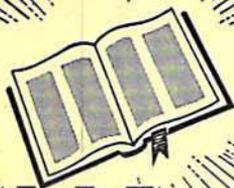
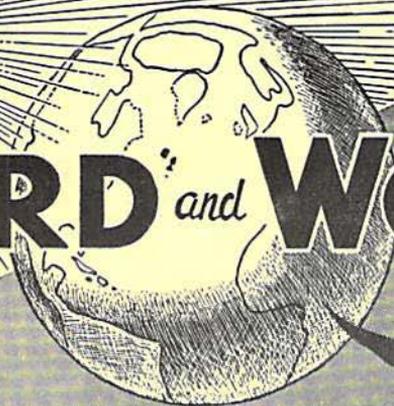


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JANUARY, 1985

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# God's Family

W. R. H.

## A NEED FOR LAW

"We need to teach our children (assuming that we have learned it ourselves!) that in obeying the law they are obeying God and in breaking the law they are disobeying God."—Leroy Garrett, *Restoration Review* April '84.

The above 3-line paragraph highlighted a splendid article entitled "The Law of God in the Life of Man", which set me to thinking about the responsibility God's family has in the overall welfare of the state. This is one area in which we are indeed the salt of the earth, and in many cases the salt has lost its savor.

There are three major facets of law keeping: 1) The existence of the law. 2) The blessing of obeying its demands. 3) The punishment and loss experienced when we disobey.

### THE LAW ITSELF

Laws are only as good as the Authority that has enacted them. Ultimately God Himself is the law giver. He set in motion the social order when man was created, and He clearly gave the goals and the limitation. Immediately He delegated this government to man, when he said: "Be fruitful and multiply, and replenish the earth and subdue it." That delegation of authority has never been rescinded. Governments, at all levels—from the Capital in Washington to the teacher in the kindergarten—continue the time-honored function of giving and enforcing the rules.

When Moses, the great law-giver, began to write, his were but the fingers that Jehovah used to convey His will unto mankind. The law could be nothing but good, since it stemmed from an all-wise and all-loving God. And whatever laws have been promulgated later, whether among the governments of men or the family circles of peasants, if these laws are continuations of God's laws, they are still good. Whenever persons, be they kings or slaves, hand down laws or commands that they know are in direct rebellion against the teachings of God, they place themselves in divine jeopardy. We can safely say that any legislator, great or small, who is not familiar with the laws of God as set forth in the Bible, is not qualified to legislate. The psalmist said, "Blessed is the nation whose God is Jehovah." That is still true today.

### OBEDIENCE

Sinful natures have great difficulty in obeying the laws of God. As Paul illustrated it, "I had not known coveting, until the law said, 'thou

shalt not covet.' It was then that sin working within found occasion to work all manner of coveting." But sin is sin, whether we have been told it is unlawful or not. To steal was never right; nor to kill, nor to lie, nor to commit adultery. Nor does sin become sinless just because we have pushed aside God's law (as in the abortion question). A child is cautioned "not to play with fire" and so he may have some new strange desire to investigate: But fire will burn him, even when he is too young to be warned.

We sometimes decry the great number of laws that are on our statute books. We are only acquainted with a small portion of them. But, generally, they are all good, and sooner or later may be applied to us or our neighbor in some dispute (as, removing an ancient landmark).

Early on, we all need teaching to learn obedience. This is one of the places where we are never too young to learn. First obedience must be "just because mother has said so." Too young to reason or understand risks, there must be simple obedience nevertheless, or the child will not likely survive the rigors of our machine age. The river, the railroad, the highway, the tree-climb, the weapon, the pocket knife,—these all have an allurements that must be curtailed with laws and obedience. How many have met a tragedy because of a momentary disobedience?

But suppose there is none wise enough or concerned enough to lay down the laws for the kids? In many situations there is not. In many homes there is not. In many classrooms there is not—or if a teacher is concerned, she is forbidden the control. Who bears this responsibility? We know it will rest with someone. God will require it.

In the business world there were so many occupational hazards that were not dealt with, that the government has had to establish an entire department, at state and national level, to alleviate the situation. We had invented many machines, but had left their gears and other danger points un-guarded. We had many chemicals, but few warnings. We had much coal, and many black lungs.

### **DO WE HAVE ENOUGH LAWS?**

The permissive society of our day has rejected many "precepts" that were commonplace in homes of yesterday. Respect for parents, kinfolk, teachers, church leaders, siblings—all has been watered-down and almost lost. Even property and animals have suffered. But neatness, politeness, sharing, gentleness; these are not so popular. When parents finally realize that they directly represent God to their children, it will make them more like He is. And when we see the "latter end" of young folks who have been bereft of Christian teaching, Christian dialog, and Christian example, it will remind us all that there is more to being a father than to work so that we can pay the bills. We may need to investigate some of those "bills," rather than try to get a raise. We may find that time we are robbing from God is working against us in our children. There may even be some new "laws" needed, even for parents. We will find them in God's word.

### **REWARDS**

Rulers are for "Praise to them that do well." There is a reward to the keeping of every good law. Even God's simple exhortation to

honor your father and your mother, has one of the greatest of rewards: That your days may be long in the land that God has given you. Aim for those rewards.



## THOUGHTS FROM ROMANS

Ernest E. Lyon

### **"God Provides All Our Needs"**

*For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sins He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. —Romans 8:3, 4, NKJV, with underlining to show the word added by the translators.*

The two verses printed above immediately follow the two we discussed in our last article. These two are to explain how "the spirit of life in Christ Jesus has made me free from the law of sin and death." I hope that you will read many times these four verses—until they have a real "hold" on you and you thank God for all His wonderful ways, providing all our needs.

Paul first here shows the weakness of the Law. It was not weak of itself, but was good and righteous and powerful, but its weakness lay in the fact that it had to demand something from our flesh, our sinful nature, that that nature could not do. Paul apparently expects us to remember his statement in 7:14—"I am carnal, sold under sin"—and then apply that to ourselves. He also would have us bear in mind that "in me (that is in my flesh) nothing good dwells" (7:18) and say "in me" for ourselves, not just for him. Paul, who "lived before God in all good conscience", certainly did not have a lower standard than we do, so we can say with emphasis every evil thing he says of his human nature.

We can then be thankful that God, as always, knew how to solve the problem and had already mapped out the relief long before any man realized what his need was—yea, before any man was born or created! He knew before we got our sinful nature through Adam (and continually prove that inheritance!) what He would need to do and planned it. His need was not, as some mis-read this passage to say, to supply an atonement for our sin, not to forgive it, but by passing sentence on it, judging it. Now, please note, I am not speaking of our sins, which are abundantly forgiven in Christ, but our sinful nature which was the origin of our sins. He "condemned" that, which means He gave judgment against it, passed sentence on it.

But *how* did God do this? A first reading of what I said just now might lead one to think God was cruel, but actually He did it out of love and proved it by sending His Son, His only begotten Son, Whom He loved and had had with Him from eternity. He condemned, judged, passed sentence on the evil of our nature by sending His Son into the world. But that was not enough, just sending Him, so He sent Him to be made to be a true man and to look like He had that same nature but without it. He thus not only laid our sins on the Son, He also judged our nature, passed sentence on it, praise God. Remember that Paul thoroughly set forth what God did for our sins in 3:21-5:11. He is now treating this problem of sin itself, the evil nature we have that causes us to sin. It is now condemned, and we who died to sin in Christ, are free from the law of sin and of death.

But sending His Son for this purpose was not enough to give us the assurance and the freedom the Lord wanted for us, so He went further, and, knowing that we still could not walk in His righteous path, fulfill the righteous requirements of His Law, He gave us not only the Son but also gave us His Spirit not only to dwell in us but also to fulfill in us that righteous requirement. I often praise God by stopping to think how wonderful it was for Him to give His Son to live and die here for us and praise the Son for so loving us and giving Himself for us, and I am sure that many of you do likewise do that. But how often do you stop to praise Him for giving His Spirit to stay here as His primary dwelling place for all this dispensation that we might not only have salvation brought to us but also might have all our needs supplied throughout this life. And think how few ever think of magnifying the Holy Spirit for His wonderful faithful work in us and on our behalf.

Some will ask immediately, "Then what are we required to do?" The answer is very simple—we need to submit ourselves unto God so completely that the Holy Spirit can fill us and work out this righteous requirement of the Law in us. It will be His work and we are free to let Him do it—but, unfortunately, we are also free to hinder Him if we wish. Later on in this letter Paul will urge the Romans (and us) "by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1). I also beseech you to do this and renew my own commitment to Him. Will you do this also?

---

In following Christ, my first struggle was to be willing to give up my personal plans, to leave family and friends and boats and nets, to follow him wherever he might lead. My second great struggle, which to me was more difficult than the first, was to give up my ambition to be a successful servant of Christ and humbly to be and do whatever he wanted. I was eager to achieve great things for God, to preach to crowds of people with numbers of converts and applauding saints. Lovingly he brought me to a deeper level of commitment by giving me a desire to be and do whatever pleased him. Here is the key to guidance: *we must be willing to do God's will before we know what it is*—to trust ourselves to him and to be taught, shaped and lead as he shall choose. —Robert B. Munger



## Viewing the News

Jack Blaes

IN A RECENT SPEECH BEFORE THE NATIONAL PRESS CLUB, SECRETARY of Defense Casper Weinberger listed the following six tests for going to war. "First, the United States should not commit forces to combat overseas unless the particular engagement or occasion is deemed vital to our national interest or that of our allies. Second, if we decide it is necessary to put combat troops into a given situation, we should do so wholeheartedly and with the clear intention of winning. Third, if we do decide to commit forces to combat overseas, we should have clearly defined political and military objectives. . . Fourth, the relationship between our objectives and the forces we have committed—their size, composition, and disposition—must be continually reassessed and adjusted if necessary. Fifth, before the U.S. commits combat forces abroad, there must be some reasonable assurance we will have the support of the American people and their elected representatives in Congress. We cannot fight a battle with the Congress at home while asking our troops to win a war overseas or, as in the case of Vietnam, in effect asking our troops not to win but just to be there. Finally, the commitment of U. S. forces to combat should be a last resort and to be used only when other means have failed."

