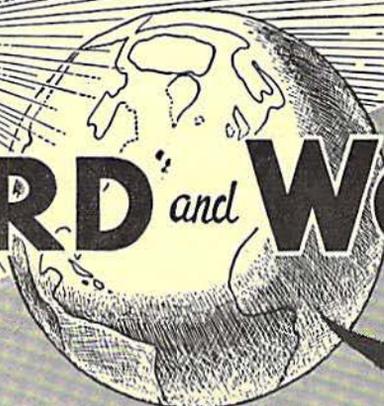


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JUNE, 1981

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34th Annual Louisville Christian Fellowship Week

August 10 - 14, 1981

DAY SESSIONS: Portland Avenue Church of Christ, 2500 Portland Avenue

EVENING SESSIONS: Sellersburg Church of Christ, Sellersburg Indiana

Theme "CHRIST MEETS OUR EVERY NEED" (Matt. 11:28-30)

MONDAY

Evening Session

7:30 - 8:00 Singing

8:00 - 9:00 Exposition of Matthew 11:28-30 Paul Kitzmiller

TUESDAY

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 Bible Exposition: Book of James Bruce Chowning

10:30 - 11:00 Break

11:00 - 11:50 Overcoming Guilt Mike Sanders

12:00 - 1:30 Lunch - Fellowship Time

1:30 - 2:10 Overcoming Anxiety & Worry (Grades 7 - 10) Tommy Bradshaw

1:30 - 2:10 Overcoming Anxiety & Worry Billy Ray Lewter

2:10 - 2:30 Break

2:30 - 3:10 Conquering Fear Through Jesus David Reagan

Evening Session

7:30 - 8:00 Singing

8:00 - 9:00 Christ Meets Our Need Through The Word Kenneth Istre

WEDNESDAY

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 Bible Exposition: Book of James Bruce Chowning

10:30 - 11:00 Break

11:00 - 11:50 Terminal Illness and Death Wayne Willis

12:00 - 1:30 Lunch - Fellowship Time

1:30 - 2:10 Following the Crowd (Grades 7 - 10) Mark Miller

1:30 - 2:10 Coping With Stress Buford Smith

2:10 - 2:30 Break

2:30 - 3:10 Overcoming Ambition and Pride Earl Mullins, Sr.

Evening Session

7:30 - 8:00 Singing

8:00 - 9:00 Christ Meets Our Need Through Service & Witnessing
Robert Garrett

NOTE: Wednesday Evening is Missionary Evening. A love offering will be taken and forwarded to our missionaries on the field. Checks should be made payable to "Louisville Christian Fellowship"

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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Robert Heid is a minister in Louisville, Kentucky.



God's Family

W. R. H.

Grappling With The Youth Problem

The theme for next Wednesday's open style prayer meeting will be a discussion of what to do about our youth, and why they aren't filling our church services. While this particular meeting will be history by the time this editorial gets into print, we at Portland will welcome comments in writing from any who think they have a scriptural, workable answer. The editor might even boil some of the suggestions down and publish them for the common good.

It's no revelation, to say that Satan is throwing all of his forces into the battle against the church and the family, in these last days. And it should not surprise us that his chief target is the impressionable sector of our society—youth. He well knows that they are the church of tomorrow, as well as the leaders and parents of tomorrow.

No doubt, times have changed a bit, but I still feel that there may be some help in remembering the things that used to turn "us" off, say, in the 1930's

I disliked older ones who looked down their noses at me. (Later on, I discovered it was just their way of holding their heads, and no real disdain was intended.)

Long prayer meeting talks that monopolized the whole hour, always disappointed me, who expected shorter thoughts from several.

If the singing became perfunctory, and if the song leader thought more of his platitudes than the message of the song, I hurt.

Once, the young people were squelched on a program that they had just about gotten organized, and we were a good while getting up other steam.

MANY GOOD THINGS HAPPENED, THOUGH

Most of us were known by name to the older ones, and there was a lot of friendliness and love.

We were assigned, scheduled, and used more methodically and at a younger age than we are doing in the church today with our teens.

A zealous and Spirit-filled young preacher organized home Bible classes on Tuesday and Thursday nights, and would take 2 to 5 young people with him for singing and for mingling with the household where we were going.

Two maiden schoolteachers (both later married,) organized the "Sunday Afternoon Work" which was visiting (on foot) member shut-ins and sick of the church, and other places where we could get invitation. Scripture, prayer, and many songs, constituted each meeting at the several stops.

Hikes to Shawnee Park (5 to 6 miles, round trip) when the fall weather invited it, though not sponsored by the church *per se*, really knit the youth and their leaders together. Roller skating also fell into this category.

A Young People's meeting that met an hour and fifteen minutes ahead of the night service on Sunday, fed the evening service rather than decimating it.

Bro. Boll's sermons were always profound, yet simple, and the length of the service (sometimes going on one O'clock) didn't discourage any.

WHAT CAN WE "OLDSTERS" DO?

1. We must re-learn to enjoy to the full our own relationship with the Lord. If we have lost our first love, and evidently many have, it will show on our faces and spill over on the young. If we are glad that it is the Lord's day, and say so sincerely, it will begin to catch on, and the flame will glow again.

2. We must look at ourselves in a mirror, study God's word about brotherly love, and demonstrate love toward our peers. Why should we try to make a talk on First Corinthians thirteen, if we ourselves "have not love."? Love is a universal language that spans all age barriers including ethnic ones. "They'll know that we are Christians by our love."

3. We need to learn and practice worship. Our God is alive and well. Soon our Lord will come back to take over the reins of government, and will inaugurate a reign of peace beyond all we can imagine. And we are that generation who has the privilege of being alive and serving during such momentous times. How can we be so defeated, so encumbered, so despondent, so fatigued that meeting in the house and presence of God can become hum-drum? If we can't enter by faith into the heavenlies when we worship together, we either need a new leader or a revival (or both).

4. We older ones need to give unto the Lord all seven days of the week. Once, someone said that "procrastination is the thief of time." That was before the advent of Television. Now, the Tube is the chief deterrent to religion, literature, social grace, and even elementary education. We must be misers with our TV's, or we will be robbed of our most precious commodity—time.

As a general statement, the one place where we have done the worst to the younger generation, is in robbing them of time, ours and theirs, by the complicated schedules of our day. We try to include so many "good" things into our schedules that we can't find time to talk to each other across the supper table. And the children are the losers.

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



Questions Asked of Us

Carl Kitzmiller

In the book of Daniel 2:33 pictures a divided Roman kingdom, each part represented by the two legs. In chapter 2:42 the toes represent ten kingdoms. If our interpretation is correct, would not five of these kingdoms come out of the Eastern Roman Empire? If our assumption is correct why are the present day interpreters making the future world power by having nine kingdoms coming from the Western part of the Roman Empire and only one, Greece, coming from the Eastern Empire? Why not five kingdoms out of each part?

Unfulfilled prophecy can be understood. Even the (hypocritical) doctors of the law of Jesus' day were able to tell the wise men to go to Bethlehem, that it was there the King of the Jews was to be born. Jesus, in speaking of the abomination of desolation, gave the specific admonition: "Let him that readeth understand." Peter declares prophecy to be a lamp shining in a dark place. This and much more which could be cited declares that prophecy is meant to be understood and that those who declare otherwise are in error. This writer then certainly does not hold with those who declare unfulfilled prophecy to be so dark and mysterious, so figurative, so written in code, that it cannot be understood.

On the other hand, neither does he suppose that God has made every point so clear that there will be no difference in the fulfillment and the interpretation that man may have given to the prophecy prior to its fulfillment. I am a bit skeptical of the too-certain, too-detailed interpretation which allows no room for error, especially in some of the minor points. In some cases God has given us the broad general outline without giving the more minute details. In other cases there are those things which will be evident in due season which are not needed by preceding generations or which involve knowledge not earlier available. The whole world looking on the bodies of the two slain prophets (Rev. 11:9) has taken on a meaning in our day of satellite television which preceding generations could not have understood. So while I believe unfulfilled prophecy is meant to be understood, I also believe there may be many features of it which will only be most evident at the time of fulfillment, and we need to be careful about a too dogmatic assertion that "this is it." When God interprets for us, the matter is different from our attempts to supply the meanings.

How does this apply to the vision of Daniel 2? Our querist could very well be right in suggesting that there ought to be five kingdoms from each of the two divisions of the Roman Empire. If we follow the symbolism all the way through, this makes a lot of sense. I for one am not so certain that the Common Market nations are so clearly the fulfillment of the ten toes as to label him wrong. On the other hand, I do not see the issue to be so clear that I do not watch with considerable interest what happens concerning this development. About all anyone can say very authoritatively (unless they know some things declared in scripture that I am not aware of) is that the Common Market nations *could be* a significant development. Keep your eyes open! Too often, I fear, an informed and sensible Bible student sees a probability or a possibility and declares, "This could be what such and such a prophecy points to." Someone then picks that up, especially if it has been published a few times, and by his language makes it more certain. Finally, some less discerning ones may suppose they are dealing with what is a certain fact.

