

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.

WHAT READEST THOU? (IF ANY)

"We are assigned to give a six-minute reading of poetry in drama class. Do you have any book of poetry? I would like to look through and pick out something to read." "Yes, that set of Harvard Classics that I picked up for a song at the White Elephant sale . . . the last two or three volumes are all poetry." The next twenty minutes sped by as I reviewed some works of Chaucer, Gray, Emerson, Longfellow and others. What a wealth of "the best from the poets" lay unused and unremembered there on that bottom bookshelf. "Give heed to reading," (1 Tim. 4:13) speaks to me, personally.

In education counsels there is great concern that "Johnny can't read." This is a severe handicap to future development, usefulness and happiness. But what about the Johnmys that don't read, that *Won't* read? It might be playing with words to call them the literate illiterates, but the fact remains that many who are able to read have not the vaguest grasp of what is to be had in literature, nor the value of exposing themselves to it. Johnny's poor reading can be pointed back to his home situation, much more than to the schoolroom. It was some forty years ago that the most popular magazines were converted to picture books, and as people we have never rallied from the craze. This is not to depreciate the great strides that graphic arts have made in reproductions of color-process photography. We learn facts and grasp beauties that otherwise we would never get to see. And we would all admit that to peruse a good picture book such as the *National Geographic*, *Time Magazine*, or *U. S. New & World Report* is far better than doing nothing! But I am speaking for such writers as Francis Schaeffer, A.W. Tozer, C.S. Lewis and the like; do we crave their works?

Let's pause a bit to consider my library, and yours. I would wager that everyone reading this page, has access to at least fifty or seventy-five books in your own home. (The bible itself has 66 books in it!) The story was told that Abraham Lincoln would borrow the books that he read, and did much of his reading by firelight. How many of us have this sort of zeal in reading the Bible, or *Pilgrim's Progress*? But such zeal was the secret for success in his education. Have you ever re-studied the Gettysburg Address and tried to improve

one single thought or expression? How many of today's educators could compose a tribute so lofty?

I fell heir to portions of two libraries of ministers, which books I dearly treasure. But I must admit, that I have read but a few of them. It is something like having a treasure of old silver coins. The value is there, and some day in an emergency I may cash them in. Am I waiting for an emergency to cash in on my library? Let's hope not! There is emergency enough, right now, to warrant more reading than I can ever do. There is real challenge in reading the life of Jim Elliot, George Mueller, Alexander Campbell or Nate Saint.

When a certain lawyer made trial of Jesus, asking Him, "What shall I do to inherit eternal life?" He referred to the law, and asked, "How readest thou?" The lawyer knew the proper laws, and quoted them rightly; but he was not able to identify who was his neighbor. Jesus then followed with the story of the priest, the Levite, and the good Samaritan, in order to clarify what a neighbor is. We too, can read, even in the experiences of the saints, such accounts as to interpret to us great themes like faith (Mueller); Christian testimony (Livingstone); evangelism (Eliz. Elliot); etc.

Part of the reason Johnny can't read must surely lie in the books used. If you compare the modern readers (Dick and Jane, Spot and Fluff) with those our parents used (McGuffey), you wonder how far we have come! (And if we had not better go back.) We may be able to do little to change the book list at the school, but we can do much to change it at home. And we need to set the pace for reading at home. Time is at a premium, and the attention span is short. We never get too old to learn—but many are too busy to learn anything outside of their business. Others are pre-occupied, and so learning must wait.

It need not be said that the Bible is foremost of all literature, and utterly essential in the soul-saving-work of the church. We are so richly blessed to have several good versions in our own language. As a lamp, it will brilliantly light our ways. Sometimes we will study its themes for a special understanding of a problem that we confront. Again, we will pick it up and open it at random, reading a passage from which to begin our meditation. Perhaps the best way, however, is to read it in a straight-forward manner, as we would any other book or letter, getting its messages in their context. Remember, God Himself has written this book for us. What a privilege to read after Him.



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Questions Asked of Us

Carl Kitzmiller

Are the crowns mentioned in the New Testament all the same, or is more than one crown in view?

Students of the English Bible should realize that there are two Greek words in the N. T. which are both translated "crowns." One of these speaks of the ruler's crown or diadem, that symbol of authority and power to govern. The English spelling given to the Greek word can be recognized as very similar to our word "diadem." The other word is one which speaks of the crown given in the Greek games to the winner. This word ("stephanos") signifies the victor's crown. It is roughly the equivalent of a ribbon or a medal given to a sports winner today. It is the reward given for victory and does not necessarily speak of ruling at all. In N. T. days the victor's crown was often made of laurel leaves, thus after a short time would wither and dry up. Paul, speaks of this corruptible crown in 1 Cor. 9:25, where he contrasts it with the enduring crown given for the Christian race. It is the latter type of crown (the "stephanos") which the N.T. most frequently mentions, and this refers to rewards to be received upon the completion of our present life. It is this type of crown that the question is concerned about.

An examination of N. T. passages will reveal several phrases which seem to offer some distinction concerning crowns. There is the "crown of rejoicing" (1 Thess. 2:19), the "crown of righteousness" (2 Tim. 4:8), the "crown of life" (Jas. 1:12; Rev. 2:10), and the "crown of glory" (1 Pet. 5:4). Some have suggested that these represent special crowns given for special work—one for those who have excelled at soul-winning, another for those who have loved the Lord's appearing, another for those who have served faithfully as elders, etc. It is to this that our question is directed? Are these distinct rewards, or do they all refer to the same thing?

That there are degrees of rewards for the Christian seems to be obvious from the N. T. This is suggested in the judgment of 1 Cor. 3:10-15, where salvation is not the issue. Some works will be burned up; hence, no reward. But some will stand the test of fire. Of those that stand the test, there is suggested a difference in that they are represented by items of different values. Every man's works shall be made manifest, of what sort they are, whether gold, silver, or costly

stone. Again, in the parable of the pounds (Luke 19:11ff) those servants who used their Master's goods profitably are rewarded according to their faithfulness. There are different degrees. Jesus taught plainly that we are to lay up treasure in heaven (Matt. 6:20) and that those who endure persecution for the Lord's sake will have great reward in heaven (Matt. 5:11-12). It is evident some Christians are more concerned about laying up treasure than others; in other words, some Christians will have greater rewards in heaven than others.

Quite clearly this truth can be abused. Of some people the Lord requires more because more ability or opportunity is given to them. They are capable of greater things. The Lord is especially concerned with our faithfulness and our readiness to use what we have. He knows how to handle the inequalities. Moreover, the desire for rewards might be so self-centered and selfish as to deprive us of rewards. Our motivation can be all wrong. But any misuse of this truth does not destroy the fact that there are rewards and that some will have greater rewards than others.

Just how will the differing degrees of rewards be shown? It does not appear to me that we have been told all the details. Men have imagined that some will have finer mansions than others. I am inclined to doubt that. Jesus has indicated that greatness comes from service, and very likely the greater reward will be in greater opportunity for serving Him, possibly positions of greater responsibility. We need to be careful that we do not adopt earthly standards as the measure of heavenly rewards. It does not seem likely to me that the soul-winner will be exalted over the equally faithful teacher or the elder over the equally faithful ordinary Christians. I doubt that the differences will be in the type of crown worn on the head or in a chest of ribbons worn as a military man might wear his service ribbons and medals.

Now as to the crowns. Perhaps we are looking at several facets of the same crown rather than at totally different crowns. I am not convinced, at my present understanding, that the Lord meant to imply several totally different types of literal crowns. One certainly needs to be careful in adopting a figurative meaning over the literal one, but such usage is to be found in the N. T. In 1 Thess. 2:19, for example, the crown of rejoicing is the Thessalonian Christians, not a literal crown. Paul sees those whom he has won to the Lord as one of his reasons for joy when the Lord comes. It is true that we seek an incorruptible crown, that the twenty-four elders cast their crowns before the throne, and that the Philadelphian Christians were urged to let no one take their crown. What is really in view, however, are the inheritance and the rewards. This kind of usage is seen concerning present things in Proverbs, where "a worthy woman is the crown of her husband" (12:4), or "children's children are the crown of old men" (17:6). Gray hair (with accompanying wisdom) is not on a literal crown but on certain blessings in which one finds certain satisfaction. In the Christian's crowns, perhaps we emphasize the term crown too much and put too little emphasis on what constitutes the crown. When Paul was speaking of a "crown of righteousness" in 2 Tim. 4:8, was the

emphasis on a literal headpiece or on that perfect righteousness he would have? Moreover, he did not have some exclusive claim on such a crown; it is for all faithful Christians. (Surely that is the significance of the phrase, "all them that have loved His appearing.") The "crown of life" (Jas. 1:12; Rev. 2:10) is not the exclusive inheritance of a few. The present Christian life is one of resisting temptation and of facing death. Overcomers are to have the crown of life. And the emphasis is on *life!* The "crown of glory" (1 Pet. 5:4) is the promise of unfading glory for those who in the pursuit of faithful service to the Great Shepherd have renounced human glory. Can we honestly suppose it is not for any who faithfully pursue faithful service?

