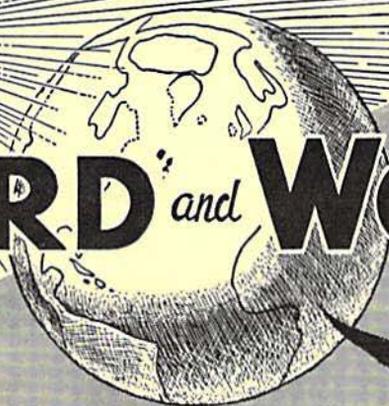


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

OCTOBER, 1977

"We would not trade the family togetherness that the reading of books has brought us."

A mother offers an alternative to TV

Wandering Thoughts Open Door to Satan

WHAT A BLESSING TO BE "GOD'S BELOVED" !

ANATHEMATIZING— this is serious business

THE CHINESE CHURCH—GROWING IN THE MIDST OF SUFFERING

ROSTER OF MISSIONARIES AND PRESENT ADDRESSES

Winston and Irene Allen,
Spring Brook Drive, Box 10
Eagle River, Alaska 99577

Elaine Brittell
P. O. Box 132, Livingstone,
Zambia, Africa

David Brown
P.O. Box W-41, Waterfalls
Salisbury, Rhodesia

Arsenio and Pat Eniego
San Jose, Occ. Mindoro
Philippines

George and Sophia Galanis
10 Gladstonos Street
Athens, 141, Greece

Robert and Joy Garrett
108 Malvern Road, Waterfalls
Salisbury, Rhodesia

Don and Delores Harris
Dollie Garrett
Arcadia Children's Home
P.O. Box W-64, Waterfalls
Salisbury, Rhodesia

Thomas W. Hartle
101 Millborough, Upper Mill St.
Cape Town, Republic of South Africa

Alvin and Georgia Hobby
Box 638
Livingstone, Zambia, Africa

Nena Laguisan
New Tribes Mission. P.O. Box 1181
Makati Commercial Center, 3117
Makati, Rizal, Philippines

Shichiro and Teruko Nakahara
25-9 Toyohara Cho
Shizuoka City, Japan 422

Moto and Yoriko Nomura
P. O. Box 22, Chitose
Tokyo 156, Japan

Pong Hay Wing &
Tsang Tseung Leung
Kowloon, Hong Kong

J. C. and Joyce Shewmaker
33 Euphorbia Drive
Newton West
Bulawayo, Rhodesia

Rena Stewart-Brown
Disa House, Flat 221
70 Orange Street
Cape Town 8001
Republic of South Africa

Alex and Ruth Wilson
P.O. Box 2635,
Manila, Philippines

In order for any roster to be useful, it should be both complete and accurate. There may well be other names that should be added, or that will be entering the field later. Also, some of these addresses may need more information to be complete. Kindly help us to make this roster useful.

—MISSIONARY MESSENGER

MISSIONARY OFFICE:

Mrs. Ronald Kane 2614 Aintree Way Louisville, Kentucky 40220
Mrs. Dennis Allen 421 N. 26th Street Louisville, Kentucky 40212

THE WORD AND WORK

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

Published monthly except December by

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Subscription rate: \$2.50 per year

Vol. LXXI

OCTOBER, 1977

No. 10

In This Issue

God's Family —"Those Anathemas" —W. R. H.	290
Viewing the News —J. W. Blaes	292
Reprint: The Unifying Common Cause —E. L. Jorgenson	294
Reprint: Truth in the Head and in the Heart	295
How About Reading, Instead? —Ruth Wood Wilson	295
The Importance of Soul-Winning —Larry Miles	297
Thoughts From Romans —Ernest E. Lyon	300
The Christian Mind—A Battlefield —Dennis L. Allen	301
Questions Asked of Us —Carl Kitzmiller	305
Suffering in China for Christ —David Adeney	308
Bible Exposition —Matthew —S. Lewis Johnson, Jr.	309
MISSIONARY MESSENGER	317
NEWS AND NOTES	317
Obituary: J. Edward Boyd	318
Another Open Letter to President Carter —Dr. Ray Allen Young	319

Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

BEWARE OF THOSE "ANATHEMAS"

Recently I heard a brother quote the apostle Paul's two-fold warning found in the first chapter of the Galatian letter, "If we, or an angel from heaven, preach unto you any gospel other than that which we preached unto you, let him be anathema ("Accursed" is the word used in the King James version). The brother used this in discussing the dangers of the "charismatic movement," and, having let go with "both barrels" (verses 8 *and* 9 of the first chapter) he rested his case and concluded his message. I am sure that he was not the first, nor will he be the last, to use these verses to combat teachings or practices which are deemed to be in error. And, to all of the hearers who agreed with his position, these words were the clincher.

But it is unfair and unwise—if not a bit dishonest—to use a scripture where it does not apply. If we think these verses fit to correct (or suppress) every doctrinal controversy, we need again to study the letter to the Galatians. Paul begins this paragraph by saying: "I marvel that you are so quickly removing from him that called you in the grace of Christ unto a different gospel, which is not another gospel only there are some that trouble you, and would pervert the gospel of Christ."