THE GRACE COMMISSION HAS MADE 2,478 RECOMMENDATIONS for Budget savings which would come to \$424 billion over a three-year period. The big job now is to support it by getting these recommendations enacted into law. The Reagan Administration has been implementing a number of them, such as could be achieved administratively; but only about a third of them can be so achieved. Now the big job comes: the battle to get a big-

spending Congress to come to the aid of the strapped tax payer. The Grace Foundation is waging a public-education struggle to develop effective grass-roots participation. This looks like something the taxpayers can rally around.

RETIREMENT MEMBERS OF CONGRESS ARE NOW RECEIVING pensions far in excess of what they received in salary when they worked as Congressmen. Last year Congress spent \$100 million on mass mailings. Only four percent of the mail sent out by Senators in 1982 were responding to regular constituent correspondence. One Senator is known, in his re-election bid in 1982, to have used his free postage privilege to mail out \$2.25 million on his direct-mail campaign—all this paid for out of the taxpayer's pocket. His opponent spent only \$475,000 for his entire campaign.

PRESIDENT REAGAN INTERPRETS HIS RE-ELECTION. "The American people want us to keep cutting the size and scope of the Federal Government and to pursue a steady course in international affairs. The people," he said, "want more of what we accomplished in the first term. Our main purpose was to reduce the rate of increase in government and we're going to keep on down that line. We accomplished some things, we've changed the course, but there's much more to be done. I know there's a tendency to go along with the tide. We came here to dam the river. Let's start throwing in the rocks."

CHAIRMAN OF THE CIVIL RIGHTS COMMISSION CLARENCE PENDLETON calls the idea of equal pay for jobs of equivalent worth "probably the looniest idea since Loony Tunes came on the screen." He explains: "You just cannot begin to do things to the market

place that has served this country so well. If a truck driver makes more than a secretary, she should be able to apply for a truck driver." Linda Chavez, the staff director of the Commission, agrees with the chairman. She says that comparable pay is "against the grain of what the woman's movement has stood for the last 20 years—the opening of jobs that have traditionally gone to men. Comparable worth would replace the marketplace as the determinant of wages with an administered wage system. This would be done in the name of rectifying rampant sex discrimination in the market, a claim that even its proponents cautiously assert."

**U.S. ENVOY, ALAN KEYES, BLASTS INFLATED SALARIES** and party-going at the United Nations. He addressed the Administrative and Budgetary Committee: "The UN seems to care more about subsidizing cocktail parties and high standards of living in New York than it does about helping starving people in Africa." Keys was speaking for a resolution that would rescind a 9.6 percent increase in payments that would adjust their salaries to local inflation rates. "The system," he said, "does not need, nor should it seek to attract, individuals interested primarily in making money, in the prerogatives of office, in physical comfort, or in an easy retirement at an early age." Employees of the UN Secretariat earn between \$30,000 and \$84,000 a year, with some of them getting about 40 percent more money than those holding comparable jobs in national governments.

**THE U.S. COMMITTEE FOR REFUGEES** estimates that 9.1 million people have fled their own country in 1984. In 1983 the total was 7.8 million. More than half of the current refugees are fleeing from just two pro-Soviet dictatorships: Ethiopia and Afghanistan.

**KONSTANTIN CHERNENKO DECLARES THAT THE MAIN GOAL OF THE SOVIET UNION IS** to block President Reagan's plan to deploy a shield in space that would intercept incoming missiles. In a message to an international conference of physicians against nuclear war, Chernenko says that "resolving the question of space weapons is now of primary importance.

Militarization of outer space, if not securely blocked, would cancel everything that has so far been achieved in the field of arms limitation, spur the arms race in other areas, and dramatically increase the dangers of nuclear war. The Soviet Union, he says, is prepared to go for the most radical solutions which would allow to advance along ways leading to the cessation of the arms race, the prohibition and, eventually, complete elimination of nuclear weapons."

If I'm reading the papers correctly, President Reagan's plan to deploy "a shield in space" would introduce the militarization of outer space. If I understand the weapons he is planning to deploy, they are solely for the purpose of defending Americans from missiles already in space which were previously placed there by another world military power. Now, if I understand initiating, it simply means to be first, and defense is never first! But maybe we are not suppose to understand or see the very obvious.

**APPROXIMATELY \$150 BILLION IN FOREIGN DEBT IS OWED BY AFRICAN COUNTRIES.** As outlandish as it may seem, at a summit meeting of the Organization of African Unity at Addis Ababa agreed that they all should receive even more international aid. And, adding insult to injury, Tanzanian President Julius Nyerere, the chairman of OAU told the assembly "that Africa should refuse to pay that debt in order to force creditor nations to negotiate a more just economic order."

**WARNING GIVEN TO AMERICAN NUNS.** Officials of the Vatican warn 24 American nuns, one religious brother, and two priests to renounce a pro-abortion statement they signed last October or face dismissal from their religious orders. The statement in question was signed by 97 persons who claimed to be Catholics taking issue with Catholic teaching that abortion is always wrong and saying that killing an unborn child "can sometimes be a moral choice." Sister Maureen Fiedler, one of the nuns involved, says that they have not yet decided whether to follow the Congregation's directive and are struggling with their consciences, "wanting to remain in our religious communities but maintain our personal integrity."



## Questions Asked of Us

Carl Kitzmiller

### *Who was Melchizedek?*

Melchizedek was a priest of God who lived in Canaan in the days of Abraham. We read of him in Gen. 14:19-20, Ps. 110:4, Heb. 5, 6, and 7. He met Abraham after the battle with the four kings and the rescue of Lot, and Abraham gave to him a tenth of the spoils he had taken. He was king of Salem, the name by which Jerusalem was earlier known (cf. Ps. 76:2). That is about all we know of him from the O. T. account. There is no explanation how he was appointed a priest of God, nor was there any generally recognized order of priests at that time. The father in the family in those days acted somewhat in the capacity of a priest (cf. Job 1:5).

The question is asked for more than such an identification of Melchizedek, however. We ask "Who was he?" because of other declarations of scripture. There would be little interest in Melchizedek except for the prophecy that the Messiah was to be a priest forever after the order of Melchizedek (Ps. 110:4) and the teaching in the book of Hebrews concerning him. In Heb. 5:6, there is a quotation of Ps. 110:4. In Heb. 6:20, Jesus is said to have become a high priest after the order of Melchizedek. Heb. 7, he is mentioned several times, and some data is given which is not revealed in the O.T. account.

One of the problems with Melchizedek is the statement of Heb. 7:3 that he was "without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God." Taken at face value, this seems to suggest that Melchizedek was not a man descended from Adam and Noah. In fact, various expositors have tried to explain Melchizedek by saying he was an angel, a resurrected man, the Holy Spirit, or Christ in a preincarnate appearance. Others, however, see the declaration of Heb. 7:3 to mean only that his parentage was not known or that as to the priesthood he was without genealogy. It is not likely that his identity will be settled this side of the Lord's return. Each succeeding generation will likely go on trying to solve the problem presented without much success. He was a type of Christ, and the scriptures have given us the needed detail to bring out the type and fulfilment. The message God intended to convey to us is not dependent on a perfect identification of Melchizedek in every respect.

We might look at what are probably the two major views concerning Melchizedek—that he was Christ in a previous appearance, or that he was simply a man whose genealogy was unknown.

Those who are accustomed to making the scripture figurative will not have much difficulty with the unknown genealogy view. Those who are not accustomed to such a practice without good reason often do not feel satisfied with the unknown parentage explanation. Heb. 7:3 is a strong statement, so strong that one seems to be adopting the method of the modernist in explaining that it does not mean what it says. After all, the modernist explains away the miracle because he does not see how it could have happened, and that seems to be the reason for declaring that the parentage was unknown. Since this was a man, he had to have parents. It is not quite acceptable to many that this could have been Christ. And, indeed, there are some problems: If Melchizedek was the Son of God, how could it be said that he was made *like* unto the Son of God? Nor is there anything in the O. T. account to indicate that he was but a man. He was a king as well as a priest, apparently known to the people locally and occupying those positions for an extended period of time. God appeared to man as a man sometimes, but we think of these as generally being brief, not extended.

On the other hand, language does have its idioms, and possibly the Hebrew writer did not mean to suggest that Melchizedek was some sort of supernatural being. Any time we use an illustration or likeness to demonstrate God, the illustration cannot fit in every detail. The priesthood of Christ is unique and His life is unique, so that human language fails when we try to speak of certain qualities. David, king of Israel, is typical of the Messiah, the greater David, who will rule Israel and the world. Obviously some details of David's life will not fit with Christ's rule, but there is sufficient likeness to bring out truth. The Hebrew writer points out the eternal priesthood of Christ as being the great truth he wanted to present. Here is a priesthood which preceded the Levitical priesthood, was greater than it, and abides forever. All of which sounds fairly good except that it seems to be a forcing of scripture to fit a mold. Note also Heb. 7:8, where Melchizedek is said to be living.

Having written the above answer I decided to check Bro. R. H. Boll's *Lessons on Hebrews* for what he might have written concerning Melchizedek. Bro. Boll was, of course, a highly respected Bible student with whom one would not disagree lightly or without carefully weighing the evidence. We quote a portion of his comments:

“. . . Let us note the items one by one: (1) Melchizedek—King of righteousness; (2) King of Salem—King of peace; (3) without father; (4) without mother; (5) without genealogy; (6) having no beginning of days; (7) having no end of life; (8) made like unto the Son of God; (9) abideth a priest continually. Now, who is that? There are many useless theories and speculations in regard to that. God never ministered to the idle curiosity of man. There is one point in all this which we need to know, and that is that Melchizedek's order of priesthood was greater than the Aaronic, not being limited by time or by other circumstances; a priesthood not based upon the law of a carnal commandment, but after the power of an endless life. Such is Christ's priesthood—never-changing, never-ending. 'Wherefore also he is able to save to the

uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.'