We sometimes speak of one who has engaged in a successful venture by saying that his efforts were crowned with success. It is a way of saying that success came as a fruit of the efforts. The Christian should know that faithful efforts to serve God now are to be marked one day by a harvest of blessings and rewards. Our efforts are to be crowned with rejoicing, with truth, with fruits of righteousness, with glory, etc. Some may receive a greater measure of these things because they have pursued the things of God more diligently. But in some measure each Christian will partake of all of them. It is for this reason that we see the crowns as being facets of each Christian's inheritance rather than separate distinguishing marks.

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Viewing the News

Jack Blaes

"CAPITALIST LANDS ARE THRIVING. A constant amid the turmoil is the continuing rise, however uneven in many aspects, of the standard of living and the state of peace in the countries of the region (Southeast Asia) that reject Communism, while the three Communist countries are mired in war, social upheaval, and economic stagnation or decline." From the *New York Times*.

AND HERE IS A QUOTE FROM MICHAEL NOVAK. "No other system

(capitalism) has so quickly and universally raised the levels of health, longevity, and income of the entire world; even the socialist world lives by its inventions and techniques. No other system has ever permitted its critics such ample scope, or drawn so many voluntary migrants from other lands, or bent itself, upon facing its tremendous inadequacies, toward self-improvement. It is not the kingdom of God, and perhaps better systems may be imagined. Indeed, it is the ideal of this system to seek to become better

—morally better—and to devise new institutions whereby that happy goal may be accomplished.”

IN THE TWELFTH ANNUAL SURVEY OF HIGH ACHIEVERS conducted by WHO'S Who Among American High School Students, it was found that high-achieving teen students are increasingly conservative both politically and socially, with strong majorities favoring an increase defense budget and opposing abortion and marijuana. Forty-five percent also had a great deal of faith in the presidency compared to just nineteen percent a year ago.

TWO QUICKIES FROM WILL ROGERS: “You can't break a man who won't borrow.” And, “No man is great if he thinks he is.”

ONE OUT OF SIX PEOPLE 12 to 17 years of age smoke marijuana, and in the 18 to 25 age group one out of three Americans smoke dope. Experts no longer use the term “epidemic” to describe the situation. “Pandemic” and “endemic” are used instead. An article in the Readers Digest (Dec. 1981) gave the effects of marijuana on human cells as: “The many findings (over 300 studies since 1975) of cell damage caused by cannabis explain all the other damaging effect of the drug—on the lungs, sex organs, brain, immune system. I call the slow cell damage done by regular pot smoking over the years a slow erosion of life.”

“IN MY TWENTY YEARS OF RESEARCH ON HUMAN CELLS I have never found any other drug that came close to the DNA damage done by marijuana.” Dr. Akira Morishima, Columbia University.

THE MOST LIKELY WAY TEENAGERS WILL COMMIT SUICIDE is with a drug overdose. And suicide constitutes the third leading cause of death among adolescents today. The rate has doubled in the past ten years. Educator Max Rafferty comments on the problem: “The whole picture is horribly depressing. Teenagers nowadays seem to have everything going for them compared to their counterparts of 1881. No more sweatshop child labor, 12-hour working days, smallpox epidemics and

all sorts of apparently suicide-provoking phenomena. Yet a century back, hardly any adolescent knocked themselves off.” Rafferty believes the present drug problem is the largest cause of teenage suicide, plus dreary, dejecting dismal homes where parents have abdicated their parental responsibilities. “Get junior into Sunday School and church regularly. Devoted church-goers rarely kill themselves. They realize that self-destruction is a sin against God! Above all they have a sense of purpose and planning to comfort their griefs and to reassure them that life isn't meaningless. Order emerges from chaos, love from disinterest.” Now that's some kind of an educator!

OKLAHOMA SENATE REJECTS THE ERA. The proposed Equal Rights Amendment to the Constitution was voted down by the Oklahoma Senate 27 to 21. Ten years ago the body passed the amendment, but the House failed to pass it and turned it down in 1974 and '75. The Senate's action came in spite of a big push by ERA supporters that included personal appearances by former Vice-President Walter Mondale and Hollywood stars Alan Alda and Valarie Harper. Only 30 states are officially on record in favor of the amendment, and proponents must win victories in eight more states by June 30th to add it to the Constitution and thus erase the many laws which have humanely been passed in this country for the welfare of our women. And the proponents have not rolled over and died; they are very determined to get the votes to pass it.

THE SUPREME COURT UPHOLDS A CALIFORNIA LAW that requires applicants for about 70 state jobs to be citizens of the United States. Justice O'Conner joined the majority for this decision. Mrs. O'Conner also voted with the majority in the ruling that a police officer does not need a search warrant to accompany an arrested person into his home or to seize any incriminating evidence that is plainly visible there.

CONGRESS LOOKS AFTER ITS OWN. Treasury Secretary Donald Regan sends to each member of Congress new Internal Revenue Service rules that will allow Senators and Repre-

sentatives to pay virtually no income taxes on their \$60,662 salaries. The rules, which were ordered by the Congressmen themselves, are retroactive to January 1, 1981. They allow a typical member to exclude at least \$21,000 in expenses from income taxes, compared to a previous limitation of \$3,000. These deductions include travel outside of Washington and the higher amount of either living expenses or \$75 without itemization for each "congressional day," which is defined as any day in which Congress meets within a four-day period or less, thus bridging frequent idle periods such as long week-ends. Under that formula, there were 241 congressional days in 1981. The new rules were issued without an opportunity for public comment, says an IRS official, because "there is a need for immediate guidance."

A PROPHET IN OUR MIDST? "I my-

self see Christianity as the only living spiritual force capable of undertaking the spiritual healing of Russia." A. Solzhenitsyn.

JESUIT PRIEST LUIS EDUARDO PELLECCER FASNA appeared at a surprise news conference called by the Guatemala government and admitted he had been serving with the Marxist guerrilla's army. He asked for forgiveness—"I contributed to subversive actions which have sown violence in this country."... "a thousand times forgiveness." He claimed that all the Jesuits "of my generation" were heavily exposed to Marxism-Leninism during the course of their studies. He said that his superiors in the order were aware of what he was doing and had given tacit approval. "This kingdom which we Jesuits preach is equivalent to socialism," says the priest.

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THOUGHTS FROM ROMANS

Ernest E. Lyon

"Justified Without Law"

For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. (Romans 4:13-15, ASV)

In the verses given above we have the third major statement of Paul concerning the justification (declaring righteous) of Abraham, a declaration which was first made in Genesis 15:6 when Abraham believed God for what seemed impossible. Before discussing the three verses given here, I would like first to point out that the ASV marginal note on verse 13 is correct: the verse should begin this way: "For not through law." Paul is not simply here pointing out that the Law of

Moses was not the means of Abraham being justified, but that no law at all was involved.

Now the principle of law that Paul is speaking of is simply that the person who is under a law is to be punished if he breaks that law and be considered right if he keeps whatever requirements that law has. So what Paul is saying here is that the promise to Abraham was not given because God said it. To put it another way, it was not because Abraham was a good man but because he believed God was able to do whatever He said and would do it exactly as He said He would.

It is interesting to see how this passage increases the promise made to Abraham, or applies some of his other blessings to the land, for here Paul speaks of his being "heir of the world", not just of the promised land. We won't digress from our purpose here enough to develop that subject, but you must remember that all who have faith in Christ are sons of Abraham by faith and these are spread over the entire world. And note the expression in verse 13 of how the promise was sure to him—by the "righteousness of faith." God counts our faith as being righteous in quality.

Now note verse 14, where Paul does say "the law", showing that the law that he has first of all in mind was the Law of Moses. In Galatians 3 Paul points out that that law came 430 years after the promise to Abraham, so it could not cancel God's covenant or God's promise to Abraham, but here he simply points out the impossibility of something being by faith and by law and especially pointing out the impossibility of faith operating if it is by law that men are made heirs and, in fact, that the promise would have no application. When he says faith "is made void" he is saying that it is "put out of works," "put out of business," "rendered ineffective," or "rendered inoperative." As Paul said in his letter to the Galatians (3:1w), "the law is not of faith; but, He that doeth them shall live in them." Doing good deeds by law and having faith or trust in God are things at opposite poles.

Paul then adds verse 15 to complete showing that the promise could not come by law. The promise was a wonderful thing for Abraham and his sons by faith, but "the law worketh wrath." Law tells you what to do but gives you no power to do it and the inevitable result of a human being trying to keep God's Law is to become a lawbreaker and therefore under condemnation.

