and tears of good men in a bad world, men whose loyalty to the kingdom of heaven was considered treason against the kingdom of man and punished as such. But, intimately previously, this is not the source of the Christian's most perplexing problem.

Let us get down to cases. A forty-year-old man is suddenly converted to Christ. His conversion is genuine and his inner witness is clear. He is baptized, associates himself with a company of believers in some local church, establishes family prayer, begins to tithe and, up to the light he has, lives as he believes a Christian should. Does that end his problems? Yes and no.

Yes; for him the problem of his past sins is settled. God has wiped the slate clean. He is now a child of God, possessed of eternal life. His past is forgiven, his present in the hands of God and his future guaranteed to him by the blood of the everlasting covenant. That much is sure.

No; for the new world he has entered is altogether different from the one he has just left. Here the moral weather is completely different and he must become acclimated to it. Standards, values, objectives, methods—all are different. Things he had for a lifetime taken for granted are sharply condemned by the Scriptures and the Holy Spirit within him. He must alter his attitudes toward almost everything. Many solid pillars upon which he had previously leaned without question are now seen to be made of chalk and ready to crumble at any moment. What is worst of all, his self-confidence suddenly vanishes. He sees through the flimsy pretense of the you-can-do-it school of thought. He wonders why Emerson's celebrated essay on Self-Reliance disturbs him now instead of affording him a shot in the arm. He hears the Lord say "Without me ye can do nothing," and falls at His feet like a little child. All the certainty goes out of him and he throws himself out onto the promise of God, every natural hope and every human trust gone forever. This can be a bitter and terrifying experience and it is one, regrettably, that not many persons today know anything about.

If our man follows on to know the Lord he will slowly acquire not only a new philosophy of life but a new set of moral reflexes as well. Old things will pass away and all things will become new. Then he can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

—from *Of God and Men*

NEWS AND NOTES

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

CENTRAL KENTUCKY CHURCHES OF CHRIST SPRING FELLOWSHIP

March 14th, 15th (Friday - Saturday)
Cramer & Hanover Church of Christ

THEME: "OUR CHURCHES IN GRIEVOUS TIMES"

FRIDAY

- 7:30 p. m. Congregational Singing
Special Singing
- 8:00 p. m. "THE URGENCY OF THE HOUR." . . . Hall Crowder

SATURDAY

- 9:30 a. m. Prayer Time
- 10:00 a. m. "THE CHURCH IN GRIEVOUS TIMES." . . . Harry Coultas
- 11:00 a. m. "THE HOME IN GRIEVOUS TIMES." . . . Nathan Burks
(Conviction in Parenthood)
- 12:00 Noon LUNCH SERVED BY COOPERATING CHURCHES
- 1:30 p. m. "SOCIETY IN GRIEVOUS TIMES." . . . Julius Hovan
(Convictions in Morals, Standards, etc.)
- 2:30 p. m. "TOTAL CHURCH INVOLVEMENT." . . . Ben Rake Jr.

OUR GREAT HIGH PRIEST

By Mrs. Paul J. Knecht



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