"Look over the nine items above which describe Melchizedek. Take any of the theories extant and apply them to this pattern; they will not fit. The fact is, nobody knows who Melchizedek was or is. One man says: 'The silence of Scripture as to his genealogy and birth and death is interpreted as proof of how different his priesthood is from that of Aaron and the priests of Israel, where descent was everything.' But, plausible as that sounds, the Scriptures say he had no beginning of days nor end of life; and not only is his death not mentioned, but it says he did not die. Note the ninth item. It is in the present tense. Note also verse 8: 'He liveth.' To say he had no father or mother or genealogy in the priesthood explains some things, but not everything. The nine items describe, to all appearance, a being supernatural, greater than man. Is it an angel? That also would fall short. Is it Christ? The description fits him more than anyone else. But even there are obstacles. We simply do not know, and need not know. Let us content ourselves with the revelation of Christ's great and exalted priesthood, presented under the figure of Melchizedek."

We ought never to dismiss from consideration any truth God has given us, but we also must face the fact that there are some things God has not revealed in this present age. The fact that Melchizedek is one of those recurring "questions" in scripture for which no one seems to have a satisfying answer seems to suggest that his identity belongs in the unrevealed category.

• • • • •  
A RESPONSE

An article in the Nov.-Dec., 1984, issue of this magazine refers to one which appeared in the issue of the preceding Sept.—my answer to a question involving instrument music. I do not wish to see *Word and Work* become a debating platform, so I have tried to weigh carefully my motives in responding to the above-mentioned article. Some of us may be guilty of a bit of nostalgia in thinking of the "good old days" when articles appearing on these pages were so solid, scriptural, and faithful to the pattern of sound words, but it is surely a matter of concern to many readers when the magazine seems to give an uncertain sound. I want it to continue to be fit to hand to a friend, whether that friend is able to sort out the wheat from the chaff or whether he might possibly be unable to be that discerning. I am therefore grieved by the kind of reasoning which appeared in the recent article, and I believe the bad conclusion needs to be pointed out.

I and those who hold to the viewpoint given in my answer in Sept. are accused of "strain(ing) out a gnat and swallow(ing) a camel." I know very well that we can become so involved in lesser matters that we neglect the greater ones. But I also know that to be so charged is not necessarily to be guilty. One of the oldest responses to any carefully reasoned position is that of making light of it as "splitting hairs" or "much ado about nothing." The modernist can in this manner dismiss the virgin birth or the blood atonement with the attitude that these are trivial matters, not worthy of consideration.

Now we do not say the issue of instrumental music is on the same level of importance as these matters, but we use this to show how issues on which people disagree can be dismissed lightly. Not every *so-called* obscure point is obscure, nor can truth be dismissed with such a tactic.

Moreover, I may be guilty of swallowing a camel, but I do not know what "camel." Not the "camel" of failing to praise the Lord! My teaching has consistently promoted worship and praise of the Lord. There is nothing about the non-use of mechanical instruments of music which hinders one in the least from praising the Lord. Not the "camel" of drawing lines of fellowship against brethren who use the instrument. To try to discover what a passage or passages in the N.T. teach even if it seems to be to some a "microscopic examination," does not mean that I have withdrawn fellowship from all who do not agree with me in this matter nor that I am somehow not acting in love. An effort to arrive at truth is not wrong. Rather, it is honorable and ought not be dismissed as straining at a gnat or as swallowing a camel.

But let's get to the heart of the matter. The contention is made that since God is not an "old testament" God or a "new testament" God (thus far I agree!), then His ways do not change(?). This is a case of using a right premise to reach a wrong conclusion. Brethren, bear with me in a little foolishness. For nearly forty years I have preached the gospel with the understanding that there was an old covenant and a new covenant, and that while God does not change as to His character He has made some distinct changes in what He requires of men. After all these years I am now told that I should go back to the confusion of my early days before I had read, for example, Bro. Boll's precious remarks on such passages as Heb. 1:1 and wept over the simplicity of the truth. How can there be any solid exegesis of the Bible which does not recognize a distinction between the old and new covenants?

The reader is urged to refer to the article in the Nov.-Dec. issue, p. 346. Instead of using Ps. 150, try substituting a portion of Ps. 66:

"I will come into thy house with burnt-offerings;

I will pay thee my vow, . . .

I will offer unto thee burnt-offerings of fatlings,

I will offer bullocks with goats." (Ps. 66:13, 15).

If Ps. 150 declares God's acceptance of instrumental music for us today, why does not Ps. 66 prove the acceptance of animal sacrifice? Is it not evident that the line of reasoning is wrong?

113 N. 6th St., Oakdale, La. 71463

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## "AS-IS" LOVE

LoraBeth Norton

Patty is ten and she lives down the street. I noticed her right after we moved in. Whenever we drove past, she was sitting on her front steps or standing in the yard.

Overweight and unkempt! That was my first impression. But being a complusive waver, I'd stick up a hand and smile as I'd go by.

Sometime Patty would suddenly appear when we were working in the garden or mowing the lawn. She would never say anything, but

I'd ramble on anyway, telling her about the weeds or the insects attacking my zucchini.

Seeing her up close confirmed my impression of untidiness. In fact, it would be fair to say that Patty was dirty. Her hair was thick and uncombed, her purple shirt was stained.

For over a year I worked at talking with her. We graduated to one-word responses, but she never volunteered a thing.

Then my daughter was born. A month later I had the baby out in the yard when Patty made one of her abrupt appearances.

"Whose baby have you got?" she demanded.

I laughed. "My very own!"

There was still no smile, but something flickered in her eyes. Before I knew it, I heard myself say, "Would you like to hold her?"

I quickly placed a clean, white diaper on Patty's shoulder to protect my baby from the chocolate stains and sweat and grime.

"You need to hold her head," I said. There was no protecting Kendra's soft, red fuzz from the grubby hand.

That was the beginning. Patty materialized each time we brought Kendra out. All summer long she came, camping every day on our sidewalk, waiting for her chance to push the stroller and maybe even hold the baby.

At first Patty didn't say anything to Kendra. She'd just hold her and stare into her face. Then she began to wrinkle her nose and smile. And gradually Patty started talking. I had to smile as I'd hear parroting my own phrases: "Can you smile, little one?" "Hey, Munchkin!"

The phone calls began. "Can Kendra come out?"

"She's asleep now, Patty."

"Where were you yesterday?"

"We had to be away, Patty. We can't always go out for a stroll."

My husband summed it up: "That baby is the only person in Patty's life who accepts her, just the way she is."

And I wept, because my own kindness to Patty comes hard. I'm turned off by her sloppy speech and her slowness. So, it seems, are her peers and even her family.

That's why Patty, ten years old, looks to a little baby for warmth and affection. If ever a child needed a stronger self-image, it's Patty.

This story isn't over. It will continue to be written as long as we all live on the same block. God is helping me turn my sympathy for Patty into love. Love that puts an arm around her shoulders. Love that says "Come on inside while I get my sneakers on." Love that places my own little daughter into a lonely child's arms.

There's a message here for all those who teach and guide children. For Sunday School teachers and boys' and girls' club leaders. For camp counselors. For moms and dads, and for next-door neighbors.

The curriculum of Pioneer Clubs (formerly known as Pioneer Girls, operates a children's program available to evangelical churches) puts it this way: *children must experience success in an atmosphere of acceptance to develop self-worth.*

For Patty, the success was getting a baby to respond to her. Kendra would flash that two-toothed grin at *anyone* kind enough to

give her two words . . . but Patty doesn't care. What boosts her self-esteem is that Kendra smiles at *her*.

### EXPERIENCE SUCCESS

Take a look at your ministry to Children. How can your kids "experience success"? Isn't that up to each one's own abilities, you may protest. After all, it isn't your fault if some young boy just isn't athletic. He can't possibly feel successful playing games.

One thing you do control is the programming of your club or activity. You can provide enough variety that each child will have a day in the sun. For example, that non-athletic child may be just waiting for the chance to shine at woodworking or skit writing. You can also broaden your definition of success. Hitting in the winning run is an obvious achievement, but only one person can do that in any single ball game. So instead show children their value by pointing out small successes regularly. Learn how to build their self-esteem through praise.

Here are some specific suggestions that you may find helpful:

*Describe rather than evaluate* their accomplishments. For example: "You really gave your all in that soccer game," rather than, "You were good, Tom."

*Praise when they don't realize* or appreciate what they've done: "Your suggestion really helped get the party plans together, Jeanne."

*Praise should be genuine* and credible. Don't say, "What a beautiful picture," to a nine-year-old who knows he can't draw. He'll never believe anything else you tell him, either.

*Praise should be natural*, not dramatic. This is part of gaining credibility. A sincere "good job" counts more than a torrent of gushing words.

*Most praise should be private.* Children (and adults) are often embarrassed or put off by public compliments. And when you make comments in front of the group, it is easy for your praise to be manipulative. For example: "Keith is being very helpful this evening." That can have several negative results: (a) Others who were also trying to help may feel they've failed. (b) Keith may be embarrassed by being singled out. (c) The rest may ostracize Keith for being a "teacher's pet."

A quiet word of appreciation is often more appropriate than public praise.

Don't praise personality. According to one teacher, "direct praise of personality, like direct sunlight, is uncomfortable and blinding." Stick to the particulars of a specific accomplishment.

*Remember that the accomplishments* you're praising don't have to be major events. For my friend Patty, success is taking a baby for a walk around the block. When I say to her, "I think you're Kendra's favorite stroller-pusher," she beams.

### AN ATMOSPHERE OF ACCEPTANCE

Now let's get back to that statement of objectives. "Children must experience success in an atmosphere of acceptance. . . ."

The "atmosphere of acceptance" is something I must create. If I want Patty to believe she's valuable, I have to make her feel wanted. Just allowing her to tag along isn't enough—I need to wave when she's

a block away and call out, "Want to go for a walk?" I need to touch her. I need to say, "Kendra and I missed you yesterday."

