MARCH, 1981

"JUST GIVE YOUR HEART TO JESUS"  
Page 66

Does Conversion Eliminate the Desires for Sin?  
Page 68

A HEALTHY FEAR OF GOD  
Page 71

Abrahamic & Palestinic Covenants Contrasted  
Page 77

Hazards of Religious TV  
Page 84
Baptism in its many aspects given careful attention. Author's earnest desire—to be of help to reader and teacher.

Baptism in the New Testament (Every passage on the subject cited, so that the Whole Counsel on Baptism may be learned.)

Sections of book devoted to:
- Baptism in Church History
- Baptism and the One Body
- Baptism and Sanctification
- Baptism and the Holy Spirit
- Baptism and a Good Conscience
- Baptism and Baptismal Regeneration
- Baptism and "Mystagogia"
- Many other important features.

$1.00
PLUS POSTAGE, HANDLING, & TAX

THE WORD AND WORK

2518 Portland Ave.                     Louisville, Ky., 40212
In This Issue

God's Family — Easy Salvation — W. R. H. — — — — — 66
Your Neighbor — Alex Wilson — — — — — — — — — 70
Questions Asked of Us — Carl Kitzmiller — — — — — — — 68
Thoughts From Romans — “A Fear We Should Have”
— E.E. Lyon — — — — — — — — — — — — — — — — 71
Viewing the News — Jack Blaes — — — — — — — — — 72
The Commission of the Risen Lord — John Stott — — — — — — — 74
Has The Land Promise To The Jews Been Fulfilled?
— David R. Reagan — — — — — — — — — — — — — 77
Religious TV — J. R. Lewis — — — — — — — — — — — — — — — 84
The Evils of Traditionalism — J. Edward Boyd — — — — — — — — — — — 85
Romans: The Delivering Power of the Indwelling Spirit
— S. Lewis Johnson, Jr. — — — — — — — — — — — — — — — — — — 88
Gleanings — Larry Miles — — — — — — — — — — — — — — — — — — — 94
NEWS AND NOTES — — — — — — — — — — — — — — — — — — — — — — — — — 96
EASY SALVATION

I heard a radio preacher from New Orleans who was trying to evangelize and bring people to a decision by telling them “How Easy” it all is, and how they were probably just looking past it as they were continuing in their lost condition. “All you have to do is give your heart to Jesus, right there where you are sitting by your radio, or stop your car at the side of the road and say, ‘Lord Jesus, I now ask you to come into my heart.’” To prove his point, Romans 10:13 was quoted, where Paul said “for whosoever shall call upon the name of the Lord shall be saved.” Although this radio speaker was dealing with the most important transaction in a human lifetime, he made it more simple than renewing your driver’s license.

CALLING UPON THE LORD

Romans 12, deals precisely with salvation, both for the gentiles and for the Jews, and it even gives a formula: “for if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” We know that Ananias said to Saul of Tarsus: “And now, why tarryst thou? Arise and be baptized, calling upon his name.” (Acts 22:16) The “whosoever shall call upon the name of the Lord” quoted from Paul in our first paragraph, was a quotation from Joel 2:32, where the end-time outpouring of God’s Holy Spirit upon all flesh is pictured, and God says, “I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered;...” This helps us to know what is the intensity of that “calling upon the name of the Lord.” Zechariah says “they shall look on him whom they have pierced.” Jesus referred to the same time (Matt. 23:39) when, weeping over Jerusalem, He said: “For I say unto you, Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord.” These passages interpret to me Paul’s use of the term “calling upon the name of the Lord.” There are seekers today who call upon the Lord in a very real and vital way, but this call is not at the bidding of a spokesman for “quick grace,” but comes from
the convicting power of God's Holy Spirit. Salvation has ever been a Spiritual accomplishment, and it can only be realized when we are "born of His Holy Spirit and of the Word."

SO MUCH WAS LEFT UNSAID

We never can say all that could be said about salvation, and we know that in a short radio message, it is all but impossible to include even all of the most elementary statements. But there are certain basics that should be made known to all, if we call our message a message of saving grace. The sum of God's word is truth. This is true in any theme that we study, be it grace, holiness, gifts, justification, forgiveness, prophecy, or as in this case, being born again.

Some understanding of who God is, what a sinner is, and what an adversary Satan is, is vital to begin with. Who will give any serious thought to things eternal, until he learns something about the Eternal God? The good news shines brightly when presented on the background of sin and eternal punishment.

The fact and the meaning of repentance must be realized. Jesus said: "Except ye repent, ye shall all likewise perish." And John the baptist called upon the insincere to bring forth "fruits, worthy of repentance," which at the very least means a sincere grief and remorse for the things wrong that we have done. No message of salvation dare omit the word "repent."

The convert must possess and somewhat understand the words "believe" (the verb) and its twin, "faith" (the noun). Faith comes by hearing, and hearing by the Word of God. This is not an instant matter, either. We sometimes speak of this or that accident "making a believer" out of someone. What we really mean, is that it has caused him to recall some of the word of God, and in the light of the recent experience, re-assess himself and his own outlook spiritually, repent, and turn back to something he has previously heard about.

Believe, as the Bible uses the word, means more than mere mental assent to a fact. It includes: trust, cling to, rely upon, place confidence in—according to the Greek. And this involves wholehearted obedience.

Obedience gets involved with several direct statements from the gospels and the book of Acts: Come unto me—He who confesses my name before men—Except ye repent—Go ye... make disciples...baptizing them—Repentance and remission of sins shall be preached, beginning at Jerusalem—Repent ye, and be baptized, every one of you—Believe on the Lord Jesus, and thou shalt be saved—Can any man forbid water, that these should not be baptized who have received the Holy Spirit the same as we? Did we obey these?

When Moses led Israel through the Red Sea unto a salvation that God was providing them in the promised land, it did not happen by merely bowing their heads and asking God to transport them into Canaan instantly. They had to step down into the prepared path, between the walls of water, follow their leader, and walk in faith unto the other shore. It was a very definite and momentous occasion, impressed upon their memories for their own future confidence. Can we say as much for a moment of "touching the radio"?
Does God take away the sinful appetites when one becomes a Christian? For example, does He take away the taste for alcohol from the drunkard, the ambition for material things from the thief, the sexual appetite of the sex offender, etc?

God does what He has promised to do! But let us be careful that we do not have a preconceived or false notion as to what He has promised. It seems to me that the thing God has promised to the one who comes to Christ is power for victory over sin. Christians are new creatures in Christ Jesus (2 Cor. 5:17). Those who “transact business” with the Lord come out of the waters of baptism to walk in newness of life (Rom. 6:4). Of this there can be no doubt. The indwelling of the Spirit of God in the Christian is a fact (Rom. 8:1-10; 1 Cor. 6:19-20), and one of the great works of the Spirit in the Christian is enabling him to overcome the flesh. Moreover, one of the greatest promises in the entire New Testament in this writer’s judgment is 1 Cor. 10:13—He will not permit us (Christians) to be tempted above that which we are able to bear. He can do this by limiting the temptation or by enabling us to face it victoriously. I do not find that He anywhere promises to remove temptation in an absolute sense. In that case there would be no reason for a Christian’s failure. There would have been no need for the apostle Paul to write to the Corinthian church, to those who had been “washed... sanctified... justified” (1 Cor. 6:11), to correct sin problems which had arisen among them. Temptation is not sin. Christians are tempted. But Christians have power to be victorious over sin.

While God is not a respecter of persons, neither does He have to be mechanical in His dealings with mankind in order to maintain that standard. He knows us individually and personally, not just as a computer figure. He knows our needs. He knows our “load limit.” Just as a wise parent does not deal mechanically in the same way with each child but recognizes the make-up and need of the individual child, how much more our heavenly Father is able to deal with His children. There are those who being converted to Christ declare that their temptation for some particular besetting sin was completely taken away. I don’t believe in putting God in a strait jacket or denying that He has such power. So far as I can tell there may be genuine
cases in which this happens. There are also those who in a given environment and because they are expected to do so, declare the removal of an appetite but who later yield to the same and fall, showing that they were tragically deceived. The experience of many Christians is that they may have to continue to struggle with some weakness. The temptation will still be there in some measure. Like the apostle Paul with his thorn in the flesh, they may pray for removal of the problem and find the Lord’s answer that His grace is sufficient. It is not the removal of the temptation that makes us strong, but the overcoming. The temptation may make us lean all the more on the Lord, finding strength for our weakness.

Now it is evident that genuine repentance will have a strong effect on the power of temptation. For example, one man does not like the thing that alcohol does to his family, his job, etc., and may want to quit drinking, but he does not regard drinking as a sin. Another faces up to the fact that he is sinning and genuinely repents before God. The latter stops making excuses and has a real change of mind toward his old ways. He can expect to have a great deal fewer problems with continued temptation than the former. The person who becomes subject to God and who in harmony with that resists the devil (Jas. 4:7) will find the devil fleeing. Decisive action, as we look to God, is one of the ways we can take a great deal of power from temptation. It may not totally eliminate temptation in a lot of cases, but there will be cases in which it will be so completely set aside that it will seem that God has taken away the taste for the wrong. God calls for us to act decisively about sin, to choose whom we will serve, and those who go limping between the two sides will have much more trouble with temptation. It is no secret that a lot of the powerless, defeated “Christianity” we see today is because people are trying to hold to Christ with one hand and to the world with the other. What some may see as the Lord removing all taste for something may be in great measure the result of genuine repentance.