How far can we go in applying symbolism? Students of the parables long ago discovered that we cannot make every point of a parable to have meaning. While the O. T. tabernacle and temple had a lot of symbolism, some of it pointed out by inspired writers (Heb. 9:1ff), do we really have any basis for making every clip and loop in the curtains significant? What about prophetic symbolism? What do the knees of Nebuchadnezzar's vision signify? Nothing is mentioned in the account to give any significance to them. While one can make a most appropriate comparison between two legs and the divided Roman Empire, the account does not stress this fact nor offer such an interpretation. (The division mentioned is symbolized by iron and clay, v. 41, not the two legs.) Just as the two arms appropriately fit the dual nature of the Medo-Persian rule, so the two legs are appropriate to the divided Roman Empire, but the account does not really stress this at all. Ten toes are mentioned, and very likely on the image these toes were evenly divided to the feet as they are on any man; but they are mentioned as ten, not two sets of five. Moreover, in Dan. 7, generally recognized as a somewhat parallel vision, the ten horns are presumably on one head (7:7). I mention these things to point out that the Holy Spirit may not have meant the symbolism to be carried to the point of indicating five nations from each division. So while I would not label the suggestion wrong, neither can I dogmatically declare it right and the only answer that will satisfy. If it should turn out to be this way, I will not be surprised and can glory in the demonstration of the wisdom of God. I suspect we are going to be greatly surprised at how much God has told us we did not discern. But if it does not turn out that every detail of the image has significance, then I'll know that God simply has difficulty in communicating things so clearly we do not misunderstand.

Let us not get so engrossed in minor points of interpretation that we miss the greater issues. This does not at all suggest that the one asking the question has done so. Moreover, it is good to have commonly accepted explanations and interpretations challenged so that we do not grow lax and undiscerning. I must confess that I do not

believe I have ever specifically and critically thought on this point until the question came to me.

What can we do to encourage more young men to be preachers, missionaries, etc.?

The question is: How can we encourage laborers to go into the Lord's harvest? There is a need for preachers, missionaries, teachers, elders and deacons, and such like—those who are equipped, prepared, capable instruments in the Lord's hands. This question is being asked in my experience, primarily by those who are already in church leadership. It is understandable that they, more than others, are aware of the need. But it seems to me that the average church member is not especially asking such a question, except when a preacher is difficult to find for the particular congregation he attends, or a teacher or elder is needed in that particular congregation.

In the Jan., 1981, issue of *Missionary Messenger* there was a reprint from Bro. R. H. Boll on "The Place of Prayer in World-Evangelism." It stressed the importance of prayer in meeting this need—not prayer only, but prayer as a first and dominant concern. We are involved in the Lord's work—HIS work—and we are taught to ask Him to send forth laborers in His harvest. One suspects that the lack of laborers is in great measure due to the failure of the church as a whole in praying for this need. When there is widespread concern that means widespread praying, then answer to the need may begin to come. When there is such unfaithfulness as leads to prayer failure in this matter, the lack of workers may be a sort of judgment on the failure.

We do not deny that there is a valid place for human encouragement to people to do what they should. But there is a danger that human zeal may work to make men preachers, missionaries, elders, etc., without much dependence on the Lord. We realize God has poor material to work with at the best, but possibly many of the problems, digressions, and failures happen in great measure because of self-appointment or human appointment rather than His appointment. If the Lord raises up a worker, then He can put the right man in the right place, provide His support, and whatever else is necessary. We must not lose the concept that Christ is the One who raises up, sends out, overrules in the preparation of, and sustains His servants. He is the Head of the church, and that includes the manning of its places of leadership. When the whole church becomes concerned enough to pray—fervently, not just routinely—the Lord of the harvest to send forth laborers, He will know where to find them.

Having noted this basic responsibility, we might add that godly Christian homes play a most important role in providing a source of laborers. God is not limited to this kind of background, to be sure, but He often uses it. A true commitment of our children to the Lord from the time they are conceived will not mean all of them will be missionaries, preachers, etc., but it will produce an encouraging environment. Churches need to provide opportunities for people to discover their gifts in such matters and surely ought to provide an atmosphere where such gifts are encouraged, not stifled. It is a tragedy

when the concern for workers barely reaches beyond the congregational walls or only shows up when there is a local need.

It may be that those who are in places of leadership could do more to keep their roles from being despised by careful attention to being examples worthy of being followed.

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

God's Righteousness by Faith Available to All

In order that we might understand and be blessed by verses 22 and 23 of Romans Chapter Three, I would like to start our study with William R. Newell's translation of verses 21 through 23: "But now apart from law, God's righteousness hath been manifested, —borne witness to by the Law and the Prophets: God's righteousness, moreover, through faith concerning Jesus Christ unto all them that believe; for there is no distinction; for all sinned, and are falling short of the glory of God.

God's righteousness is, then, available to all and needed by all. It is not received because of goodness or works but because we believe the testimony that God has given us concerning His Son. God's righteousness becomes ours through believing that God provided salvation for us, offered His righteousness to us, when He made Christ to be sin on our behalf on the Cross. In 2 Corinthians 5:21, Paul stated this in another way so clearly that every one studying Romans should memorize it: "Him Who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." Christ was "sin apart" even though tempted in all points as we are (Heb. 4:15, literal translation of "apart from sin"), yet God took our sins and put them on Him, making Him to be sin, and all of this so He might give His righteousness to us, make us to be His righteousness.

In order to be perfectly clear as to whom he is talking about, Paul, guided accurately by the Holy Spirit adds in Romans 3:22, "unto all them that believe." Again Paul shows that no one can have this righteousness on any other basis than believing that Christ substituted for us, dying for us that we might not have to take the penalty for sins—death. And he is speaking not simply of leaving earthly life but of the real meaning of death—eternal separation from God. Christ died physical death to pay for our sins, and He did so with the full wrath of God upon Him and the separation was so that He cried out, "My God, My God, why hast Thou forsaken Me?" If God were to

forsake us as we die we would be eternally separated from Him, but Christ, the Perfect One, made to be sin on our behalf, took that separation and then came back from its consequences to give us life.

May I remind you again that the need of getting salvation by faith, getting God's righteousness by faith, is not only necessary for the best, it is available to the worst—"unto all them that believe." Well has someone said, "No one that gets to heaven will ever give himself credit for being there, and no one who goes to hell will ever have anyone to blame but himself." To emphasize this point Paul adds, "for there is no distinction, for all sinned, and are falling short of the glory of God." Most translations say, "have sinned," but the Greek original is pointing out that by nature all mankind sinned in Adam and continues to, in a very real sense, do nothing but sin.

The word "sinned" here is the translation of a word meaning "to miss the mark"; so it came to mean to err, to wander from the path of righteousness, to do or go wrong, and so to violate God's law. Mankind has, indeed, missed the mark and is continuing to "fall short of the glory of God." Paul is a master of understatement, and this is one of the examples of that. I believe it is Newell who tries to illustrate this by having us imagine a group wanting to get to England and deciding to do so by jumping. The weakest person would just fall off the shore and the strongest would just get into deep water by jumping less than 30 feet. That is a human picture of how much we are falling short of the glory of God. All human effort to attain to His glory or His righteousness is truly vain. We would vary in the amount that we were able to accomplish in that direction, but the finest man or woman could not get near enough to make it seem like a small miss. We all sinned and we are continually missing that mark when we try by our own efforts.

Have you been one of those depending on something about your life to get you to heaven? Christ Jesus has made it possible for you to get there, but He did not do part of the work and expect you to do the rest. He expects you to believe that, sinner that you are, He loved you and gave Himself for you. He expects you to believe that the Father loved you and sent Him to die for you. He expects you to believe that He paid a tremendous cost for your salvation; He bought it and is now able to offer it to you by faith, by believing that He has done this for you. I don't deserve what He has done for me, but I am glad that I believe Him when He says He finished all the work for my salvation. You don't deserve what He has done for you, but you can have God's righteousness by faith, a faith that trusts God to be telling you the truth in spite of the objections of our human reasoning. Come to Him, believe Him, allow Him to give you new life, to be re-born from above of the water and the Spirit. And then you can praise Him for all eternity for providing such a wonderful salvation in the one way that no human merit is involved. I am told that in the early days of Marshall Field's efforts to build up his stores, that the merchants who sold to him said, "His word is as good as his bond." That was no credit to the merchants that trusted Mr. Field, but it was a great credit to Mr. Field. Now trust and thus give Him glory, and in return receive a wonderful salvation for your belief.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

THE SENATE AND HOUSE GIVE FINAL APPROVAL to a \$20.9 billion spending bill to fund several Federal agencies until September 30th. Cutting \$14.3 billion from energy, education, housing, community development, and other domestic programs, provides \$11.6 billion for defense, \$1.7 billion for food stamps, and \$109 million for child nutrition. Senator Mark Hatfield (R.-Ore.) opposing the bill because of the increases for defense and the cuts in domestic programs, calls it "reprehensible", saying, "we have performed budgetary SURGERY without the benefit of anesthesia on the handicapped, the old, the hungry." The measure also contains a ban on Medicare funding of abortion except when the woman's life is in danger.

MOTHER TERESA, ROMAN CATHOLIC NUN, who won the Nobel Peace Prize in 1970 for her work with the sick and dying, is in the United States to open several homes for the poor. President Reagan after spending an hour with her in Washington, says, "She's just the soul of kindness. You can't be in the presence of someone like that without feeling better about the world. Here is someone who is so optimistic about all of us—mankind—and what she's trying to do is so inspiring." While in Washington, she spoke to an American Family Institute symposium telling them: "In destroying the child (aborting) we are destroying love, destroying the image of God in the world. If I really have love, I will do something, I will protect that unborn child."