Paul closes this passage with a statement that has been badly misused by people who try to find some way to put all Christians under the Law—"where there is no law, neither is there transgression." They then turn to the King James mistranslation of I John 3:4. In that version we have the translation saying, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The American Standard and most other versions since correctly translate this: "Everyone that doeth sin doeth also lawlessness; and sin is lawlessness." "Lawlessness is the correct translation of the Greek word here, *anomia*. This word tells us that the essential character of sin is self-will, a refusal to be controlled by someone else or some other thing—in this case, a refusal to be controlled by the will of God. If you

are living your life simply by your desires, your own will, your own emotions, you are a living illustration of being dead in trespasses and sins. Give your will over to God and say with Christ in Gethsemane, "Not my will but thine be done."

Maybe we had better remind ourselves at this point that Paul in illustrating justification by faith has pointed out three great things: (1) It comes not by working but by believing God Who justifies the ungodly. (2) It is not through ritual, specifically through circumcision. (3) It is not through Law. Remember these and believe "on Him that justifieth the ungodly", place your trust in the death of Christ on the cross for you, and you can stand before God exactly as if you had never sinned. Fail to do this, and there is nothing but condemnation for you. Place your faith where it works!

PROPHECY:

Edited by Dr. Horace E. Wood

ABNORMAL WEATHER

Winston N. Allen



The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. (James 4:16b-18)

As this is being written January 26, 1982 the temperatures outside our mobile home (Eagle River, Alaska) is ten degrees below zero. It has been close to zero all during January, but the weather here in the Far North has been much less severe than that experienced during the same time in much of the South-48. There "The Siberian Express" brought the worst winter of the 20th century. On national news programs Dan Rather, John Coleman and David Jackson said recently: "There is more snow on the ground than any January ever." "The Weather book simply exploded in January." "Records are falling like snowflakes." Yes, numerous record low temperatures were set across the country including -26 in Chicago, Illinois and -5 in Atlanta, Georgia. Forty inches of snow fell in some areas in a few days' time. Violent winds, sleet and ice, together with frigid temperatures, brought death and destruction in many states. Is there any prophetic significance to be attached to so much abnormal weather on a world-wide scale?

An old proverb says, "Everybody talks about the weather but no-

body does anything about it." Does God do anything about the weather? An outstanding British scientist asserted that a personal God exercises absolutely no control over "the laws of nature." He was expressing the views and attitudes of many today. But the Bible clearly teaches otherwise, and there are many examples in history.

In Deuteronomy 11:16, 17 God gave this warning to Israel: "Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you." In keeping with this definite warning, and because Israel under King Ahab and Queen Jezebel had largely forsaken Jehovah and fallen into Baal worship, Elijah announced to Ahab, "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (I Kings 17:1). After the idolatry was put away and judged, God heard Elijah's prayer for rain and ended the 3½ year drought (I Kings 18 and James 5).

Recently Moody Press published a large book by Dr. Joseph C. Dillow entitled "The Waters Above." He gives abundant evidence that God intervened supernaturally in bringing the world-wide deluge described in Genesis chapters 6-9. Before this judgment the earth was surrounded by a vapor canopy, the removal of which drastically altered the earth's climate.

In Jonah 1:4 it is clear that God directly intervened to discipline His disobedient prophet by means of a great storm. "But Jehovah sent out a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship was like to be broken."

Notice the power of the Lord Jesus Christ over the weather as described in Mark 4:35-41.

And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion; and they awake him, and say unto him, Teacher, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

In the providence of God there is evidence He planned that England and America should play a vital role in evangelizing the world in the closing centuries of the church age. Weather played a vital role in making this possible. For example, Napoleon's defeat at Waterloo June 18, 1815 was due in part to violent and incessant rain during the night of June 17 at a season rain was not expected. The resulting mud forced Napoleon to postpone his attack on the combined British-Prussian army lest his cavalry and artillery become bogged down. French author Victor Hugo (1802-1885) asserted that "the shadow of a mighty hand is cast over Waterloo; it is the day of destiny, and the force which is above man produced that day . . . If it had not rained

the night between the 17th and 18th of June, the future of Europe would have been changed.”

One other example is given. In the late afternoon of April 22, 1915 the Germans loosed their deadly poisonous gas on the Allies for the first time. It was to be the final blow designed to wipe out the tottering Allied resistance. All that Germany needed to do was to march through, take the English channel and the world was hers. Why didn't she do it, and why was this particular time selected to turn loose the gas? It was not the military but the meteorological department which announced to the German in charge that the direction of the winds was fixed and settled for thirty-six hours to come, and that they would carry the gas out over the Allied lines. So the gas was released, but suddenly it whirled and was flung back over the German army. The Germans, gasping and strangling, staggered by the thousands to their deaths. Mr. Schmaus in his official report said, "In forty years of meteorological records of the German government the wind never acted so peculiarly before." Stranger still, the reverse wind direction occurred in only that comparatively small area. (This account—based on *British official History of the War*, Volume 1, page 188—is adapted from Dr. E. E. Helm's booklet, *The Lord Reigneth*).

We know from prophetic statements by Christ in the gospels and in "*The Revelation*" that weather during the approaching Great Tribulation will be very abnormal (we also know that coming events cast their shadows before them). Revelation 11:3, 6 foretells a 3½-year drought. Revelation 16:8, 9, 21 and Isa. 30:26 foretells a time when heat from the sun will be seven times hotter than normal, and there will be an "exceeding great" plague of hail, "every stone about the weight of a talent" (75 pounds). When men refuse to listen to the Living Word and the Written Word, God has other means of getting attention, hoping to lead men to repentance, or to send judgment. He speaks through the weather and the so-called faces of nature which He created and can supernaturally control.

The last issue of U.S. News & World Report (dated Feb. 1, 1982) has an article entitled *Weather Outlook: Worse to Come*. The subtitle reads "An expert sees abnormally cold conditions—not only this year but in 1983 and '84 as well." In response to the question "What causes the severe winter?" Professor Douglas Paine (Associate Professor of Atmospheric Science, Cornell University) said, "The often heard explanation is the jet-stream location. It has tended this winter to bring cold air from Siberia, across the North Pole and through Canada into the U.S. . . . What we're trying to do here at Cornell is explore the possibility that the reason the jet stream set up in that pattern may be related to solar variability or sun spots."

In closing notice the words of Christ recorded in Luke 21:25-28.

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

Alex Wilson is a missionary in the Philippines.



WORDS AND WORKS RELATED TO FELLOWSHIP

Alex V. Wilson

Our title has a double significance. In the first article in this series we studied what *God's Word* says about Christian unity and fellowship, for God's Word is basic. Then last month we examined the attitudes of nineteenth-century leaders of the Restoration Movement, like Stone, the Campbells, Franklin, Lipscomb, McGarvey, *et al.*

Now we want to think about the teaching (words) and practices (works) of various preachers and teachers of this century. Four of them were editors of *Word and Work* at various times, and all of them contributed to it at least occasionally.

R. H. Boll

In Brother Boll's case let's concentrate on his practices more than his writings (which most of you have read, at least to some extent). In June 1961 E. L. Jorgenson wrote thus in *Word and Work*:

Some may have wondered, "what is the editorial position of this journal regarding fellowship?" This journal has no fixed "positions." Our writers are all free men, under God, to write what they believe is right. It may be remarked, however, that none of us have advocated anything on this line more than Brother Boll himself had long practiced. We think his course at Cedar Lake was scriptural and model. Year after year he went there to address the conservative Christian ministers of Chicagoland. By the courtesy of those good brethren, and on their initiative (not by any demand from Boll), no (instrumental) "music" was used when RHB spoke. But when it came his turn to sit, while others who used it were speaking, he listened with interest and raised no fuss or protest. After all, it was their meeting, and Brother Boll was not like some who might have flung bombastic challenges at them. Here was the spirit of Romans 14 and of fellowship at its best—fellowship in spite of an unresolved difference. Those men loved our brother for himself, and for his humble attitude, and he loved them dearly in return. They all, both he and they, were benefitted, and the bonds of Christian love were strengthened.

Brother Boll's Bible knowledge coupled with his gentle, non-threatening attitude gained him invitations from many different churches. And he often accepted such invitations. He gave a lecture at Louisville's First Christian Church (Disciples) at least once; my mother attended it. He led a series of classes (based on a Moody Bible Institute correspondence course) at Warren Memorial Presbyterian Church. One year he even taught a special series of Bible classes during Lent at the Second Presbyterian Church! That doesn't mean he condoned any errors which may have been taught in those churches. He didn't; but when he had opportunities to share God's truth with

those who hungered for it, he gladly did so without compromising his own beliefs. He usually didn't publicize the talks he gave at other churches, probably for two reasons. First, perhaps he feared that immature members of his congregation might conclude that he endorsed all the teachings of those churches; he didn't want them to be misled in such a way. (Some of the churches where he spoke were not only denominational but also modernistic; but they heard the real Gospel from *him*.) Second, he knew that certain Church of Christ magazines—should they learn of his speaking in such churches—would eagerly attack him and try to create a scandal.