It is a dangerous doctrine, however, which says that becoming a Christian removes all the taste for the wrong. The old man, the flesh, must still be contended with. We are new creatures, but also babes in Christ who must grow up spiritually. We do have power to overcome, but we may not have learned how to use it. If the Lord always removes the taste of alcohol from the drunkard, then any slip into temptation after the individual supposedly became a Christian must prove that there was never any new birth. And that is simply untrue in some cases. We do not deny that there are those who try to play games with God, so to speak, but there are also genuine Christians who stumble. And they stumble because they are tempted. How better could we destroy a person than to lead him to expect that in the process of his conversion all his old appetites are going to be miraculously removed? He turns to the Lord in all sincerity but the temptation is still there in some measure. So, he concludes, his change was only a mockery. Certainly we want to claim every promise the Lord has made us, but to enlarge a promise beyond what He has promised is not only wrong but may have destructive consequences.
We repeat that what is promised is power for victory. The Christian never has to sin. He will never be put in the position that the only thing he can do is sin. He can never plead that there was no righteous way out. God will provide either a way out of the temptation or power to overcome. If, indeed, removal of the taste is needed or according to His will, He can surely do that. But if He chooses to exercise us unto godliness by allowing us to have a practical victory, that may be the better thing. We do not say victory is always easy. It is possible, however, to the one who belongs to Christ.

Our age has marked some sins as almost impossible to overcome short of a miracle from the Lord. Nor would we deny that there are sins which get such a hold on people that giving them up is very difficult. God’s power as seen in the lives of some of the people at Corinth is still available though (1 Cor. 6:9-11). Fornicators and adulterers became Christians. Homosexuals became Christians. Thieves and those greedy of gain became Christians. Drunkards became Christians. Note that we did not say that they continued to live in those evil ways as Christians. This was not a mere show of religion while they continued to live in the old ways. They were “washed...sanctified...justified.” It is not declared that these were never again tempted. It is declared that God had done His work in their lives. They had repented of their sins. There was victory for them in Christ!

YOUR NEIGHBOR

Alex Wilson

In one sense the “foreign missionary” does not need as much faith as you in the U.S. do!

Let me explain: It is not hard for a missionary in, say Japan to realize that the people he sees worshipping a huge image of Buddha are lost and doomed and desperately need the Gospel. But is it not hard for you to believe that your neighbor is also lost and doomed if he has not bowed his knee to Christ as Lord? Your neighbor may be pleasant, moral and even religious—and yet need to be converted just as much as those worshippers of Buddha. God help us all to believe what His word says about the condition of men.

As A.W. Tozer says in his book, Born After Midnight: “A man may be born in a sanitary hospital, receive his education in progressive schools, ride in an air-conditioned car, sleep on a foam rubber mattress, wear synthetic clothing, eat vitamin-enriched food, read by fluorescent lights, speak across 12,000 miles of empty space to a friend on the other side of the world, lose his anxieties by taking tranquilizing pills, die without pain by the aid of some new drug and be laid to rest in a memorial park as lovely as a country garden; yet what will all this profit him if he must later rise to face in judgment a God who knows him not and whom he does not know?...Is that man any better off than if he had died a naked savage in the hinterlands of Borneo?”

Friend, when did you last speak to someone about the Savior?
Ernest Lyon is a professor of music at the University of Louisville, and an elder and minister of the Highland Church of Christ in Louisville.

THOUGHTS FROM ROMANS

Ernest E. Lyon

“A FEAR WE SHOULD HAVE”

We are living in a day when people are becoming more and more afraid. Dead bolts are added to houses and security systems are making a great deal of money because of the break-ins in houses. Many older people are afraid to go out at night and many of them are beaten and robbed in daylight. Nations fear each other, each being afraid the other will make a break through in weapons that will put other nations at their mercy—or, rather, lack of mercy! At every level of thinking there is a great deal of fear of men and groups of men. But our verse for study this month, Romans 3:18, notes the sad fact that men have no reverential fear of God by nature. Paul picks out this quote from Psalm 36:1 to summarize the reason why the terrible picture of man is given in the preceding verses, beginning in the middle of verse 10.

In the preceding verses Paul had pointed out that man’s character is one of ignorance, indifference, crookedness and unprofitableness—no righteousness, no true wisdom, no true religion, no rectitude, nothing that is proper, and absence of all that is good. He then showed the vices of the natural man’s tongue, being destructive, deceitful, malignant—corrupt conversation, flattery and deceit, envenomed slander, outrageous malediction. Paul then chose other passages to show the conduct of man to be that of oppression, injuriousness, implacability—especially justice violated in the taking of the life of man, also in the destruction of man’s work and finally in the lack of the knowledge of peace, which so many profess to be seeking. And now Paul shows the root cause of all of these in verse 18: “There is no fear of God before their eyes.”

The reverential fear of God is the beginning of wisdom and it is accompanied by a departure from evil. It is strange that most men acknowledge the existence of God but they act without any fear of His displeasure. They fear one of God’s creation like themselves but have a total disregard for the Creator.

Someone has well said, “To fear God consists in having such a due sense of the majesty and holiness and justice and goodness of God, as shall make us thoroughly fearful to offend Him. For each of these attributes of God is proper to raise a suitable fear in every Christian mind.”
Probably no one has ever had a clearer picture of the evil of human nature than the apostle Paul, and few, if any, have had anywhere near as clear a picture. For the past several months we have been studying something of Paul's thoughts, guided by the Holy Spirit, in this area. The thing that you and I need to do is to see that Paul is speaking to us by nature. Because we do not have that proper fear of God we have nothing good about us. But that does not mean that Paul gave up hope for man, for he knew that God had made a provision in Christ to take care of our problems, a thought on which Paul will expand a great deal starting with verse 21 of this chapter. We should always remember that we are great sinners but not without remembering that Jesus Christ is a great Savior.

I have been speaking of a reverential fear of God, fear of displeasing Him. To the Christian that means fearing that we will displease Him Who has done so much for us, Him Who gave His only begotten Son, the perfect One, to become man and die for us. How we should earnestly desire to please such a One at all times! But there is an aspect of fearing God that should distress every one who knows God—the cringing fear that man should have when he goes on his way in disregard of God. God is love, but He is also the righteous Judge of the universe and He must condemn all those who refuse the wonderful gift He has given us in His Son. If you are not a true believer in Christ, you should tremble if you stay that way. But you do not need to stay that way. Today is the day of salvation. The invitation of “Come unto Me” is still open. Come to Jesus and find eternal life. Pass out of judgment into life. Love God and fear to displease Him because He has done so much for you. And then you will have an Advocate before the Father, One Who will take care of all your needs and assure your future.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky, and teaches at the Portland Christian School in Louisville.
"we dare not sit around patting ourselves on the back when the world's despair without Christ is becoming increasingly evident around us."

SPEAKING TO TWO THOUSAND DELEGATES at a joint meeting of National Religious Broadcasters and the National Association of Evangelicals, D. James Kennedy, pastor of the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, urged evangelical Christians to combat secular humanism, which he calls "the established religions of America." Mr. Kennedy says that evangelicals must increase their level of political involvement because "secular humanists have declared war on Christianity in this country and they are progressing very rapidly." He feels that many people have been "brainwashed" into believing that the constitution places restrictions on church-connected political activity, but asks: "What does it really say about what the church can do and can't do? Absolutely nothing."

JOHN C. MORLEY ON THE FUTURE OF ENERGY. Before the Virginia Federation of Women's Clubs the senior vice-president of Exxon speaking of solar energy said: "Even if economics could somehow be ignored and solar water and space heat systems could be installed in all new homes and commercial structures, starting today, these systems would supply only two percent of the country's total energy needs by the year 2000... Widespread use of solar electricity is even farther away." Morley said that cost estimates for solar electricity range up to three dollars per kilowatt hour, while Virginia Electric today delivers that same kilowatt hour in the Tidewater area for a little over a nickel.

ENVIRONMENTAL PROTECTION AGENCY DISOWNS CALIFORNIA and Kentucky. The EPA announced that federal highway and sewer funds for California and Kentucky would be cut off because those states have not adopted a periodic and mandatory automobile inspection and maintenance (I/M) program. This is based on the EPA's peculiar interpretation of Sections 176(a) and 316(b) of the Clean Air Act Amendments of 1977. They provide merely that states must "consider" I/M programs as part of their clean-up approach, but the EPA insists in interpreting "consider" to mean "implement." This is yet another example of an oppressive federal regulatory body distorting its legislation mandate in as nasty and unreasonable manner as possible. California estimates the cost of compliance with the EPA program would be from $272.2 million to $467.3 million during the first year to achieve an improvement in air quality of perhaps four or five percent. The annual cost would run even higher for each successive year. Representative William E. Dannemeyer (R-Cal.) has proposed H.R. 188 to eliminate this condition once and for all. Of interest, now, is just how the Reagan Administration will move in regards to seeing that this measure will find approval. It fits in with the President's criticisms of EPA's oppressive activities.
SENATOR JESSIE HELMS URGES THE GOLD STANDARD. The Senator from North Carolina has introduced a bill, S. 6, which would drastically revise our monetary system by, in his words, providing "for restoration of the dollar as the premier world currency... for the removal of politics and manipulation from the monetary system... for relative price stability—an end to inflation, and by making the American dollar as good as gold." At the heart of the bill is the provision that gold will serve as a 'surrogate' for all goods and services as it has always done for all stable monetary systems in recorded history. The Senate should make a thorough study of this proposal to return to honesty in the Nation's market place.