THE REAGAN ADMINISTRATION HAS DECIDED TO ease restrictions on

Red Chinese purchase of U.S. technology, including military equipment such as heavy-duty trucks and transport planes. The National Security Council, which is responsible for the decision, says that "it is intended to treat Red China as a friendly less-developed country and no longer as a member of the international Communist conspiracy." The administration will continue its weapons-sales arrangement with the Free Chinese Government on Taiwan, now running about \$700 million a year.

ARMAND HAMMER OF OCCIDENTAL PETROLEUM HAS RECENTLY purchased Iowa Beef Processors, valued at \$800 million and operating 11 packing plants in seven states. Why would Occidental want to merge with a meat producer? Well, with plenty of meat, Mr. Hammer can be an even greater benefactor to the rulers of the Kremlin. And you can be assured he will be just that.

VIETNAMESE COMMUNIST PARTY OFFICIAL NOW IN U.S. seeking political asylum. It is hoped by Pentagon intelligence experts to gain important information on P.O.W.s still held by the Vietnamese Communists as well as on Soviet military and naval build-up at the former U.S. base at Danang. Dang hoang Xa escaped at a U.N. sponsored conference in Japan.

THERE SHOULD BE A POSITIVE EFFECT should Congress pass the Gramm-Latta substitute budget targets which is supported by the President, according to Congressman William Dannemeyer (R.-CA). Besides the spending reductions they will send a

signal that Congress is serious about cutting the budget, and that a balanced budget for Fiscal 1984 is likely to become a reality. As the people realize that the Government will no longer be expanding the money supply would mean that rents, interest rates, and prices will not be rising in expectation of continuing inflation. Then the Congressman urges, "The people must continue to press Congress to hold down spending if we are ever to overcome inflation. If the people don't keep after, Congress will lapse into its old habit of 'tax, spend, and elect.'"

AS AN ATTEMPT TO CURB THE INFLATIONARY SPIRAL, Rep. James Hansen has introduced H.R. 1685, which would cut congressional salaries by eight percent (\$4,853 per legislator, or nearly \$2,600,000 annually for the Congress as a whole.) The bill is co-sponsored by Representative Evans (R.-Iowa), Brown (R. Colorado), Smith (R. Oregon), Benedict (R.-West Virginia), Le Boutillier (R.-New York), Morrison (R.-Washington), Gregg (R.-New Hampshire), Dunn (R.-Michigan), and Schneider (R.-Rhode Island). If they pass this, it surely will be a switch.

TWO CZECHO-SLOVAK COUPLES ESCAPE ACROSS COMMUNIST minefields on a house-drawn sled with three babies hidden under hay. They had worked and planned their escape for a full year. Anton Krejcar, his wife and two sons, along with Pavel and Bozenka Cerny and their seven-month-old daughter rode out to the border as they had done often during the past year. There was an exception, however, the children were not usually with them, nor were they in evidence, for they were securely hidden away in the hay in the rear of the sled. The couples worked on a collective farm near the Austro-Czech border and had won the confidence of the guards as a result of frequent wood-gathering trips in the border area over many months. As they approached the border with the intention to drive on into Austria, the Communist guards just waved them on not realizing that they had their families with them and were heading for freedom, never to return to communist slavery.

TOUGH STREET-GANG MEMBER SAYS SENTENCING TOO SOFT. A number of Southern California's top law-enforcement officials were startled to hear gang member Lorenzo Cramer recommend "tougher" sentences and incarceration in state prison for violent youth offenders instead of the "soft" treatment he had experienced at the California Youth Authority. "It's nothing . . . they've got everything there that they've got on the street except girls. If you people were a little harder on your sentencing it would slow down what they (toughs) are doing on the streets." But, you know, they won't listen.

THE COLLEGE BEST-SELLER LIST PLACES MILTON Friedman's Free to Choose in the number three spot. This is a strong endorsement for the Free Enterprise system which has been so much maligned on college campuses in recent years as well as suggesting that the colleges may be waking to economic reality. Indeed we should hope so.

ACCORDING TO STORIES CIRCULATING IN THE WASHINGTON intelligence community a number of "liberal" middle-level C.I.A. employees are disturbed by the directness of the Reagan Administration in stating that the Soviet Union is behind international terrorism. They are planning to embarrass the President by producing a samizdat of intelligence officials with a high probability for leakage. Samizdat is the Russian name given to secret pamphlets circulated by those opposing the Kremlin's policies.

MEHMET ALI AGCA IS THE MAN CHARGED WITH THE ATTEMPTED assassination of the Pope. The established news sources religiously describe him as a "rightist." They go to great lengths to dispel even the slightest thought that he may be a "leftist." He seems to have a different opinion of his political stance than the press. He told Italian police that he was a "pro-Palestine Communist comrade, a follower of George Habish." Now this Mr. Habish is a disciplined Marxist-Leninist who heads the "Popular Front for the Liberation of Palestine (PFLP) —one of nearly a dozen groups under the umbrella of the Palestine Libera-

tion Organization (PLO). The PFLP is perhaps the PLO's closest link to the Kremlin. Why is the Establishment

always so slow to believe that these terroristic assassins are so very often the products of the left?

Gordon Linscott is a guidance counselor at a high school in Louisville.



Light At The End Of The Tunnel

Gordon R. Linscott

In the April issue we printed a "letter from Michelle." For Michelle, life had been a story of misery and frustration. She had tried so hard to please the Lord and make everything turn out right; instead, they had turned out ever so badly. Why? why? why?

A compassionate reader, Jerry, offers some helpful observations.

Dear Michelle:

As you know, Bro. Linscott, feeling that you were addressing an important, contemporary issue in marriage relationships, shared your recent letter with us.

Apologizing for my boldness, may I suggest that in addressing this two-career, marriage-relationship issue you possibly are avoiding a much more fundamental issue. From your letter it is evident that you sincerely feel that your unrest and unhappiness resulted from a conflict between your desire to maintain a proper relationship to your husband in the family and your desire to make use of a "God-given" talent in accounting. Judging from the tone of your letter, however, and my own experience, I must fear that your unhappiness was due to a struggling between yourself and your Lord. I must fear that you still have not learned the joy of living to please Him alone.

Paul admonishes, "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."

"Present yourselves unto God!" And before you respond in your own defense may I say that Paul is not here speaking of our presenting or consecrating to God our "old selves" or the gifts, talents and aptitudes which belong to our old selves. Fundamental to our understanding of the consecration of which Paul here speaks is the phrase, "as alive from the dead." Here is the point at which consecration begins. God is pleased only by our presenting unto Him that which has passed through death to resurrection.

Too frequently, after recognizing that we have been crucified in Christ and resurrected with Him to a new life, we try to present unto God our own uncrucified natural faculties for the accomplishment of

His work. But such is not true consecration and is not acceptable to our Lord. True consecration, and true joy in Christian living, lie in presenting *ourselves* to Him, to be and to do whatever He requires. That strong will, our natural inclinations, all must go to the Cross. Then we can present *ourselves* wholly unto Him.

When we honestly give ourselves unreservedly to God, He will not allow us to hold on to anything of ourselves. Before He can use us, if He chooses to use us, He will touch, one by one, everything that is not of Himself. He will say, "This, too, must go." We can all list many things which we have successfully surrendered to Him. But likewise there are for all of us those things which we dare not even mention in terms of the Cross. Not evil things. Things which in themselves are good. Things which we have seen God use to His glory in other people. Things, Michelle, like your desire to develop and use your own natural ability in the field of accounting. You want to give that ability to Him. But He wants just you, unrestricted and free. Are you willing?

Consider what the Lord did with the bread which the Galilean boy brought to Him. He broke it. Indeed, God always seems to break what is given to Him. Only after it is broken does He seem to be able to bless it and use it.

Invariably when we give ourselves to the Lord He begins to break us. Everything seems to go wrong. Cherished ideals, strong wills, valued friendships, our noblest efforts—all begin to crumble.

It is what we do at this point that determines whether or not our lives will ever be pleasing and useful to God. We can argue that this crumbled state surely was not what God intended for us and so reclaim ourselves and redirect our lives. We would become, no doubt, successful, useful Christians in the eyes of the world. But we would not belong to God and nothing which we did would be pleasing to Him. Or we can stay there, broken, useless in the eyes of the world, and say, "Lord, if this is where You want me, this is where I'll stay."

"A healthy, happy Christian home and to be a top notch accountant." These are noble goals, Michelle. The trouble that you were having in attaining those goals was in the desire which you once expressed to give yourself to God. As always, He messed things up. He deliberately frustrated your goals by placing you in a marriage relationship which made accomplishment of either or both seem hopeless. Did you accept that breaking, that senseless frustration? Or did you seek a way out?

Of all those once gathered around Jesus at Bethany only one, Mary, did something which was pleasing to her Lord. She took her most precious possession, an alabaster cruse of ointment, and poured it all out on His head. Everyone else there, including his beloved disciples, considered her act wasteful. They all could list many more useful ways to use that expensive ointment in His service. But Jesus doesn't want our usefulness. He wants us. And only when we can give up that which is most precious to us can we know that we are His.

His ways are beyond our understanding. When we find ourselves struggling to explain them, we usually are trying to circumvent them.