I remember at one of Brother Boll's Friday night Bible classes he called on Brother Wallace Cauble to lead in prayer. Cauble was then the preacher at the Church of the Open Door. This was not especially unusual; it is mentioned here simply to illustrate his attitude. Pardon me for including another family reference, but it seems relevant. Brother Boll believed Christians, whose citizenship is in heaven, should not participate in politics; he never voted. My father, who was an elder in the same congregation for twenty years during Brother Boll's ministry, regularly voted. Brother Boll also believed that disciples of the Prince of Peace should not bear arms in the military service. My father was a major in the Air force. Yet Dad thought the world of Brother Boll, and the latter deeply loved and respected Dad. What an example of fellowship—worshipping the Lord together and working for Him together, despite differences, because of unity in Christ Jesus! While that instance involved brethren within the same congregation, it illustrates a principle which also applies to believers outside our churches.

Brother Boll did not believe in cooperating with denominations *as such*. Nor did he invite preachers from Presbyterian or liberal Disciples churches to preach in *his* pulpit! Nevertheless, his writings plus his above-mentioned actions reveal that he had broad attitudes regarding fellowship.

Stanford Chambers

Brother Chambers was strongly against using instrumental music in worship. He had seen many congregations split up by people who forced its use despite the conscientious objections of fellow-believers. He also considered its use an unjustified addition to the New Testament pattern for church worship. Yet he never took a stand-offish attitude toward believers from other churches, as the following quotation shows. Someone wrote him this question: "The (Christian and) Missionary Alliance has many quotes and reprints appearing in *Word and Work*. Does it promote the cause of the restoration?" His reply was,

The Missionary Alliance is such a type that God can use it and does use it to promote the restoration of anything that needs restoring from the perversions on scriptural conditions brought about in past centuries. While there has not been declared a set purpose for such a restoration, God has been able by His overruling to bring about much restoration in which we rejoice. The writer has had a great deal of pleasant experience with Missionary Alliance people.

D. J. Thant was a consecrated engineer on the south-western Georgia line. He conceived the idea of doing some evangelistic work during his vacation, and chose New Orleans as the place. Some friends of his were members of the 7th and Camp Street Church. They obtained for his purpose the use of the Y.M.C.A. building. We were asked to take charge of the meetings which we did. I was requested to lead the singing. Brother Thant preached Christ and Him crucified and his every sermon could be endorsed. We also helped him out to some factory noon-hour services where he preached the gospel and invited his hearers to attend the 7th and Camp Street Church services.

Later, Brother Forrest of Toccoa, Ga. wanted to come to 7th and Camp and preach, but he was coming as a representative and in the interest of the Christian Missionary Alliance instead of a simple N. T. messenger, and there is a difference.

H. L. Olmstead

Brother Olmstead preached for decades in Gallatin, Tennessee. In 1950 he wrote a pamphlet entitled "What is Wrong with US?" It seems directed *mainly* toward the "anti-pre-mils" or mainline churches. But not toward them only. Sadly and with some satire he penned the following reminiscences.

I had been called upon to decide whether I would be organ or antiorgan, whether I would be for this religious periodical or that, whether I would be for the colleges or against them. I found I was not only disfellowshipped if I believed Christ's Second Coming preceded the thousand years mentioned in Revelation 20, but I was disfellowshipped if I fellowshipped anybody who did believe it. Now, all this was no pleasure to me, having to make all these decisions and many others like them before I could tell the story of Jesus' dying love. It made my soul sick. . . .

In most places people who differ from us are regarded as heathen, or worse, as apostates! This certainly was not the attitude of the fathers of the Restoration Movement toward those who were among the denominations. We proceed upon the principle of exclusion. We figure altogether upon the number of people who should be excluded from our fellowship rather than trying to see how many could be included upon the basis of our only professed creed, "Thou art the Christ, the Son of the living God." Can we regard a Baptist as a Christian in any sense? Would you ask him to pray in the assembly? The answer among us is "No"! How about the folks who use the organ? The answer is the same. Well, what about the "pre-millennial" brethren? Certainly not! Isolate them, ostracize them, and insulate everybody against them! And notwithstanding all this, we use a Bible translated entirely by "sectarians." We sing hymns, most of them written by people who never had any connection with our Movement. . . .

It was the intention of this Age of Grace to make saints of God rather than to make them Restorationists or "Loyal Brethren."

E. L. Jorgenson

Back in 1917 Brother Jorgenson defined a nonsectarian spirit as "a spirit which recognizes God's children as such wherever they may be and whether they have as yet separated themselves from the various religious parties or not." In 1919 *Word and Work* ran as an article a tract he had written. It said, "Many members of God's church are now members of something else also, and they have become sadly scattered abroad. . . . When I say I am a Christian only I certainly do not mean to say that I am the only Christian." Referring to the custom of receiving into fellowship a man "who has been scripturally baptized," he wrote that this "simply shows that they recognized him as

a Christian before he came. They recognize that he was a Christian before he took his stand as a Christian only.”

In 1961 he took the same position: “Let the limited proposition which we support be clearly understood: It does not say that there are Christians in *all* denominations, nor that *all* in the denominations are Christians, nor that Christians ought to be in any denomination as such, nor that the simple pattern of work and worship will be found in many of the sects, etc. It affirms simply that ‘Christians are to be found in many denominations.’ On this proposition we say yes.” Later he added, “Many who profess the unsectarian position have never yet learned the first primary step out of sectarianism. And what is that first step? It is, after a true conversion, to get one’s eyes opened to the present scattered state of the members of God’s church.”

Again: “We were asked recently this hard and searching question: Why is it that members of denominational churches often seem more devoted and sacrificing, more prayerful and missionary, than ‘we’ are? (*If they are so, it ought to give us pause and great concern when we come to fix our lines of fellowship.*)” He then proceeds to try to answer the question.

Among the many heresies, there is “the heresy of emphasis,” wrong emphasis; and of this heresy, too many Christians of our kind have been guilty. If we aspire to be “New Testament Christians,” a people after the pattern of Paul and Peter, James and John, we must put the emphasis **where they put it. Christ was central.** . . . Jesus Christ himself, the glorious risen, living Being who is the center of all that concerns Him—**He** is our main concern. It is quite possible, in fact easy, to become taken up with “movements” and subjects good as they may be, more than with Him, our only Lord and Savior.

Other Examples

A few more examples will conclude our survey. *J. R. Clark* wrote, “Let us beware lest, in assuming this high calling (of being “just a Christian”), our hearts be lifted up with pride and we conclude that we are the only Christians and set all others at nought.”

J. Edward Boyd commented, “There may be some who are sincere believers in the Lord Jesus, who have become ‘obedient from the heart to the form of teaching whereunto they were delivered,’ and who therefore have been baptized into Christ and so are members of His body, but who are not identified with any group which is known simply as a ‘church of Christ.’ When one such comes indicating his desire to be a simple, undenominational Christian, we gladly receive him. Such being the case, he does not now become a member of the church of Christ—he has already done so, perhaps long ago.”

Frank Mullins, Sr. had similar words and works. If I remember him correctly, in New Orleans he sometimes preached the Gospel at evangelistic rallies held by the interdenominational organization, Youth For Christ. Yet he never trimmed his message nor compromised his teaching at such times. I remember how thrilled he was with the faith, love and zeal of the five young missionaries who were martyred by the Auca Indians of Ecuador in 1956. Yet he knew those men were not of “us.” Or were they? That is really the question, isn’t it? Yes, they were our brothers in the Heavenly Father’s family.

None of the men quoted in this article are our bishops, popes, or authorities. They were not infallible. But when we see their unanimity of belief on this issue of "Who is my brother?", it again provides us much food for thought.



STUDIES ON PRAYER

Jesse Z. Wood

"THE CENTURION"

Centurions were Roman army officers under whom one hundred soldiers served in Caesar's Army. Some of these Centurions were volunteers, highly trusted by the Emperor. Five of these Centurions were stationed, together with their men, in Caesarea, Israel. One of these highly trusted leaders was a man named Cornelius. His Cohort, or Band was called the Italian Cohort. (We learn about him in Acts chapter 10.)

Interestingly enough, the name Cornelius means "devout". Webster's Dictionary defines "devout", as, "Devoted to religion, or to religious duties or exercises". This might suggest that Cornelius' parents must have been devout-worshippers of the prevailing religion of Rome, which was the worship of the Emperor, Caesar, in Rome.