Showing that kind of unconditional love is a great thing on paper. when the object is Patty, my high ideals evaporate. "It would be so much easier to love her, Lord," I argue, "if she'd just take a bath now and again. Or if she'd talk to me—I mean really talk."

So I keep telling God. But He keeps pushing me out the front door, saying, "Accept that child just the way she is, because that's the way I love you."

If you only love children when they please you, or when they're bright and pretty and quick, they won't feel loved. It's unconditional love that makes them feel good about themselves.

How do you communicate such a love? Here are some guidelines:

*Accept the child's best efforts* as good enough. It's often tempting to "improve" their work a little. That little girl's clay tiger would look more realistic if you reached down and shaped it a bit. But what does that tell her about her own competence?

*Listen to the child.* Real listening means that when Jeff tugs at your sleeve and wants to tell you what happened in gym class, you give him your full, undivided attention. You try to see how he views his world, and you let him know you understand. You don't judge or evaluate . . . you just listen.

*Respect the child.* Any time you embarrass or humiliate someone you cause him to lose respect for himself—and he won't respect you for long, either.

*Don't compare children.* "Karen, why can't you ever finish your projects on time? The others don't seem to have any trouble." You can anticipate Karen's need and try to help her use her time better, but a pronouncement of her inadequacy doesn't help her feelings of self-worth.

*Give children as much freedom* to make decisions as is realistic for their age. Bible clubs may run more smoothly and efficiently, and you may get home earlier, if the leaders do all the planning and all the facilitating. But you'll miss many opportunities for showing your club members that they, too, are competent and capable people.

*Touch children.* Whether they're clean or dirty, cut or plain, wearing the latest thing or someone's hand-me-downs, they all need that arm around the shoulder that says, "You're special."

In conclusion, listen to the words of Madeleine L'Engle, an award-winning writer of books for children and adults. "After all these years, my instinctive image of myself is of someone gawky, clumsy, inadequate, stupid, unwanted, unattractive and in the way."

In much demand as a speaker, happily married for over thirty years, the gifted L'Engle is a success by anyone's standards. But as she says, "A self-image imposed on one in youth is impossible to get rid of entirely, no matter how much love and affirmation one is given later."

Here then, is a challenge for all those who teach and guide children. Let's do our very best to give that needed love and affirmation. And let's give it now when it will make a lasting difference. —from *INTEREST*, 1983

# Recovering Biblical Leadership Training

Tom Smith

*(An introduction to this writer and his topic: Brother Tom Smith will be one of the speakers this March at the 2nd annual lectureship of the School of Biblical Studies—the college level division of Portland Christian School in Louisville. Brother Smith is the preaching minister of Fellowship Christian Church in Cincinnati. This congregation has experienced much growth and vitality since its beginning less than ten years ago. How? By following the Biblical principles explained in this article.*

*At the lectureship, Brother Smith will share more about these principles and also how any church can begin to apply them in practical ways.)*

How would you like to have seventy new leaders to serve in your congregation? I'm talking servant—dynamic servants, disciples who teach Scripture one-to-one in homes or in a classroom setting, redeemed people who flush out the one-another commands, willing workers who respond positively whenever a need is presented, faithful witnesses who honestly and openly tell "what I've seen Jesus Christ do in my life."

Where do you sign up? Obviously this is our positive response for those of us wanting to see Christ's church recover her effectiveness in making disciples. In fact if there is one common thread running through a host of renewal movements (praise God these are plural), it is the awareness that the priesthood of all believers must be unleashed.

The initial step recognizes leadership must be shared. People (of divine worth) are falling through the cracks. Thus we try new approaches of shared ministry responsibility. A common one is a shepherding model in which all the families of the congregation are divided and assigned to given shepherds, elders and/or deacons.

But tragically, too often this initial step meets with failure, sending the congregation's leadership back to the easier approach of programs. Why did they fail? Probably a number of reasons could be suspected. It is hard for a shepherd when he doesn't know the sheep (Jn. 10:14). If an elder hasn't had the opportunity to build a relationship with people, they will greet him cordially, even come back to church the next three weeks; but rarely will they trust enough to consider the real issues, questions, struggles, and rebellion.

But I believe there is an even more basic problem, one which reproduces the problem of no relationship between the shepherds and the sheep. The contemporary, Western church has lost the New Testament relational model for reproducing new leader-servants-shepherds. For some time now many dear saints have seen we simply cannot continue to "pile it on the preacher." Institutions can be produced by such; churches of redeemed, growing disciples cannot.

Many have ventured out (I am the first who comes to mind) and fallen flat because we failed to first equip leaders for the ministry we've delegated to them. Frustration, fear, anger, burn-out often results. The Enemy has a field day. But by God's grace and power he somehow "always leads us forward in triumphal procession in

Christ" (2 Cor. 2:14). At Fellowship Christian Church that triumphal procession has been led by our deacons and deaconesses who are serving Christ by shepherding eight to fourteen saints through a small group shepherding model.

The results have been encouraging. Of the people baptised into Christ over the past four years 90% are still walking with Christ. Allow me to share a few things he is teaching us regarding training new servant leaders by considering how Paul reproduced himself in Titus.

### RELATIONSHIP . . . THE FOUNDATION FOR TRAINING

Note Paul's expression of relationship: "To Titus, my true son in our common faith" (Tit. 1:14). "As for Titus, he is my partner and fellow worker among you" (2 Cor. 8:24). Son, partner, fellow-worker are words of endearment, affirmation, relationship. Too often the congregation has tried to distill leadership training into a purely academic process. Study, dialogue, learning no doubt took place between Paul and Titus; but the personal relationship the men shared was the key foundation, not a curriculum.

At F.C.C. each of our five elders has a leadership flock of eight to fourteen leaders with whom we build relationships for the express purpose of "likeness education" (see Luke 6:40). We meet weekly or biweekly as a group for worship, study, fellowship, prayer, ministry support, training, etc. Personal time is spent with individuals sharing life in Christ . . . recreation, rest, listening, witnessing, giving feedback . . . laughing and weeping together (see Rom. 12). It becomes evident . . . these people are disciples of Christ Jesus . . . by the way they love.

### RESPONSIBILITY . . . THE MOTIVATION FOR TRAINING

Paul expected Titus to do more than park cars and deliver new members' packets. Note the incredible responsibilities with which he trusted this young leader: "straighten out what was left unfinished and appoint elders in every city" (1:5). Evidently Paul trusted Titus with such authority. Silence the rebellious people (1:10-11). Teach sound doctrine (2:1). Teach older women to be reverent (2:3). Encourage young men to be selfcontrolled (2:6), etc.

Deacons and deaconesses at F.C.C. are responsible for their people of their small group. Of course the elders support them, give counsel, even bail them out when "things get scary." But they know these people are theirs to teach, encourage, exhort, shepherd. If one has been to the front lines of the battle, he is highly motivated to learn how to use his sword (Eph. 6:10-20).

### RELATE ALL TO THE GOSPEL, THE ANSWERS FOR TRAINING

The churches in Crete sound an "awfully lot" like those in Cincinnati and Yourtown, USA: rebellious, enchanted by sensational myths, liars, thieves, ungodly, pagans just like us . . . at one time. "But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy" (3:4, 5). Paul always came back to the gospel. He knew in his mind and heart that the Final Word had been spoken in Jesus Christ. All questions and problems ultimately found their answers in the person and work of Christ.

I'm often asked, "What do you do when you meet with a deacon you are discipling for leadership?" Lots of things occur—study, prayer, planning, critiquing, dreaming—but mostly we simply share life and relate everything to the gospel. We may start out talking about the stock market, but before we know it we are asking questions we know only Jesus has the answers to. Thus the Book is opened and the Holy Spirit takes it from there.

Keys to church growth? There are lots of theories, but as for me and my house, I believe the primary reason F.C.C. has enjoyed a 30% net growth each of the last four years is because the Head of the church knows people will be taken care of in a congregation with those seventy dynamite deacons and deaconesses!

"Greet those who love us in the faith. Grace be with you all" (Titus 3:15).

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### THINK ABOUT THIS

An influx of new converts greater than a corresponding preparation for their growth in grace and perfection of Christian character, is a positive disadvantage both to them and to the cause. If the recruiting officers of any army enlist more troops than can be well fed, well clothed, and well disciplined by the regular officers and quarter-masters of the army, their accession weakens rather than strengthens the nations, and endangers rather than secures its existence and prosperity. —*Alexander Campbell, Millennial Harbinger, 1839.*

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## HEROES OF THE FAITH

### GEORGE WHITEFIELD

James C. Hefley

It seems as if all the world were growing religious," observed Benjamin Franklin when the stripling 26-year-old Whitefield preached in Philadelphia in 1740. The discoverer of electricity also noted that "the dancing school, assembly room, and concert hall has been shut up."

But the preacher who shook two continents for God in the 18th century was even more of a sensation in England. The cynic Lord Chesterfield heard Whitefield describing a blind man tottering on the brink of a precipice, and rose as if in a trance to exclaim, "He's gone!" "He's the most extraordinary man in our times," the skeptic Lord Bolington remarked.

Who was this man who could attract 30,000 to the meadows when locked out of his own church? What was the secret of his power? Satiated on the stage by his enemies and almost worshipped by his admirers, neither saint, sinner, nor skeptic could ignore him.

During his 35-year ministry he got his Methodist share of pelting with dirt and rotten eggs. Once a man attempted to stab him. Another time while preaching near Boston he was wounded seriously when hit with a sharp stone. Again he was attacked in his room by ruffians. His scream of "Murder" brought on the landlady who managed to alarm the neighborhood in time to save the frail preacher.

George Whitefield was born in the Bell Inn and Tavern in Gloucester, England, December 16, 1714. His father, Thomas Whitefield,

died when George, the youngest of seven children, was two. Eight years later his mother remarried. The business began a slow decline and at 15 George was taken from school to "wash the mops, clean the rooms, and be common drawer to his mother's customers."

The teen-age bartender often slipped into the Southgate Independent Chapel to hear Mr. Cole, the minister, preach. After a service he would hurry back to mimic "Old Cole" for tavern customers. In his early teens George won several medals for delivering speeches before public officials. He loved plays and many believed that had not God directed his course otherwise Whitefield would have become one of England's greatest actors.