In Christian Love,
Jerry

• • • • •

Jerry's answers mark him in my book as a man who "knows where it is at." However, is Michelle fully satisfied? We'll check with her and report back to you. If there are other readers who would want to contribute to either side of the question, we would be pleased to hear from you. Do things in your life always work out the way they're supposed to? Let's talk about it.



Is Bible Prophecy Being Fulfilled In Israel Today?

Dr. David R. Reagan

My response to this question is to ask another question: "How else would you explain what is happening in Israel today?"

Is the regathering of over three million people from the four corners of the earth just a "coincidence"?

Was the re-establishment of Israel in 1948 just a remarkable "stroke of luck"?

Has the winning of four straight wars against the Arabs been simply a matter of "good fortune"?

A PANORAMA OF PROPHECY

My study of Bible prophecy has convinced me absolutely that the events in modern Israel today are the fulfillment of ancient prophecies. Even more significant, I am convinced that the fulfillment of these prophecies signal the imminent return of Jesus in glory.

Let's take a panoramic view of the prophecies that are being fulfilled in modern day Israel, and then let's focus briefly on each one. The prophecies being fulfilled are as follows:

- 1) The Regathering of the Children of Israel.
- 2) The Re-Establishment of the Nation of Israel.
- 3) The Reclamation of the Land of Palestine.
- 4) The Revival of the Hebrew Language.
- 5) The Resurgence of Israeli Military Strength.
- 6) The Re-Occupation of Jerusalem.
- 7) The Re-Focusing of World Politics on the Nation of Israel.

1) THE REGATHERING

At the turn of the Century there were only about 40,000 Jews in all of Palestine. The area had been under foreign domination for over 1800 years—by the Romans, the Byzantines, the Arabs, the Crusaders, and the Turks. All had been hostile to the Jews. All had refused to allow Jews to immigrate.

As this Century began, Palestine was under the control of the Turks. The Turks were ruthless rulers who had raped the land and exploited the people. There seemed to be no hope that Palestine would ever again become a homeland for the world's Jews.

But God had a purpose in mind for Palestine which He had declared through His prophets many centuries ago. And God was determined to carry out His declared purpose.

THE PROPHETS SPEAK

Through the prophet Isaiah, God had declared His determination to regather the Jews to Palestine:

"In that day the Lord will extend his hand a second time to recover the remnant which is left of his people . . . He will raise an ensign for the nations, and will assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth." (Isaiah 11:10-12)

This purpose of God was reaffirmed over and over again by the Hebrew prophets. Jeremiah said that the worldwide regathering of the Jews would be considered a greater miracle than the delivery of the Jews from Egyptian bondage! (Jer. 16:14 & 15 and Jer. 23: 7 & 8) Ezekial said that God would gather the Jews "from among the nations and "from all the countries" and bring them back to "their own land" in a condition of unbelief. (Ezck. 36:22-24) Daniel foresaw a time of unprecedented trouble which would come upon the Jews after their return to the land (Dan. 12:1 and Dan. 11:36-45). Hosea spoke of a great restoration which would take place after Israel had dwelt many days "without king or prince." (Hosea 3:4)

WORLD WAR I

God began the implementation of His end time strategy when He allowed the sin of Man to culminate in the First World War. God used that shaking of the nations to deliver Palestine from a people who hated the Jews to a people who were sympathetic to the Jews.

During World War I the Turks sided with the Germans. This prompted the Western Allies to launch an offensive against the Turks that was led by a British general named Allenby. General Allenby marched north from Egypt, liberated Jerusalem without firing a shot, and then proceeded north to the Valley of Armageddon where he defeated the Turkish forces.

The end of World War I thus found Palestine transferred to the hands of the British. The British immediately issued a foreign policy position paper called the Balfour Declaration (1917) in which they declared their intention to allow the land of Palestine to become a homeland for the Jews. This declaration was God's first trumpet call for the Jews to come home to Palestine.

THE INTER-WAR PERIOD

The Balfour Declaration was endorsed by the League of Nations in 1922, and the League assigned Palestine to the British as a Mandate. This meant that the British were responsible for shepherding the area to a position of independent, self-rule.

That proved to be a difficult assignment. As Jewish immigrants began to arrive, the Arabs began to resist. The British were caught in the middle, being shot at by both sides. As the violence increased, the British resolve wavered, and the British began to pass laws that put severe limits on Jewish immigration.

WORLD WAR II

The First World War had provided the homeland for the Jews. But the Jews had not gone home in any massive numbers. World War II was to provide the motivation for the Jew to return to Palestine.

The key factor was the Nazi Holocaust. That incredible incineration of six million Jews provided an overwhelming motivation among the world's Jewish population to return to Palestine and carve out a refuge for the world's surviving Jews. The dream of a nation of their own became a burning desire in the hearts of the Jews all over the world, and the result was an avalanche of Jewish immigration to Palestine.

As wave after wave of Jewish immigrants arrived, the Arabs became more hostile and violent, and the British became more determined to wash their hands of the whole messy situation. The British appealed to the United Nations for a partition of the land between the Arabs and the Jews. Such a partition was approved by the UN in November 1947.

The UN partition plan pleased no one. It divided the land into six sectors—three for the Arabs and three for the Jews. Jerusalem was accorded international status. Despite the obvious drawbacks to this partition plan, the Jews reluctantly accepted it. But the Arabs condemned it and began preparing for war. The British decided to get out.

2) THE RE-ESTABLISHMENT

On May 14, 1948, the British High Commission for Palestine departed. On that same day, a group of Jewish Zionists met in Tel Aviv, signed a declaration of independence, and proclaimed to the world the birth of the nation of Israel.

To say the least, the announcement was ludicrous. There were only 500,000 Jews in all of Palestine, and most of them were concentrated in one city—Tel Aviv. The Jews had no functioning government and no organized army. They were surrounded on three sides by hostile nations representing 100 million Arabs.

THE WAR OF LIBERATION

Israel's birth announcement was met with cries of scorn, ridicule and contempt from much of the international community. Even sympathetic nations, like the United States, felt there was little hope of survival for the new state of Israel.

The next morning after the independence declaration, six Arab nations (Egypt, Jordan, Syria, Lebanon, Iraq, and Saudi Arabia) sent troops to annihilate the one day-old nation. David Ben Gurion was appointed commander-in-chief of the Israeli forces, and the world smiled, for Ben Gurion's only previous military experience had been his service as a private in the British army!

But as the Arabs moved in for what appeared to be a quick kill, one of those "God-incidences" occurred which inevitably determine the outcome of events. Harry Truman rushed to a microphone and recognized the existence of the state of Israel. This, too, was a ludicrous event, for Israel had no fully functioning government, no organized army, and no recognizable borders. If Truman had been asked, "Where is Israel?" all he could have answered was "Somewhere in the Middle East."

Why did Truman act so quickly to recognize a one-day-old nation that had no prospect of continued existence? The answer had to do with Presidential politics. Truman had decided to run for re-election, and all the polls showed he would be overwhelmingly defeated. Truman knew there were more Jews in New York City than there were in the whole land of Palestine. So, he acted quickly to recognize Israel in order to consolidate the Jewish vote behind his upcoming run for re-election. His action prompted recognition of Israel by the allies of the U.S., and money and arms began to flow to the Jews in Tel Aviv.

NATIONHOOD IN PROPHECY

But the Jews had something far more important going for them than U. S. recognition of their statehood. They had the Lord of Hosts fighting on their side.

The reason I know this is because the Old Testament is filled with prophecies which point to the re-establishment of the nation of Israel in the end times. The return of the Lord is always pictured as occurring at a moment when Israel is about to fall to the Anti-Christ and his armies. Consider, for example, Zechariah 14:1-9. Such passages necessitate the re-establishment of Israel before they can be fulfilled.

The most intriguing of all the re-establishment prophecies is found in Isaiah 66:7 & 8. Read it carefully and meditate upon it, and you will be astounded at how literally it was fulfilled in 1948:

Before she was in labor
she gave birth;
before her pain came upon her
she was delivered of a son.
Who has heard such a thing?
Who has seen such things?
Shall a land be born in one day?
Shall a nation be brought forth in one moment?
(Isaiah 66:7 & 8)

The answer to the prophet's question is an emphatic "Yes!" Modern Israel was "born in one day." Israel was "brought forth in one moment." And the birth of Israel occurred *before* the labor

pains began. Those pains started the next day with the invasion of Israel by six Arab nations. Those pains have continued to this day through four major wars: the 1948 War of Liberation, the 1956 Suez War, the 1967 Six Day War, and the 1973 Yom Kippur War.

CONCLUSION

The Jews have won all these wars because the Lord of Hosts is their commander-in-chief. God has a clear cut, declared purpose for regathering the Jews and re-establishing the nation of Israel, and no one is going to frustrate the purpose of God—not 100 million Arabs nor the Soviet Union.

That's why 500 thousand Jews were able to defeat 100 million Arabs in the War of Liberation in 1948 in only seven month's time. That's why the Jews won 23 per cent more land in that war than had been apportioned to them by the United Nations.

The "times of the Gentiles" (Luke 21:24) are drawing to a close. God is once again working through the Jews to fulfill His purpose in history. Next month, the Lord willing, we will consider other Bible prophecies that are currently being fulfilled in modern day Israel.