In Israel, Cornelius began to be influenced by the Jewish people, and soon embraced the True and Living God of "Abraham, Isaac, and Jacob." His life must have been a happy one, having been released from the darkness of heathen Idolatry. His devotions now were centered in a real Person, to whom he could pray, and in whom he could trust. So he began a day by prayer life; and he began giving a part of his army income to needy Jews in his City. They had shared their God with him, he wanted to share his wealth with them, in appreciation and love.

Little did this Roman officer realize that there was "more to come". He may have felt that he had reached the "Ultimate" of knowledge and of joy. "But God!" Let's stop a moment, and reflect on the first three verses of Ephesians 2. Here God paints a picture not only of Cornelius' early heathen-life, before he came to Caesarea, but of your life and mine, before God "stepped in" and brought a "right about, face" for us. And what an ugly picture! Then, in verse 4, the first two words stand out: "BUT GOD"—and Oh, what a difference! "But God" (see it again in Rom. 5:8)

God had made the first great change in Cornelius' life when He worked behind the scenes to have him stationed in Caesarea, Israel.

For it was here that he met the Lord God of Israel through some man or men of Israel. But God was not through. He had another great revelation to make to His man, Cornelius. God appeared to him in a vision, one day while he was keeping the hour of prayer. How precious is this short, true story.

Our God is the Giver of every precious and good gift. But, He "goes all out"—He gives the "ultimate", in the ineffable Gift: His Beloved, Eternal Son—His only Begotten Son, our Lord and Saviour Jesus Christ! Cornelius may have, and probably had heard of the Man, Jesus. But, probably from unbelieving lips of his Jewish friends in Caesarea. Now He is confronted with Him from an inspired Believer whom God sends to him.

God set the machinery in motion to do something Most Wonderful for His "Soldier", Cornelius. Both the eager Cornelius and Simon Peter, God's messenger wondered what the Lord was about to do, but in a short time, both evangelist and his audience were astounded at the working of the Lord!

The excitement was tense! Cornelius gathered not only his immediate family, but all his friends—quite a crowd—to hear what the Lord wanted him to hear. (It must be read, —all of it, to get the full picture!) And the whole experience created quite a stir in the Church, when they heard about it. You'll have to read chapter 11 also, to get the picture. And the 15th Chapter wouldn't "hurt" either, for it was a part of the picture.

P. S. What greater blessing can a father and mother bestow on their children than to share The Lord Jesus Christ with them—like Cornelius did the first time He heard the "Old, Old Story of Jesus and His Love" (see Acts 16:14, 15, 31, 34. "The whole household")

Remember Cornelius' qualifications: "Devout", God-fearing, Charitable, and "always praying".

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"If Any Man Willeth"

JESUS SAID, "If any man willeth to do his (God's) will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7:17). Our lack of willingness makes us unable to do many things. One of our small grandsons was told to pick up his blocks. He answered, "I can't Mamma, they are stuck to the floor."

Our inability to understand the Bible may be due to unwillingness of heart. One can read many things without feeling any compulsion to act on them. But the evidence of the Bible is so strong that it demands a verdict from the reader as to whether it is true or false. If the reader is unwilling to do what the Bible is teaching him then his understanding is hindered.

In 1936 Dr. James L. Mursell, Columbia University, published a book entitled "*Steamline Your Mind*", summarizing the evidence on learning accumulated from experimental psychology. The gist of

his book is that the great essential in learning is the will to learn. But Jesus taught that learning involved the will almost 1900 years before it was discovered by psychologists.

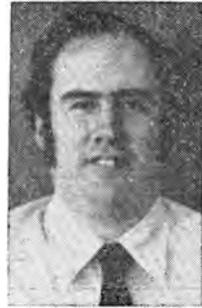
It is very important that we love the truth and have our wills set on doing it in these last days. Because the Bible says, "For this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (II Thessalonians 2:11, 12). Most wars fought in this century have been battles for the minds of men rather than the lands of men. No one wants to be deceived but unless we love the truth of God we are destined to be deceived and lose our own souls. Salvation is a very personal matter between us and God. Sometimes he uses others to help us find his will for our lives.

—Dr. J. Miller Forcade

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GLEANINGS

Compiled by Larry Miles



MY FIRST NEED

My first need is to acknowledge that I can know nothing definitely of the mysteries of God until I am taught by the Holy Spirit; but if my spirit and the Spirit of God are in union, the first proof and fruit of it will be that the Spirit will take the things of God and show them to me.

—A. T. Pierson

PRAYING AND WORKING

It is a strange notion some people have, that praying and working are opposed to each other. "O, it's very well to pray, but you have to do your part; you have to work too." Well, whoever said you did not? Those who pray most are those who work most. And their work has a meaning and quality about it that makes it count. Those who emphasize praying believe in working, but they aim to work rapport with God. There is a sense in which praying is working (Even faith is called work, John 6:29). The fact is, prayer is so much work that most Christians are too lazy to pray. I doubt if any one thing is diminishing prayer-volume so much as this downright laziness. Prayer is work that tells tremendously; for by it great forces are set in motion—forces that accomplish what human toil can never bring about.

—E. L. Jorgenson

THE SHADOW OF HIS WINGS

The evening comes, the sun is sunk and gone,
And all things lie in stillness and in rest;
And thou, my soul, for thee one rest alone
Remaineth ever, on the Father's breast.
The wanderer rests at last each weary limb;
Birds to their nests return from health and hill;
The sheep are gathered from the pastures dim—
In Thee, my God, my restless heart is still.
Lord, gather from the regions dim and far
Desires and thoughts that wander far from Thee;
To home and rest lead on, O guiding Star,
No other home or nest but God for me.

—Gerhard Tersteegen

THE CROSS AND GRACE

If we think of grace as God's intervention on our behalf (undeserved), it is easy enough to see that the death of our Lord was an act of grace. But what about this matter of cross-bearing? This looks like a work that we are called on to do. Paul saw it differently. Back to Gal. 2:20; we have him saying (paraphrased), "I simply remain on the cross, dead. As a result, Christ Jesus lives His life in me." And to the Corinthians he affirmed that in this way he had labored more abundantly than all the other apostles; "yet not I, but the grace of God." God's grace which undertook for us at Calvary, now undertakes in us daily. We experience the out-working of the Christ-life only when we surrender our own life to the cross.

—Gordon R. Linscott in *Talking Things Over*

THE GREATEST NEED OF THE HOUR

The greatest need of the hour is to captivate the minds of men and direct them to the person of the Lord Jesus Christ.

—G. Campbell Morgan

THE HIGH PURPOSE OF GOD

It is the highest purpose of God that everything in heaven and earth be done according to His will. And the great purpose of prayer is to bring men and women into harmony with that will until they will what He would will, and do what He would do.

—Stephen Olford

CHASTISEMENT

Chastisement is a sign of God's love, it is a sign of our legitimacy; but it is also permitted that we may truly know what it means to live.

—William Culbertson

Be with us next time as we continue to bring you illustrations from the past and present. We hope that these illustrations will help you in your walk with our risen Savior. Until next time,

MARANATHA!

REPRINTS:

Sectarianism

Julius R. Clark

One may hold to the non-sectarian position in a sectarian spirit and thus not be non-sectarian in fact. He might in his zeal be like the Pharisee who trusted in himself that he was righteous and set all others at naught. The word sectarian comes from the word "sect" which means literally "to cut." Sectarianism may be properly applied to a group of Christians who cut themselves off from the whole body of Christians.

But how could one be engulfed in this thing called sectarianism when he opposes it so vehemently?

In the first place, he might think that it is just something outward and overlook the inward spirit of it, thereby giving Satan an opportunity to infect him with the ugly thing he opposes. For indeed the worst aspect of sectarianism is the inward essence of it, for while man looks upon the outward appearance, God looks upon the heart. With Him inward things are the realities, the outward being the necessary evidences and marks thereof. Just because one wears a Bible name, insists on the correct organization and worship, and clings strictly to a "thus saith the Lord" policy is no assurance that he is not a sectarian at heart—and God looks upon the heart. The condition of the heart can cancel out all else!

Again, the very fact that he is arraying himself in a crusade against certain religious people may in itself be a temptation toward unwarranted narrowness and sectarian bigotry. The espousal of truth involves dangers which we must guard against. For example, those who feel that they have found the right religious position should beware lest their hearts be lifted up with pride, lest they become intolerant, and lest they think that somehow God loves them more than He does others.

A brother defines a sectarian as a Christian who has ceased to grow. In him beliefs have crystallized and growth has come to a standstill amidst all the great unexplored treasures of wisdom and knowledge. A truly non-sectarian Christian is open to all of God's truth.

