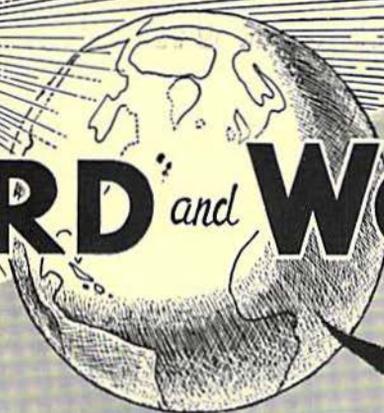


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MAY, 1975

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Talking Things Over

G. R. L.

THAT HOME OVER THERE

About a year ago, my wife and I began entertaining ideas of building a new house. Some months later, we located a suitable lot and put \$500 down on it. It was a small lot, odd-shaped, and very ordinary. Even so, we would sometimes drive by and look at it. We'd walk through the knee-high grass and guess at where the property lines might be—and it wasn't even ours! And then we'd explore the neighborhood, coming and going by different streets. Finally, construction began and we really got interested. The first week or so, we were over there every day or two, even though there wasn't much to look at. It looks more like a house now, and we're beginning to get used to the thought of living in a new neighborhood. However, it's going to be hard to leave behind this roomy old house, the big back yard, and the tree-lined streets—not to mention the neighbors. So much here is so familiar, and so much over there is new and untested.

Along with all the thoughts about a property on St. Thomas Court, the Lord has brought to mind a multitude of thoughts about the place He has gone to prepare. The Scriptures tell us that Abraham looked for a city. For a long time now God's people have been concerned about a lasting dwelling place. However, there are some who think in terms of death and who are reluctant to leave this present scene. These tend to see salvation as negative—avoiding the condemnation of hell—rather than entering into an inheritance. That puzzled me for a long time, but now I believe that it is primarily due to ignorance—failing to know what good things the Lord has in store for us.

Paul prayed for the Ephesians (1:17-19) that the Holy Spirit would illumine the eyes of their hearts to make them see—among other things—"the riches of the glory of his inheritance." Every saint does not automatically come to a full appreciation of "every spiritual blessing in the heavenly places" that is ours. Just as we surveyed our lot and walked over it, it is needful for the believer to survey his possessions in Christ Jesus. Even though we haven't yet "laid hold" (Phil. 3:12), we need to get in the habit of thinking of these things as *ours*, paid for and secured by the blood of Jesus.

What about the Christian who would rather stay here than go on to be with the Lord? Really now, do you relish the thought of leaving loved ones behind? And who in their right mind would want to leave the lovely flowers and grass and trees of Crescent Hill (or Atlanta, or Dallas, etc.)? Even with all its aches and pains and problems, life is so full of joys—who would want to leave it behind? For many of our suffering brothers and sisters it is quite another story, but where life is bearable, a believer can find great enjoyment and feel quite at home even in this “vale of tears.”

WE ARE STILL PILGRIMS

A word of caution may be in order here. Where is the line between “loving the world” and appreciating “all things that God has given us richly to enjoy”? (See 1 Jn. 2:15-17 and 1 Tim. 6:17.) Paul (1 Cor. 7:30) helps us make the proper distinction, “. . . those that buy, as though they possessed not; and those that use the world, as not using it to the full: for the fashion of this world passeth away.” We never become citizens of Earth; we never find here a permanent dwelling place. Perhaps the believers to whom this fact is most real are those who are suffering sickness or sorrow or persecution. When the society around is openly hostile toward Christians, it is easy enough to sing, “This world is not my home.” Where Christians live in relative ease and comfort, the blessed hope of our Lord’s return and the reality of “the mansion over the hill top” tend to fade away into fantasy. Maybe this accounts for the popularity of songs with such a vague, indefinite message, such as “Beautiful Isle of Somewhere,” “When They Ring Those Golden Bells,” etc. It’s hard enough to get up the grit to move from a familiar home to another one that is somewhat known; it’s quite another thing to leave a cozy nest and leap out into a cloud bank.

If we’re ever going to get to the place where we can really feel that it is “very far better to depart and be with Christ,” we’re going to have to do some—a whole lot of—preparation. “Think of the home over there,” says another song, and the message is basically sound. As we have studied the plans for our new house and have explored the neighborhood, we have left behind our initial reluctance to move, and now we’re looking forward to enjoying certain features of our new home. Likewise, the better we get to know “the home over there,” the more it will exert a stabilizing attraction on our lives. It will be real to us, not just a dream. I often think of a lumberjack friend in northern Idaho. He lived out in the woods and a creek ran through his yard. One day we were sitting there talking about what it will be like to go to be with the Lord. “Well,” he said, “I think that death for the believer is just like jumping over the creek there. You go to sleep on this side and wake up over there.”

A good place to start thinking about the home over there is Rev. 21 and 22, and 1 Cor. 15. However, don’t get too carried away by the description of the city. This is fantastic, but it is secondary.

What really makes heaven heaven is the presence of the Lord Jesus Christ. He is the source of the water of life; He is the light of the city; He is the healing of all of humanity's ills. And we shall serve Him and reign with Him—and we shall see His face! "That will be glory for me!" What else can we say, but "Come, Lord Jesus!"

Inflation is a Moral Problem

H. Robert Cowles

It is no secret that inflation has swollen hands in everybody's pocket.

Inflation is a sickness of the economic supply-and-demand system. It is economic malaria: high fever alternating with teeth-chattering chills, a mad scramble for goods at any price relieved by the chilling reality that money simply is not stretching far enough.

In its simplest terms, inflation is the result of demand that outstrips supply. If sugar and oil are plentiful, as they have been in the past, their consumption does not necessarily jeopardize the price. In fact, quantity production may even reduce the unit cost.

But let the demand outstrip supply, and competition for what is available drives up the price. Wage earners, anxious not to see their standard of living lowered, press for more money. More money for wages means higher production costs for other consumer goods, which in turn means higher prices and pressure for still higher wages. The result: a vicious spiral.

Now most of us have the impression that the cure for inflation is governmental action. Freeze prices (always more popular with the rank and file than freezing wages). Freeze profits (another popular solution). The sickness is acute; let's have some strong medicine.

But no less an authority than the prestigious *London Times* suggests that inflation is not within the politicians' ability to cure. It is a "religious and moral problem," says the *Times*, to be solved if at all "by priests and preachers and prophets and moralists. At best politicians and parliaments can mitigate the damage; they can't go to the root of the problem."

Let the shock of that thought sink in. Then continue.

"What is inflation, after all? It's an economist's word for over-consumption; for living beyond your income; for taking more out of the kitty than you put in. This has become a near-universal habit in 'developed' countries; in ours more than most. The fact is that we've all got ideas above our station; we have come to take for granted a quite fanciful and unrealistic notion of the 'standard of living' to which we are entitled, as though by divine right. Why shouldn't I

have filet steak for dinner every day? Why shouldn't I have a jet-holiday in Mallorca every year? Why should I work long, hard hours at some dreary job, and for a low wage?

"Alas," the *Times* continues, "there's no 'should' or 'shouldn't' about it. The facts of arithmetic are what they are. The world simply can't provide all that many filet steaks, and its reserves of jet fuel are running low."

The *Times* goes on to point out that each of us came naked and hungry into this world. Someone by difficult and laborious work remedied our situation. "No kind of society can be kept in being unless a very large proportion of its people are prepared to work hard at monotonous tasks for a fairly small economic reward. To resent this is to resent the fact that two and two don't make fifteen. . . .

"Overlooking these realities, . . . we have built into the structures of our society the deadly sins of pride, envy, avarice, gluttony and sloth. . . . Capital, management, labor, they all depend upon our continued addiction to levels of consumption which cannot possibly be sustained. Those five deadly sins are their bread and butter, and are therefore inflamed by every advertising campaign, every trade union campaign."

That leaves us only our churches, the *Times* concludes. "Can the ministers of Christ help us, with leadership and dogma and moral exhortation? If they cannot, or cannot be bothered, we are in a bad way indeed."

For the child of God the guidelines for times like these are clear:

"Owe no man anything," the Word declares. It may be successfully argued that collateral-backed contractual obligations on which regular payments are being made at the appointed time do not come under the Biblical proscription. But the Christian can certainly be freer to pursue the will of God for his life if his paychecks are not eroded by a mountain of monthly obligations for material things he does not absolutely need.

"Be content with such things as ye have," the Word says again. Greed is the culprit of inflation. Nothing is as diametrically opposite the spirit of Jesus and the example He left us than is our present preoccupation with material possessions.

The American government is now discovering what many other governments already know: cooling an inflation is not a simple exercise. Cut back on spending and people are jobless. Tax revenue plummets. Welfare expense soars. Suddenly what was intended as fiscal economy ends up as a fiscal disaster, inflationary of itself.

Therefore we should look with tolerance upon national leaders who seem unable to wave the magic wand that rights our world again. Those politicians are out of their element. They do not have the answers.

Inflation is a moral problem. If there is a solution to it, it is in a return to the Scriptural principles of simplicity, contentment, temperance, industry. Is it not time for us Christians to set the example?