Frequently he read the Bible while sitting up at night. His youth was a strange mixture of sin and penitence. In adult life he confessed that he "lied, talked filthy, and took money from my mother's pocket before she was up."

"Why don't you go to Oxford?" a friend asked him at the bar one night.

"I wish I could," he replied wistfully. Then one morning while reading a play to his sister he unexpectedly told her, "God intends something for me which I know not of."

When business at the tavern slackened, an older brother took over the business. The tapster boy returned to his grammar school studies. Friends at Oxford promised help. When his literary preparation was finished George moved to Oxford to begin his studies as a working student.

Before coming to Oxford he had heard of the Wesley brothers and their "Holy Club." He wanted to belong to the much-talked-about group but his poverty kept him from making overtures.

Then Charles Wesley invited him to breakfast. He accepted and soon afterwards promised John Wesley, the club's leader, "I will live by the rule." So at 19 it was for Whitefield the sacrament every Sunday, fasting every Wednesday and Friday, visiting the sick and imprisoned, reading only religious books, and at least one hour a day for charity. Determined to become holy he groaned on his bed for hours, lay prostrate on the ground and "begged for freedom from . . . proud hellish thoughts." Yet despite all this no soul peace came.

Then at twenty his "days of mourning ended," according to his own testimony. "It was suggested to me, that when Jesus Christ cried out, 'I thirst,' His sufferings were near an end. I cast myself down on the bed, crying out, 'I thirst! I thirst!' Soon after I felt in myself that I was delivered from the burden. The Spirit of mourning was taken from me, and I knew what it was to truly rejoice in God my Saviour."

Whitefield continued visiting the prisoners and the poor, only now he had a new message—the new birth. He mixed freely with Christians of all denominations, a practice he continued throughout his ministry. "I loved all, of whatever denomination who loved the Lord Jesus Christ in sincerity," he testified.

His zeal after conversion prompted his doctor to suggest: "Your religion is too intense. Take a rest." But the zeal that was to flame unabated for 35 years could not be cooled. He increased his religious activity until friends pressed him to "take holy orders."

"Not until I have 150 sermons written and am sure it is God's will," he countered.

He was summoned to hear the Bishop of Gloucester say solemnly: "Notwithstanding I have declared I would not ordain any one under three and twenty, yet I shall think it my duty to ordain you whenever you come for holy orders."

Whitefield finally consented to be ordained a deacon in the Church of England although he said: "I prayed a thousand times; till the sweat dropped from my face like rain, that God would not let me enter the Church till He called me and thrust me forth in His work."

He preached his first sermon the following Sunday. "The Rev. Mr. Whitefield drove 15 people mad," a critic complained to the bishop.

The prelate smiled. "Pray that the madness might not be forgotten before the next Sunday."

The twenty-one-year-old Whitefield's popularity rose like the morning sun. While John and Charles Wesley were sailing to Georgia, Whitefield's "new birth" preaching was crowding out London's largest churches. Then the brothers wrote from the wilderness: "Come over and help us where the harvest is so great and the laborers so few. What if thou art the man, Mr. Whitefield?" Whitefield offered himself and declared his plans to sail.

"You cannot embark before at least twelve months," authorities told him. In the interim he became, according to his own description, "a Gospel rover."

The youth with the golden voice became at once both the excitement and the embarrassment of the Church of England. He recorded later in his *Journey*: "The doctrine of the new birth and justification by faith made its way like lightning into the hearer's consciences." When he told Bristol congregations of his intentions to go to Georgia, "Multitudes, after sermon, followed me home, weeping, and the next day I was employed from seven in the morning till midnight, in talking and giving spiritual advice to awakened souls."

On the day Whitefield sailed John Wesley returned a dejected and discouraged man. "I feel God would not have you go," Wesley said in a hurriedly scrawled note. But a greater voice than John Wesley was calling the 22-year-old preacher.

During the voyage Whitefield held services on the deck each morning. By the time the ship reached the mid-Atlantic two escorting vessels were participating in the morning services. On May 7, 1731 after two months at sea Whitefield reached Savannah.

Whitefield took Georgia by storm. Every waking moment he was kept busy. When he tipped servants his habit was to give them a tract and a short pointed testimony. Often while riding or at an inn he would burst into a hymn. "Others sing songs in public houses," he explained. "Why should not we sing Psalms?"

On September 9, 1738 Whitefield boarded a ship for the return voyage to England. Fierce storms drove the vessel off course. "Our allowance of water is now but a pint a day," he recorded. "No one knows where we are, but God does and that is sufficient." The next day land was sighted that proved to be Ireland and Whitefield, now 23, embarked to find his name a household word throughout Britain.

But the clerical tide was rising against him. He found many of the churches closed to him because he was a friend and associate of the Wesley brothers.

England's 18th century was reeling from the explosion set off by the Industrial Revolution. Men, Women, and even small children were herded into factory, mill, and mine where working and housing conditions were crude and unsanitary. The Puritanism of past generations was scoffed at by lords and ladies who felt no shame at being publicly drunk. Lord Chesterfield felt it his obligation to instruct his son in "the art of seduction as part of a polite education." "Gambling," according to Swift, was "the bane of English nobility." Londoners feared travel after dark except in groups that were well-armed. Christianity had sorely declined until "a converted minister was as rare as a comet." The typical clergyman whiled away his time at fox hunting, gambling, drinking, and gadding from one playhouse to another. But for this time of darkness God had a great triumvirate—the Wesley brothers and George Whitefield—to give English life a moral and spiritual bath of revival that would bear influence for centuries to come.

As Whitefield's powerful voice trumpeted across England, church doors slammed behind him until he embarked upon a novel venture. At Kingswood, a rough mining district, he found no church. He took his stand on a hill, Hanham Mount, and there preached his first open-air sermon to about two hundred. Afterwards he wrote in his *Journal*: "Some may censure me, but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge."

The poor miners, called "colliers," had been isolated at the bottom of England's caste system. Practically all were without a Christian profession. Twenty thousand flocked to hear Whitefield at Hanham Mount. "Hundreds were soon brought under deep convictions which happily ended in a sound and thorough conversion," was the preacher's *Journal* notation.

"The open firmament above me, the prospect of the adjacent fields, with the sight of thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, . . . quite overcame me," wrote Whitefield.

John Wesley heard about the crowds that thronged after Whitefield in the fields and admitted, "I could scarce reconcile myself at first to this strange way of preaching . . . having been all my life so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in church." Then when the Wesleys were also denied the churches, they followed Whitefield into the fields and meadows.

Whitefield swept into London to find all the churches closed except one. He retreated to the "Moorfields," a popular park and favorite spot for indecent entertainments. Thousands of "rabble" and "high society" gathered together to hear him cry: "God has sent a child . . . that the power may be seen to be not of men but God." He preached at Kennington Common to 30,000, the scene of hundreds of hangings and gathering place for the worst characters of London. "By the help of God I will go on to attack the devil in his strongest holds," the controversial preacher said as he moved on to Hackney Marsh to

preach to a crowd of 10,000 that had gathered for horse racing.

Whitefield became a man about whom no one could be neutral. Friend and foe alike were vocal in their praise and condemnation. Most English lords and ladies sneered at him. On the stage he was satired as "Mr. Squintum," because of his peculiar squint that made his hearers feel as if he were looking directly at them. One influential lady, Lady Selina, Countess of Huntington, publicly supported him and invited him to preach at her home to high social figures. She curtained off an enclosure, called "Nicodemus' Corner" where church dignitaries could sit without being seen.

In August, 1739 Whitefield sailed for America the second time carrying with him money he had collected for the building of an orphan's home in Georgia. On arrival he went immediately to Philadelphia where the Pennsylvania Gazette reported: "On Thursday last, the Rev. Mr. Whitefield began to preach from the courthouse gallery in this city, about six at night, to near 6,000 people who stood in awful silence to hear him. Benjamin Franklin became interested enough to offer to publish two volumes of the evangelist's sermons." Whitefield moved on to New York where he was refused the Church of England pulpit. He moved to the fields before turning south into the middle colonies where he found the usual opposition and praise for his plain speaking.

On New Year's Day, 1740 he arrived at South Carolina to discover a country dance in progress.

"The devil is well pleased at every step you take," he told the dancers. The fiddling ceased while the dancers listened to a short sermon. Then after Whitefield retired the music started again.

In the spring of 1740 Whitefield began building his Bethesda Orphanage, near Savannah, which still stands as the oldest orphanage in America today. The building was hardly started before 40 children were thrust into his care.

His itinerary took him north again to the middle and upper colonies. Thousands clustered in the fields—lanterns bobbing on the meadows at night—cries for mercy punctuating his sermon—these were common sights. "Look where I would, most were drowned in tears," was the preacher's note. "The Word was sharper than a two-edged sword, and their bitter cries and groans were enough to pierce the hardest heart. . . . They seemed like persons awakened by the last trump."

While in Massachusetts Whitefield visited Jonathan Edwards. His admiration of Mrs. Edwards caused him to renew his prayers "for a daughter of Abraham like her for my own." Soon after returning to England in 1741 he married the widow Elizabeth James. But two weeks later he was off on a preaching mission leaving his bride "abroad in the tent." Although Mrs. Whitefield was left alone most of the marriage she gave her husband constant encouragement, loyalty, and support.

For thirty more years Whitefield's star shone brightly. In the British Isles he teamed with the Wesley brothers to help turn back the tides of infidelity and immorality that had been threatening to engulf all of Britian. In America his preaching gave a spiritual foundation to the New World. In his frequent trips across the Atlantic he

braved the constant threats of storms and piracy while faithfully preaching to fellow passengers and crewmen at sea. In all he spent 782 days of his life at sea.

His circuit, that included two continents, was brought to an end September 30, 1770. Only the day before a friend strongly advised, "Sir, you are more fit for bed than preaching." True," replied the indomitable Whitefield. Then he clasped his hands and looked towards the heavens. "Lord Jesus, I am weary in Thy work, but not of it. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die!"