For example, the knowledge that another religious group accepts and practices a truth may cause one to shy from that truth and fail to grasp it. That is sheer prejudice and stems from a partisan spirit. Such a one may decide that he and those of like mind are especially singled out by God in His good providence to be a depository of the whole truth and that they have encircled it all, while their poor religious neighbors have practically none! Is such actually true, or is it a trick of the partisan mind?

To some the conviction that a person is a member of the right church is the difference between sectarianism and non-sectarianism.

Little emphasis is put on having the Spirit of Christ, on love and loyalty to Him personally. The greatest concern is to cling to certain New Testament laws and regulations, with love to Christ and dealing with Him relegated to the background. Does being a member of the "right church" (though important) render us immune to sectarianism?

Some seem to have an idea that their unique mission is to track down and to destroy heretics, a heretic being one who does not see eye to eye with them. Such is the spirit of the inquisition at which time men were persecuted and destroyed because they, in loyalty to their conscience, refused to bow to the State religion. These turn the spotlight of critical investigation upon others, but refuse to turn it upon their own beliefs. This, too, may be traced to a sectarian heart.

A good preacher once pointed out certain danger connected with the high position of being just a Christian. As I remember, the warnings were as follows: first, beware lest you refuse to accept such a high calling in Christ Jesus. You honor Christ by accepting it. Second, take heed lest you dishonor such a high calling with low personal conduct. A simple Christian who goes direct to the New Testament as his rule of faith, and is directly loyal to Christ Himself, should be the best person in the world! Third, let us beware lest, in assuming this high calling, our hearts be lifted up with pride and we conclude that we are the only Christians and set all others at naught.

A proper conception of the grace of God should go far in promoting non-sectarian Christianity. The Apostle Paul was very humble. He dubbed himself the chief of sinners, yet he was conscious of his high position in the church and said, "By the grace of God I am what I am." In contemplating our own state and God's grace we should be moved to say with the poet: "Two wonders I confess: the wonders of His glorious love, and my own worthlessness."

I remarked to some one the other day that some preaching I had been hearing of late might help solve the sectarian problem among us. Along with others, the preaching was directed to top Christians, insisting that we live in a state of brokenness before God because of self, which needs continually to be crucified, and because of sin, which haunts the best of us. And further, that a state of revival among us demands a searching of every nook and corner of our hearts and open confession of sin to God and to one another.

With such a spirit of contrition Pharisaism would vanish. There would be no "Father, I thank thee that I am not as the rest of men." There would be only gratitude to God for His cleansing and imputed righteousness, humility and shame because of our own unworthiness.

Such a spirit would bring us to the cross and to others that we find there, would remove a holier-than-thou attitude, and would help us love and tolerate one another, even as God must tolerate us!

In it all we could have convictions and properly refuse to fellowship those who are not truly born again of water and the Spirit, and seek to please God by standing as simple Christians and "con-

tinuing stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

WHAT IS REQUIRED?

H. L. Olmstead

And what doth Jehovah require of thee, but to do justly, to love kindness and to walk humbly with thy God. —Micah 6:8.

REASON.

One of the problems of our time and of all time is the problem of keeping our Christianity from becoming one-sided. Onesided conceptions of Christianity will make one-sided characters. Or what is more serious, they may fail to make an appeal to thoughtful people.

The view that Christianity is all a matter of correct knowledge and that it is a system of thought is a one-sided conception. Christianity is a system of thought, but to accept that system as true does not make any one a Christian. Many know what is right but fail to do what is right. Christianity has certain fundamental truths, but the mere acceptance of them as being true is not enough. A Christian will base his experience on those truths but the intellectual assent to those truths of itself will not make one a Christian. It is true that one cannot build a true character on erroneous conceptions; but we must not fall into the error of supposing that thinking correctly will make our conduct and character right. Reason, as a final standard, is insufficient, because man is more than a rational being, and religious intellectualism is not Christian experience. This sort of religion is one-sided, is often proud, and does not "walk humbly with God."

EMOTION.

Another widespread misconception of Christianity is to the effect that it consists of an ecstatic feeling of emotion. Violent emotion expressed in tears, groans, physical contortions and shoutings are taken as a sign and seal of conversion. It is to be noted that those religious people who so believe generally arrange their services so all the conditions are favorable for producing just such manifestations. It is further to be noted that the degree of emotion manifested is generally in proportion to the amount of expectancy and also according to the temperament of the individual. Let us not be deceived, for there can be no personal relationship without emotion, and a soul which begins to have relationship with the person of Christ will be stirred. One cannot love his mother without emotion, much less can he love God. Emotion is both normal and necessary, but it is by no means the whole of Christianity. An over-emotional religion may forget that we are "to do justly." Religion without intellect is superstition, and so religion without emotion is but a lifeless, powerless theory; but no man should wait to become a Christian until he has just

the right kind of feeling. In the first place the Bible nowhere prescribes just the feeling one should have in order to be a Christian; but there are things plainly prescribed which a man *must do* (Acts 2:38). Psychologically, feeling follows action. Let a man give himself, body and soul, to Christ in the way prescribed by the apostles of Christ, and the desired glow of emotion will come.

GOOD DEEDS.

Perhaps the most prevalent today of these one-sided views is that Christianity consists entirely of doing good deeds. James is glibly quoted to the effect that religion consists in caring for the widows and orphans. Of course that is not even all that James said. A relationship has been established and a position has been taken which, according to James, makes it imperative that we keep ourselves "unspotted from the world." One would not dare to underestimate the value of being kind, ("love kindness" says the text), but it is to be remembered that a spirit of helpfulness does not spring out of nothing. Good deeds are but a normal expression of right relationship to God as revealed in Christ. Christianity at some periods and with some persons may have been too much given to the inner personal experiences, but today the grave danger confronts us of making it all a matter of outward deeds to our fellowman and no attention paid to the personal readjustment known as being "born again."

ORDINANCES AND SYMBOLS.

There is still a tendency in many places toward ritualism. The danger of all worship is that it shall become formal and dead. Attending church services, saying prayers, singing, partaking of communion, making offerings—these are all ordained of Jehovah. To many, Christianity means nothing more than loyalty to these while others go farther and make it loyalty to an institution of some sort with many other "ordinances," "sacraments," and symbols. Man being what he is, needs certain outward symbols, and these God has plainly prescribed. Not only are those which God has prescribed symbols, but they are the means whereby God imparts grace and blessing. So long as the church confines itself to those simple things prescribed in the Word of God, the danger of Christianity becoming institutionalized is not great. Reading and expounding the Word, singing spiritual songs, a simple and orderly observance of the Supper, and the practice of believer's baptism in a way that symbolizes the burial and resurrection of the Lord, the freewill offering—these all practiced as they were in New Testament times are a real blessing and help; but whatsoever is more than these is at least of man's poor wisdom. These things are given that we may have our spiritual lives enriched, and truth is really incarnated in these outward acts and symbols. The danger of loyalty to these things lies only in our liability to forget what they stand for. The arch-enemy of spiritual life is a formalistic ritualism. Many are loyal in the highest degree to forms and symbols who have lost sight of the fact that real religion consists in "doing justly, loving kindness, and walking humbly with thy God."

Edited by Dr. Horace E. Wood

MATTHEW:

TRUTH, RIGHTS, AND CHRISTIAN LOVE

Matthew 5:33 - 48

S. Lewis Johnson, Jr.

The question of *truth* is certainly relevant for us all this year, the year of another national election. It is doubtful that any of us really believe that we shall be overwhelmed with that commodity as we listen to the charges, counter-charges, and vast promises of our politicians. "An honest politician," Simon Cameron said, "is one who, when he is bought, will stay bought." Disraeli said, "In politics there is no honour," and also, "In politics nothing is contemptible." How nice it would be to have some statesmen around. "The difference between a politician and a statesman," James Freeman Clarke wisely noted, "is: a politician thinks of the next election and a statesman thinks of the next generation."

So, it is very enlightening to listen to our Lord on the subject of telling the truth. And His pointed statement might well be a motto for a good politician, or rather a statesman, "But let your communication be, Yea, yea; Nay, nay; for whatever is more than these cometh of evil" (Matt. 5:37). The only difficulty with this is, he would never be elected!

Another subject broached by our Lord in the section we are considering is constantly upon our lips and continually before our minds. It is the subject of *rights*. We have just passed through a phase in our national history in which we have been forced to think through the question of civil rights. We have wrestled with the rights of minorities, the rights of blacks, the rights of browns, the rights of females, and others. What are the rights of Christians? The answer of our Lord to this question is startling, to say the least.