—In *The Alliance Witness*

Mother of Men

Willis H. Allen

Most of us would likely agree that the most potent influence in the lives of men is that of godly, Christian mothers. Of course, above that we must place the grace and love of God, but that grace and love first came to most of us thru the influential lives of our mothers. We were in close contact with her in our early years of training; we sat at her feet and listened as she read stories from the Bible to us, and, as we became older and better able to take in some of the great mystery of God's love to man thru His Son, it was mother who impressed those great truths on our hearts. Men have become great gospel preachers, missionaries, faithful elders and deacons, and leaders in various departments of church life, such as song leaders, teachers, etc., thru mother's training.

That influence has been largely felt thru the power of her prayers. So often, in the experiences encountered in the training of their children parents are made to feel their utter helplessness to cope with problems that arise. In such experiences they are made to feel in a particular way their dependence on divine power. And that power they have found thru the channel of prayer. Many times we have heard mothers say in connection with the life of a wayward child, "I have not given up; I haven't lost my faith in the power of prayer. Surely my prayers will be heard." And surely they will be, as they have been. Samuel was born in answer to the prayer of a mother. And this faithful mother, true to her vow to God, saw her child become a mighty prophet.

And there is the influence of the mother's faith. Timothy had unfeigned faith, "which first dwelt in thy grandmother, Lois and thy mother, Eunice" . . . (2 Tim. 1:5). True, all mothers do not have that faith, but those who do pass it on to their children thru their influence. It is not inherited; it is implanted. That faith leads her to build character thru the daily teaching she gives her children in the word of God. **ALL HONOR TO FAITHFUL MOTHERS.**

—In *The Bible Way*, 1964

Only You Can Fight the Boob Tube

by Mel White

In late 1973, six youths forced a young woman in Boston to pour gasoline over herself. Then, they set her ablaze. The nation read the headlines with horror and disbelief. Police Commissioner Robert diGrazia blamed the victim's death on a television film, *Fuzz*, shown the night before on ABC TV, in which similar crimes were vividly depicted.

The executives responsible for cluttering the airwaves should receive our constant protest against programs that demean human life and glorify violence, revenge, deviate behavior or murder. There are enough examples to prove that in some cases there can be a direct causal relationship between a crime and a television program modeling criminal behavior.

But the growing public cry against television is still only one side of a very complicated story. The problem is not just the boob tube, but all us boobs who sit staring at it with no apparent discipline or self-control. Before you write me off as another snooty educator, let me confess my own guilt. We are in this thing together and only together will we find an adequate Christian position on media use.

In 1972 Gospel Films, Inc. released my film *TV and Thee*, a 20-minute montage of questions and answers about television. The feedback on this film, which was produced to get Christian families thinking and talking about their television habits, has been fascinating. Four points stand out:

1. *Most Christian families have no idea how much time they spend watching television.*

We claim the Lordship of Christ over our daily lives, yet, according to the research director of the St. Clement Film Society, "Churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable survey organizations report that the average American spends 20 hours a week watching television; the average set is on 8 or 9 hours every day. That amounts to approximately one and a half months a year (24 hours a day) we spend watching television. A graduating senior has watched about 15,000 hours of TV in comparison to the 10,800 hours spent in school. Compare that to the little time spent in church or church school classes, family worship or play.

TIME YOURSELF

You are tired of polls and surveys, right? You don't believe you or your family spend anything like that much time watching TV, correct? But have you ever tried to determine how much time you actually spend in the TV room? Try it. Put a note pad and pencil on top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches

it.

If you prove yourself innocent of video gluttony, hurrah! If you find yourself guilty, that is another matter. Think what could be achieved in personal and family growth in even half the time we spend watching television. Paul instructs us to "redeem the time, for the days are evil" (Eph. 5:16). That verse might find some painful application here.

2. *Too many Christian families are not really convinced that television influences their attitudes and behavior.* We have the illusion that what we watch has no effect on what we think or do. W. W. Charters reported as far back as 1936 that "the attitude towards any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."

TV A PERSON BENDER

It has been aptly said that statistics only support statisticians; however, it doesn't take reading all the data available to get insight into television's power as a person-bender. My two children (ages two and three) have proven more to me than all the studies combined. "Sesame Street," "Mr. Rogers," and "Captain Kangaroo" taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the Grouch."), and how to handle childhood fears and inadequacies ("Monsters are only pretend." "Dark is nice.").

That television is a powerful teacher is no longer questioned, and fortunately the above mentioned programs have an army of educational consultants. But what are my children (or what am I) picking up overtly and covertly from all the other programming? It is not so much the results of one program on one night that we need fear. It is the steady bombardment of ideas and acts that run contrary to God's will for man. A regular diet of unworthy inputs can set the whole human system off balance. The general moral standard of the entire medium eventually gets to us and does its work.

What standards are set by television on such vital subjects as violence, sexuality, money use, family relationships, crime, minority races, poverty, the church, and war? Without accusing beautiful Burbank of conspiring to overthrow American morality, one still knows that writers and producers are out to snare the widest possible audience. They want viewers and will get them at most any price. If we sit there and lap it up like thirsty kittens it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If you don't monitor what you watch and what your family watches, you are risking a great deal.

COMMERCIALS AND STEWARDSHIP

3. *Most Christian families believe that commercials are harmless and have no effect on general Christian stewardship.* There is nothing wrong with watching a commercial that is interesting and

entertaining. The problem comes as we sit silently by while Madison Avenue directs some *twelve billion* dollars through media, especially television, to brainwash us to "buy some _____ today!" (fill in the blank). Now, if those commercials really don't affect us, why does business lavish so much money on the effort?

Commericals have little to do with truth or information or actual need. They teach us to reach blindly for products because their names are familiar, even though another product on the shelf may have more and better content. If you're not fussy about your health, if you don't care about getting your money's worth, it may not matter. But now even Senators and Presidents are marketed like gasoline and soda pop, and we get less and less information and more and more deceiving jingles and slogans on the most pressing issues of our times.

GOD'S VOICE DROWNED OUT

One issue about commercials particularly irks me. Madison Avenue delights in raising our "necessity" level every year. They have convinced us that it is not only good for the economy to spend lavishly on ourselves but that we really *need* all those extras. No wonder we have lost track of the two billion starving and deprived peoples of the world. We are too busy spending it to give any away. Jesus talked of God's care for the lilies of the field and birds of the air, but how hard it is for us to hear. Commercials drown out the still small voice of God.

4. *Most Christian families have no particular standards, goals or strategy for using their television set.* Few, if any, feel any need to use TV creatively as Christian stewards of this God-given medium. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

- Keep your TV set in a closet, away from your family's main living space. (Get a portable that can be moved, not those huge, altar-like console models.)

- Subscribe to a complete television guide. Read and underline it weekly, well ahead of time. Plan what you want to see.

- Roll out your television only for your scheduled programs and return it immediately to its cubbyhole after the program.

- Whatever you watch, watch it actively, not passively. Keep asking yourself, "What is this program doing to me?"

- Don't just stare at commercials. Discuss them with your family. Laugh at the obvious distortions and stupid claims.

- Discuss TV and its power with your family. Set standards, limits, goals together.

- If your set is not equipped to receive the Public Broadcast Service (N.E.T.), get a set that does. You and your family are missing the finest and most consistent source of quality television programs.

- Get *TV and Thee* for your church to see. The whole church should be talking about this important medium. (That was a commercial I hope you didn't squelch.)

- Practice turning the TV off to do something better!

This last suggestion represents perhaps the saddest thing I have learned about the Christian family. We use free time so badly. We watch television as if we know of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. We must by God's grace learn to control television before it controls us.

Condensed from December, 1973 *Eternity*. © 1973 by The Evangelical Foundation, Inc., 1716 Spruce Street, Philadelphia. Pa. 19103.



Questions Asked of Us

Carl Kitzmiller

I look around and see religious groups who do not hold to half the truth our people do, but in many cases they show more commitment and activity. Why is this so?

Likely no one reason could be given.

For one thing, human nature is such that things almost always seem to look better elsewhere. The "greener pastures" complex is fairly common. We know every little blemish and mar on our own house or car, but the neighbor's may look better because we have not examined as critically or carefully. The imperfections of the folks we rub elbows with are always more evident than those we scarcely know. This is one of the reasons some rather unstable people change jobs, churches, etc., frequently and almost regularly. They land long enough to discover the faults with the new people and places. Some of those people who seem to show up so well may have feet of clay when one gets close enough to see.

Again, we may be comparing the best of others against the mediocre or poor examples of our own. It is by no means impossible to find some pretty sorry cases of Christian devotion in almost any group, community, church, etc., however much truth they may profess to hold.

There are cases, however, where the commitment and activity is greater in spite of some lack of truth. Zeal is not always related to truth. The Jews of Jesus' day had a lot of zeal (Matt. 23:15; cf. Rom. 10:2), but they were way off base so far as many spiritual truths were concerned. Some groups are very legalistic and get results because of

the threat to salvation failure may suggest. The result, in man's eyes is sometimes impressive, even though God may find a lot of the works vain.