Whitefield mounted a hog'shead at Exeter, Mass. and preached from the text, "Examine yourselves whether you be in the faith." "My sun has arisen and by aid from Heaven has given light to many," he cried. "It is now about to set—no, it is about to rise to the zenith of immortal glory. . . . My body fails, my spirit expands. How willingly would I live forever to preach Christ. But I die to be with him."

At two o'clock the following morning he was seized with an attack of asthma. He began praying for those who were yet unsaved, for his orphan family at Bethesda, and for his London congregations. At five he told his companion, "I am dying." At six the awakener of two continents passed to his reward.

"Whitefield is dead!" shouted town criers throughout New England. Benjamin Randall, a profane sailmaker, heard the crier at Portsmouth. Previously he had ridiculed Whitefield and his preaching. Then he thought, "Whitefield is dead, but he is in Heaven. I am on the road to Hell." The sailmaker surrendered to Christ and later helped begin the Free Will Baptist church movement.

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## THE FRUIT OF THE SPIRIT

(Summary of a sermon preached by J. R. W. Stott. Used by permission.)

*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. (Gal. 5:22, 23 R.S.V.)*

No Christian believer can hear this catalogue of Christian graces without hungering for them himself. Every Christian longs to be Christlike, that is, full of love, joy and peace; patient, kind and good; faithful, gentle and self-controlled. St. Paul describes these nine graces as the "fruit of the Spirit," and if we ourselves are anxious to know how to manifest them in our lives, how, in fact, to grow in holiness, let us examine these verses.

### HOLINESS IS SUPERNATURAL IN ITS ORIGIN

The apostle attributes the existence of these graces in any man to the work and inspiration of the Holy Spirit, for sanctification is just as much God's work as justification. This is the place to begin if we are seeking to be holy, for we will never despair of ourselves and trust only in the Holy Spirit until we are convinced that it is by Him alone that we can be holy.

(a) *It is not the fruit of inheritance.* Of course some of our qualities are the fruit of our inheritance, in that we do differ from each other by birth and temperament. Some inherit a disposition which is naturally sweet and gentle; others are naturally sunny and serene. But this is not what we mean by "holiness." These belong to our temperament not our character. If holiness were the fruit of our inheritance, what could we say to those who are naturally sour and morose?

(b) *It is not the fruit of education.* I am not belittling the importance of education. I believe in training the mind and conduct, and I realize that education does influence the way we live, for it imposes restraints upon us, and helps to regulate our conduct. But education can only help to control our fallen nature, restraining it from breaking out. It cannot give us a new nature, with both a new ambition and an ability to love God and our fellows.

(c) *It is not the fruit of self-effort.* From time to time in the history of the Church, sanctification has been pictured as a wearisome struggle against the world, the flesh and the devil. Well, I do not deny that there is a place for mortifying the flesh, but this is only one aspect of sanctification, for holiness is not presented in the New Testament primarily as the fruit of self-effort. No. It is the "fruit of the Spirit." Only the Holy Spirit can make a man holy, for only He can reach the very springs of our character and do a deep, lasting work in our personality. It is the Holy Spirit who "regenerates" us, implanting within us a new life and a new nature. It is the Holy Spirit who "sanctifies" us, causing the new nature to grow and bear fruit.

#### HOLINESS IS GENERAL IN ITS SCOPE

By "holiness" we mean not simply gaining victory over our besetting sins, nor acquiring certain special qualities, but the transformation of our whole character. It should be plain from these verses that each grace in this catalogue of nine graces is an aspect of the Christian's moral character. They are not a list of activities, good works of public service, acts of sacrifice, deeds of philanthropy or religion. The list describes not our outward conduct but our inward character. The "fruit of the Spirit" is not churchgoing, Bible reading, saying our prayers, singing hymns, giving alms or serving the community. As Bishop Hadley Moule has said, "The fruit of the Spirit consists in its essence not of doing but of being."

Further, these nine graces of the Christian character are described by Paul not as "fruits" (plural) but as "fruit" (singular), and together they form the *one* fruit of the Spirit. The apostle deliberately contrasts the "works of the flesh" (v. 19), and the "fruit of the Spirit," and this contrast is not only between the flesh and the Spirit, between work and fruit, but also between the plural *works* and the singular *fruit*. The flesh (our inherited, fallen, corrupt nature) gives rise to many *works* which put a man at war with himself, and exacerbate his inner conflict. But the Holy Spirit produces *one fruit*, a whole, integrated character. It is inconceivable to think that the Holy Spirit might produce a lopsided Christian character, loving but not faithful, joyful but impatient, kind but not self-controlled. No, the fruit of the Spirit is a rounded character, a balanced, complete whole, one ripe fruit.

## HOLINESS IS GRADUAL IN ITS GROWTH

The fruit metaphor clearly teaches this. Only a very elementary knowledge of botany or horticulture is needed to know how fruit ripens. First comes the springtime bud, from which in due course the full flower unfolds and blossoms. Then, after a marvellous process of fertilization, the flower droops and dies, leaving behind an embryo. At this stage it is small and hard, inedible and uninviting. If one did not know, one would not guess its potential for beauty and usefulness. But months pass before the fruit begins to swell and ripen, change its shape and colour, until at last the time comes for it to drop or be picked, soft to the touch, ripe to the eyes and luscious to the taste.

Fruits grow and ripen slowly, and the fruit of the Spirit is no exception to this rule. Certainly when God implants life we are suddenly and completely regenerate, but the development of this new life from a tiny seed to ripe fruit is an unhurried, continuous, sometimes lengthy process. Besides, when we look at the list, do we think this fruit is a mushroom which appears overnight? Take the grace of "love." Do we imagine that a sinner who has lived a fundamentally self-centered life until he is born again, will suddenly by regeneration be made perfect in love, able to love God with all his heart and his heart and his neighbour as himself? No, regeneration certainly gives us a capacity to love, and our new nature is able to truly and selflessly love as the old nature cannot, but it may take years of mortifying our flesh and walking in the Spirit before we shall be able to love God and our fellow men with anything approaching a ripe, perfect love.

## HOLINESS IS NATURAL IN ITS DEVELOPMENT

I do not mean that it is natural for an unregenerate sinner to exhibit the fruit of the Spirit. It is unnatural, because it is contrary to our fallen nature, and hence the need to be born again and get a new nature. But I mean that the actual process by which the fruit is borne by the new nature is natural, not artificial. We live in days of artificial substitutes. Artificial flowers and fruit of every description can be seen everywhere, some so skilfully designed in shape and colour that, from a distance, they can deceive even the expert. But what deceives the eye does not deceive the touch, taste or smell. An artificial flower has no fragrance; artificial fruit has no flavour.

Artificial holiness is the same. It may deceive man, but not God. It has no sweet savour, nor is it pleasing in His eyes. False, artificial holiness is as different from the true, natural holiness as a Christmas tree from a fruit tree. The decorations on a Christmas tree, the glass balls, fairy lights, toys, candles and crackers, are all artificially attached, tied on with string and wire. They do not grow on the tree, and artificial holiness is like that. It is a way of life imposed from without. By effort, men can control themselves and prevent violence and outbursts of temper, and they appear to be holy. But this holiness is artificial. It has been tied on from without. It has not grown from within. It is a matter of outward convention not inward character. It is superficial, and it leaves the heart (the deep spring of thought and action) untouched, unchanged. So true holiness is not the artificial adoption of behaviour patterns, but the natural ripening of a new, divine nature which has been implanted.

As in nature, so in the realm of Christian holiness, it is God who gives the increase. The Holy Spirit is ceaselessly working to cause to grow and fructify the new nature which has been implanted. God likens His influence to the sunshine and moisture needed by fruits to swell and ripen. But we must yield to His gracious influence, and spend time basking in the warm radiance of His presence, refreshing our spirits with His dew. Only then will His fruit ripen.

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Edited by Dr. Horace E. Wood

## **THE GOSPEL OF JOHN:**

# **Trials and Triumphs, —Through the Triumphant Christ**

S. Lewis Johnson, Jr.

*John 16:25-33*

Trial and troubles, —who is without them? The trials of the young are notorious. Teenagers in that happy time of life have them with their problems with their friends, the opposite sex, and their parents and siblings. And when college comes, the problems are still there, only more serious seemingly. And when the careers are in the launching stages, they are weighty. Sad to say, they never stop, for aging find their problems mounting with time. The daily round can become monotonous. The memory fades, especially as it touches the events and experiences of last week. The events of fifty years ago have become remarkably clear and terribly boring to our friends. The eyes and the ears fail. What has Adam done for us!

Even the tots and little children have problems, that is, if one believes the comic pages. Poor Marvin, he has his problems, although they are strangley like the problems of adults. And Trixie, and Nancy, and Arthur, and even the animals, such as Snoopy, Fred Basset, and yes, the Snake they all have problems. What would life be like without them?

Of course, we do live in an amazing age, and some think that compensates to some extent for the problems. We have breakfast in New York, lunch in Los Angeles, dinner in Hong Kong, and baggage in England.

Memory is a problem with all ages, it seems. "Doctor, I have a terrible problem. I cannot remember a thing," complained a concerned lady to her doctor. "How long have you had the problem?" asked the doctor. "What problem?" she replied.

The apostles faced trials of a fiercer sort, our Lord said. As He was telling them that He must leave them He announced to them that they faced the hostility of the world. In fact, the hostility that they faced was the same that He had been experiencing, and we know that that led to His death by the shameful death of crucifixion (cf. 15:19; 16:2; 17:14). In order to aid them in their work of testifying to the world concerning Him and His salvation, He promised them that

the Comforter, the Holy Spirit, would come and take up His residence in them forever (cf. 14:16-17; 15:26-27; 16:5-11). In the light of this He had urged them to stop being troubled over the future (14:1, 27). The remedy for their time of trial in the age that was to come after His death lay in the peace that He would give them.