DAN RATHER IN DISPUTE WITH CHICAGO CABBIE. Last November Dan Rather of CBS took a taxi ride from O'Hare Airport in Chicago. What happened during the ride is at issue. According to Rather the cabbie, one Eugene Phillips, could not find the address he wanted, was abusive, and took him on a ride which the commentator called a kidnapping. The Cab driver was arrested on charges of disorderly conduct, forced to pay bond, had to pay a $68 rental fee for his taxi, and was unable to work for two days. Rather refused to pay his $12.55 fare, according to the cabbie, so he went looking for a police officer. Rather claimed the cabbie couldn't find the address, so he felt he didn't owe the fare. The cabbie claimed he was following the passenger's direction, so he was relieved of the responsibility of finding the particular address. When the matter came up in the Chicago court, the newsman did not appear. The 38-year-old cabbie, a black man, has reported that because of the incident he has become unemployed, fell behind in his rent, was forced to move, and has applied for welfare. Mr. Rather, the millionaire, still has his job, and the $12.55.

"THIS COUNCIL HAS BEEN A FAILURE; IT HAS BEEN TOTALLY ineffective in controlling inflation, and has imposed unnecessary burdens on labor and business." Thus the President referred to the Council on Wage and Price Stability as he announced its abolition. He says that eliminating the Council and its staff will save the taxpayers some $1.5 million a year. Another such move to bring the government under control is a directive ordering key Federal agencies to freeze pending regulations for 60 days. This gives new administration time to start a new regulatory oversight process and also prevents certain last-minute regulatory decisions of the previous administration from taking effect without proper review and approval, Mr. Reagan says that the Federal Government is "not some mysterious institution comprised of buildings, files, and paper. The people are the government. What we create we ought to be able to control... This Administration did not come here to be a care-taker government and just hope we could go along the same way, and maybe do it a little better. We think the time has come where there has to be a change in the direction of this country. And it's going to begin with reducing Government spending."

Summary of a sermon preached by John Stott on Easter Day from John 20:19-23.

The Commission of the Risen Lord

One of the most exciting episodes in the whole gospel story took place on the evening of the first Easter Day when the risen Lord made His first official appearance to the Twelve. The apostles were in hiding. They had shut—and no doubt locked—the doors. They were afraid that the wrath of the Jewish leaders would fall upon them and that a similar fate to their Master's might be in store for them.
Suddenly, while they were paralysed with fear, Jesus came to them, stood among them and spoke to them. He said four short, sharp sentences, which imprinted themselves indelibly upon their mind. All four have to do with the new day which had dawned as a result of His death and resurrection, and with the mission to which He now summoned them. They are four indespensibles without which the twentieth century church cannot go out on its mission today.

**AN EXPERIENCE OF PEACE**

The Church is called to proclaim the gospel of peace. “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace.” But how can we preach peace to others until we have received peace ourselves? So Jesus said to them “Peace be with you.” It is the first sentence He spoke to the Twelve after the resurrection. It is also the second, for He emphasized it by repeating it. True, it was only the Hebrew greeting, but we may be sure that it was no empty formula.

**Peace of mind.** The crucifixion of Jesus had shattered their hopes. In spite of all His warnings, they had been unprepared. When it happened, they were plunged into doubt whether after all He was the Christ in whom they had begun to believe. But now Jesus spoke to them and showed them His hands and His side. It was the same Jesus, the same voice with the same message, the same body with the same scars, although all transfigured by the resurrection. The certainty of His resurrection dispelled their doubts and gave them peace, just as it can today.

**Peace of conscience.** The peace of the Twelve had been disturbed not only by His death but by their own complicity in His death. They had denied Him, deserted Him, left Him in the lurch. They were overcome with a sense of guilt. But now Jesus spoke peace to their troubled conscience, and showed them His hands and His side as evidence that He had died for them and risen again. They began to understand that God had vindicated the achievement of Christ’s death by raising Him from the dead.

Jesus Christ can still speak peace to the mind and conscience of His followers today. His death and resurrection are the foundation upon which Christian peace is built. Moreover, still today Jesus adds to His word of peace a visible sign. For the bread and wine of Communion are like the hands and side of the Lord. At His table He seems to say to us “Behold my hands and my side! Do you doubt that your sins are forgiven? See! I died for you.” We too shall be glad when we see the Lord.

**AN IDENTIFICATION WITH THE WORLD**

Christ’s gift of peace was immediately followed by His summons to mission: “As the Father sent me, so I send you.” For we may not remain in hiding, sheltered from conflict behind closed doors, withdrawn into ecclesiastical tranquillity. No. With Christ’s peace in our hearts and on our lips, we are sent into the very world of which we were previously afraid. And our mission is to be modelled on Christ’s. Jesus did not merely issue a command (“the Father sent me; I send you”); He supplied a pattern (“as the Father sent me, so I send you”).
How did the Father send the Son? The answer is that He sent Him “into the world”. The Son was not to remain aloof from the world in heavenly isolation. Nor, on the other hand, was He to become assimilated to the world’s outlook or standards. He was to penetrate the world, without conforming to its ways, to be in it but not of it, like a rose blooming in the winter or a lily growing on a dungheap.

There is a great need for twentieth century Christians to think out afresh the implications of this principle, how to identify with the world without losing our own Christian identity, how to be “worldly” (in the sense of being immersed in the secular world) and “holy” (in the sense of retaining our Christian integrity) at the same time. As the Archbishop of Canterbury has written: “We state and commend the faith only in so far as we go out and put ourselves with loving sympathy inside the doubts of the doubting, the questions of the questioners, and the loneliness of those who have lost their way.”

THE POWER OF THE HOLY SPIRIT

The apostles could not go out on their mission alone. They needed power as well as peace, the power of the Holy Spirit. If they were to penetrate the world without becoming contaminated, the power of the Holy Spirit must sanctify them. If they were to preach the gospel of peace in such a way that men and women would embrace it, the power of the Holy Spirit must be upon them. So Jesus “breathed on them, and said to them ‘receive the Holy Spirit’.”

We are not intended to understand by this that Jesus actually bestowed the Holy Spirit upon them at that moment. The gift of the Spirit was poured out by the ascended Christ on the Day of Pentecost, and it was then that they were endued with power. During the forty days between His resurrection and ascension He told them to wait until this enduement with power took place. Yet, in order to enforce the truth that He Himself would be the giver of the Spirit, He said to them then “receive the Holy Spirit” and breathed upon them. It was a dramatic acted parable in anticipation of Pentecost. Just as He had confirmed His promise of peace by a sign (He showed them His hands and His side), so He confirmed His promise of the Spirit by a sign (He breathed upon them). Do you think they ever forgot the sacred moment when they felt upon them the breath of the risen Lord? Can they ever have doubted that the Holy Spirit was the gift of Christ, crucified and risen, the Holy Breath of Jesus himself?

Christian evangelism is not just a human enterprise. We cannot win souls to Christ by advertising, preaching or arguing. This is not to say that these things are unnecessary, but simply that they are insufficient. They cannot secure deep, lasting conversions to Christ unless the Holy Spirit uses them to bring life and light to men and women.

A MESSAGE OF FORGIVENESS

Supposing that we receive the peace of Christ and the power of the Spirit, and go out on our mission in the world, what are we going to say? There can be no mission without a message. Christ’s fourth
sentence supplies the answer: “if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”

On this flimsy foundation the Church of Rome has built its teaching of a Catholic hierarchy with judicial power to absolve penitents. But the verse cannot really bear this interpretation. Certainly the apostles did not understand it in that way. For there is no recorded instance in the Acts or Epistles in which they either required sinners to confess their sins to them or gave judicial absolution to penitents.

What did they do? They preached the gospel—both the promises and the warnings of the gospel. They proclaimed with clarity and authority the terms on which God forgives sins and without which He retains them. This, then, is what Jesus was telling them to do in the Great Commission. He was commanding “the repentance and remission of sins should be preached in his name to all the nations”, as Luke records. The words “if you forgive the sins of any, they are forgiven” express the same command, although in more dramatic form.

Such was and is the commission of the risen Lord. His four sentences all issue from the fact of His death and resurrection. It is the crucified and risen Saviour alone Who gives peace to our troubled mind and conscience, Who sends us out into the world, Who promises us the power of the Holy Spirit as we go, and Who commits to us our message of a full and free forgiveness for those who put their trust in Him.

Has The Land Promise To The Jews Been Fulfilled?

Dr. David R. Reagan

I believe we are witnessing today—before our very eyes—one of the greatest miracles God has ever performed.