Again, zeal is to some extent a natural quality. Some folks have more drive than others whether serving self, school, church, civic organization, or whatever. Paul the apostle was a very zealous man, but so was Saul the Pharisee and the church-persecutor. We are not suggesting that zeal for the Lord is a purely natural matter, or that its absence has nothing to do with one's spiritual growth, but when we become Christians our personalities do not necessarily undergo a total change. The low drive man might actually show more change by his occasional activity than the "doer" does in his frantic pace. How far a man has come is a more valid measure sometimes than where he is at the moment.

To be sure, some hearts just present better response to the Lord. Some are stony ground or thorny ground rather than the good. Some people (cities) in Jesus' day would have repented with less preaching and less light than others. (Matt. 11:20ff). Some Christians come out of worse backgrounds and retain more of the old man's ways than others (Tit. 1:12-14). There were those of old who had no knowledge of the law but who nevertheless did the things of the law (Rom. 2:14-16), and this principle is still evident in some cases.

One of the big reasons for the difference may be that people can hold truth intellectually without always being consistent in practice. We can be "hearers" rather than "doers" of the word. We can fail to live up to our opportunities and to the truth we know.

This may not be all the reasons, but perhaps this is enough to show that the fault is not in the truth that the people may hold.

Is the baptism mentioned in Romans 6:3-4 water baptism or baptism of the Spirit?

One of the popular ways of getting around some rather pointed passages in the word which speak of baptism is by declaring that they refer to Holy Spirit baptism. Some very good commentators, who show much good sense and offer much solid exposition in the word, seem to go astray at this point. I am afraid the real problem is not in what God has said but in the fact many modern minds have been so conditioned and are closed to baptism having anything at all to do with our salvation. It is frequently assumed that water baptism is a merit-deserving work, that as a necessary act of obedience it would negate the grace of God, and that one is at liberty to choose or reject it without any real effect on their decision for the Lord. None of these assumptions are true, but they constitute a basic belief of most modern interdenominational evangelicals.

The greatest preacher of them all of the grace of God did not have any problem with baptism as a work in conflict with faith (Gal. 3:26-27. Note "faith" in v. 26, "baptism" in v. 27). Men might as well throw out repentance on the same grounds. Moreover, it is a gross

misinterpretation of his words in 1 Cor. 1:13-17 to say that Paul was unconcerned about baptism. (His words must be seen in the light of the party spirit at Corinth, which gave an undue place to any great man who had baptized them.) That the Corinthians were baptized is assumed in v. 13 (cf. Acts 18:8).

If we approach Rom. 6, or any other pertinent passage, with the assumption that water baptism cannot be allowed to have any connection with salvation, then there is little likelihood of allowing the passage to speak of water baptism when the passage speaks of the new birth. The principle is the same when the modernist assumes that miracles are not possible, therefore when he reads of miracles in the Bible he has to give them another meaning. On the other hand, if we accept the declaration of such passages as Acts 2:38 (cf. Acts 22:16; Mark 16:16; 1 Pet. 3:20, 21) that baptism is somehow "for the remission of sins," then we will not arbitrarily make it a figure of speech. In other words, a person must be willing to let the scriptures teach what they do about water baptism before there is any use of trying to settle what is meant by some of the less explicit passages.

Romans 6 does not specify "water," but I have no doubt that Paul was referring to water baptism. The plain literal meaning always has the first claim. It was that which came at the point of death and the new life. It symbolized Jesus' death and resurrection. It was that to which they had been obedient. (Rom. 6:17)--their activity and not the Spirit's. Add the fact that New Testament Christians were baptized at the time of conversion, even at inconvenient hours and places (Acts 16:33). While the book of Acts puts no stress on baptism so as to make it the only or all-important thing in conversion, a simple reading of the book makes it clear that baptism in water was a part of the conversion experience (Acts 2:38; 8:12; 8:36-38; 9:18; 10:47; 16:15; 16:33; 18:7; 19:1-5).

"Baptism of the Spirit" seems to mean several things depending on who is using the term. To the charismatics it refers to a special outpouring of the Spirit resulting in tongues-speaking, etc., and is generally seen as subsequent to conversion. To some non-charismatic, anti-baptism folks it is used to speak of the Spirit's work in the new birth and in bringing us into the body of Christ. We gladly confess the great role the Holy Spirit fills in the new birth, but find little reason to describe this as Holy Spirit baptism. The Holy Spirit is the life-giver in the new birth (John 3:5), the One enabling us to rise from the waters of baptism to walk in newness of life, but it does not help our understanding to describe this as baptism. Baptism in water symbolizes the work of the Spirit and is specifically tied to our reception of the Spirit (Acts 2:38). Baptism protrays outwardly what the Spirit is working inwardly at the same time. In the interest of clarity and understanding we should use Bible terms to speak of the same things the Bible does.

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Edited by Dr. Horace E. Wood

PROPHECY

The Heart of God for Israel

Dr. Daniel Fuchs

"He that toucheth you, toucheth the apple of his eye." Zechariah was the prophet of the returning exiles. Sixteen years before he prophesied, a feeble band of exiles had returned from Babylon with great hopes of rebuilding the Temple. But their hopes were crushed. They lacked a spiritual motivation; their resources were too small, and their enemies too numerous.

He (Zechariah) has a message of spiritual importance for the remnant of God's people that returned to Palestine. He also warns those who were remaining in Babylon of the coming judgment upon all those nations who have afflicted God's people, Israel. In the midst of this prophecy he states that those who touch Israel, the Jew, touch the apple of God's eye. Zechariah declared: "For thus saith Jehovah of hosts: After glory hath he sent me unto the nations which plundered you; for he that toucheth you toucheth the apple of his eye" (2:8).

Dr. Charles Feinberg, *Israel In The Spotlight*, p.19.

It seems as if history is repeating itself. Just 26 years ago we witnessed a stupendous miracle — the return of Israel to the Land of Promise.

The same problems that plagued Zechariah still persist. There is the spiritual problem: Israel has returned in unbelief. Until last September her attitude was one of pride. "We did it ourselves" was her boast. Since the Yom Kippur War, this attitude has changed. Most Israelis are still agnostic, but they now realize that they need outside help. Also, as in Zechariah's day, they realize their resources are too small and their enemies are too numerous. These facts are basically the reasons why Israel has permitted herself once more to fall into the trap of the nations.

Israel needs another Zechariah who declared: "*This is the word of the Lord unto Zerubbabel saying, Not by might nor by power, but by my spirit, saith the Lord of hosts*" (Zech. 4:6).

Just as Israel needs another Zechariah, so do the nations. "*For thus saith the Lord of hosts; After the glory hath sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye*" (Zech. 2:8).

It is a serious act for the nations to touch Israel. While God has used the nations of the world to chastise His children, He is never indifferent to the actions of those who unwittingly fulfill His will. He observes their motives and judges them.

"Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the

cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; BUT I WILL PUT IT INTO THE HAND OF THEM THAT AFFLICT THEE" (Isa. 51:22, 23).
(Editor's emphasis)

We can never understand the heart of God until we realize His tender care of Israel. In the verse just quoted He calls Himself the "God who pleadeth the cause of his people." One cannot touch Israel without touching the heart of God. This is one of the keys to Zechariah's message of hope to the returning exiles. "He that toucheth you, toucheth the apple of his eye."

The eye is the tenderest part of the whole body; it not only is susceptible of injury from the smallest accident, but it feels most acutely any injury it may sustain. What exquisite concern then must God feel for his people, when their afflictions pierce him in so deep a manner; yea, when even that, which is but as a slight "touch" to them, inflicts on him so severe a wound! Can our imagination conceive a more expressive image, a more astonishing declaration?

Charles Simeon, *Expository Outlines*, Vol. X, p. 447.

When we realize how sensitive God is to the suffering of Israel we can readily understand how the nation of Israel has become the most sensitive place on earth! The eyes of the world are now focused on Israel. One cannot understand history, without seeing the centrality of Israel. "This is Jerusalem; I have set her in the midst of the nations" (Ezek. 5:5).

Little Israel is once more the center of the world's political arena. It seems that everything of international importance relates to this very small country! It has not been greatly publicized but it is a fact that in the Yom Kipper War last year both Soviet Russia and the United States were testing their latest armaments. During the past months we have seen and admired a remarkable and seemingly successful quest for peace in the Middle East. We should be careful not to fall into the "peace trap."

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah 6:14).

One thing we can be sure of: the two Goliaths among the nations did not test their weapons on David's battlefield preparing for peace. Even after the disengagement had been signed with Egypt and Syria, the Palestinian terrorists were permitted to infiltrate into Israel and murder defenseless women and children. The towns which the terrorists attacked are in the mountains just north of the valley Jezreel - Armageddon. "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16).

Disengagement Is Not Peace!

Do not misunderstand. We pray earnestly for the peace of Jerusalem. But in seeking peace, the nations are more interested in

filling their gasoline tanks than in attaining a just and lasting peace. We also realize that the Bible clearly teaches that apart from the "Prince of Peace," the Lord Jesus Christ, there will never be a real peace.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (1 Thes. 5:3).