... the Lord of hosts will come down
to fight upon Mount Zion and upon its hill.
Like birds hovering, so the Lord of hosts
will protect Jerusalem;
he will protect and deliver it,
he will spare and rescue it.
(Isaiah 31:4b-5)

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"For Such A Time As This . . ."

Antoine Valdetero

While in an accountant's office recently, I saw a sign that said: "When I do right no one remembers; when I do wrong, no one forgets." That little sign may say more about human nature than many of us want to admit. The good that people do is quickly set aside, but one mistake in life follows a person to his grave. Our Lord Jesus "knew what was in man" and told us that there was one thing above all other things that He had done that He wanted remembered: His death. Jesus did not ask us to remember His miracles, His teachings, His travels, but on the night of His betrayal, He broke the bread, gave thanks and said "this do in remembrance of me."

The Lord's Supper is the one act in our worship each Lord's Day that calls us back to Calvary. A preacher may preach on a variety of good and needed subjects where the death of Christ may not be mentioned often, but the bread and the fruit of the vine on the table calls us to remember Calvary. The Lord's Supper is an act of importance because it was instituted by Jesus Himself on "the night he was betrayed." The sinless body of our Lord and the blood that He shed come to our minds every time our lips touch the emblems. Its importance was accepted by the early church for we find the Lord's Supper listed in Acts 2:42 along with the apostles' teaching, fellowship, and prayer.

It should be noted that the Lord's Supper is an act of obedience. "This do" shows that it is not a time honored custom, but a command to be obeyed. It is done "in remembrance of me." That part of the service should have songs, prayers, and comments that call our minds back to Calvary. It is strange indeed, that in many places of assembly, the preaching and the collection are never neglected, but the Lord's Supper it taken more out of convenience than conviction. The argument that "if taken too often will make it common" is never used in regard to the collection plate. Strange, indeed, how our sense of values can change.

In I Cor. 10:16 Paul tells us that the Lord's Supper is an act of communion. We join with the heavenly hosts to glorify the name of Jesus. It is a joint participation in the body and blood of Christ. As we partake and examine ourselves, we should be made to realize that the same blood that cleansed us at baptism is still at work cleansing us "as we walk in the light."

Every Sunday when the Lord's Supper is spread, we bear an act of testimony to the world: "Ye show forth the Lord's death." The spread table is telling a dying world that "My hope is built on nothing less than Jesus' blood and his righteousness." Visitors among us need to know where our hope lies; young children coming up need to be taught where our hope lies!

The Lord's Supper is an act of expectancy. "Ye show forth the Lord's death *till He come*." As we break bread and sip the fruit of the vine we look back to Calvary and realize anew the horrible price that was paid for my sin. Likewise, behind the shelter of His blood we look forward with anticipation to His soon return. Being faithful at the Lord's Table will enable us to be ready when He comes again. How sad it would be for a child of God to be absent from the communion service and Jesus come at the very hour!

Paul speaks about the Lord's Supper being taken in a "worthy manner." Some speak of that phrase as though we must pump ourselves up into a state of goodness so we can be worthy. I do not believe anything could be further from what Paul is referring too. These Corinthians had turned this sacred occasion into a time of food grabbing. This he rebuked. Your conduct, your mental attitude, your thoughts should all be of such a nature that they will be worthy of the holy moment when the bread and juice are on our lips. It should not be a time of whispering, note passing, and any other type of distracting conduct. Our mind should be on Him, not the world

or things. We should discern His body by prayerful preparation. Failure here can lead to judgment. I Corinthians 11:29-30.

The Lord's Supper should be observed "every first day of the week." See Acts 20:7. The first day of the week means every week just as "remember the Sabbath" meant every Sabbath. What a blessing is missed by those who partake every three months or once a year. There should be no holier moment in the life of the church, than having been strengthened by participation in the Lord's Supper and the preaching of the Word, to go out the church door into the world *to be the church!*

People soon forget the things they were taught if they are not reminded of them or if they fail to meditate on them. Dear brother who stands in the pulpit: When did you last speak on this important and needed subject? When did you last plan a service where everything done (the songs, the readings) all centered around the Lord's Supper. Perhaps in our zeal to get "people down the aisle at every service," we starve God's people by neglecting emphasis on doing the one thing Jesus asked us to do: Remember His death until He comes again.

May the Lord use these few words as a means of encouragement and reminder of our responsibility in this area.

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



OUR RETURNING LORD (Rev. 22:12)

We are waiting for the coming of our Saviour for His own,
For His Bride elect and chosen, who shall share His joy, His throne;
Sin and sorrow all around us, nay within our very heart,
Make us long for the glad summons which shall bid us hence depart.

We are waiting for His coming, longing for the joyful day,
Yet not idly dreaming, looking, frittering our time away;
There is much perhaps, of service which remains for us to do,
Ere we gain His commendation, "Well done servant good and true."

'Tis not death for which we're sighing, but the coming of the Lord;
Death means pain and separation, but His coming means reward;
Rapture, resurrection, blessings, bright reunions, perfect bliss,
When we'll bear His glorious image—oh! should not we long for this?

Rouse, ye saints, the morn is nearing; soon will Christ be on His way.
See the signs of His appearing, heralds of the coming day;
Now is your salvation nearer than when first you did believe.
Be of those, who when He cometh, shall a full reward receive.

—Alan E. Redpath

THE TWO NATURES

It is clear from these scriptures that the Christian has two natures—the old fleshly nature and the new Christ nature, the old man and the new man. It is evident, also, that in proportion as he follows the former his walk will be carnal and sinful; and as he follows the latter, his life and walk will be Christlike. That needs no argument. And to follow the one means death, the other, life. The Christian who walks after the flesh is stifling and killing the new man in him; but he who walks by the Spirit is putting to death his members which are upon the earth. “For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.” (Rom. 8:13)

—R. H. Boll in *Words In Season*, 1954

BLESSING AND HONOR AND GLORY

Blessing and honor and glory and power,
Wisdom and riches and strength evermore
Give ye to Him who our battle hath won,
Whose are the kingdom, the crown and the throne.
Soundeth the heaven of heav'ns with His name;
Ringeth the earth with His glory and fame;
Ocean and mountain, stream, forest, and flower
Echo His praises and tell of His power.
Give we the glory and praise to the Lord;
Take we the robe and the harp and the palm;
Sing we the song of the Lamb that was slain,
Dying in weakness, raising to reign.

—Horatius Bonar

THE VACANT PULPIT

There is no pulpit so vacant as the one without the message of the blood of Christ. “Does Brother So an So still preach in your pulpit?” asked a salesman of a member of a certain church. “No,” answered the member. “Is that so? When did he leave? I had never heard of his leaving.” “Oh,” said the member, “He is still here and he still walks up to the pulpit, but he has long since quit preaching.” His pulpit was vacant!

—Selected

WE PART TO MEET AGAIN

We part—to meet again,
But how or where or when:
Will it be here or there
On earth, or “in the air”?
Who knows?

Yet yonder at the throne,
Still caring for His own,
Stands One who is our Friend
Lo, always to the end:
He knows!

“Our times are in His hands”;
Those golden, silkin bands
Of perfect power and love
That binds us from above—
He holds.

The sparrow doth not fall
Except the Lord of All
Agree. And shall not He
Until Eternity,
Keep you!

—E. L. Jorgenson

Parents and the Commitment of Convenience

by Don W. Hillis

If you are a Christian parent who has celebrated your fiftieth birthday, you have probably made a sizeable contribution to one of the greatest tragedies of the twentieth century.

I'm talking about a “lost generation” of college students. I'm not thinking of the thousands on our university campuses whose chief goal in life is self-attainment. I'm not talking about the hippies or the juvenile delinquents. I'm thinking of something more tragic than the teenage gang wars, stabbings, and car thefts.

The most tragic picture on the American scene today is uncommitted Christian young people. The blame lies in the shadows of your living room. You have taught your sons and daughters that commitment to Jesus Christ is something less than unconditional. It is a commitment of convenience.

Your private prayer time and your family altar have been controlled by the lever of convenience. It has become growingly inconvenient for you to attend Sunday school. You no longer allow the Sunday evening service to interfere with the comfort of the overstuffed chair in your living room.

Secular Emphasis

You have given to the work of the Lord only when it hasn't interfered with payments on the installment plan. At the end of the year you have found it particularly opportune to give a little extra to the church. You have agreed to midweek appointments that you knew would interfere with the church prayer meeting. You have accepted the privilege of being a trustee or member of the board of deacons, but on more than one occasion you have allowed busi-

ness or bowling to keep you from fulfilling responsibilities. And as for witnessing, it has become increasingly inconvenient to do any of it—that is, apart from occasionally leaving a tract for the waitress to pick up with her tip.

Your teenager has not been blind to all of this. Even though he has one eye on the world, he has been watching you with the other. Your life has convinced him that a qualified commitment is the respectable thing. Anything more than that is not expected.

He can't quite understand why you have insisted that he attend all the church services while you have often found it convenient to stay at home. Nevertheless, he assures himself he will some day be able to properly relate this commitment of convenience with the claims of Christ. After all, you have been able to rationalize your way into your present situation.

But your contribution to your teenager's halfhearted commitment has been something more than negative. You have positively influenced him to believe that security is more significant than service. You have repeatedly allowed business to interfere with service for and worship of the Lord. Never once has he seen your relationship to God stand in the way of business gain.