I am referring to the regathering of the Jewish people from all over the world to their homeland in Palestine.

THE MIRACULOUS REGATHERING

Jeremiah the prophet said over 2500 years ago that this miraculous regathering of the Jews would be looked upon as a greater miracle than the deliverance of the Children of Israel from Egyptian bondage (Jer. 16:14 & 15 and 23:7 & 8). How blessed we are to live in such an exciting time!

Just think—at the beginning of this century there were only 40,000 Jews in all of Palestine. In May 1948, when the independence of Israel was proclaimed, the Jewish population had grown to 500,000.
They were surrounded by 100 million hostile Arabs. Yet, they brazenly proclaimed their independence, and 33 years later their nation still exists, despite four major attempts by the Arabs to annihilate them.

Over three million Jews have now returned to Israel from the four corners of the earth, just as Isaiah prophesied (Isa. 11:10-12). The Hebrew language has been revived in accordance with the prophecy of Zephaniah (Zeph. 3:9). The swamps have been converted into fertile valleys, and the forests have been rebuilt with the planting of more than 200 million trees. In other words, the wasteland of Palestine has been transformed once again into a verdant land of milk and honey, as envisioned by the prophet Isaiah (Isa. 35).

Coincidence? Nonsense! It is nothing less than the hand of God moving in history. We are witnessing a people and a land being resurrected from the dead before our very eyes, all in accordance with the magnificent prophecy of the Valley of the Dry Bones, recorded in Ezekiel 37.

A FULFILLED PROMISE

The regathering of the Children of Israel to Palestine is one of the most frequently stated prophecies in the Old Testament. It is a promise that is made over and over again, and it is a promise that is made unconditionally. Consider, for example, Amos' statement of the promise in Amos 9:14 & 15:

"I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them.
They shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit.
I will plant them upon their land, and they shall never again be plucked up out of the land which I have given them,
Says the Lord your God."

For over 400 years prophetic scholars have pointed to the fulfillment of this promised regathering as the surest sign of the end times. And Jewish scholars have done the same. Thus, in 1967 when the city of Jerusalem was reoccupied by the Jews for the first time in 1897 years, Rabbi Goren, the chief rabbi of the Israeli Army, publicly proclaimed, "The Messianic Age has begun."

AN OBJECT OF SCORN

The tragedy is that for 400 years prophetic scholars have been ridiculed and scoffed at by both Christian and non-Christian alike.

People laughed at the idea that the nation of Israel would ever be reborn, and they continued to laugh right up to the Declaration of Independence in May 1948. And what is so incredible is that many people still continue to scoff:

"It's a fluke of history."
"It's a remarkable coincidence."
"It won't last—Israel will be destroyed and the Jews will be scattered again."

When you consider the skeptical attitude of most people toward the current regathering miracle of Israel, it makes it easier to under-
stand how people in the First Century reacted to the miracles of Jesus with such apathy and disbelief.

**THE ABRAHAMIC COVENANT**

Those Christians who deny that the current regathering of the Jews is a fulfillment of Bible prophecy usually argue that the Abrahamic Covenant in which God gave the land to the Jews was a conditional covenant and that it has been invalidated by Jewish disobedience.

But where does the Bible say that? On the contrary, the Bible makes it clear that the Abrahamic Covenant was unconditional and everlasting.

The everlasting nature of the covenant is emphasized over and over again in Genesis 17 and is reaffirmed in Psalm 105.

The unconditional nature of the covenant is made clear in its wording, due to the total lack of conditional clauses. It is also signified in its method of ratification. Genesis 15:7-17 tells us that the ratification ceremony consisted of God alone passing between two rows of animals which had been cut in half. Abraham was not required to pass between. Why? Because the covenant was a unilateral, unconditional one. Abraham was only required to wear a sign of covenant—the sign of circumcision.

**THE PALESTINIAN COVENANT**

“But wait a minute,” say those who would invalidate the Abrahamic Covenant, “didn’t Moses make it clear that the Abrahamic land promise was conditional upon Jewish obedience?”

What they have in mind here is the speech of Moses recorded in Leviticus 26 and Deuteronomy 28 where Moses warns that disobedience to God will cause the Children of Israel to be dispersed from the land. This is the Palestinian Covenant, and it, unlike the Abrahamic Covenant, is definitely a conditional covenant.

The Abrahamic and Palestinian Covenants are not the same. One, the Abrahamic, has to do with the title to the land, whereas the other, the Palestinian, is concerned with the use or possession of the land. The title to the land is unconditional and everlasting—that is the Abrahamic Covenant. The use of the land is conditional. The Palestinian Covenant makes it dependent upon obedience.

**AN ILLUSTRATION**

Let me illustrate the difference this way. If I were to give my teenage son a car and put the title in his name, the car would be his, and I could not take it away and give it to someone else. But, I can take the use of it away from him if he gets a speeding ticket or has a wreck or burns-off the tires.

Likewise, the land grant which God made to the Jews is permanent. It cannot be revoked. But their use and enjoyment of the land is conditional. And God makes this clear as He is quoted in the speech of Moses:
“When they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them; for I am the Lord their God; but I will for their sake remember the covenant with their forefathers.” (Lev. 26:44 & 45)

In the version of the same speech recorded in Deuteronomy, Moses says:

“If your outcasts are in the uttermost parts of heaven, from there the Lord your God will gather you, and from there he will fetch you; and the Lord your God will bring you into the land which your fathers possessed, that you may possess it.” (Deut. 30:4 & 5)

FULFILLED OR UNFULFILLED?

Some people who are determined to disavow the land title of the Jews often resort to the argument that God has already fulfilled His promise to the Jews. Their favorite scripture is found in Joshua 21:43: “Thus the Lord gave to Israel all the land which he swore to give their fathers, and having taken possession of it, they settled there.”

To argue that this verse represents a fulfillment of the Abrahamic land promise is to confuse title with possession. Again, the Abrahamic covenant is an everlasting title covenant. How can an everlasting covenant be fulfilled before the end of history?

Another point to keep in mind is that this particular possession of the land in the time of the Judges does not fulfill all the promises made in the Bible about the possession of the land. Look again at Deuteronomy 30:5. Moses prophesied there that the Jews would be regathered to the land to possess it after a worldwide dispersion of their people.

THE DAVIDIC COVENANT

Further, this land promise was renewed to David long after the time of the Judges:

“I will make for you a great name... and I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be disturbed no more; violent men shall afflict them no more...” (II Sam. 7:9 & 10)

The promise made here has not been fulfilled to this day. Was it a conditional promise? Ethan the psalmist says “No!” Look at Psalm 89. It was written long after the Davidic kings had become apostate. The people were asking, “Are the promises to David still valid?” Hear the answer of the psalmist:

“If his children forsake my law and do not walk according to my ordinances, If they violate my statutes and do not keep my commandments, Then I will punish their transgression with the rod and their iniquity with scourges; But I will not remove from him my steadfast love, or be false to my faithfulness. I will not violate my covenant or alter the word that went forth from my lips,
Once for all I have sworn by my holiness; I will not lie to David.”
(Psalm 89:30-35)

Again, some people argue that these promises to David were fulfilled during the reign of Solomon. They point to I Kings 4:21 as their evidence: “Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt...” But the argument based upon this verse ignores three facts:

1) David was promised that a time would come when his people would be permanently established in the land “and be disturbed and afflicted no more.”

2) The Psalmist Ethan says this promise is unconditional.

3) Many prophets who lived after the time of Solomon renewed the Davidic promise. In other words, they did not consider it fulfilled during the reign of Solomon. (See Isa. 60:19-21; Jer. 32:36-141; Ezek. 34:28-31; and Amos 9:14 & 15)

THE RETURN FROM BABYLON

Some folks who just will not stop trying to disinherit the Jews from the promises of the Davidic Covenants argue that the promises were fulfilled in the regathering and re-establishment of the Children of Israel in Palestine after the Babylonian captivity. The problem with this argument is that it results in making God guilty of gross exaggeration. Why? Listen to the prophets:

Isaiah says that the Jews will be brought back from the “four corners of the earth.” (Isa. 11:12)

Moses says they will be brought back after a dispersion to the “uttermost parts of the heaven.” (Deut. 30:4)

Jeremiah says their return will be considered a greater miracle than their deliverance from Egyptian bondage. (Jer. 23:7 & 8)

Hosea says the regathering will occur in “the latter days” (Hosea 3:5)

Amos promises that the Jews shall “never again be plucked up out of the land.” (Amos 9:14 & -5)

The return from Babylon involved only about 45,000 Jews from two tribes who had been taken captive from the southern kingdom of Judah. It did not involve all the Jews. They did not come back from all over the world. It did not occur in the “latter days.” It is not looked upon as a greater miracle than the deliverance from Egyptian bondage. And they were not established in the land permanently, nor did they ever “possess” it again. They were constantly under foreign rule until they were plucked up and scattered again in 70 AD.

Furthermore, the prophet Zechariah makes the same type of regathering prophecy, and he wrote after the return from Babylon. How then could his words be referring to anything other than an ultimate, world wide regathering of the Jews?