The informed child of God will not accept the "peace and safety" gambit. He realizes that the nations are offering it only to maneuver into a better position.

The Bible plainly teaches of three different types of peace and each can be found only in the Lord Jesus Christ. This is a major objective of the death of Christ, *"But now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ. For he is our peace. . ." (Eph. 2:13-14).* Then there is the peace which our Lord has brought between Jew and Gentile, *"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2:14-15).* And finally there is a peace,

... to be realized throughout the universe — foreshadowed in the thousand years under the Prince of Peace—which will be established by the judgment of Satan (Col. 2:14-15) and of all the forces of evil. It is written, *"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20).* The program which Christ will follow is clearly predicted: first, He shall judge the nations (Matt. 25:31-46), having crushed their resistance (Ps. 2:1-3, 8-9; Isa. 63:1-6); second, He shall put down all rule and authority, which will require a millennium of years and involve the subjection of both angelic and human spheres (1 Cor. 15:25-26); and, third, He shall restore to God a universal kingdom of peace in which the Son eternally reigns by the authority of the Father, and God is all in all (1 Cor. 15:27-28).

Lewis Sperry Chafer, *Systematic Theology*, Vol. 3, p. 113.

Our New Medium-wave Broadcast to Israel

Because Israel is a sensitive spot not only geographically and historically but in the heart of God, we announce a new medium-wave radio broadcast into Israel from Cyprus (about 200 miles from Jerusalem).

Several years ago together with another mission, we undertook what was then a huge undertaking: a 30-minute multilingual broadcast to Israel over Trans World Radio every day in the year. From time to time we have reported how the Lord has blessed this testimony. It is the message of the Hebrew Christian in Israel to his nation.

We realized the problems: only a relatively few people in Israel have short wave radios; there were problems of productions, monitoring, support, etc., but the Lord blessed. A great many of the baptisms in Israel, especially among the Russian immigrants, have been a direct result of this short-wave broadcast. We believe that dollar for dollar, the short-wave broadcast was by far the best investment we have made in Israel.

We are now taking the opportunity of broadcasting to Israel via a 600,000-watt station that blankets all of the Middle East. Even though we are still in the preliminary negotiation stages, Trans World Radio has already begun tests. We have a letter from William Mial, Field Director of TWR in which he states:

Mail is beginning to come in from Cyprus broadcasts. It is interesting to note that we have received a letter from Nigeria in the English language in response to these programs. All the other major areas of the Middle East such as Egypt, Saudi Arabia, Lebanon, Israel, Jordan, Iraq, Iran and Syria have been heard from.

—In *The Chosen People*, Used by permission

Missionary Messenger

"Greater things for God"

Shichiro Nakahara

Shizuoka City, Japan

April 9, 1975

We do appreciate you and many others who are so concerned for our move to Vancouver that we have given sufficient time and much thought to it with fervent prayers in order for seeking out the *Will of my Lord and Savior Jesus Christ*. It is important to remain working for and with the church here but to me the need over in Vancouver is all the more important than that, it seems. Besides, the Lord has a definite purpose for us and that He is working things out for us to go as far as we can see now.

If it is not in keeping with His plan and purpose at all, to be sure He will close down every door that had been left open. I don't try to break into them for no reason. I believe the time is too short and too precious that someone must go. It would be much easier and more comfortable for us to remain here perhaps but I am a Lord's servant to serve Him wherever He appoints me to go. The work can be taken care of and the members are all conscious of their responsibility to carry on - they know it is difficult but they would cooperate one with another to keep it going, I pray. I am going to work for Christ even in Vancouver, *not* for any other men. We appreciate your prayers on our behalf, and that His glory may be made manifest in and through us. May His Coming again be very soon, Come, Lord Jesus, Come, Amen!

Dennis and Betty Allen

Kowloon, Hong Kong

March 25, 1975

We are looking forward to Bro. Forcade being with us for two weeks in June or July. He is to visit several mission fields on this trip and will be going on to the Philippines from here. We will be planning some special meetings for this time.

On March 9, three young people were baptized into Christ. One was a young man who had come out of China just a few months ago. Because his relatives here are Christians he immediately began attending the meetings and was responsive from the first. He was allowed to come out because of his kidney trouble. He said that during one period they were reduced to eating bark from the trees and bran of the rice which is usually fed to hogs. Even now they can get very little meat. To buy any someone has to get up at 3:00 a.m. and stand in line for hours, otherwise it is all gone. Bean curd is so plentiful here, but they cannot get it there. They mainly eat leafy vegetables and rice.

A Japanese girl, Yoshiko Akiyama, came to visit us for several days recently. She is a member of the church where Moto works. However, she was converted by Shichiro Nakahara. Her English is quite limited but she enjoyed her visit. We took her around some and one day she went on her own on quite a long visit to the New Territories.

Our hearts are burdened for the Christians, missionaries, and thousands of others suffering in the vast retreats in Vietnam. God does not abandon His people but still we need to pray.

Leonard and Mabel Bailey

Bulawayo, Rhodesia

March 11, 1975

Our traveling this past two months has been confined to main roads mostly, because of the continued heavy rains. There was a short dry spell in the beginning of February and Bro. Velapi and I visited Dolo which is about 130 miles from Bulawayo. 100 miles black top and 30 gravel roads.

We had good meetings there with over 60 present, almost half were young boys. It seems that the leader there, Bro. David Ndlovu takes a great interest in the young people and has Bible classes with them. We try to encourage this, but find few who are interested enough to do it.

Now that Insukumini brethren have their church building they are starting Sunday school classes for the children. Bro. Velapi is having classes with two of the men on teaching children and the ladies have asked Mabel to give a few lessons on teaching children at the ladies Bible classes.

Alvin Hobby

Livingstone, Zambia

March 12, 1975

As to the place that was purchased from the Hebrew Community by the Livingstone church, this is where we do much of our work, since it is "next door" to us; but we try to visit and work with other congregations in the area, both here in Livingstone and in the villages.

Since the first of the year, we have been trying to help Dennis and Anita repair and improve the place they have, about 7 miles east of here. They and the children, Brian, Joanne and Randy are all well.

Thomas W. Hartle Cape Town, So. Africa March 20, 1975

And now that I have again started to conduct services on Monday afternoons at one of our chest hospitals, Green Point, please pray that whatever mediums we are using to "reach the lost" might be rewarded by precious souls turning to the Lord.

On the evening of February 23, a young man, Abraham Felix, under conviction expressed his desire to be baptized into Christ; his father is a member of the congregation where I am laboring. There was rejoicing in the hearts of those who witnessed it, in the heart of a proud father, and above all among the angels of God in heaven. I am also busy visiting some patients in two hospitals; we can but pray their decision for Christ might be soon to the glory of God.

We are thrilled that some of our young men are being encouraged to read the Scriptures, pray and serve; up to now they are doing quite a job, and we pray that the Lord might still use them to do greater things for Him. As we always say they are the church of tomorrow, we must get them to become useful and dependable.

We are planning to have our first series of gospel meetings April 16 to 20, Lord willing, with a guest speaker from one of our local congregations, and we have already printed the handbills for distribution advertising these meetings, to be handed out two weeks before the time.

J. R. Stewart-Brown Bellville Cape, So. Africa April 6, 1975

We rejoice with others of the many souls that have already been baptized into Christ here in the Bellville Church of Christ since I wrote to you. Among them also was n'Kasa (a Nature man), What a wonderful instrument he can be for God among his own people. This is really a miracle, because they are so different to the coloured people, we must remember him in our prayers.. He is still young, and if he allows God, wonders can be done in his life, and in the life of others.

News came from Transvaal (up North) that 60 there were baptized into Christ, and added to His church. Also in Natal (Durban) last week 11 accepted Christ and were baptized into Him.

Praise God, we give Him all the glory, the work here in South Africa is expanding very fast among the Europeans as well as the coloureds. People seem to be hungry and thirsty, searching for the truth, for deeper things in God's word.

We have our ladies Bible classes now in the evenings. We find more of the members can attend as so many go out to work and many different things come up during the day for those who do not go out to work. It really has proved very successful for we have much more ladies attending now. Here we also give God the glory.

David Brown

Salisbury, Rhodesia

April 10, 1975

We thank the Lord for the work that you are doing in publishing one of the finest Christian Papers available today. May the Lord encourage you to continue in this good work. Speaking for many here, I can assure you that *The Word and Work* is greatly appreciated. In fact, everyone looks forward eagerly to every issue! We have just received our January issue. It came yesterday. That will give you some idea how long surface mail takes to get here.

Donald R. Harris

Salisbury, Rhodesia

April 1, 1975

School will be out the 18th of this month and the children will go to camp for one week starting the 26th. The children are outgrowing my short stature, as most of them are now in High School. Our little ones are big ones now and all but five of the twenty *know* the Lord.