His Basic Impression

Your teenager knows there are certain "worldly things" you refuse to enter into, but he has not been left with the impression that your citizenship is in heaven. Your earthly foundations are so deep and strong that it appears to him you expect to live here forever.

This accusation would be sad if it affected only you, but it doesn't; for no man lives unto himself. Your behavior is affecting your children unto the third and fourth generations. They are walking in your footsteps, and it is not leading them into an unqualified commitment to Christ, who said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:28).

You are contributing to the most tragic form of delinquency that has ever struck a Christian nation because you are producing *after your kind*.

But there is an answer. The all-sufficient answer is an unconditional commitment of Christian parents to Him, who came not to be ministered unto, but to minister. Your unqualified surrender to Christ will be contagious. Your teenager will follow in your footsteps when you begin demonstrating that you are living and laboring for an unseen city.—from *Message of the Cross*

FAMILY DEVOTIONS: GOOD RIDDANCE or GOOD TIME?

by Letha Scanzoni

The only thing I can remember about family devotions," said a young husband recently, "was the day my dad gave them up—and how

glad and relieved we kids felt!"

A minister's wife remarked, "No, we don't have family altar. That's a practice that has gone the way of the horse and buggy, and I say good riddance."

Similar sentiments seem to be voiced increasingly these days, and various books and articles have added fuel to the arguments of those who contend that family worship is passé, impractical in today's busy world, an outworn tradition that is bound to die out.

This doesn't necessarily mean that all who hold such views are disinterested in God or unconcerned for the spiritual welfare of family members. In some cases, alternate methods in which one or both parents meet with children individually have replaced the custom of gathering together as a family group for Bible study and prayer. In other homes, family devotions have been given up entirely—but only after fruitless struggles to create and maintain interest. Among still other Christian families, such a set-aside time for learning about God together has never even been attempted—usually because parents feel they just don't know how, when or where to begin.

Perhaps *why begin* is the most important question. What *is* the point of family devotions? A feeling of closeness and togetherness? An exercise in spiritual discipline? Worship? A compulsory religious duty? A testimony proving that "God means something" to this particular family? A sign of spirituality? A sure guarantee of family solidarity ("the family that prays together stays together")?

Perhaps all of these are true to a certain degree, but it may be that the most salient reason for family devotions is one that is often overlooked. It is simply this: *God has commanded us to teach His Word diligently to our children.* Passages such as Deuteronomy 6 and Psalm 78 remind us that it is parents—not Sunday schools or other agencies—to whom God has primarily assigned the task of training children in His way.

Although I commend the honesty of those who have chosen to bury a dead ritual rather than piously going through meaningless motions, I feel it's regrettable that the tremendous potential of family devotions *as a vehicle for Christian education* so often goes unrecognized. Of course, spontaneous prayer and talking about God in a natural manner throughout the day, as numerous family situations arise, is good—and scriptural. But an additional set-aside, regular, structured time of learning God's Word together as a family is of incalculable value—if the possibilities of such a time are explored to the full.

What should be kept in mind in making an effort to obtain maximum benefit from family devotions? Here are some principles and practices that have developed in our family as my husband and I have sought to answer that question.

1. *Begin early* Many families wait until children are school-age before attempting family Bible study and prayer together, but such efforts are often unsuccessful because habits have already been formed and there is reluctance to change routines or postpone other activities. It seems best to start as early as possible—when a toddler first begins to talk is an excellent time. Such a regular happy and cozy time with

Mommy and Daddy can mean much to Baby and convey positive thoughts of Jesus and His love even at so young an age. Our boys began sharing in family devotions at about 18 months of age and now view this regular time as much a part of daily life as eating, brushing teeth or going to school.

2. *Let devotions grow with the child.* If family worship time is to be a learning experience for children, it must be geared to their level. A common practice in many Christian homes is the reading aloud of an adult devotional guide, a lengthy reading of a passage from the King James Version of the Bible and a long, involved prayer by one of the parents—throughout which small children wriggle and squirm and early form the idea that family devotions are boring. How much better to let the *age of the children* determine the approach and content of family worship.

For example, by using imagination and some magazine pictures, a simple picture book may be made for two-year-olds showing things God made. Parents and child can talk about this together, sing an easy song about God's creation (even if you have to make up your own chant) and pray briefly in terms the child can understand ("Dear God, Thank you for the wonderful world you made. Thank you for loving us. In Jesus' Name, Amen").

Other concepts the child can grasp quite early are God's care, Jesus' love for children, God's gift of a Book that tells about Him, the importance of pleasing Jesus, obeying parents, being kind to others, thankfulness, helping at home and so on. Many of these themes can be introduced through homemade scrapbooks filled with eye-catching pictures to hold the child's interest. Sunday school leaflets may likewise be stapled together to make attractive "books" for use at family devotions.

As the child grows older, devotions should "grow" with him. The subjects discussed, the points stressed and the Bible stories read should always be on a level that will interest and challenge him *according to his age*. Browsing in a Christian bookstore will acquaint parents with myriads of children's material now available which are suitable for family devotions.

3. *Encourage child-participation.* Children shouldn't be quiet, passive spectators during family worship. They'll learn most if they are actively involved. Children able to read should participate in the Scripture reading—whether by reading single verses in turn, responsively in chorus with one main reader or by having each person read a separate paragraph. If an easy, modern version (like *Good News for Modern Man*) is used, even first-graders can enter into the thrill of reading the Bible for themselves.

Conversational prayer may be introduced as soon as a small child can speak in simple sentences. Early, children may learn how to pray concisely and to the point, concentrating on the topic just discussed. Additional matters for prayer may be divided up among family members, with each one mentioning one or more of these specific requests. *Everyone* should be encouraged to talk to God—to speak to Him naturally and simply as to a Friend who is right there with the family (Matt. 18:20).

Discussion is essential in making devotions a genuine learning experience. Ask questions that get to the heart of the main point, rather than mere questions of fact. Ask the children, "What do you think is the main point of the story we just heard (or the Bible verse or passage we just read)? How do you think it applies to *your life*?" Help youngsters to see how a particular scriptural truth has application in their everyday lives. Guide them in seeing relationships between various Bible lessons in both Old and New Testaments. Encourage them to tell ways they think the lesson point can be illustrated or amplified by something they have read, learned at school or seen on TV. And stimulate *them* to ask questions and bring up matters that puzzle them. Exod. 13:14-16 and Deut. 6:20-25 show us that God expects us to set the stage so that our children will be prompted to ask questions on spiritual matters.

This family hour is an excellent time for children to air out difficulties in the theological area of *apologetics* (matter pertaining to seeming Bible difficulties and the trustworthiness of the Christian faith). Our older son Steve (a sixth-grader) recently brought up at family devotions some new questions he had with regard to science and Scripture, especially the matter of evolution which he was studying at school.

But it is our eight-year-old who never fails to amaze us with his thought-provoking queries. When he was four, he startled us by asking, "If God says we should love our enemies, then why doesn't He love and forgive the devil?" At about the same age, he challenged the statement in Rom. 4:20-21 which speaks of Abraham's unwavering faith in God's promise of a son. "But he *didn't* keep trusting God," protested David, "or else he wouldn't have married that other woman (Hagar) so he could get a baby."

Some of Dave's more recent questions have dealt with such matters as the truthfulness of the Bible and the problem of pain. "If God has power to help those poor people, then why doesn't He? I suppose you'll say He's testing them, but it seems that some people have tests that never end!" Because of such discussions, we've found it imperative to plan on no less than a half-hour daily for family devotions.

In addition to child-participation in Bible reading, prayer and discussion, it's a good idea to plan related handwork where possible. After a lesson on thankfulness, for example, the children could make a scrapbook of things to be thankful for, with "O Give Thanks unto the Lord" printed on the cover. Or they could draw pictures to illustrate such hymns as "For the Beauty of the Earth," "All Things Bright and Beautiful" or "Can a Little Child Like Me."

Children enjoy such projects as illustrating the Ten Commandments, depicting a Bible story in comic-strip style, molding clay to form pitchers to illustrate the story of Gideon or the lesson of the potter in Jeremiah 18 or helping Mother bake small rolls or biscuits to be served with fish before or after a devotion on the feeding of the 5000.

4. *Let the children lead devotions occasionally.* Suggest that any time any family member has something to share at family devotions, he or she is free to lead.

Steve and Dad worked for several days last year to bring a series on "What the Bible Is Like" (a hammer, sword, fire, milk, meat, honey, etc.). They spent hours clipping pictures from catalogues and magazines, writing out questions to ask and choosing related songs and Scripture. On another occasion, they made up an original drama on the subject of lying and acted it out on the tape recorder for family Bible study time.

The freedom to use imagination in sharing spiritual truth seems to call forth creative response in youngsters. At age six or seven, David led our devotions with some flashcard lessons he had made up and illustrated with felt-tip-marker drawings on cardboard. One was called, "On Doing What You Shouldn't Do" and told of a horse who disobeyed his master's command to stay in the corral. After breaking free, the horse was killed on a railroad track. David's point was "Obey your parents."

Another of his stories showed a covered wagon left alone while its driver scouted out the land ahead. Thinking it was abandoned, the wagon cried so much it nearly drowned in a puddle of tears by the time the driver returned! This was to remind us we shouldn't be sad or lonely, for Jesus promised never to leave or forsake us and someday He will return to take us with Him to Heaven.