“I will strengthen the house of Judah, and I will save the house of Joseph.
“I will bring them back because I have compassion on them, and they shall be as though I had not rejected them...” (Zech. 10:6)
THE NECESSITY OF REPENTANCE

Finally, some people argue that the current regathering of the Jews could not be the one prophesied in the Old Testament because the Jews are returning to Israel in an unrepentant condition.

This is a strong argument. After all, the Palestinian Covenant did make the possession of the land dependent upon repentance and obedience. But this argument ignores the fact that the prophets themselves said that the world wide regathering of the Jews in the latter days would occur at a time when they had refused to repent. Consider the words of the prophet Ezekiel:

"Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will indicate the holiness of my great name...and the nations will know that I am the Lord...For I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you...I will cleanse you. A new heart I will give you, and a new spirit I will put within you..." (Ezek. 36:22-26)

The regathering of the Jews from Babylonian captivity was a prophetic type of the great world wide regathering prophesied for the end times. The Jews returning to Israel today are unrepentant. But so were those who returned from Babylon, as Daniel's prayer of intercession clearly indicates. (Dan. 9:18 & 19)

TRIBULATION

The point is that the Jews are not currently being regathered to possess the land in peace. They are being regathered for tribulation, just as Moses prophesied thousands of years ago:

"When you are in tribulation, and all these things come upon you in the latter days, you will return to the Lord your God and obey his voice, for the Lord your God is a Merciful God; he will not fail you or destroy you or forget the covenant with your fathers which he swore to them." (Deut. 4:30 & 31)

Zechariah says that only one-third of the Jews will live through this horrible period of persecution when the Anti-Christ will attempt to exterminate them as a nation (Zech. 13:8 and Rev. 12:12 & 13). But the good news is that this period of tribulation will soften the hearts of the Jewish remnant so that when Jesus bursts from the heavens, "they will look upon him whom they have pierced and they shall mourn for him, as one mourns for an only child." (Zech. 12:10)

TWO GATHERINGS

The Bible teaches that there will be two future, worldwide, end-time gatherings of the Jews. The first, the one going on now, will be a regathering for tribulation. The second, the one that will occur immediately upon the return of Jesus in glory, will be a gathering of all believing and repentant Jews—the remnant. (Matt. 24:31)
will be regathered to Israel and will constitute the prime nation of the world during the reign of Christ on earth.

This second regathering, the harvest of believing Jews is the one envisioned by Zechariah:

"I will signal for them and gather them up, for I have redeemed them, and they shall be as many as of old. Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return." (Zech. 10:8 & 9)

In other words, the regathering and re-establishment of the Children of Israel in the promised land in a permanent state of peace and blessing is still dependent upon their repentance. God intends to hammer that repentance out of them during the Tribulation period, and that is the reason for the current regathering.

CONCLUSION

The land title which God gave to the Jews in the Abrahamic Covenant and which He reaffirmed in the Davidic Covenant is still valid. The permanent possession of that land in peace is still conditional upon their repentance, as specified in the Palestinian Covenant. The Jews are being regathered now for a period of tribulation that will motivate a remnant to turn to Jesus in faith. That remnant will be collected from the four corners of the earth when Jesus returns and will be re-established in Israel as the prime nation of the world during the Millennium.

Why is God so determined to bring a remnant of the Jews to repentance? There are several reasons. For one thing, they are uniquely associated with His holy name, and He is determined to vindicate the holiness of His name in history (Ezek. 36:22 & 23). Equally important is the fact that God loves the Jewish people dearly (Hosea 11:1-11). They are His wayward wife (Ezek. 16:1-43, 60-63). He longs for them to come home (Hosea 14:1-3). He has personally paid the price of their redemption to make it possible for them to return, and they will return:

"And I will betroth you to me forever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord." (Hosea 2:19 & 20)

It is the grace of God that is pursuing the rebellious and stubborn Jews. God's determination to bring a remnant of them to repentance and His willingness to accept them with open and loving arms when they do repent will illustrate once more the unfathomable message of love which He expressed most eloquently with the cross of Calvary.

It is no wonder that Paul, when thinking of the grace of God toward the Jews, became ecstatic and proclaimed:

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable are his ways!" (Romans 11:33)
Religious TV
J. R. Lewis

The Joelton Church of Christ campaign to clean up T.V. is a good one and we need to be supporting that effort! It is a small way for each one to be heard but with many it can prove most effective. Let us pray that it may bring about results.

There is another side to the coin. It may well be that the religious programming needs similar attention. With a Christian network and numerous religious programs being aired, who exerts control here? The hazards may be far greater with the religious programing than the secular.

Sin has been rampant in the world for millenniums. The fleshly sins were condemned by the prophets and apostles alike, sometimes with great good being accomplished. Spiritual sins seem always the hardest to influence for God. It was spiritual prostitution that brought the downfall of Israel to Assyria and Judah to Babylon, not the fleshly prostitution of the streets. In fact, the spiritual whoredom was probably the catalyst for that of the flesh.

The Lord Himself had greater success in effecting change in the secular, fleshly sins than in the spiritual religious area. In Matthew 7 the Lord warns of Satan's forces masquerading in religious garb when He said, "Beware of wolves in sheep's clothing." It was those, primarily, of the spiritual group who crucified the Lord.

If the pattern follows, and there is every reason to expect it to, the religious programing holds more danger to the church than the secular. This is not to say that no effort should be made to influence secular T.V. for good. I firmly believe we should, but, in doing so let us not close our eyes to the greater hazards of religious programing.

Two types of shows present problems, as I see it. First, the programs picturing actual services taking place; and, second, those making appeals for money. False teaching will not even be considered here, as that is most obvious; and these two more subtle things need also be considered with much concern.

Those programs picturing services are always in the most beautiful buildings, every seat taken, voices electrified to be most pleasing to the ears, with lavish clothes and very polished speakers. Without fail one is left feeling that a big public relations show has been viewed. For many who watch these repeatedly and then attend a local meeting the disappointment is shattering. No fancy lighting, beautiful clothes, elaborate building, or highly polished speaker...the only thought can be...this is not the Lord's work because it isn't like what I saw on T.V. Honestly, are these programs not a real detriment to the local churches in any given place? I believe they are. A. W. Tozer wrote over 15 years ago, "It is almost impossible to get anyone to attend a meeting where God is the only attraction." How true today!

Secondly, those religious programs making great appeals for money must be suspect. With very few exceptions the true prophets
of God never were “well off” financially. None ever appealed for money, few had any popularity with the masses. In the Didache (c. 100 A.D.) there were instructions about wandering prophets for the churches to use. One rule to help the believers know the true from the false was “If he asks for money, he is a false prophet.” This is certainly consistent with Scripture and may well be a test to apply today.

Regrettfully nothing is being done about control of the religious programing. May every Christian be wise and discerning as to the use of the T.V. One needs to be on guard and avoid the evils of the secular programs—“abstain from every form of evil.” (I Thess. 5:22) One needs also to be very much on guard against the evils of religious programs.

Oh, Lord God Almighty deliver us from every deception of Satan.

THE EVILS OF TRADITIONALISM

J. Edward Boyd

Synopsis of Part I

By what should we be governed in religion, the Word of God or the traditions of men? This article, the first installment of which appeared in the spring issue, is an attempt to answer this important question. In addition to the Word of God, which had come to them through Moses and other prophets, the Jews of Christ’s day had a great many traditions that had been handed down from the rabbis of former generations. The Pharisees insisted that these (like the washing of hands of Matthew 15) were as binding as the Word of God. They sometimes even exalted them to place above the inspired Word. What attitude did Jesus take toward these traditions? He positively refused to be bound by them. He encouraged His disciples to disregard them. When criticized for this He sternly denounced His critics for setting aside a commandment of God in favor of a tradition, called them hypocrites for so doing, and indicated their worship was therefore vain. (Matthew 15:1-9)

PART II

Now it would be a serious mistake to think that men ceased to be followers of tradition after Jesus came to earth and gave Himself for the sin of the world. For much the same thing has happened in the history of the church as took place in Israel. The early church was governed by the teaching of the apostles as they were inspired by the Holy Spirit. This was the Lord’s plan. The apostles’ teaching was committed to writing; and the books which were written or authorized by them were brought together and form what we now know as the New Testament. So the church came into possession of the authoritative, unchanging, all-sufficient Word of God. Near the end of his life the apostle Paul wrote: “All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteous-
ness, that the man of God may be complete, equipped for every good work." (II Timothy 3:16, 17, Revised Standard Version) It is all good and profitable; and nothing more needs be added.

But ere long men did begin to add to it. Gradually, little by little, there grew up a mass of traditions—doctrines, customs, practices, interpretations, that are altogether foreign to the New Testament scriptures. Some of these came from the "church fathers;" some were borrowed from the pagan religions of the time. At length the Bible was practically lost to view under this mass of human traditions. The voice of the priest took the place of the Word of God. To refuse the tradition was punishable by torture or death. Ritualism displaced the spirituality of earlier times; and corruption abounded.