Winston N. Allen

Eagle River, Alaska

April 25, 1975

April 25 is the week we had planned to begin a trip to the South 48. But the Lord has other plans, so the trip is postponed. April 4 it was necessary for Irene to undergo surgery for hernia, removal of gall bladder and repair adhesions from a previous operation. The Doctor said she should be able to begin the trip to the South 48 by April 25. However we learned yesterday from Dr. Lyon (neurosurgeon) and Dr. Kiester (bone specialist), following various tests and x-rays that she should enter Providence Hospital in Anchorage again May 19 for a myelogram to learn whether surgery the next day would relieve pressure on nerve roots in the area of the spinal cord. She is experiencing great discomfort and is taking pain medicine in order to obtain needed rest. This problem has been slowly developing over a period of time but came to a crisis at this particular time. Your prayers for the Lord's working in the whole situation are needed and will be appreciated.

On July 2 the Ralph Javins family is scheduled to move to the Seattle, Washington area. We will certainly miss them in the work here.

O. S. Boyer

Sao Paulo, Brazil

April Report

There is very little to say or write in the way of either praise or censure, just as long as the book stores ask to restock so many of our books so sadly out of print. There had been close onto a million of these sold, books on which I had spent my last dollar to produce and get into print. My life is wrapped up in them.

But pray, last week the Pinda Bible Institute placed a cash order (we do not believe in debts) for five thousand copies of the *Pequena Enciclopedia Biblica*. Pray. Soul-nourishing books are the desperate need of many thousands of churches.

The Baptism in the Holy Spirit

by Robert C. McQuilkin

The essential doctrine of most Pentecostal teachers may be stated thus: The baptism of the Holy Spirit is a supernatural endowment for which each Christian should seek, an experience subsequent to conversion, and quite distinct from the experience of being born of the Spirit when one accepts Christ as Saviour. Most Pentecostal teachers give, as the seal or evidence that this baptism has been received, the speaking in an unknown tongue. Usually a distinction is made between speaking in tongues as a "gift" of the Spirit, referred to in 1 Corinthians 12, and speaking in tongues as the "seal" of the initial baptism. One may be baptized with the Spirit, speaking in an unknown tongue, and yet may not have the *gift* of speaking in tongues and may thereafter never speak in tongues.

There are a number of other teachings not usually classed as "Pentecostal"--often they are called "Holiness"--which hold that the baptism of the Holy Spirit is an experience subsequent to conversion, to be sought by every Christian, but that it is not evidenced by the speaking in tongues. Some teach that the baptism is for *power in service*, and the evidence of it is new power in soul-winning. Others teach that the baptism is for *purity of heart*, or holiness, and that the evidence is some special inward "witness of the Spirit," an emotional experience of some sort, but not the speaking in tongues.

At no point is it more necessary to stick closely to the Word of God than in these matters where varying personal experiences are involved. We want to lose nothing of this earnest seeking for the fullness and power of the Holy Spirit, and at the same time give Satan no advantage through wrong teaching.

HAVE ALL CHRISTIANS BEEN BAPTIZED?

When we go to the epistles we are met by the startling and, to Pentecostal teachers, disconcerting fact, that the baptism in the Spirit is mentioned directly just once in all the epistles: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (1 Cor. 12:13, ASV). And in this passage the plain teaching is that *every* Christian has been baptized in this way, thus cutting across the central idea of the Pentecostal teaching of today.

To read the books of Pentecostal writers, and of others who teach the baptism of the Spirit as a second work of grace, one would gather that the supreme need of Christians is to seek the baptism of the Spirit. And if their doctrine were right, that indeed would be the supreme need. But what shall we say of the New Testament epistles, *which contain not so much as a single exhortation* to Christians to seek the baptism of the Spirit? Pentecostal teachers answer by saying that all the Christians *of that day* were baptized with the Spirit, and did not need to be exhorted to seek it.

Two facts should safeguard Christians from making such a sug-

gestion as this in support of any doctrine. The first is that New Testament teaching for the Early Church is given by the Holy Spirit in such a way that all the truth needed for the Church through its whole history is included. It is inconceivable that God should leave not a line of instruction upon the most essential truth needed by Christians today; for if the Pentecostal teaching about seeking the "baptism" is true, then it is the most vital teaching to be urged upon Christians, as salvation is the most vital truth for the unbelievers.

The second weakness of this suggestion that all in the apostolic Church had received the "baptism," must be seen in the fact that those churches were filled with carnal and powerless members, Christians who were as spiritually needy as many today. The letters are full of earnest and often heartbroken exhortations to have them get right with God. They certainly needed something. If they all had the "baptism," we must conclude that this experience is one that leaves many Christians spiritually poor indeed, and gives no guarantee that its teaching will solve the need of the Church. As one earnest Christian testified in a conference in which the writer was speaking: "I was born again on such a date, I was entirely sanctified on such a date, I was baptized with the Spirit and spoke in tongues on such a date, but the trouble was I did not have victory in my life." In that conference I had spoken in a little Pentecostal church, and one after another of the members came with confession of defeat and discouragement and deadness of spiritual life. What was I to preach to them? Not the "baptism" for they all had it, and the "baptism" is something not to be repeated; they had all spoken in tongues and some of them had the gift of tongues along with their deadness and defeat. The marvelous spiritual awakening that *some* Christians attribute to their special experience of the "baptism" is indeed a *genuine* and Spirit-given experience. But they are *interpreting it wrongly* and thus sowing the seeds of this confusion and defeat I have found in several Pentecostal circles that I have been in touch with--and in sympathetic, not criticizing, touch.

One writer, a friend whose zeal for the Lord I covet, explained 1 Cor. 12:13 by saying that there is a distinction between baptism *in the Spirit*, referred to in this passage, and baptism *with the Spirit*, mentioned in verses in Acts. This explanation he gave with the thought of overcoming the difficulty that all Christians are there spoken of as baptized in the Spirit. But the Greek word for "in" and "with" in these verses he quoted is exactly the same, and this bit of interpretation is an example of what one is driven to when he begins to bend Scripture to fit his explanation of some real and glorious experience he has had.*

*Though McQuilkin wrote this article before the rise of the neo-Pentecostal movement, a number of teachers in the present movement advocate the idea mentioned above. E.g., R. C. Frost writes that at conversion "it is the Spirit that baptizes us into Christ (1 Cor. 12:13)" whereas "according to John the Baptist, Christ is to baptize the believer into the Holy Spirit (Matt. 3:11)." But as McQuilkin observes, the wording in the Greek does not support this distinction.

CRISIS OR PROCESS?

There is one great crisis taught in Scripture, the crisis of regeneration, passing from death to life, from darkness to light. The normal life for a Christian is to go on in the power of the Spirit, abiding in Christ and growing in grace. But what of the Christian who is not doing this but is instead defeated and dissatisfied? He needs a crisis. *Not* a second work of grace, but *getting back to what he had*, or entering into the realization of what salvation means.

A dear friend of the writer's, formerly a drunkard and outcast, was raised from spiritual death by Christ. He was born of the Spirit, filled with the Spirit, began witnessing in the power of the Spirit, leading others to Christ, filled with the joy of the Lord. After some time he got in touch with his old stepfather, who was delighted when he heard the news and wrote his son something like this: "Now, son, you must not stop with being justified. You must press on and seek the baptism of the Holy Spirit." The son had not heard of this before, but if there was something his Lord wanted him to have, seek it he must. So he began to seek for the baptism of the Holy Spirit. He lost his joy and peace. He lost his fervor in witnessing to Christ. He spent his time praying and agonizing for the baptism of the Spirit. He read book after book on the subject. He prayed for hours, he beat his head against the floor, pleading with God for this new gift. For months this went on, till he finally got relief from a suggestion that after praying for the baptism he should simply trust God that the answer had come. Fortunately he had not gone so far as to insist on speaking in tongues as the evidence of the baptism. So he yielded and trusted, and peace came again--a "new" experience which was in every way just what the Lord had given him when he trusted the Lord Jesus as his Saviour from sin!

GOD WORKS AS WE PRAY

I recently had the privilege of reading a letter from a Pentecostal missionary to her brother. The letter was fragrant with love for Christ and fairly glowed with zeal for souls and with New Testament fervor. She told something of the glorious things that had come to her life through the "Pentecostal blessings," and real indeed were her spiritual blessings. The letter incidentally told of her great joy in rising at four o'clock each morning before the children and others were about, and holding sweet communion with her Lord for two hours or more. Small wonder that this missionary went forth with love and power in soul-winning. Was it her Pentecostal experience and speaking in tongues that was the secret of this power?

I have just read again that leaflet that has been so blessedly used to stir Christians to a real prayer life, "Is Prayer Fundamental or Supplemental?" It tells of a missionary in India living and working in a mission station devoid of power, when God called her to believe that prayer was really her chief business. What miracles followed, what joy and peace and power in her own service, and what revival in the station, with hundreds turning to Christ where dozens believed before! Yet this missionary never had any "Pentecostal baptism" nor had she spoken in tongues. God honors a yielded life that lives by His power, whatever explanations we make of our own experiences.