That peace, He said, had two aspects. In the first place, it was a peace that He would *give* them (cf. 14:27), a peace that rested in the final analysis on the expiatory sacrifice that He would make at Calvary, providing for them the foundation of their justification (cf. Rom. 5:1). But, secondly, coming with the peace given by Him was the peace of the experience of His presence in the Spirit (cf. 14:27; 16:33). That peace He would *leave* with them. In the world they should expect trials and troubles, but in Him they would have peace. The fact that He had overcome the world in His life and ministry gave Him sound reason to exhort them to "be of good cheer" (cf. 16:33; Phil. 4:6-7).

His final instruction to them in the discourse in the upper room has to do with these things. He informs them that they will in the future be firmly attached to the Father, knowing the significance of His ministry of incarnation, suffering, and return to the Father. But trials and troubles will not be left behind. They may expect to have them. They shall be perplexed and disturbed by the events that shall soon come to pass, so shocked that they shall leave Him alone (cf. 16:32). They may find encouragement in the fact that in Him they may find the peace that overcomes the world.

There are three cycles of thought in His final words of instruction to them, and we look at them now.

### PROVERBS AND PLAINNESS

*The coming of unmediated speech* (John 16:25-26). The familiar "These things have I spoken" occurs again at the beginning of the section, and it usually indicates a change of thought. He has been speaking to them in terse sententious and somewhat dark sayings. From His new position, however, at the right hand of the Father, He will teach them concerning the Father. No longer will He speak in the enigmatical and figurative speech, such as He has just been doing, but He will bring them word in plainer speech. The teaching will come through the Spirit (cf. vv. 14-15). One thinks immediately of His teaching ministry to them on the Emmaus Road on the day of His resurrection, when "beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (cf. Luke 24:27; cf. v. 45; John 20:17).

One might ask at this point, "Has this work of teaching stopped?" No, and I do not think it will. "It is reasonable," Swete affirms, "to expect that as the world grows older the teaching of the Spirit of Christ will grow both fuller and clearer." It is important for us to remember, as was claimed in the exposition of the earlier part of the chapter, that the Holy Spirit is still able to teach truth that is new to us. It is, therefore, important that we keep our hearts open to him and His work.

It is sometimes said that it is wrong for us to have creeds. Well, in the first place, the word *creed* comes from the Latin verb *credo*, which means *to believe*. Our word *believe* comes from an old English

word, but it is synonymous with *credo*. Thus, it is foolish to say that we ought not to have a creed. We might as well say that we ought to have faith without faith, or believe without beliefs. It cannot be done. Even our unbelief is a creed, as is our belief that we ought not to have a statement of belief.

Kuyper once said, quite correctly to my mind, that there was nothing wrong with *making* creeds. The wrong lies in the *ceasing of the making* of them, for the illuminating work of the Spirit as a work continues throughout the age.

The final clause of verse twenty-five, "I shall shew you plainly of the Father," speaks of His continuing ministry of teaching by the Spirit in the future, as we have said. But is this not a strange teacher? He will die in about twenty-four hours, and He knows it, and yet He calmly asserts that He will continue as the believers' teacher! And yet He will not start teaching a new system of truth, or a new person. It is still the Father who is the object of His instruction, A Father who in His glory is inexhaustively fresh (cf. 1:18; 14:9).

The Lord's statement in verse twenty-six has sometimes been misunderstood. He does not mean that He will cease to pray for His own (cf. 14:16; 17:9, 20). He means that He will not have to act as mediator and plead to the Father that He cares for them as in the days of His flesh. The disciples will ask in His name, that is, will plead His person and work in their supplication. And, of course, there is no denial of His continuing priestly intercession in heaven for them following the cross. Their approach to the Father is always on the basis of His priestly work for them, a perpetually valid work of intercession.

To ask in the name of the Son means success, for, as Calvin says, "This is a remarkable passage, by which we are taught that we have the heart of God as soon as we place before Him the name of His Son."

*Its explanation* (John 16:27). The reason that Christ does not have to beseech the Father to care for us is that the Father Himself loves us. The word rendered "loveth" here is surprising, since one might expect to find the stronger *agapao*. The latter word, however, has already been emphasized in statements about the Father's love (cf. 3:16). This word, *phileo*, meaning the love of affection, naturally follows the exercise of the other.

Our Lord says that He does not intercede for them, for the Father has affection for them and does not need to be persuaded to be gracious. And He loves them because they have loved (again *phileo*) Him and have come to believe in His divine mission. In other words, love for Christ and regard for His work evokes love from the Father. Morris mentions an important stricture there, "This does not, of course, mean that their love merits the Father's love, or that He loves only because of their prior love. Rather they owe their love to Christ to a prior divine work in them, and this process from God's love. As Augustine says, 'He would not have wrought in us something He could love, were it not that He loved ourselves before He wrought it.'"

Incidentally, this verse does make the point that there is a special love that the Father has for the elect alone.

## RETURN AND RESPONSE

*The resume of His ministry* (John 16:28). In these verses there is a concise statement of the central, normative ministry of Christ. He speaks of His heavenly origin, for otherwise He could not be our Savior, and His statement concludes with a mention of His heavenly destination, for otherwise there would be no convincing witness to the seal of the Father upon His earthly accomplishment.

The words of verse twenty-eight are great words, and august facts stand behind them. The four verbs single out the details of the ministry. And if we were to eliminate the first and the third and fourth of them, then there would be no gospel for the saving of lost souls. His incarnation, His life, His death and resurrection, and His ascension seem to be particularly in view. And all of the words are looked at as voluntary.

Westcott's view is that the text refers to His mission, the nativity, the passion, and the ascension, a view not too different from that just expressed.

It is a magnificent text, and it is not surprising that Morris refers to it as expressing "the great movement of salvation." And Barrett calls it "a complete summary, in John's manner, of the Christian faith." The theocentric Christology of our Lord and His apostle is plain, and His unique and exclusive view of the source of divine salvation as lying in His person and work is as clear as a bell. We cannot escape the "uncomfortable 'only's'" of evangelical language, as so many heterodox theologians would like to do.

*The response of His men* (John 16:29-30). The apostles seem to think that their difficulty is cleared up, for they reply, "Lo, now speakest thou plainly, speakest no proverb" (v. 29). The doubt of verse eighteen appears dispelled. Only the Day of Pentecost, however, will really clear their spiritual minds.

Previously they had thought that He needed to have His thoughts and ideas purified by their interrogation, it seems, but now they express full confidence in Him. "Now," they say, "are we sure that thou knowest all things" (cf. v. 30). They express their confidence in Him, although they do not contend that they understand all that He says. But they know that there is no need for them to help Him clarify His thoughts by asking Him questions. They know that He knows, because He has known and answered the inward questionings of their hearts. And, further, this has given them assurance of His divine origin and mission. "By this we believe that thou camest forth from God," they conclude.

The disciples, like many of us in similar situations, are probably bluffing a bit. Later events will prove that they did not have as much knowledge of matters as they seem to claim. Commenting on this, Don Carson writes, "Some people bluff their way through life. Several years ago on Canadian television an interviewer asked several people on the streets of downtown Winnipeg what they thought of the political performance of D'Arcy McGee as a cabinet minister. The interviewer neglected to mention that McGee died in the last century (April 7, 1868); so the passersby not unnaturally thought they were

being asked about the performance of a current political figure. But only a few admitted they did not have a clue who McGee was. Most replied with answers like these: 'Oh, he's alright, I guess—for a liberal'; or, 'Terrible, just terrible. But he's not as bad as \_\_\_\_\_'; or, better yet, 'I saw him the other night on television; but I haven't really decided about him yet.' Many of us would plead guilty to a similar kind of bluffing, and that is not good.

### TRIAL AND TRIUMPH

*The trial* (John 16:31-32). Their faith is limited, but His triumph is not, and in these last few verses of chapter sixteen the Lord discusses the coming trial of faith of the disciples and His coming triumph on the cross.

Quite a bit of discussion has raged over the proper force of our Lord's words in verse thirty-one, rendered in the Authorized Version by "Do ye now believe?" Some take the words as a statement, saying that 17:8 supports this. The constructions are somewhat different. The NIV, however, does render it, "You believe at last!" That reminds one of Westcott's suggestion that it is "half question, half exclamation," a suggestion very difficult to understand. The following verse is more favorable to taking the words as a question, and the mass of editors and translators take it that way. "Do you now believe?" He asks (cf. NEB). In a few hours they will leave Him, and He will remind them of that now.

The trial that awaits their weak faith is intimated in verse thirty-two. As He bears the penalty of their sins, they will flee in fear and dismay (cf. Mark 14:50). And while He cries, "My God, My God, why hast thou forsaken me" (cf. Matt. 27:46), it becomes apparent that He is truly alone under the judgment of the broken law (cf. Isa. 63:3, 5). C. H. Dodd said, "It is part of the character and genius of the Church that its foundation members were discredited men; it owed its existence not to their faith, courage, or virtue, but to what Christ had done with them; and this they could never forget." There is much truth in that and, of course, the fact of it only serves to give further glory to the power of God and of Christ, that could use such men to do mighty exploits for the faith.

Of course, we must not pass by without pointing out that, while in one sense the Father deserted the Son, in another He did not. As the Son became the sin offering the Father did separate Himself from the Son as the one made sin for us, and as the one who was bearing away the curse. This separation occurred in the realm of the human nature of our Lord. In the sphere of the divine personalities and the divine essence, there could be no separation. And even when the Son in His human nature was bearing the curse, He still prays, "My God, My God." It is almost as if He believed that the divine presence remained, although for a time the sun was behind the clouds.

The last clause represents the constant and abiding faith of God the Son in His incarnate ministry, "the Father is with me." The word "alone" refers to the human level of His life.

*The triumph* (John 16:33). In verse thirty-three He turns to the triumph, and the seventh occurrence of the words, "These things have

I spoken," indicates that the discourse is now to be summed up. In a sense the final verse is the summation of the discourse. In 14:1 and 14:27 He had opened with the command that they stop letting their heart be troubled. Their trouble had been heart trouble! The intervening verses have constituted His remedy, and it is now summed up by the word "peace." The peace of expiation and genuine Christian experience is the cure for all heart-aches. It is to be gained, not by flying from trouble, but by facing it.