The great reformation was largely a reaction against the prevailing traditionalism and an attempt to get back to the Bible. In spite of much opposition translations were made that men might have God's Word in their own languages. Said an opponent of the movement: "We had better be without God's laws than the pope's." Replied William Tyndale, "I defy the pope and all his laws; and if God spare me I will one day make the boy that drives the plough in England to know more of scripture than the pope does." And he made good his word. But the reformation was only partially successful. It was hard to break away from all tradition. Some progressed farther than others. A divided Protestantism resulted. Even until now many cling tenaciously to some of those former traditions.

What does all this mean to us? Just this, that we are all in danger of falling into the same error of following tradition rather than the Word of God. We would do well to examine our beliefs and practices to see whether we are altogether guiltless. The apostle Paul gave this warning: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Commenting on this passage Alexander McClaren wrote: "Every church in Christendom, whether it has a formal creed or no, is ruled as to its belief and practice, to a sad extent, by the 'traditions of the elders.' The freest of the non-conformist churches, untrammelled by any formal confession, may be bound with as tight fetters, and be as much dominated by men's opinions, as if it had the straightest of creeds. The mass of our religious beliefs and practices has ever to be verified, corrected, and remodelled, by harking back from creeds, written and unwritten, to the one teacher... Let us get away from men, from the Babel of opinions and the strife of tongues, that we may hear the words of His mouth."

From my own personal observation over a period of years, I am convinced that Dr. McClaren's indictment is true. I was brought up in one of those groups which he describes as "the freest of the non-conformist churches untrammelled by any formal confession." This movement had its origin in the desire of a number of earnest, God-fearing men to break away from all human creeds and traditions and to return to the Word of God as the only rule of faith and practice. They looked out upon the Christendom of their day and saw it broken into...
fragments. In the same denomination men refused to fellowship one another, largely because of adherence to traditions and making them tests of fellowship. But the attempts of those men to break down these barriers and thus to bring about visible unity among the many warring factions met with determined resistance.

However, so fully were they convinced of the correctness of their views that they became a separate communion, committed to the Bible and the Bible alone. They gave themselves to diligent study of the book. When they learned that, according to the New Testament, Christian baptism is the immersion of a believer upon the confession of his faith in the Lord Jesus Christ they accepted this truth and became obedient to it. And when they discovered that in the early church the Lord's supper was a first-day-of-the-week observance, they at once adopted that practice also. They were few, very few, in number; but they steadfastly adhered to this great principle.

After some years the movement began to grow. Congregations were established over a wide area. In spite of differences that naturally develop where there is freedom of investigation and expression—differences having to do with non-fundamental matters—they stood together in a united brotherhood. But history has repeated itself. After a considerable time there grew up in different localities certain customs which came to be recognized as the standard practices. To illustrate: in some sections of the country it became customary for the members to go forward at an appointed time and lay their contributions on a table. Now there is nothing essentially wrong in that, any more than in washing hands before eating. But with many it became a tradition of the elders which they would bind upon the church. This may seem incredible to some of my readers; but I personally know a church not much more than a hundred miles from Jacksonville that about thirty years ago was disturbed by this very matter. The majority wanted to change to a more orderly method; but a few contended as stoutly for the tradition as if there were a passage in the New Testament which said, "When thou makest thy contributions, thou shalt not pass a plate or a basket through the congregation for it; but each contributor shall walk forward and place his offering on a table." They were exalting their traditional customs to a place equal to the Word of God.

And therein lies the evil of traditionalism which Jesus so severely denounced. "In vain do they worship me, teaching as doctrines the precepts of men." Many customs of human origin, not necessarily wrong of themselves, have thus been exalted to a place alongside the Word of God. Explanations, interpretations, inferences from scripture have been made tests of fellowship. When that is done, these interpretations, explanations, and inferences are made equal (or superior) to the most essential and fundamental truths of the Bible. Is the church the fulfillment of Daniel 2:44? Is Jesus NOW sitting on the throne of His father David? Is Satan bound NOW? Some answer these questions with an emphatic "yes." If you refuse this answer, you are cast out. Yet nowhere in the scripture is it expressly said that "the Devil is bound now," or that "Jesus is now on the throne of David,"

87
etc. The answer in each case (and in many others) is based upon certain explanations or inferences, usually handed down from teachers of another generation. That they are mistaken in these conclusions is not the point. The Lord is patient with His children in their honest mistakes. But when these conclusions are made the ground for refusing fellowship to other brethren—when they are thus exalted to a place of equality with the most essential and fundamental truths, they become traditions that merit the strongest condemnation.

In conclusion let me urge upon us all that in deep humility we examine our beliefs and practices to see whether they are really derived from the Word of God. I care not what your church or what my church (speaking after the manner of men) teaches about this or that; I want to know what God has revealed about it in His Word. Let each one of us, then, as he is able, search the scriptures diligently, resolved to receive nothing as a religious doctrine or practice that is not found there. “And this will we do, if God permit.” (Hebrews 6:3)

—from Good Tidings Magazine, 1955

ROMANS:
Edited by Dr. Horace E. Wood

The Delivering Power of the Indwelling Spirit

S. Lewis Johnson, Jr.

Introduction

Romans eight is one of the great chapters of the Bible, and it is not affirming too much to say that with that sentiment there is almost universal agreement. Spener said, “If Holy Scripture was a ring and the Epistle to the Romans its precious stone, chapter 8 would be the sparkling part of the jewel.”

It is also the great chapter on the Holy Spirit, who supplies the dynamic for the new life created in believers by the new birth. Just as faith in Christ’s work is indispensable for our justification, so faith in the power of the Spirit is indispensable for our sanctification. Since we have found peace with God by looking to the finished work of the Redeemer on the cross, we are now to find the peace of God by looking to His unfinished work on the throne, of which the Holy Spirit is the sign, seal, and executor. Cf. 2 Cor. 13:14 (grace from Christ is the channel, love from the Father the source, and the fellowship of the Spirit the means of God’s ministry to us).

Chapter eight is intimately connected with chapters six and seven. In chapter six believers are seen identified with Christ in His representative death to sin. This involves the crucifixion of the old man and a walk in newness of life (6:4-8). In chapter seven we were seen identified with Christ in His representative death to the Law (7:4-8). In chapter eight we have the positive side of the two preceding chap-
ters. We are introduced to the power who can meet the two requirements, the third person of the Trinity. Without the help of the Holy Spirit we are slaves to indwelling sin.

Cranfield comments, “The life promised for the man who is righteous by faith is, in the fourth place, described as a life characterized by the indwelling of the Spirit of God. The key-word of this section is pneuma, which, while it is used only five times in chapters 1 to 7 and eight times in chapters 9 to 16, occurs twenty-one times in chapter 8, that is, much more often than in any other single chapter in the whole New Testament. In the majority of its occurrences in Romans 8 it quite certainly denotes the Holy Spirit, and in two of them it clearly does not. In the remaining instances it is a matter of some controversy whether the reference is, or is not, to the Holy Spirit: in all of them, in our judgment, it is.”

Romans eight, then, gives us a vivid picture of who our deliverer, the Lord Jesus Christ, uses in His deliverance of us from the power of indwelling sin. It is the Spirit of God whom He uses to subdue the power of the flesh and give liberty for the fulfilling of the will of God in our lives.

We turn now to the consideration of the liberty which the Spirit bestows.

THE FACT OF FREEDOM

The apostle indicates the connection of the present section with the preceding by the use of the conjunction ara nun (AV, “therefore, now’). It is only natural for the student to ask himself, ‘To what do these inferential particles point the reader?” Several connections actually are possible. For example, it has been said that the apostle at this point steps back and surveys the whole Christian landscape over which he and his readers have traveled. This is not as likely as some other suggestions. The words, “in Christ,” for example, seem to limit the apostle’s thought to that section of the epistle in which union with Christ has been developed. That would mean that the reference of the words must not go back further than 5:12ff.

It has been suggested that the words are to be connected primarily with the statement of thanksgiving for freedom through Jesus Christ, which the apostle has just uttered in 7:25. He would be referring the no condemnation to both sin as guilt and sin as a power. That connection is possible.

Still others, such as Deissmann and Bruce, pointing out that the term condemnation was both a civil term as well as a criminal one, have argued for the force of “penal servitude.” Deissmann writes, “We, nevertheless, conjecture that it signifies a burden ensuing from a judicial pronouncement—a servitude. One may perhaps render legal burden.” Bruce’s comment is, “The word katakrima means ‘probably not “condemnation,” but the punishment following sentence’ (Arndt-Gingrich)—in other words, ‘penal servitude.’ There is no reason why those who are ‘in Christ Jesus’ should go on doing penal servitude as though they had never been pardoned and never been liberated from the prisonhouse of sin.” The rendering would be suitable for suggest-
ing the freedom from the judgment of original sin (the corruption of our nature), the product of Adam’s sin. In other words, believers are not only justified, they also have been freed from the bondage of original sin. There is no further penal servitude to the sin that inheres in our nature since the fall in Eden. The use of the root in 5:16, 18 and 8:3 argue for stress on the judicial sense of the term. The fruit of sanctification is the product of justification, and there is no problem in the reference of verse one to the latter truth. I am inclined, then, to connect 8:1 with 7:6. We have understood 7:7-25 as an excursus on law and sin, answering two questions that arose out of the conclusion of 7:1-6, namely, that believers are no longer under the law of Moses as a code. In other words, 7:7-25 form something of an aside in the progress of Paul’s argument, the purpose being the clearing up of possible difficulties in the minds of his readers. Thus, at 8:1 he returns to the ongoing argument that he has been developing on the doctrine of sanctification. In 7:1-6 believers were said to have died to the Law, which is the strength of sin (cf. 1 Cor. 15:56; Law—sin—death). Therefore, he now says, there is no condemnation from that which the Law reveals,—sin, either as guilt or pollution. The following verse, introduced by the explanatory “for,” follows then naturally. There is no condemnation, for the law of the Spirit of life has freed us from the Law of sin and death.