ANOTHER DANGER

Let us be aware of another peril just as deadly as the dangers associated with Pentecostal movements. There is the possibility that a dead "orthodoxy" may self-righteously condemn extreme and wrong "Pentecostal" views, and yet run to the other deadly error of natural wisdom and a form of godliness without divine power. Shall we not frankly recognize the fact that the vast majority of church members today need something utterly different from what they have? They need the supernatural power of the Spirit.

Let us not limit God in His working, and let us not fail to be ready for new and great outpourings of the Holy Spirit in the closing days of this age. For the days are upon us when nothing will avail to break through the overwhelming power of the enemy except supernatural power beyond what most Christians have known anything about. But all of this has no necessary connection with a doctrine that every Christian should seek an experience of "the baptism of the Spirit," looking for a supernatural sign like the speaking in tongues.

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Facing Problems and Pressures

Alex V. Wilson

Do you ever feel absolutely floored by your problems? Do you ever feel like a spiritual weakling--anemic, washed-out, "too pooped to pop"? Are you tempted to give up serving the Lord, or maybe even following Him? Then you are probably about average! A college friend of mine used to say, "If at first you don't succeed, you're about average."

But did you know that even the apostle Paul sometimes felt crushed, fearful, restless? Take a close look at the picture of this man that emerges from 2 Corinthians, which is perhaps his most self-revealing letter.

Paul's Outer Problems

First, we see his *physical weakness*. Speaking of mankind in general, he says, "Our outer nature is wasting away." Speaking of himself in particular (and perhaps Timothy), he says, "When we came into Macedonia, our bodies had no rest." He mentions an agonizing "thorn in the flesh" which he suffered. He does not tell us specifically what the "thorn" was, so we don't know; but the context reiterates "weakness . . . weaknesses . . . weaknesses." In addition to bodily problems, a certain lack of poise or glitter of personality seems to be implied, for his critics sneered, "His letters are impressive

and moving but his actual presence is feeble." (References for this paragraph: 2 Cor. 4:16; 7:5; 12:7-10; 10:10.)

Second, Paul faced staggering *outward trials and tribulations*. At the letter's opening, in less than six verses Paul mentions "afflictions" four times and "sufferings" four times. He summarizes, "We experienced affliction in Asia; we were so utterly, unbearably crushed that we despaired of life itself." And on throughout the letter the term "affliction" sounds like a phonograph record stuck in a groove: "I wrote you out of much affliction. . . . We are afflicted in every way. . . . All our affliction. . . . We were afflicted at every turn." (1:3-8; 2:4; 4:8; 7:4-5; etc.) Talk about troubles!

Third, more demoralizing than the persecutions from outside the church were the *criticisms from within the churches*, especially in Corinth. To that church had come men who opposed Paul's ministry and authority as an apostle of Christ. They too claimed to be apostles, and boasted of their impressive abilities and spectacular experiences. They felt Paul could not measure up to them--why, just look at his many troubles and constant problems! His weaknesses made them suspect that he was not a Spirit-filled man at all, and thus not a true apostle. Their belittling of Paul and exalting of themselves may be seen in 10:9-18; 11:4-6, 12-21. They claimed to be super-Christians, "superlative apostles" (11:5; 12:11) but Paul concludes that they were "false apostles, deceitful workmen, disguising themselves as apostles of Christ" (11:13). Yet their hostility to Paul seemed to affect at least some of the Corinthian church members, whose attitudes towards Paul were beginning to sour.

Paul's Inner Strains and Stresses

These weaknesses, persecutions, and criticisms beat upon Paul like blows from a sledgehammer. The Corinthian letters reveal the resulting tensions and turmoil in his mind and heart. Even in 1st Corinthians he had reminded them, "I was with you in *weakness and fear and trembling*" (2:3). But 2nd Corinthians paints a more detailed picture: "I wrote you out of much affliction and *anguish of heart* and with many tears. . . . At Troas *my mind could not rest* because I did not find Titus there. . . . We are *perplexed*. . ." (Say --this doesn't sound like the victorious life, does it?) "Here in this body we *groan*, and long to put on our heavenly dwelling (i.e., our resurrection-body). . . . While we are still in this tent, we *sigh with anxiety*. . . . We had fighting without and *fear within*. . . . Apart from all external trials, there is the *daily pressure* upon me of *my anxiety for all the churches*." (2:4; 2:12-13; 4:8; 5:2-4; 7:5; 11:28-29)

Wait! What's going on here? Those reactions and feelings of Paul don't sound like anything I've ever heard or read about the deeper Christian life. That preceding paragraph sounds like just the opposite of "We are more than conquerors through Christ." Was Paul not such a great Christian, after all? Or do we have some distorted ideas about what a "great Christian" is? Could Paul sing with us, "And now I am happy all the day"?

Those are important questions, and well worth pondering. What, for example, about the *anxiety* which Paul says he experienced daily (11:28)? Our Lord Jesus repeatedly warned us against anxiety (Matt. 6:25-34 alone has five warnings; also Matt. 13:22; Luke 10:41 & 21:34). And Paul himself later wrote, "In nothing be anxious." How do we reconcile these directives with Paul's admission, "My anxious concern for all our congregations" is a "responsibility that weighs on me every day" (NEB)?

There seem to be two possible solutions to this apparent contradiction. (1) We might conclude that anxiety (which Webster defines as "painful uneasiness of mind") is forbidden only if it is selfish in nature. That is, it is wrong to worry about yourself and personal problems (because such worry springs from self-centeredness and/or lack of faith), but it is all right to have painful uneasiness of mind about the unsaved, and the problems of other people, and the needs of the church. Support for this view may perhaps be found in Phil. 2:20, where Paul *commends* Timothy for being "genuinely *anxious* for your welfare" (RSV). Then two chapters later he *forbids all anxiety!* (4:6). The same Greek word-base is used in 2:20 and 4:6. Yet because Paul praises Timothy for having this attitude. Most translators consider that anxiety has a commendable aspect as well as a blameworthy one. Thus Phil. 2:20 is variously rendered: Timothy "will *care* truly for your state" (ASV); he "takes a genuine *interest* in your welfare" (NIV).

But there is another possibility: (2) Perhaps anxiety is always wrong, even if it is concern with the problems of other people or the glory of the Lord. Perhaps when Paul wrote, "In nothing be anxious" he really did mean NOTHING...no-thing at all! If that is so, and all anxiety, worry and fretting are prohibited for believers, then we must conclude that Paul was often guilty of this sin. That fact should not shake us up too much, however. After all, he never claimed to be sinless or to have reached perfection. In Phil. 4:11 (written about five years after 2 Cor.) he says, "I have *learned* to be content" in all circumstances. It was something he had to learn, as his faith grew during the years. He did not discover any slick spiritual trick or have any pushbutton experience by which he reached instant maturity. He had to keep learning and growing, as you and I do.

Humble Honesty Needed

Whatever be the correct answer to the contradiction just noted, let's return to Paul as presented in his self-portrait, 2nd Corinthians. Here he is: Saddled with physical weaknesses. Confronted with endless afflictions, troubles and persecutions. Counterfeit apostles accusing him of being an inferior apostle if even an apostle at all. In fact, they hinted, because of his weakness and humiliation, maybe he is just a second-rate Christian. They imply that his message, while true, is incomplete. He does not know or experience the *full* gospel they preach. Here is Paul: Sometimes with fears. Sometimes in tears. Often in weakness and anxiety. *Where then is the victory?*²

Here it is: *He never quit!* He kept trusting...and going...and growing. And God used him (and how!). As he kept trusting, he found God's comfort amid afflictions (1:3-7); God's sufficiency amid anxieties (3:5). He received boldness (3:12) and courage (5:6,8) to counteract his fears. He did not faint or lose heart (4:1,16) in spite of his tears. Knocked down, he was never knocked out (4:9b, Phillips trans.). Sorrowful, he was always rejoicing (6:10). Such is the paradox of Christian living and serving in this world.

But before we turn our attention from Paul's problems to God's provisions, let's notice his humility in revealing his weaknesses and tensions. He does not hide his trembling fears and anguished tears and restlessness and pressures. Sometimes, if we have testimony meetings at all, we share only the glowing victories and successes and statistics. Is our church fellowship realistic enough and are we individually humble enough so that we feel free to share our needs, weaknesses, sins and defeats as well as victories and blessings?

Speaking in Manila, John Stott emphasized this need for realism in Christian service:

There are some Christians in leadership roles who think they must give the impression to the people they are serving that they never do anything wrong and never sin. And if sometime it becomes known that they are not perfect and they make mistakes and commit sins, they fear their ministry will be despised. I suggest that the very opposite is true. Nothing discourages people more than the image we present if we pretend that we are really exceptional. They will think, "My pastor just isn't human. I could never attain that level." We need to be willing to be known for what we are.

Holy Father, help us to be humble and honest. Sustain us, so our faith won't fail and we won't give up. May we experience Your divine sufficiency amid the pressures of life. For Jesus Christ's sake, Amen.



Viewing the News

UNION CONTROL in politics is becoming quite a big issue. Even some of the big newspapers are becoming concerned that unions spent "upward of \$5 million" on the past election, and that figure does not include the millions spent by the NEA ("upward of \$3 million"). In my

home state of Kentucky the state educational association (KEA) has just put an assessment of \$8 on every member to be used for political activities by the rulers of that organization regardless of whether the members agree with the political standards of the rulers or not.