5. *Relate devotions to life.* Children need to learn early that God's Word speaks to *today*. Concordia is one publishing firm to be commended for its excellent materials relating the Bible to everyday life. The *Little Visits with God* books and *My Devotions* magazine skillfully use modern-day, child-centered stories to drive home spiritual truth. Children will not be bored with materials that are up-to-date and which zero in on matters of interest and concern to them on their own age level.

Singing songs related to the main point of devotions can help seal its emphasis in minds and hearts. Again, hymns, choruses and gospel songs should be chosen according to the age level of the children.

6. *Emphasis missions in family devotions.* We've found that daily prayer for missionaries (a different one each day) is more meaningful to the children if they can see a picture of that person. A rotating file of prayer cards in a three-by-five box works well for us.

When Steve was two and we wanted to introduce a missionary emphasis as a regular part of family devotions, we found it hard to find suitable materials to explain missions. The problem was solved by making a book from pictures taken from *National Geographic*, travel magazines and the like. Later, of course, he would learn that missions begin right where we are. Older children enjoy missionary prayer letters and true stories of missionaries told in books and magazines.

7. *Be flexible in time and place.* Who says family devotions must take place around the dinner table right after the evening meal? Why not in the living room or family room on comfortable chairs—or in a child's bedroom? And the *time* may vary from night to night to allow for changes in schedule that are bound to occur—meetings to attend, homework, a special television program and so on. There

may even be unavoidable times when one parent or a child is unable to be present, or when the family arrives home so late there is only time for prayer together. This should not be looked on as failure.

These seven ideas are offered only as suggestions. What has worked for our family may not be suitable for others. Families are different, and the form family devotions take in various families may be expected to differ also. The important thing is to give this practice a try, because family devotions *do* have a point—the training of children in the way of the Lord. —from *ETERNITY*

ROMANS:

Edited by Dr. Horace E. Wood

The Parable of the Olive Tree

S. Lewis Johnson, Jr.

In the section of Romans to which we have come there is an interlude in the argument devoted to the question of the purpose of Israel's rejection (cf. vv. 11-15) and a warning addressed to the favored Gentiles (cf. vv. 16-24). The first of the sections has been neglected by expositors of the book, and the second has not always been understood especially by some of the dispensationalists, who wish to prolong the distinction between Israel and the church very rigidly into the future, or who have not given due consideration to the fact that Gentiles have come to share in the Abrahamic promises.

It is important to bear in mind at this point the debate over the ethnic future of Israel. Having it in mind will enable us to examine the claims for it in the light of the text. Generally speaking, amillennialists oppose the doctrine of an ethnic future for Israel, while premillennialists almost universally affirm it. But we are only speaking generally, as our studies will show, so it will be better to be specific in our treatment of the views of both amillennialist and postmillennialist, for they differ among themselves over the question. A random sampling of views might be helpful here:

(1) First, John Calvin, who has often been claimed by the amillennialists (he certainly was not a premillennialist), affirmed that there was to be a restoration of the Jews (cf. v. 11). He did, however, interpret the term "Israel" in verse twenty-six as inclusive of both Jews and Gentiles (cf. Gal. 6:16), although the Jews, as God's first born family, shall "obtain first place."

(2) Second, John Murray, the premier Calvinist exegetical theologian of the last several decades and a postmillennialist, affirmed, "Hence nothing less than a restoration of Israel as a people to faith, privilege, and blessing can satisfy the terms of this passage" (he is commenting on v. 12). Since the stumbling is theirs, so is the fulness, according to Murray. Pointing to the context of the term *Israel* in both the proximate and less proximate parts to the letter, Murray writes, "There is the sustained contrast between Israel and the Gentiles,

as has been demonstrated in the exposition preceding. What other denotation could be given to Israel in the preceding verse? It is of ethnic Israel Paul is speaking and Israel could not possibly include Gentiles. In that event the preceding verse would be reduced to absurdity and since verse 28 is a parallel or correlative statement the denotation of 'Israel' must be the same as in verse 25."

(3) Third, G. C. Berkouwer, in the eyes of some the leading Reformed theologian in the middle quarters of the 20th century, together with William Hendriksen, has taught that the term "all Israel" refers, not to a future restoration of ethnic Israel, but to the total number of elect Jews throughout the present age. Thus, there is no vast future for ethnic Israel (cf. v. 31, *nun*). "All Israel" is the body of Israelites saved during the present age, from Paul's day to the advent.

We shall turn now to the text, keeping these views in mind as we continue our study of the chapter.

THE QUESTION

The apostle has now shown that Israel's rejection is *not complete*; it is only *partial*. He will now show that it is *not final*; it is only *temporary*. The question of the finality of their fall is a natural one in the light of the redemptive history of the Scriptures, and Paul introduces the question of finality as an inference from the preceding discussion of the matter. He turns his attention to the majority who have stumbled, after handling the case of the minority who did not. He has *modified* the question of verse one; now he *answers* it.

The section is in the form of a question (v. 11), and an answer (vv. 12-15), and then an admonition (vv. 16-24). But before we consider the question, we must remind ourselves of several matters. The first is that the apostle in the section has in mind national purposes, not individual purposes primarily. In other words, he is dealing with Israel and the Gentiles, or Israel the nation and the nations first and foremost. We cannot deal with nations without considering the individual make-up of nations, of course, but the apostle has the national side of things primarily before his mind.

And secondly, we must remember that God dealt with the human race through Israel before Christ, as our Lord's words to the Samaritan woman confirm (cf. John 4:22). "Salvation is of the Jews" is an important Old Covenant concept, and it is illustrated in the experiences of Ruth (cf. Ruth 1:16), Naaman (cf. 2 Kings 5:16-17), and Esther (cf. 8:16-17).

Let us now turn to the question and its answer, and first the question, which may be taken in two ways. The form, of course, expects the negative answer.

(1) First, since the word "fall" is in a Greek tense that refers to indefinite action, looked at as an event, we might take it to refer to an utter and permanent fall. Thus, the question, which expects the negative answer, would be a denial of such a permanent fall. While this is the view of a number of commentators, Murray objects, saying that those who stumbled "did fall with ultimate consequences" (cf. vv.

7, 22). The generation that rejected Christ did so fall, and the individuals who refused His claims are lost forever, although they were of Abraham's seed physically.

(2) Second, it may be, then, that Paul is reflecting on the "more ultimate and gracious design of God in the stumbling and all of the mass of Israel" in our Lord's and Paul's day. The stress of the question should be put on the purpose clause, that is, upon the "that they should fall." Their stumbling and falling serves the purpose of Gentile salvation, and by that the provocation of Israel to jealousy (cf. Deut. 32:21). The fall of Israel had as a designed result the salvation of the Gentiles, and that in turn was to lead to the return and restoration of Israel to divine favor.

THE ANSWER

The apostle's answer is again three-fold. First, such a thought as a final fall for God's people is unthinkable and blasphemous (cf. 3:1-8). How can God be unfaithful to His unconditional promises? If that were possible, how could believers today trust His unconditional promises to us in the gospel of Jesus Christ.

In the second place, the false step of the Jews has led to Gentile salvation, which God has intended in His gracious purpose to provoke Israel to jealousy (cf. vv. 11-12). "Their recovery and not their fall was His aim," Clifflord points out. The apostle's text for this is Deuteronomy 32:21, a passage he has already referred to in chapter ten (cf. v. 19), and in which he made the point that Israel should have known from it that a time would come when Gentiles would experience God's salvation, while they were passed by because of their intransigence.

In other words, one of the principal purposes of Gentile salvation in the present age is the provocation of the chosen people to jealousy that they, too, might return to the Lord God of their fathers. There is a damper on joy in the Father's house as long as the elder brother refuses to come in!

Years ago William Temple, one of England's Archbishops of Canterbury, commented on the fact that there was little reason for the Gentile world to want to crucify modern Christians, simply because there was nothing offensive to the world in their manner of life. Similarly there is little to provoke the Jews to jealousy today. The church has gone back to the weak and beggarly elements of legalism, spending huge sums of money for sanctuaries, influence, and personal pleasure at the expense of the preaching of the Word of God. As Mr. Temple said, who would bother to crucify the Christ of liberal Protestantism today? He has become in their message a weak, sentimental, faceless, goody-goody, an "amiable carpenter," instead of the God-man, who has offered a penal, substitutionary sacrifice for wicked sinners, among whom are all men. The necessity of divine redemption through a sacrifice in blood is missing from the note of modern preaching, and with it the gratitude and thanksgiving of men for deliverance from the bondage of sin. Thus, why should Israel be jealous of the church? But, if we return to the glorious gospel and to the thankful salvation

that it brings, we shall see provocation to jealousy and the salvation of Israel.

Finally, the apostle argues from the logic of the situation that the blessings of the Gentiles today by Jewish stumbling in the past, in the light of their predicted recovery and restoration in the future, demands tremendous world-blessing, something like life from the dead in the future for Gentiles as well (cf. vv. 13-15). It was the failure of the mission of the Jews that led to the mission to the Gentiles (cf. Acts 13:45-48; 18:6; 28:28; Deut. 32:21), and the failure of the mission of the Gentiles shall issue in the future mission to Israel and then the salvation of the world (cf. Acts 15:13-18). It will be seen, then, and this fact must be kept before us in the chapter that, "salvation of the Gentiles is subordinated to another design."