Now let us notice some of the important parts of Romans 8:1. In the first place, the word “no” is in a very emphatic position in the original text, and it bears a great deal of stress in the apostle’s thought. No condemnation is the thrilling judgment the apostle affirms concerning the position of the believer before the Lord God. We might paraphrase by saying, “There is no condemnation of any kind.” The “now” is probably temporal, but one cannot give it the force of the Arminian lady, who was giving her testimony and cried out, “I thank God I’m saved; I’m saved up to the present date!”

The word, “condemnation,” is not to be confused with the word judgment. It is the stronger word and refers to final judgment, that of eternal judgment. There is no condemnation for believers, although they still face the necessity of appearing before the judgment seat of Christ (cf. 2 Cor. 5:10). They are freed from condemnation, the condemnation of the Law of God, because their penalty has been paid by a substitute, the Lord Jesus Christ. They are also freed from bondage to sin by the Holy Spirit, a product of the payment of the penalty by Christ.

Paul locates this status “in Christ Jesus” (cf. 6:11, 23). It is found in union with Christ Jesus. That status, the keystone of Pauline theology, is the place of safety and liberty. It is the place of safety in that the one in Christ has the security of eternal life, a life that can never be taken from him and which he cannot lose by definition. Like Noah, who was safe in the ark, because “the Lord locked him in” (cf. Gen. 7:16), so the believer is secure “in Christ Jesus,” because He has been placed in Him by the Lord, locked in by saving grace.

The additional words of the Authorized Version’s text, “who walk not after the flesh, but after the Spirit,” are probably an interpolation.
by a scribe and derived from verse four, ancient manuscripts. If they were genuine, the verse would give, not a definition of a Christian as one “in Christ Jesus,” but a description of one, as one who walked after the Spirit. I do not believe they are genuine.

THE GROUND OF FREEDOM

The “for” of verse two introduces the reader to the reason that there is no condemnation to the one in Christ. And it is the secret of the spontaneous Christian life that lifts one above the bitter exhausting life of the Christian herd (cf. Isa. 40:31). The gift of the Spirit is the fruit of justification (cf. 5:5; 7:6), and He operates in the believer’s life with the fixedness of a law (the word here probably means something like principle). His leading is not a matter of “sporadic impulse, but the believer’s habitual experience” (cf. Gal. 5:18; Rom. 8:14). The presence of the sanctifying Spirit, always at work in the life of the believer, confirms the liberation of verse one. Sanctification, I repeat, is a necessary fruit of justification. Thus, a two-fold salvation results from union with Christ, salvation from the penalty of sin and salvation from the power, or bondage, of sin in the daily life. The law of the Spirit of life aids and supports the “law of the mind” (cf. 7:23) on the road to liberty. What we cannot do of ourselves, even when we are the recipients of a new nature, is done for us by the indwelling Spirit. The key to the deliverance of the believer from indwelling sin is the indwelling Spirit of Christ.

The measure of His power within us is the life of God, infinite and eternal. In fact, in another place the apostle affirms that the new unit of measurement of the divine power in the believer’s life is the resurrection of Christ. The power that raised Him from the dead works in us (cf. Eph. 1:20-21; Mic. 7:15). The crowning miracle of His life, His resurrection, is seen in His deliverance of us, an amazing fact.

This natural law of the Spirit of life, operative within us, is not a changeable statutory law, such as the laws of our land. It is a natural law of the spiritual life, like the natural law of gravity, or of the beating of a human heart (cf. Phil. 1:6; Isa. 26:12; Hos. 4:8, etc.). One does not have to remind the heart to keep beating, nor does one have to urge on the law of gravity in its working. They are natural laws. So, the law of the Spirit of life. He constantly works, and He will accomplish His work. We shall be conformed to the image of the Son ultimately (cf. Rom. 8:29-30). One is reminded of the great promise given to Jacob (cf. Gen. 28:15).

It is to be noted that the apostle puts the liberty in the past tense. He says that the law of the Spirit of life in Christ Jesus “has freed” me, the aorist tense being used, a tense that looks at the action as an event and, in this case, as a past event. We are not to struggle for freedom, but to stand in the freedom that we have (cf. 6:18, 22; Gal. 5:1), even though the ultimate realization of the freedom in its final sense awaits the future (cf. Rom 8:21). Shedd comments, “But there is freedom in the sense that sin shall not have “dominion,” or “lordship.” Sinless perfection is not meant, for remnants of corruption
are the object of the Spirit's ministry as long as we are in the flesh, but at the time of regeneration the liberty was begun and established.

The "for" of verse three introduces the second reason why there is no condemnation, and the stress of this one is on the sacrificial work of Christ. His death for sin is the judicial basis for all of our freedom, past, present, and future. The work of the Spirit in sanctification, referred to in verse two, is itself grounded in the work of redemption.

The apostle's words, "For what the law could not do, in that it was weak through the flesh," reiterate a theme of the Pauline teaching, that is, the inability of the Law of Moses to save. It could not save the sinner, although it could and did condemn the sinner. Condemnation of sin was no impossibility to the Law; that was its office. But, when the question of salvation arose, the Law was and is utterly impotent (cf. 5:6). "The law," Shedd says, "was powerless to perform the double function of condemning sin, and saving the sinner."

The impotence of the Law did not lie in itself; it lay in the material with which it had to work, man. Stifler comments, "The anchor of the law was strong in itself, but it would not hold in the mud bottom of the heart." Even a Rembrandt cannot produce a masterpiece on tissue paper.

"His own Son" is a remarkable phrase. The sending of the Son is the official work of the First Person, God the Father. He is called here "His own" Son. He is also called "only begotten" (cf. John 1:14, 18; 3:16, 18; 1 John 4:9). A third word is used in John 5:18 and Romans 8:32, also translated by "His own" in those passages in many versions. The three epithets (heitou, monogenes, and idios) mark out the eternal sonship of the Second Person, the Lord Jesus Christ, from the adoptive sonship of believers, spoken of in Romans 8:14-17. They are redeemed sons, but He is the Redeemer Son.

The phrase, "in the likeness of sinful flesh," is a very carefully chosen one. One should note that he does not say, "in the likeness of flesh," as if he did not have real flesh and was only a Docetic Christ, nor does he say, "in sinful flesh," as if He took to Himself fallen nature. He came in the likeness of sinful flesh; that is, He possessed genuine human flesh, but it was only like sinful human flesh.

"And for sin" refers to the fact that Christ became the sin offering (cf. 3:24-25; Gal. 3:13, etc.). The phrase is a technical one in the Septuagint translation of the Old Testament for the sin offering.

And, finally, the word "condemned" refers to the cross, where God in Christ gave judgment against (the meaning of the Greek word) sin, wrecking sin's dominion over the people of God. As a result sin no longer has rights over us.

One final note before we pass on to the purpose of the work of Christ. Paul, in making these great statements about liberty, is no raving fanatic, or pious babbler, or superficial moralizer. He is a man who knows whereof he speaks, having seen the abyss of sin (cf. 1:18-3:8; 7:13-25). It may be breathtaking, yet here it is in black and white: While we are not immune to sin, we have been freed from the necessity of sinning.
THE PURPOSE OF FREEDOM

The design of the Triune God in this work is given in verse four, as the "that" (the purposive conjunction hina is used in the original text) shows. It is the fulfillment of the righteous requirement of the Law in believers, who walk after the Spirit. That requirement is summed up in 13:9, "thou shalt love thy neighbor as thyself" (cf. Lev. 19:18), a product of the realization of the new covenant (cf. Jer. 31:33-34; Ezek. 36:26-27).

The apostle has made it plain in chapter six and in chapter seven that, as Professor Bruce says, "Christian holiness is not a matter of painstaking conformity to the individual precepts of an external law-code; it is rather a question of the Holy Spirit's producing His fruit in the life, reproducing those graces which were seen in perfection in the life of Christ." On the other hand, the believer is responsible to have produced in his life "the righteous requirement of the law." In other words, while he is not under the Law as a code, the Christian's life is to be such that the Law of Moses in its moral demands can find no flaw in that life.

In other words, holiness is the goal of the incarnation, death, and resurrection of the Lord Jesus Christ. Further, that holiness consists in the same righteousness that is fostered by the Law of Moses.

And one final thing should be said: That holy life is the product of the Holy Spirit. That is suggested by the passive voice of the verb, "be fulfilled." The meeting of the righteous requirement of the Law is done by Another in us. The apostle by the words, "who walk not after the flesh, but after the Spirit," refers to the bent of life of the believer. He is the one who walks after the Spirit as the pattern of his life; service of sin does not characterize him (cf. 8:14-17).