CONSERVATIVE CHRISTIAN Church members are coming to the rescue of the Cincinnati Bible Seminary, according to a Ben Kaufman story in *The Cincinnati Enquirer* of March 13, 1975. The Seminary is in financial trouble due to inflation and a decrease in contributions. It has been forced to borrow much money during this school year and the publicity concerning this seems to be starting a favorable turning point . . . Under the leadership of Dr. Harvey Bream, Jr., president of the Seminary and Leonard Wymore, staff head of the NACC, the conservative (independent) Christian Churches are planning a bicentennial evangelistic campaign from October, 1975, through July, 1977.

SPEAKING of needs of schools, I feel it appropriate to point out that Portland Christian School and Southeastern Christian College are both in need of extra support. PCS pays off its debts by the end of summer by not paying the teachers over the summer. SCC has continued to borrow against an apparently increasing deficit.

JEWISH GROUPS seem to be as bothered by homosexuals as are Christian and non-Christian groups in our country. A Kaufman story March 9 told of enough of them among the Jews that some are thinking of a separate synagogue for them modeled after one now existing in California. Sodom and Gomorrah are having their revival in all kinds of surroundings, it seems. Thirteen days after that story Kaufman told of a "dialogue" between Jews and Episcopalians in Cincinnati. Unfortunately "dialogue" means, in this case, an effort at ecumenism ignoring the death of Christ.

THE "GOOD NEWS" movement within the United Methodist Church is moving strongly against the recognition of homosexuals by that church. It may seem strange that a large church body would consider that possibility and we must agree with the "Good News" people in opposing such. But we must also agree with an Ohio UM minister who said that there are many other sins that should be opposed, sins that are now overlooked by most churches and church organizations. Materialism, drunkenness, prayerlessness, lack of witnessing, covetousness causing unfair business practices—and the list could be extended

considerably. Let's not become one-sided but oppose sin in any respect—and love the sinner without taking up his sins.

THE LCA (Lutheran Church in America) is one of the many church groups trying to use their money to influence international politics. The LCA is trying to use its money to persuade IBM to quit doing business with South Africa. No mention is made of the sale by IBM of computers to the Communist slave masters of Russia.

HAVE YOU noticed that the UN has not made one single protest against the North Vietnamese army in its breaking the Paris peace treaty by continuing to invade South Vietnam, not one notice of the thousands of cases of massacre of civilians of all ages, not one mention of the communist bombings of civilians, churches, and hospitals, or any of the other inhumane things they have done? But do you remember the outcries against a stray bomb that the USA or South Vietnam dropped in some North Vietnamese territory? The UN is a communist organization, I'm afraid I have to conclude.

IF THE RHODESIANS and the South Africans are mistreating blacks, I deplore it. But I also deplore the mistreatment that I know the communists are giving all colors in every territory they rule. I have no reports from friends on South Africa, but those whom I know who also know the Rhodesian government and its subjects say that every color is better off in Rhodesia than in any of the countries where new black governments have taken over. That does not mean that blacks are poor rulers but simply that those countries have been turned over to the wrong group of blacks and that Rhodesia is hoping to make such a gradual change that those who take a real interest in their fellow human beings will learn how to rule before they assume the responsibilities. This is personal opinion, of course, and I must add that I have not been to Rhodesia myself.

THE OPENING of the bicentennial celebration in this country is a good time for all of us Americans to take a new look at the forces that formed our country and at the way that the old ideals have been subverted as people and government alike have grown more and more to-

ward the models our forefathers protested against 200 years ago. As long as citizens look to the government for "security" (handouts) and the politicians take from the poor to give to the poor (or take from the workers to give to the shirkers) we will continue to develop toward a socialistic government, which will kill incentive to work and increase the incentive to rule while living off of others. A Congressman recently was given a full page of review in a local newspaper for his views that our only hope is to come to a fully socialistic government where the government controls or owns all means of economic growth and uses that to control the social life and all other phases of life in the country. No socialist country has ever increased the standard of living like the American system of free enterprise did. Now all this has nothing to do with spiritual life, of course, and the decrease in living standards that will come with a socialist government and the persecution that will arise for Christians in such a government should help us to be more free of the love of this world. I wonder if the reason that God has allowed this to develop so rapidly is because He is displeased with those who are "at ease in" the USA in the midst of all kinds of inequities and sins.

SCHOOLS at all levels are doing strange things. I think it strange and evil that sex should be taught in kindergarten, but I also think it strange that a university is offering credit for a course in "Judicial Astrology"—pretending astrology is a science—or that another university has appointed a Voodoo priest-in-residence.

THE USA has "lost face" all over the world by the debacle in South Vietnam. We started earning a bad reputation when we deserted the real Chinese government after "World War II" and turned the country over to the Red Chinese. We continued it in Korea when we adopted a no-win policy and left half of the country slave and the other half strife-torn, and then we compounded this in Southeast Asia by keeping the countries there in a continual war when we could have ended it in a short time with very little loss of life to any country by showing our real force against the North Vietnamese. When we signed the Paris treaty in the face

of 50 years of communist unfaithfulness in treaty signing, knowing, in other words, that they would not live up to it, we started a process that was easy to predict exactly as we are seeing it today. I am not trying hereby to set government policy, for this magazine is not in the political field, but simply to make you aware that the world no longer admires this country as it did just a few years back. Injustice will continue as long as sin is in the world. Pray for the coming of the Lord.

AS WE RETREAT in other parts of the world the struggle will increase in our own land. Violence in this country will increase, crime will multiply, efforts to take guns away from citizens will increase while the use of guns by criminals (many of them sympathetic to the communist and other radical groups) will likewise increase. Anarchy is not far away, or at least the attempts to take away all confidence in the government and substitute law by small groups with arms. The best defense would be a nation of Christians on their knees! If we don't go there to pray, then we may be forced there at gunpoint.

"YOU CANNOT bring about prosperity by discouraging thrift. You cannot strengthen the weak by weakening the strong. You cannot help the average wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by destroying the rich. You cannot keep out of trouble by spending more than you earn. You cannot build character and courage by taking away man's initiative and independence. You cannot help men permanently by doing for them what they could and should do for themselves." I would have thought that that was written by some wise observer during our times if I hadn't seen it attributed to Abraham Lincoln on the masthead of The Presbyterian Layman for March, 1975.

Pray for our country. Pray for and work for the salvation of souls and that saved souls may be used to save our country. Thank you very much for your help in gathering these warning materials for this column. Continue to send them to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

Christian Joy and Sorrow

J. R. W. Stott

'Should a Christian ever be unhappy?'

There have been periods in which it would have seemed absurd to ask such a question — periods in which Christians have cultivated an air of grave solemnity and earned for themselves a reputation for being glum and lugubrious.

At other times in the history of the Church — including, I think, our own day—the opposite tendency has been apparent. Evangelism has been debased into the simple invitation to 'Come to Jesus and be happy.' Christians have appeared hearty, ebullient and boisterous.

But the true, biblical image of the Christian is neither of these, nor both, for the Christian should neither be glum nor glib, although joy and sorrow are part and parcel of Christian experience. We are followers of One who kept saying 'Be of good cheer . . . go in peace', and yet was called 'the Man of sorrows.'. We are sorrowful, yet always rejoicing (2 Cor. 6:10).

1. *The Christian life is a life of joy*

The gospel is 'glad tidings of great joy', and in God's presence is 'fullness of joy'. Jesus said that He wanted His disciples' joy to be 'full'. Joy and peace are the fruit of the Spirit, and Paul prayed that God would fill His people with all joy and peace in believing.

I do not deny any of this. On the contrary, I believe it and rejoice in it. I see it in others and have experienced it myself. There is joy — true, deep and lasting — in the knowledge of forgiveness and the experience of fellowship, in hearing and receiving the Word of God, in seeing sinners repent, and in God Himself, who satisfies the hungry with good things.

2. *The Christian life is a life of sorrow also*

Indeed, if we want to redress the balance in our own unbalanced days, I find myself wishing that there were fewer grins and more tears, less laughter and more weeping.

(a) *Tears of nature.* I refer to the tears of natural sorrow and define them thus because they are not specifically Christian but simply *human* tears. They are due to the common nature which we share with all humanity, and not to any special grace which we as Christians have received.

For example, there are the sorrows of parting, as when Paul was arrested and Timothy could not restrain his tears, and of bereavement, as when Jesus cried at the graveside of Lazarus. There is also the sorrow of our mortality when we sense the frailty of our body and groan in it, longing to be finally delivered, and there are also the trials and testings of life, as a result of which we are 'in heaviness'.

I have many times been on a railway platform when missionaries were being seen off to the field, and at the graveside of a Christian being buried. On such occasions I have sensed the inhibitions of Christian people, who have either forced themselves to suppress their feelings or turned away to hide their tears. Is it wrong, then, for a Christian to weep?