And, finally, He introduces us in the last of the antitheses to the heart of the Christian ethic of love, or that which William Barclay calls, "a concentrated expression of the Christian ethic of personal relations." In relation to the outsider Jesus made the remarkable statement, "Love your *enemies*" (5:44). Strack and Billerbeck, after vast research in the relevant sources, have said, "It will therefore remain, that the first person who has taught mankind to see in each man the "neighbor," and, therefore, to treat every man in love, has been Jesus." A remarkable testimony indeed! Not only is He the unique Son of God, but His teaching is also one of a kind.

Truth, rights, and Christian love, three great subjects, and they all come before us as we come to the final three of the series of six antitheses which conclude the teaching of chapter five of Matthew. The six antitheses set before us the contrast between the teaching of the King and the teaching of the Pharisaic and scribal tradition, and they form an important part of the instructional section of the Sermon on

the Mount (cf. 5:17 - 7:6). It was this body of truth that was to guide and direct the disciples of the King as He engaged in His ministry of announcing and offering the Kingdom and its promises to the nation Israel.

THE QUESTION OF OATHS

The Law (5:33). The second group of the antitheses is marked out by the occurrence of the word "again" (v. 33), which divides the six into two parts. This fourth antithesis concerns oaths. The tradition affirms, "No false swearing," a viewpoint which is eminently correct. The difficulty is that the biblical teaching had, by the time of our Lord, come to be tremendously abused. In the Old Testament it had been affirmed, "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord" (Lev. 19:12). All would have been well if this had been followed by the nation, but it had not, and that is why the Lord introduced His comments upon the subject.

The Lawgiver's interpretation (5:34-37). At first glance our Lord's words, "Swear not at all" (v. 34), are very difficult to square with the teaching of the Old Testament. For example, we read, "Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and SWEAR BY HIS NAME" (Deut. 10:20). Jeremiah, too, says, "It shall come to pass, if they will diligently learn the ways of my people, to SWEAR BY MY NAME, The Lord liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. 12:16-17). In the New Testament we find Paul frequently swearing by the Lord, saying, "As God is my witness" (cf. Rom. 1:9; 2 Cor. 1:23; Phil. 1:9; 1 Thess. 2:5, 10).

Further, in many places in Scripture God Himself swears (cf. Gen. 9:9-11; Luke 1:68, 73; Psa. 16:10, etc.). One of the most familiar of these incidents is that involving the fundamental Abrahamic Covenant (cf. Gen. 15:13; Heb. 6:17-19).

What, then, can we make of our Lord's, "Swear not at all"? In order to understand what is in His mind one must understand the current Jewish theory of oaths. According to the contemporary teaching, some oaths were to be fulfilled truthfully, but others were not. For example, some oaths which involved the name of God were binding upon the Jews, but others involving "heaven," or "earth," were not considered to be so. It is plain that, when these terms were used in the making of an oath, it was a specious evasion of truthfulness and the necessity of keeping an oath.

William Barclay points out that in the time of our Lord there were two unsatisfactory things about oath-taking. The first was what might be called *frivolous swearing*, that is, the taking of an oath where none was necessary or proper. Barclay writes, "It had become far too common a custom to introduce a statement by saying, 'By thy life,' or, 'By my head,' or, 'May I never see the comfort of Israel if . . .'" Even the rabbis had spoken against this type of use of an oath, which indicates that the frivolous swearing was quite common in Israel. Further, there was *evasive swearing*, as we have just pointed out above. Any

oath containing the name of God was binding, but others were not. Thus, if a man swore by heaven, or earth, or by Jerusalem, or by his head, he felt free to break that oath. Thus, evasion had become a fine art. How ridiculous, our Lord comments, to swear by one's head, something over which he has not the slightest control or proprietorship! Only God can determine the color of a man's hair. It is He who providentially orders the dark locks of youth and the silver locks of age (and maturity, of course!).

The conclusion is found in verse thirty-seven, and our Lord calls for truth. All the "mechanics of evasive swearing" are swept aside. "Do men suppose," Hunter asks, "that when they take an oath they are putting themselves into the presence of God? Men, if they but knew it, are always in God's presence. Therefore, for the men of the Kingdom, Jesus lays down the principle of pure truthfulness—truth on the lips and truth in the heart. A plain Yes or a plain No, he says, is enough."

Oaths arose because men are liars, and even the sayings of men, such as "An Englishman's word is his bond," only confirm this. Jesus' teaching is intended to stress the fact that God is omnipresent, and that all our speaking must be done in the light of that fact. He is in every part of our lives, and He cannot be banished from hearing all our words. Thus, truth must characterize the followers of Him who is Himself the truth. James must have learned the truth of the matter, because he wrote later, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let YOUR YEA BE YEA, AND YOUR NAY NAY, lest ye fall into condemnation" (Jas. 5:12). What is needed, then, is "tongue-control," and one that arises from the heart. It was something that Peter had to learn the hard way (cf. 26:74).

Should a Christian, then, take an oath in a law court of civil government? Tolstoy, the Anabaptists, and the Quakers have answered in the negative. Others in the positive, providing the state takes the initiative.

THE QUESTION OF RETALIATION

The Law (5:38). We come now to the biblical expression of the *lex talionis*, the law of measure for measure, which was the basis of Greek and Roman law also, and indeed may be traced back 2,250 years before Christ to the Code of Hammurabi. In the Old Testament we read, "And if any mischief follows, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe" (Exod. 21:23-25; cf. Lev. 24:17-21; Deut. 19:16-21).

One might ask, "How, then, can Jesus oppose His words to the words of Scripture, especially when He has said that He did not come to abolish the Law or the Prophets?" The answer, of course, is that He did not. What He had in mind was a Pharisaic misunderstanding and misuse of the Old Testament record.

The Lawgiver's interpretation (5:39-42). The Pharisees had appealed to this law to justify personal retribution, but the Old Testament

passages did not refer to this. The Old Testament passages referred to the laws for the civil courts, laid down in order to prevent seeking of private revenge. The point of the laws was, "Do not avenge yourself but let justice be administered publicly." This is evident from Leviticus 24:14, "Take the blasphemer out of the camp; and let all who heard him lay their hands upon his head, and let all the congregation stone him."

The principle that our Lord enunciates is this: non-retaliation in cases of PERSONAL WRONG. In other words, the ancient texts, often used to justify this, have been misunderstood. The biblical word is: non-retaliation.

Four picturesque illustrations drive the point home (cf. vv. 39-42). They teach that the believer has no right to retaliation, no right to things, no right to his own time, and no right to his money, according to Boice. This tendency to insist on our own rights lies very deep in all our hearts, and it is constantly seen in the natural human instinct for retaliation, but it is hardly biblical. The truth is, none of these things really belong to us. Our time, our things, and our money all belong to the Lord, who has redeemed us, and we only hold them in trust for Him. They are always subject to His requisitioning power.

The first illustration has to do with personal assault, and the saying about the other cheek has a great deal of humor about it. "If a man smite thee on the one cheek—a pause while each man thought furiously what was to be done. But Jesus' completion of his sentence must have staggered them completely, 'Well, you have another!'" Cf. Isa. 51:6. Guy King has told the story of the eccentric Methodist preacher, Billy Bray. He had a remarkable conversion and, to the disgust of his fellow-miners, gave up his evil ways. One day, in sheer annoyance, one of them struck him in the face, saying, "Take that for turning Methody." Billy turned and looked at him, and said, "May God forgive you, man, as I do." That was turning the other cheek, and in a few days the man was earnestly seeking to become a Christian himself. The final answer to the question is found in our Lord's own conduct, as recorded in John 18:23. The words of Paul in Romans 12:19-21, and the words of Peter in 1 Peter 2:22-24, fully support the principle enunciated by the Lord.

The second illustration is that of the law court (v. 40). Should this be obeyed literally? "A man who obeyed this literally," Hunter claims, "would find himself practically nude—clear proof that Jesus is illustrating a principle, not framing a law." The robe was so indispensable that when taken as a pledge it had to be returned before sunset, since it also served as a cover—often the poor man's only one—during the night's sleep (cf. Exod. 22:26-27). "So when Jesus said that they were not to be unwilling to spare their coat," Boice claims, "He was actually saying that even if the law protected them, they were still not to live by the rights of their possessions." In other words, our property is the Lord's. Whether to be obeyed literally or not, the principle itself is sufficient to indicate to us that we have failed seriously in keeping His commandment.

The third illustration has to do with an official demand (v. 41). It would suggest a Roman soldier's impressment of a Jew with words such as, "Here! Take this piece of baggage, and get moving!" The soldiers similarly impressed Simon of Cyrene and made him carry Jesus' cross (cf. Mark 15:21). T. W. Manson has commented, "The first mile renders to Caesar the things that are Caesar's; the second mile, by meeting oppression with kindness, renders to God the things that are God's."