The three-fold reference to the third person plural personal pronoun in verse twelve (AV, "them," "them," "their") emphasizes the fact that the apostle is looking at the nation as a whole. The generation of Jesus and Paul could not be in view. The truth of Israel as the Lord's instrument for world blessing is certainly taught here (cf. Gen. 9:24-27; Psa. 67:1-2).

The word "some" in verse fourteen indicates that the apostle does not expect that all of Israel shall be saved now. That will come later (cf. vv. 25-26).

With the "for" of verse fifteen Paul introduces the conclusion from verses thirteen and fourteen, as he did in verse twelve from verse eleven. The argument is again *a fortiori*. The limited reconciliation followed Israel's rejection; world-wide reconciliation shall follow her receiving, it seems. He refers to "an unprecedented quickening for the world in the expansion and success of the gospel," John Murray suggests.

THE ADMONITION

The declaration (Rom. 11:16). The Greek particle introducing verse sixteen is the word *de*, which is transitional here and means *now*. It brings the reader the illustration of the Olive tree, which serves in Paul's argument as a warning to the Gentiles (cf. vv. 20-21, 24). It also includes some strong reasons for expecting the "receiving" (14) of the Jews.

The two figures of verse sixteen are similar, the *first fruits* and *the root*. What do they represent? It will help to begin with what we know. The following context points to Israel the nation being the branches (cf. vv. 17, 19, etc.). Thus, the lump also probably refers to the nation. The latter figure is derived from Numbers 15:17-21, which the reader will do well to read himself at this point in the study. The Israelites were to offer to God a cake from the dough of the first-ground flour, as it came from the threshing floor. The presentation of the cake hallowed the whole baking (cf. 1 Cor. 15:23; Lev. 23:10-11). The basic thought of both figures is that consecration of the first-fruits, or root, is communicated to the lump, or the branches.

But, what are the first-fruits and the root? While some have attempted to refer them to Christ, and others to the remnant, it seems

best, all in all, to refer them to Abraham and the Patriarchs (cf. v. 28; 9:5; Jer. 11:16; Hos. 14:6). The point of the verse, then, is that the initial consecration to God of the Patriarchs by the choice of Abraham (cf. Deut. 7:8-9; Luke 1:55), making them natural branches, is the basis of his expectation of restoration. The Abrahamic Covenant, lying in the background of the apostle's words and thoughts, being unconditional in nature (cf. Gen. 15:7-21), is the ground of the assurance of Israel's future blessing.

The illustration (Rom. 11:17-24). After the declaration of verse sixteen the apostle expounds an illustration of the matter in verse 17-24. He uses the second of the figures from verse sixteen, "because it admits of a distinction between one branch and another, and so can be applied, collectively or individually, to believers and unbelievers." In the figure there is a warning for the Gentiles (17-22), and a fresh argument for Jewish restoration (23-24; cf. 11-15).

The figure is a parable from horticulture, but it is governed by grace, as Paul notes (cf. v. 24). In nature itself it is the practice to graft a cultivated scion on to a wild stock.

The warning to the Gentile believers begins in verse seventeen with "and" (Gr., *de*). The "some" may be compared with that which is taught in vv. 1-10. The process described is unnatural, and that is the point he wishes to stress. The phrase "among them" and "with them partake" indicate quite plainly that the Gentile believers share with Israel the Abrahamic Covenant promises, although they remain Gentiles (cf. Gal. 3:16, 29; Heb; 2:16). They, too, are heirs of the fat root of the olive tree. This statement of the apostle argues quite strongly against too sharp a distinction between the blessings enjoyed by Israel and Gentile believers in the church. Dr. Lewis Sperry Chafer used to argue that Israel and the church were two distinct peoples (true), with two distinct sets of blessings (false), and two distinct destinies (false).

In the following verse Paul reminds the Gentiles that branches are not self-sustaining. The text is a blow to anti-Semitism (cf. 3:2).

In a kind of diatribe-like reply the Gentile comes back with, "Branches were broken off that I (emphatic) might be grafted in." Paul's reply is that they stand by faith, and they have no reason for self-glorifying, for that is God's gift. Further, Israel failed because of unbelief, not because of inferiority, nor because He grew tired and peeved at them (cf. Rom. 12:16).

Verse twenty-one gives the reason why they, the Gentiles, should not presume upon their spiritual election. There is more likelihood of blessing for the original covenant people than toward the heathen Gentiles. Shedd comments, "The children of God are warned against apostasy, as one of the means of preventing apostasy. The holy and filial fear of falling is one of the means of not falling. He who has no such fear, because he presumes upon his election, will fall. Hence the promise, 'I will put my fear in their hearts, in order that they may not depart from me.' (Jer. xxxii. 40). Augustine explains: 'in order that they may persevere.'"

On the conditional "if" of verse twenty-two Murray makes the point that there is "no security in the bond of the gospel apart from perseverance. There is no such thing as continuance in the favor of God in spite of apostasy; God's saving embrace and endurance are correlative."

The remaining verses, verses 23-24, constitute a massive argument for the restoration of national Israel. Their rejection is not final. The only thing preventing their restoration is unbelief (on the human plane; on the divine plane it is His purpose in this age, of course). The "for" of verse twenty-three in the "for God is able to graft them in again" introduces the reason He can do it. He can not only restore Israel if they believe, but He can remove their unbelief itself. The "again" refers to the national reintroduction to blessing (cf. Matt. 21:43; Acts 3:19-21; 2 Cor. 3:16).

Verse twenty-four continues the reasoning, the "for" serving to introduce the grounds for national restoration. It is "an easier process" than the salvation of the Gentiles, and is *a fortiori* a more probable event. The last three words are emphatically climatic, recalling 3:1-2 (cf. Matt. 24:30-31). As Murray says, "The patriarchal root is never uprooted to give place to another planting." It is *their* olive tree, and it is always theirs. The Gentiles share in *their* covenantal blessing.

Paul's words are being vindicated today. There is no question but that Judaism is bankrupt. The divine grace has been abandoned for a this-worldly legalism. As one of the rabbis said some years ago, "Judaism is a this-worldly rather than other-worldly religion; its basis is action rather than dogma. Obedience to the law is far more important than belief. For the law is truth set forth in terms of action."

But logic, that of the biblical revelation, and now history suggest a restoration of Israel to the place of divine blessing. And it will all come to pass by an intrusion from the other world,—from divine efficacious grace and the return of the Messiah, the Lord Jesus Christ (cf. Zech. 12:10). May the Lord hasten the day!

NEWS AND NOTES

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

BRO. RICK MURPHY, assistant minister at the Buechel Church of Christ in Louisville, Ky. will be the speaker for our REVIVAL MEETING at Lilly Dale July 19-26. Services will begin on Sunday night at 7:30 and continue through Sunday night July 26. Homecoming and basket-dinner will be July 26. We invite all our home folks, and former members who receive this bulletin to make plans now to share with us in this time of revival. Above all, be

fervent in prayer for this meeting that God will use it to refresh His people and to bring lost souls to Jesus Christ.

—from The Lilly Dale Informer

BRO. STAN BROUSSARD will be holding a meeting with saints at Fishersville, Ky. June 21-26, 1981. Bro. Jerry Samples tells me that the time will be 7:30 each evening.

—Larry Miles

THURSDAY

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition: Book of James	Bruce Chowning
10:30 - 11:00	Break	
11:00 - 11:50	Divorce, Its Causes	J. Richard Lewis
12:00 - 1:30	Lunch - Fellowship Time	
1:30 - 2:10	The Inseparable Christ (Grades 7 - 10)	Rick Murphy
1:30 - 2:10	Single Parenting	Robert Bailey
2:10 - 2:30	Break	
2:30 - 3:10	Christian Parenting	Robert Heid

Evening Session

7:30 - 8:00	Singing	
8:00 - 9:00	Christ Meets Our Need Through The Indwelling of The Holy Spirit	Dale Offutt

FRIDAY

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition: Book of James	Bruce Chowning
10:30 - 11:00	Break	
11:00 - 11:50	Overcoming Discouragement	Robert Morrow
12:00 - 1:30	Lunch - Fellowship Time	
1:30 - 2:10	Overcoming By Sharing Burdens (Grades 7 - 10)	Tim Morrow
1:30 - 2:10	Overcoming By Sharing Burdens	Harry Coultas
2:10 - 2:30	Break	
2:30 - 3:10	Love The Brotherhood	T. Y. Clark

Evening Session

7:30 - 8:00	Singing	
8:00 - 9:00	Christ Meets Our Need Through Fellowship	Bennie Hill

BOOK REVIEW:

WHEN YOUR MONEY FAILS (666) The 666 system is here. Mary Stewart Relfe Ph.D. Paperback 246 pages \$4.95

For those who have paid little attention to the trends toward the internationalization of the money system, this book stirs deeply into the subject of numbers, electronic accounting, and scanning.

The central part of the treatise quotes much of recent economists and their predictions of a one-world money system, along with the money failures and distresses that will bring it into being. This paragraph may influence your own thinking and perhaps rearrange some expectations.

The third part of the book gives a dealing with the Last Seven Years, and the author takes a pre-millennial, mid-tribulation rapture position, which, perhaps needs to be examined and compared with all scriptures, rather than being accepted without question.

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.

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