Now, of course, there is a selfish and unrestrained weeping which would be unbecoming in Christian people. We are forbidden to sorrow over our Christian dead *like those who have no hope*. But we are not forbidden to sorrow or to weep. To regard natural sorrow as unmanly is more stoic than Christian. The gospel does not rob us of our humanity or make humans inhuman.

(b) *Tears of penitence*. We all know the story of the woman who stood behind Jesus weeping and began to wet his feet with her tears. These were tears of penitence for her sin and of gratitude for her forgiveness.

'But', an impatient Christian may object, 'she was a fallen woman, and these were the tears of her conversion. Certainly I am glad when eyes are moist at the gospel invitation and the penitent bench is wet with tears. This is holy water indeed. But surely Christians do not weep over their sins?'

Don't they? Would to God they did! Have the people of God no sins to mourn or to confess? Was Ezra wrong to pray and to make confession, weeping and casting himself down before the house of God? And were God's covenant people wrong to join him in bitter weeping? Did Jesus not mean what He said in the Sermon on the Mount when He pronounced 'blessed' those who mourn, which in the context seems to mean mourning over their sin?

David Brainerd, that most saintly missionary to the American Indians, wrote in his Diary for 18 October 1740: 'In my morning devotions my soul was exceedingly melted, and bitterly mourned over my exceeding sinfulness and vileness. I never before had felt so pungent and deep a sense of the odious nature of sin as at this time.'

(c) *Tears of compassion*. These are wept by Christian people who obey the apostolic injunction to 'weep with those who weep'.

Some secular humanists weep tears more bitter and copious than ours over the horrors and cruelties of the Vietnam war, over starvation in Biafra, over poverty, unemployment, oppression and racial discrimination. Are non-Christians, then, more sensitive than Christians?

Specifically Christian tears of compassion are shed over the unbelieving and impenitent, over those who (whether through blindness or wilfulness) reject the gospel, over their self-destructive folly and their grave danger. Thus Jeremiah could cry: 'O that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people'. Thus, too, Jesus Christ wept over the impenitent city of Jerusalem and the Apostle Paul had 'great sorrow and unceasing anguish' in his heart for his Jewish kinsmen.

Similarly, Bishop J. C. Ryle has written of George Whitefield that the people 'could not hate the man who wept so much for their souls'. And Dr. Dale's attitude to D. L. Moody changed from criticism to respect because Moody 'could never speak of a lost soul without tears in his eyes'.

(d) *Tears of jealousy*. Such 'jealousy' is a strong, intolerant zeal for the name, honour and glory of God.

It is this which caused the Psalmist to say 'My eyes shed streams

of tears because men do not keep thy law' and Paul to write to the Philippians 'with tears' of those who were 'enemies of the cross of Christ.' Here were writers so concerned about the law of God and the cross of Christ that to see them trampled underfoot brought tears to their eyes. No purer tears are ever shed than these. They contain no admixture of selfishness or vanity. They are the sorrows of a human being who loves God more than anything else in the world, and who cannot see God's love rebuffed or His truth rejected without crying. How is it that we can walk through the secular cities of our day and restrain our tears?

In the light of this biblical evidence about the tears both of nature and of grace, I think we should laugh less and cry more. We must certainly repudiate that form of Christian teaching which represents the Christian life as all smiles and no tears.

The fundamental error which underlies our modern tearlessness is a misunderstanding of God's plan of salvation, a false assumption that His saving work is finished, that its benefits may be enjoyed completely, and that there is no need for any more sickness, suffering or sin, which are the causes of sorrow.

But this is just not true. God's saving work is not yet done. Christian people are only half saved. True, Christ cried in triumph 'It is finished', and by His death and resurrection He completed the work which He came to do. But the fruits of this salvation have not yet been fully garnered. Nor will they be, nor can they be until the End comes when Christ returns in power and glory. The ravages of the Fall have not yet been eradicated either in the world or in Christian people. We still have a fallen nature, an ingrained corruption, over which to weep. We still live in a fallen world full of sorrow because full of suffering and sin.

Thank God the day is coming when there will be no more crying, sorrow and sighing will flee away, and God will wipe away all tears from our eyes (Rev. 7:19, 21:4). This will take place when the kingdom of God has been consummated, when there is no more sin and no more death. But that day is not yet: hence the continuance of sorrow.

How can we resolve this joy/sorrow tension?

First, let us rejoice in that measure of victory already gained by Christ and received by us — in the forgiveness of our sins, in Christian fellowship and in the indwelling of the Holy Spirit.

Secondly, let us rejoice too 'in hope of the glory of God', in confident expectation of God's final victory.

Thirdly, let us remember that meanwhile we are living in the interim period, between the beginning and the end of the salvation of God, between the inauguration and the consummation of victory. Between D Day and V Day much blood was spilt and many tears were shed. It is during this timelag that sin, suffering and sorrow continue. Christian people are caught in the tension between what is and what shall be. That is why we are sorrowful, yet always rejoicing.

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NEWS AND NOTES

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

Columbus, Ohio: Greatly enjoy reading the *Word and Work*—the various articles and brief news reports. Trust you may be able to continue the good work for many years to come. —M. C. Ice

Rangeland Church, Louisville: A few months ago, one who listen to "Words of Life" heard a message that impressed him, and called Brother Boyd offering to sponsor the printing of this lesson. A few days ago, Bro. Boyd found the necessary time needed to prepare the copy for the printer, and mailed it to this good friend. Bro. Boyd is trying to find time to prepare copy on two or three other lessons, to be printed in the near future.

Seven at Rangeland responded recently to the invitation for spiritual renewal.

MAC LEDOUX IN STATES

We thank you for your much concern and prayer-interest. We have waited this long to write to you because we really knew so little.

You will join us in praising God that Mac is safely back in the States. I spoke with him last night (May 7). He and Peggy are helping those Vietnamese Christians who are at this camp as they can.

Mac hopes to be here in Jennings next week. He will meet with the elders here, and we will be able to send out to you a more complete report.

Be assured that all funds will continue to be used in this Vietnamese work until we notify you of a change. —A. J. Istre, Sr.

ECHO VALLEY CAMP SCHEDULE

June 15-21, Senior Week (grade 9-college). Rick Coleman is directing.
July 6-12, Intermediate Week I (grades 6, 7, 8). Director is Jerry Surbaugh

Junior Week (grades 3, 4, 5) is July 13-19, with Jerry Carmichael directing.

Jim Stout will direct Intermediate Week II (grades 6, 7, 8). It will be held July 20-26.

Teen Week (all teens) will be directed by Terry Morrison, Aug. 3-9. Charles Knecht and Jim Rowe are directing Family Week, to be held Aug. 17-23.

Buechel Church, Kentucky: Our young people enjoyed their weekend at Madison, Tennessee, where they attended the Youth Evangelism Seminar. They participated in small group sessions, singing and hearing the speakers on the theme "Experiencing the World Within" and were challenged to look within—to know themselves better and learn more of what life is about and enjoy living as real Christians in a real world. Thirty-five young people from the area made the trip with chaperones. Ira North and Ben Jones were among the speakers. Approximately 1500 teens were in attendance.

Due to extensive remodeling required by the fire marshal, the kindergarten will close at the end of the season. We've had six productive years in this program. Now, we feel the Lord is leading us elsewhere with our service.

The ladies of the church go once each moth to Maple Manor (Adult Division). All the ladies there would testify to the fact that this trip is one they enjoy. The ladies "do" the hair of those at Maple Manor and our bulletin board has seen a number of "Thank You" for this service of love.

Maple Manor, Sellersburg: We are in need of either a house mother or a couple to serve as house parents at the Children's Division of the Maple Manor Home. Please join with us in prayer regarding this matter.

KYANA ACAPPELLA CHORUS

This chorus has several objectives: During this season we will be working on the **Great Songs of the Church**. We intend to record as many as possible for use in the various radio ministries of the brotherhood.

The Chorus meets for 2 hours, the second and fourth Mondays at 7:30 at Buechel. Call Mike Sanders, 454-4724 for further information.

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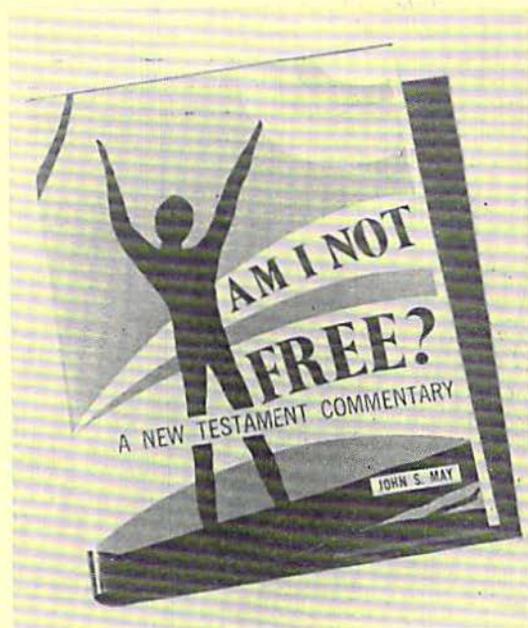
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