The word, "walk," is the best biblical term for the believer's responsibility in the Christian life. It should be used rather than the word, "filled," which has a more specialized and limited force.

Conclusion

We conclude, then, with the affirmation that the provision of God is complete and sufficient in that which Christ has done for us (6:1-7:6), and in that which the Spirit does and wishes to do in us (8:1-17). It is not trying, but trusting, that is the believer's responsibility.

There is progress in our experience of deliverance. The Canaanite may still be in the land, but a new power is there to wrestle until spirit, soul, and body are under the influence of the Spirit. We are like bondslaves who have managed an escape by the work of another, but who are yet in the wilderness of a no-man's land, with the captor's dogs baying about us. In spite of this we shall come to the land of complete freedom unscathed. The first stage of freedom is the gift of power and liberty, but the work of appropriating and development is a work that consumes a lifetime. May the Lord enable us to walk after the Spirit to the land of final and complete freedom.
Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.

GLEANINGS

Compiled by Larry Miles

It is the hope and prayer of the compiler that these writings will prove to be a blessing to all who read these pages. In the next two months, at least, we are going to feature those associated with the Restoration Movement past and present.

I KNOW THAT MY REDEEMER LIVETH

I know that my Redeemer liveth, and on the earth again shall stand;
I know eternal life He giveth, that grace and pow’r are in His hand.
I know His promise never faileth, The word He speaks, it can-not die;
Tho’ cruel death my flesh assaileth, Yet I shall see...Him by and by.
I know my mansion He prepareth, That where He is there I may be;
O wondrous tho’t, for me He careth, And He at last...will come for me.
—Jessie B. Pounds

OF ONE THE LORD HAS MADE THE RACE

Of one the Lord has made the race, Thro’ one has come the fall;
Where sin has gone must go His grace: The gospel is for all.
Say not the heathen are at home, Be-vond we have no call,
For why should we be blest alone? The Gospel is for all.
Received ye freely, freely give, from ev’ry land thy call;
Unless they hear they can-not live: The Gospel is for all.
—J.M. McCaleb

I’LL PUT JESUS FIRST

The world all about me has now no allure:
Its pleasures bring pain, Its wisdom is vain;
I seek a foundation that steadfast and sure:
I’ll put Jesus first in my life.
The Lord Jesus died my salvation to win:
He went in my stead to Cal-v’ry and bled;
Redemption impels me to give up all sin:
I’ll put Jesus first in my life.
I know there’s a home for the ransomed and blest,
When death is no more, When struggle is o’re,
For those who love Jesus and give Him their best:
I’ll put Jesus first in my life.

94
Thou earth's tribulation continue each day,
Thou' pleasures may call, Thou' evil enthrall,
His grace will protect me for ever and aye:
I'll put Jesus first in my life.

—James DeForest Murch

FEEDING THE SOUL

Feeding the soul—how vitally important! Man shall not live by bread alone, but by every word that proceedeth from the mouth of God. There is manna, living bread. Do not neglect it. An undernourished soul is worse than an undernourished body. Believe it. If you have fed on worldly sugarcoated dainties, and have a perverted appetite and taste, correct it.

—Stanford Chambers

THE FULNESS OF CHRIST

Those who have Christ have everything. To receive Christ is to receive everything God has to give, yea, even God Himself. He that has the Son has the Father (I John 2:32). So likewise has he the Spirit (John 7:37-39). Also he has the Truth, for He is the Truth, and in Him are all the treasures of wisdom and knowledge hidden (John 14:6, Col. 2:3). In Him we have salvation (Acts 4:12). He that has the Son has life (I John 5:12). He was made unto us wisdom from God and righteousness and sanctification and redemption (I Cor. 1:30, 31). Having Him we have His “unsearchable riches” (Eph 3:9). And He is our hope (I Tim. 1:1), for He is the resurrection and the life (John 11:26). He is the Alpha and the Omega, the beginning and the end. It was the Father's good pleasure that in Him should all the fulness dwell. And of His fulness have we all received, and grace for grace (Col. 1:19, John 1:16). To as many as receive Him He gives the right to become children of God, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 23).

—R.H. Boll in Words in Season, 1940

OUR MISSION

Our mission is not to rival other religious organizations in an attempt to make an outward show, but to “set forth Christ and Him crucified.” For this reason it behooves us to please God instead of man. For when Jesus Christ returns in His glory, then He shall make known the hidden things of the heart, and every one shall receive his praises from the Lord (I Cor. 4:5). Hence all diligence should be given to present the truth in the spirit of love that we may all be found in fellowship which each other when our Lord returns for us, bringing His reward with Him.

—W.J. Johnson

Until next time, MARANATHA!
Iroquois: We are nearing the completion of our addition to our building, 30 x 40 feet with three S.S. rooms and Nursery, plus full basement all-purpose room. Also, we can now seat 150 in our extended auditorium. At present, we are averaging around 60 on Sunday morning, with a potential of 75. So far this year we have had nine additions and have several more prospects. We now have twenty three men and every one takes some public part in our meetings.

Bro. Clark will be conducting a tour of the Holy Land May 4-14. If any are interested in going, get in touch with him right away as time is short. A special week of meetings will be held after our building is finished.

I am writing to ask you to increase by twelve copies the Linton church's order for the Word and Work Quarterly, beginning with the Spring quarter.

Flu and colds have hit hard in this community in recent weeks. Church attendance has suffered, but the worst seems to be over now.

-Waldo S. Oar

McBrien Road Church of Christ: Enclosed please find our check in the amount of $76.00 to cover this subscription list. Thanks for your untiring effort in publishing such a splendid Church Magazine, and for a job well done.

I would like to subscribe to your excellent Word and Work magazine. Thank you for interesting and helpful articles. I have developed more than a passing interest in the premillennial Churches of Christ. God bless you in continued work.

-Howard Whitehouse

MEN'S LEADERSHIP WORKSHOP
APRIL 24 & 25, 1981
RALPH AVENUE CHURCH OF CHRIST
2501 Ralph Avenue
Louisville, KY 40216

Theme: “First Principles of Leadership”

Friday
7:00 p.m. Meeting The Challenge Of The Leadership Crisis ...... Robert Boyd
7:30 p.m. Break
7:50 p.m. Nuts & Bolts Of Leadership .................... Earl Millins, Sr.
8:20 p.m. Panel Discussion (Speakers and Moderator)
9:00 p.m. Benediction

Saturday
9:00 a.m. Prayer Time
9:30 a.m. Responsibility Of Elders And Deacons To The Congregation ................. Robert Garrett
10:00 a.m. Break
10:20 a.m. Responsibility Of The Congregation To Elders And Deacons .................. Bruce Chowning
10:50 a.m. Panel Discussion (Speakers and Moderator)
11:30 a.m. LUNCH
1:00 p.m. If No Elders ??? ......................... Victor Broadus
1:30 p.m. Question and Answer Period
2:00 p.m. Free Time
2:20 p.m. Where To From Here? ...................... Julius Hovan
3:00 p.m. Benediction

Housing will be provided Friday evening for out of town guests who so desire. Please contact the church at the above address for overnight reservations.
## SUPPORT OUR OWN PUBLICATIONS

**STANFORD CHAMBERS**
- Baptism (Its place, action, subjects, import) ................. 1.00
- The Mystery of Godliness ........................................ 0.20
- Death and What Follows ......................................... 0.20
- The Times of Restoration ....................................... 0.30
- Escape From the Great Tribulation ................................. 0.20

**J. R. CLARK**
- The Premillennial Position of the Primitive Church (Part 1) 0.75
- The Parables of Jesus ............................................ 0.75
- The Bible the Word of God, and Jesus Is Real ................. 0.50
- My Answer — Unity and Debates .................................. 0.05

**WM. ROBERT HEID**
- Except Ye Repent (4 page folder) ................................ 0.03
- Except Ye Believe (4 page folder) ................................. 0.03

**DON CARLOS JANES**
- Christ Exalted ....................................................... 0.10
- The Missionary Argument ....................................... 0.05
- Missionary Giving .................................................. 0.05

**E. L. JORGENSON**
- Divorce and Remarriage .......................................... 0.10

**MARY W. KNECHT**
- One Thing Is Needful — For the Christian Home ............. 3.75
- Our Great High Priest ............................................. 0.75
- Blessed Be the Name of the Lord ................................. 0.05

**DR. DAVID REAGAN**
- My Pilgrimage Toward a Premillennial Viewpoint ........... 10 for 1.50
  (10 for $1.50 and 53c postage)

**N. B. WRIGHT**
- Baptism and Your Eternity ......................................... 0.05

---

**THE WORD AND WORK**

2518 Portland Avenue  
Louisville, Kentucky 40212
OUR GREAT HIGH PRIEST
By Mrs. Paul J. Knecht

The high-priesthood of Christ is examined. The relation of Melchizedek to Jesus, the significance of the prayer of the Lord in the garden of Gethsemane, and many other topics are discussed.

The seven chapters of the book can be studied one at a time, in any order—or all at one sitting.

Sixty-four pages. Paperback. $0.75.

THE WORD AND WORK PUBLISHERS
2518 Portland Avenue Louisville, Kentucky 40212