The fourth illustration, having to do with a request for financial help, points to the fact that we do not own our money (v. 42). It belongs to God, and that fact is the secret of Christian stewardship. Give, give generously, give magnanimously, give like Barnabas did (cf. Acts 4:36-37), not like Ananias and Sapphira (cf. 5:11).

THE QUESTION OF LOVE

The Law (5:43). The sixth antithesis has to do with love. The tradition says, "Love your neighbor (Jew) and hate your enemy." The reference is, no doubt, to Leviticus 19:18, which reads in part, "thou shalt love thy neighbor as thyself." In three ways the tradition has altered the Word; (1) by qualifying "neighbor" and referring it only to Israelites; (2) by omitting the words, "as thyself"; (3) by adding the words, "and hate thine enemy," the last being called by Bengel, "that detestable gloss."

The Lawgiver's interpretation (5:44-48). Our Lord goes to the deeper significance of the Law, in both its subtractions as well as its additions. The Law did draw a distinction between the Israelite and the non-Israelite, but that was not justification for a command to hate the enemy. That implication may have been drawn from such passages as Deuteronomy 23:3-6 and Psalm 139:21-24.

His interpretation is found in verse forty-four. The meaning of the word *love* in its ramifications is found in the additions that He attaches to the simple command. It involves prayer for one's persecutors and, if the marginal readings are genuine, blessing of them that curse the believers, and the doing of good to them that hate the saints. The sense of the Greek word for love, *agapao*, when contrasted with other words, such as *phileo*, *erao*, and *storge*, beautifully elucidates and expounds the true nature of Scriptural love, a love that can only rise out of redemption. It is a rather striking fact that there is hardly a verse in the New Testament that speaks of the love of God without also speaking of the cross in the same context. Illustrations of this abound, such as John 3:16, Galatians 2:20, 1 John 4:10, and Romans 5:8.

In verse forty-five the words, "that ye may be the sons of your father," do not mean that it is by loving that we become sons. The word rendered here by "be" means in this context *be seen to be*, or *prove yourselves to be*. By grace through the redemptive blood of Christ we are the sons of God, but we demonstrate our son-like character by Christian love. In this we imitate our Father (cf. Eph. 5:1-2), demonstrating that we really do belong to the heavenly family. The "for" introduces the reason for the identification. The Father does a

similar thing in the natural realm, causing His blessing to fall upon just and unjust.

The words of verse forty-seven, "more than others," find an exposition and illustration in Augustine's statement, "Good for good, evil for evil: that is natural. Evil for good: that is devilish. Good for evil: that is divine.

The "therefore" of verse forty-eight probably refers only to the words regarding love. In other words, we are to be "perfect" in love. The word "perfect" refers to *wholeness* and *completeness*, not ethical perfection. It is maturity and completeness that He has in mind. The disciples are to be as complete and mature in their love as God is, who sends His sun and rain on good and bad alike.

But who CAN do this? And how can WE of all people, especially in view of what the Bible says of men. Men are naturally blind to spiritual truth (cf. 1 Cor. 2:14; John 8:43). They are unable to submit to God's law; in fact, they rebel against it (cf. Rom. 8:7-8). And, third, they do not have the indwelling Holy Spirit (cf. John 14:16-17). God's love is measured by the fact that when we were sinners, ignorant, rebellious without the Spirit, Christ died for us. That is God's love, and it is that we are called to emulate. It should be obvious that we cannot do this apart from the enlightening, liberating, and enabling power of the Spirit of God (cf. Rom. 8:1-4). Only He can perform the work.

These words again bring readers under the conviction of the Holy Spirit, and that leads to our conclusion.

First, truth, our rights, and Christian love can only be truly seen when looked at under the light of these penetrating words of the Lord Jesus Christ. Telling the truth is made easier when we realize that we always speak in the presence of God (cf. 2 Cor. 2:17; 4:1-2). We have no rights; they are His. And our love is to be as broad as the world (cf. Gal. 6:10), but directed especially toward the saints (cf. John 13:31-35).

Second, the requirements are too great for us. Only God the Spirit can perform the work, but we have His glorious promise, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). We are not left to climb the mountain alone.

BOOK REVIEW:

THE STONE CAMPBELL MOVEMENT: AN ANECDOTAL HISTORY OF THREE CHURCHES

Larry Miles

The Stone-Campbell Movement, by Leroy Garrett, College Press, Joplin, Mo., 739 pages. Price: \$19.95.

Recently, I received this book, hot off the press, from Bro. Leroy Garrett. Many of us, who are interested in the history of the move-

ment from which we came, have been waiting for this volume to come out. We, who are heirs of a glorious movement, can receive a blessing by studying about the trials and successes of dedicated men whose aim it was "unite the Christians in all the sects." It was also their aim to point a divided Christendom to the Word of God.

Bro. Garrett is well-qualified to write a history of our people. Growing up in the non-instrumental wing of our movement, his ministry has spread to all the "factions" of a divided movement. He has taught in Colleges of all the major wings of the movement. He has been an editor among us for over 30 years, currently the editor of *Restoration Review*, published in Denton, Texas. He is an Elder in the Church of Christ at Denton.

This book is different in many ways from the rest of the histories that have been written in our movement. The main difference is that it is not written from a sectarian viewpoint. It does not condemn any of the "parties" mentioned. Bro. Garrett simply states how and why the divisions took place. He brings out the fact that our pioneers were willing to disagree without dividing. Oh, that we could regain that vision of a united Church and work for the unity of all believers in Christ.

Bro. Garrett gives us insights into the characters of many of the leaders of the "current reformation." When I sent my check to Bro. Leroy, I commended him on how he had treated certain groups within the movement. Especially of interest to the readers of the *Word & Work* was his treatment of the "pre-millennial" brethren. Usually, when a history of the Restoration Movement is written by a historian from the non-instrument wing, they have a field day misrepresenting the beliefs and views of the "pre-mills" and almost always condemning them. Bro. Garrett has given a fair representation of "the Pre-Millennial brethren." Bro. Garrett treats all groups with same courtesy that he would want to be treated. He realizes that we can differ and still not divide. Oh, that that spirit pervaded all our fractured state.

It is my recommendation that all who are interested in learning more about the heritage we share historically get a copy of Bro. Garrett's book. It can be obtained from your local Christian Bookstore or by writing Bro. Garrett at 1201 Windsor Drive, Denton, Texas, 76201.

If anyone is interested in a bibliography of literature of the Restoration Movement or have any questions please write me at 2157 Slane Ave., Apt. 2, Norwood, Ohio 45212.

Let us always remember that these men were human just like you and me. If we are willing to take these experiences in the work of reformation and implement them today, we can have the unity that the Lord Jesus Christ prayed for in John 17. Let us be willing to make our circle of fellowship as large as God's. Remember that wherever God has a child, we have a brother or sister. Again, let us imitate the pioneers and lead everyone we come in contact with to the Word of God, and let us work for the unity of all believers in Christ.

Missionary Messenger

"Greater things for God"

Winston & Irene Allen

Eagle River, Alaska

January 28th

For several weeks a young couple have been attending some of the meetings. For more than five years they had been under the teaching and influence of the "Jehovah's Witnesses" cult. They want to be baptized Saturday of this week. We will plan to use a swimming pool on Elmendorf Air Force Base.

NEWS AND NOTES

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

A MESSAGE FROM MAPLE MANOR CHRISTIAN HOME CHILDREN'S DIVISION

The Board of Maple Manor Christian Home, Sellersburg, Indiana, is faced with important decisions relative to the future direction of the Home's Children's Division. Prayer is requested of every interested reader of the **Word and Work** relative to this matter.

Primarily due to decreased "population" in the Home and economic conditions that beset us all, its supporting Churches and individuals were advised in October, 1981 of the immediate financial needs. Response has been very gratifying to meet such current needs, but **regular** monthly contributions are a necessity to help the administration in making future decisions. Such support will be greatly appreciated.

Maple Manor Christian Home, particularly as it involves the children, is indeed a missionary work. Through the years many children have found their Savior there, who otherwise might not have become Christians. Since the first of the year three of our young ladies, Tina Johnson, Tina Ash and Luann Tempel, have accepted the Lord. Our work here provides much more than physical needs; spiritual growth is of primary concern.

Our address is P.O. Box 64, Sellersburg, Indiana, 47172. Your comments and questions relative to the Home and its place in our brotherhood are welcome, and of course, your prayerful support is always appreciated.

Robert W. Istre
Administrator
Maple Manor Christian Home
Children's Division

Will you please renew my subscription to the excellent **Word and Work** publication. I am sure God is pleased with each servant of his who writes in **Word and Work**. Thanks for a good publication.

In Christ,
Howard Whitehouse

Please give me 2 years subscription to **Word and Work**. I really enjoy reading it and look forward to it each month.

Thank You,
Ruth Coan