There are two contrasts here. The first is seen in the phrases "in the world" and "in me." They represent the two coming spheres of life for the disciples. In fact, the use of the word *echete* (AV, "ye shall have"), although it may be taken as a futuristic present, is probably to be taken as a true present, referring to their present experiences as involving tribulation. The world infallibly means tribulation but, in spite of their failure (cf. v. 32) they are in Him and that means peace.

The second contrast is that between "tribulation" and "peace." Their heart trouble shall find relief in Him. They will still have trouble, but there is peace *in* it (cf. Rom. 8:37-39).

In the final two clauses Jesus urges them to rejoice, a word that occurred often in His dealings with them (cf. Matt. 9:2, 22; Mark 6:50; cf. Acts 5:41; 23:11). They have reason to rejoice, because "I" have overcome the world. *Overcome* is one of John's great words, although it only occurs here in the gospel.

We might have expected Him to say, "you" have, or shall, overcome the world. He, however, reminds them that they have victory only in His mediatorial person and work.

The tense of the verb, "I have overcome," a perfect, lays stress on the abiding character of the victory. How foolish of us to fear a fallen foe! (cf. 12:31; 16:11). When Constantine saw the sign of the cross in the sky with its words *hoc vince*, he little realized what it really meant. In fact, it has taken about twenty centuries to reach a deep appreciation of all that He did in His sufferings.

Peace is the effect of the cross, the peace that enables a believer to surmount trials and tragedies and triumph. Two artists agreed to paint pictures which would portray their respective conceptions of peace. The first painted a calm little pond, surrounded by woods and open plain. There was no sign of life in the picture, not even the indication that a breath of air was stirring. That was his idea of peace. The other artist painted the scene of a windswept landscape, with a raging torrent in the foreground. A tree hung over the river bank and on a slender bough, just above its leaping rapids, sat two birds—singing! This latter picture represents true peace; the other depicts not peace but stagnation.

Oh! the quiet majesty of the Lord in the face of the seeming crash of His world about Him in His death. His faith, however, is one that cannot be beaten (Heb. 12:2), and it has meant for us the doom of sin (cf. 1 John 5:19) and the ultimate defeat of evil, the liberation of life from worry, fear, and self-contempt, and comfort in sorrow (cf. Rev. 19:6). And it is all a foreview of the ultimate victory of the future, when through Christ we shall overcome forevermore.

# GLEANINGS

Compiled by Larry Miles

## BLESSED ASSURANCE

"Blessed Assurance, Jesus is mine." Only those who rely for salvation upon the meritorious sacrifice of Christ can possibly have any basis of assurance of salvation. Too many professed Christians live miserable lives because they think salvation has to be earned by them!

Paul wrote, "I know him whom I have believed." Peter taught that the believer—he that trusts in Christ—has reason to "rejoice greatly with joy unspeakable and full of glory."

Jesus is Savior, Redeemer, Advocate. Hence one's assurance of salvation is proportionate to his reliance upon Christ as his Savior.

YES, JESUS PAID IT ALL!

—K. C. Moser

## SOME OF THE BASICS OF SUCCESSFUL MARRIAGE

1. Being a born again child of God.
2. Having a true, evident, unselfish, time tested love for each other.
3. Moral purity—which promises fidelity hereafter.
4. Intelligent, with mutual interests that are real interests.
5. Health of body and of mind.
6. Zealous for the cause of Christ.
7. Wholesome attitude toward children and old people.
8. Wholesome attitude toward industry and accomplishment.
9. Liberally attentive and ready with a helping hand when needed.
10. Enjoying conversation, recreation and fellowship.
11. Having convictions gleaned from God's Word.
12. Strong of body, gracious in manner.
13. Free from sham, make-believe, or affections.

—Robert Heid

## CHRIST THE LIGHT OF THE WORLD

Jesus was, and is indeed the light of the world and we who walk with him do not walk in darkness, but have the light of life. This light comes from His life for "in Him is life, and this life is the light of men." And this light which shines down the pathway on which we walk, shines more and more unto the perfect day.

—E. A. Rhodes

## GO

There is a mighty go in the Gospel, as well as come. It is come, go. Go, preach and heal; go, home to thy friends; go into the highways; go, into all the world. Many Christians do not obey, many churches have no blessing because they do not go.

—B. F. Jacobs

## NEWS AND NOTES

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

As you look ahead through 1985, set nights) for the 2nd annual S. B. S. aside March 28 and 29 (Thurs. & Fri. LECTURESHIP! "What's S. B. S.?"

The School of Biblical Studies, the adult-education division of Portland Christian School. "Oh, yeah. Well, where will this lectureship be?" At Southeast Church of Christ in Jefferson-town, Ky. "Who'll be speaking?" Julius Hovan from Gallatin, Tenn.; Dennis LeDoux from Glenmora, La.; and Tom Smith from Cincinnati (see his article in this issue of Word & Work). And during the day on Friday, Billy Ray Lewter will lead some sessions on "Coping with Pressures in the Ministry."

Sounds good, doesn't it? Plan for it.

From our mail box:

Greetings in Christ Jesus. May this letter find you and yours well and happy in Christ.

Enclosed you will find an article from the October '84 issue of "Fundamentalist Journal" reporting an interview with John F. Walvoord of Dallas Theological Seminary on the question of Dispensationalism. It spoke particularly to me because I believe that it addresses well the issues that are at hand today. My freshman son was one of the 100 or so students at Skyline High School in Dallas, Texas, who was told it was against school board policy for students to gather on the lawn, before school, to fellowship and pray. I have pursued this point and discovered that the school board is in fear of the 5th District Federal Court which has ruled against all gatherings of students in campus for

religious purposes (Lubbock Civil Liberties Union vs. Lubbock Independent School District, March 11, 1982; United States Court of Appeals, Fifth Circuit.) The root of the violation of the Christian's constitutional rights seems to be found in the school board members fear of the ACLU!

Bro. Dave Reagan has asked me to keep him posted on what happens in this power struggle since the Equal Access Law has been passed. The problems we face, I believe, are the result of apathetic Christians who have not bothered to get involved with the issues. The value of this interview seems to me, to be in its obvious importance to our brotherhood.

The Dallas Theological Seminary is perhaps the leading advocate of the premillennialist viewpoint. Our nation is under attack by Satan and I found real joy in reading of an educator who stood for the values and doctrines that mean so much to me.

I enjoy the "Word and Work" each month as do so many of us here at Piedmont. May God richly bless your continuing efforts.

Craig Sanborn

Robert keep up the good work. May the word of the Lord go forward with souls won into His kingdom, until Jesus comes for the Church. Enjoy Price speaks out.

Jimmy Wilson

#### MORE TREASURE IN HEAVEN

Sister Lucy (Mrs. Horace E.) Wood fell asleep in Jesus on Sunday, December 23rd, 1984 at Dallas, Texas. Besides her husband, Dr. Horace, she is survived by their two daughters: Mrs. Ron (Pat) Gilchrist and Mrs. Trevor (Lucy Lee) Mabery.

I first came to know sister Lucy in the autumn of 1965. She and Dr. Horace, my wife Alexina and I made part of a Bible Lands Cruise. We four shared our meals together on the SS CONSTITUTION across the Atlantic and were practically inseparable during our entire trip. Alexina and I came to Love her very dearly.

Lucy always reminded me of the wife described in I Peter chapter 3. Indeed, her adorning was not so much in the outward braiding of hair, wearing of jewelry and the putting on of apparel. Instead, her chief charm was in her meek and quiet spirit, which in the sight of the Lord is of great price.

Lucy was always strongly supportive of Dr. Horace, but her presence was oftener in the background, with a quiet word of counsel or encouragement or an apt quotation from Scripture.

As the outcome of her life demonstrated, she was an excellent mother and wife. Surely the Holy Spirit, looking down the corridors of time, must have had her among others in view when He wrote thru the pen of King Lemuel, "Her children rise up and call her blessed. Her husband also, and he praises her, saying 'Many daughters have done worthily, but thou excellest them all.'" "Grace is deceitful and beauty vain, but a woman who feareth the Lord shall be praised."

We shall not soon look upon her like again.

Carl Vogt Wilson

## TWO NEW BOOKS AVAILABLE

By Arthur C. McCauley

The author is a Christian and has been a little over twenty-seven years; and plans to have seventeen books published in the near future, according to my Last Will Testament to the Glory of God and to the Praise of Yeshua!

Before I started having my book published, I preached for 14 years in small churches called: Church of Christ and Christian Church; in the State of Kentucky, also I worked in industry for twenty years; and before that I was a Harrison County farm boy!

The first book that the Holy Spirit, that lives in me, helped me with, is Titled: "ISRAEL AND CHRISTIANS ARE ALLIED AGAINST RUSSIA AND HER ALLIES". The second book is Titled: "HOW TO HAVE A BETTER FAMILY LIFE IF YOU PLEASE".

Each book is Dedicated to: Salem Church of Christ; near Cynthia, Kentucky!

Both books are seven by ten, and over three hundred pages; each book is FIVE Dollars from the Author; please make your orders to the address below; and thanks in-advance in the name of the Lord Jesus!

Arthur Carroll McCauley  
531 Parker Avenue  
Hartford, Kentucky 42347

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## NEW BOOK ON 2ND AND 3RD JOHN

By Dr. Dale Jorgenson

Word and Work is pleased to announce that there will soon be published a new devotional book entitled: "A DEVOTIONAL NOTE ON THE SECOND AND THIRD EPISTLES OF JOHN."

The author, Dr. Dale A. Jorgenson, of Northeastern Missouri State University, gives an in-depth study of these two short books. He points out that the gnosticism of the early days was little removed from the materialism humanism that is our foe today. We feel that this book will be a timely addition to the library of Christians who are concerned about the spiritual erosion of our times.

We hope that the booklet will be available very shortly.

—Robert Heid, editor

GREAT SONGS OF THE CHURCH is under complete revision. The new issue will not be alphabetical, nor will it have many of the present selections. If you need new books of the present format, this is the time to order them.

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