Now if the charismatic brethren tell me that I am not a saved person because I have not received the gift of tongues, then they have indeed changed the gospel. That amounts to adding tests of orthodoxy that the apostles did not teach. But if they confide to me that they have been blessed in their prayer time with a word of joy and consolation from the Holy Spirit, my personal relationship to the Lord is not gainsaid.

Notice that the anathema that Paul pronounced, was not toward some who held an a-millennial view, or used musical instruments in their public worship, or differed in their form of partaking of the Lord's Supper, or even those who were out of order in their use of tongues. His anathemas were reserved for those who were purposely perverting the gospel of Christ and were bewitching the Galatians so completely that they were voluntarily exchanging the

grace of God for the law of the old covenant.

Lest we too quickly think that one is perverting the gospel, we need to review Paul's definition of it, in 1 Cor. 15. He gives us three parts: (1) that Christ died for our sins, according to the scriptures (O.T. scriptures that foretold His death on a tree, and the purpose for which His life would be offered up—as, for example Isa. 53 and Psalm 22). Part (2) of the gospel is that He was buried (which simply but irrefutably proved His actual death, thus removing any arguments in the future as to whether He had really died). Part (3) is the glorious record of His resurrection, which has become not only a test of faith for believers, but is the bed rock upon which stands the glorious hope of the church, that we shall be raised up in like manner. Paul uses the rest of the 15th chapter to deal with the various ramifications of this part of the gospel since the power that brought Christ forth from the grave is the same that redeems us and will supply us entrance into the eternal kingdom of our Lord and Savior. All of this adds up to be the "evangel," the "good news of free salvation." This, according to the apostle Paul, is the gospel. In the 13th chapter of First Corinthians, I may disagree with a brother's understanding of what is meant by "that which is perfect." He may say that it means the New Testament canon—the list of books that were gathered to comprise the New Testament. I, on the other hand, feel that it will be that time when we are raised in perfection and glory to meet our Lord and to live in His presence. But I cannot say that he is perverting the gospel, nor can he lay such a charge to me. Neither of us are reverting to circumcision and the rest of the law. Neither are we doing despite to the grace of God, or basing our hope on works of righteousness which we do ourselves.

Anathematizing is serious business.

THE EVERLASTING ARMS

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy 33:27).

Above us are the eyes that never slumber,
That watch against whatever hurts or harms;
Around us are His mercies without number,
And underneath the everlasting arms.
Above us are the hands that once were riven,
That broke the spell of Satan's cunning charms;
Around us are the pledges He has given,
And underneath the everlasting arms.
Above us are the fruits of His affection,
The blessed hope that stills our dread alarms;
Around us are the wings of His protection,
And underneath the everlasting arms.

—W. M. Czamanske

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



Viewing the News

Jack Blaes

SENATOR ZORINSKY is returning unspent funds. The Nebraska Democrat says that too many people in Washington feel comfortable spending other people's money. He found that he had \$313,016 in unspent office funds, so he is returning it. These funds will revert to the treasury when the current fiscal year ends. Someone said that it was just a drop in a bucket, to which the (and I really mean this) DISTINGUISHED senator replied: "I feel like one drop in a bucket helps." He even went farther and said, "Sometimes a bucket can get filled if enough drops fall into it." And that isn't all! This delightful senator also refused to use \$139,278 authorized for hiring committee aids. He admits, too, that his tight-fisted spending policies have caused a stir among some colleagues. I don't find that difficult to believe either.

VIETNAM FLAG FLIES on the American skyline. Delightfully reported by the Daily World (Communist paper) "The flag of the Socialist Republic of Vietnam flew officially over an American skyline for the first time, and Soviet Ambassador Oleg Troyanovsky viewed it with unabashed pleasure." The Soviet Ambassador then expressed his pleasure in these words: "A momentous and, I would say, a moving event." "The Coming Storm" edited by Dr. N. Burnett Magruder, comments: "The flying of the Communist flag of the Hanoi government on American soil at the United Nations signifies in the eyes of the world a Communist victory." The deputy Prime Minister of Vietnam, Nguyen Duy Trinh, described

the victory of the Vietnamese people as "a victory of the common struggle of the world's peoples against imperialism." In the process, Trinh bitterly attacked the United States, accusing our country of "wars of aggression."

THE CARTER ADMINISTRATION got on the band wagon through its able ambassador to the United Nations, Andrew Young, as he praised the new "Socialist Republic of Vietnam." Mr. Young made it clear that Vietnam's independence is marked from the day South Vietnam was conquered by the Communists.

There is no such a thing as a "no win war." One side lost in Vietnam, and the Communists won. And how many Americans helped it to turn out just that way!

MOST STATES HAVE VOICED approval of citizens who wish to provide for the private education of their children. Some statements from the Kentucky constitution follow: "nor shall any man be compelled to send his child to any school to which he may be conscientiously opposed; and the civil rights, privileges or capacities of no person shall be taken away, or in any wise diminished or enlarged, on account of his belief or disbelief of any religious tenet, dogma or teaching. No human authority shall, in any case whatever, control or interfere with the rights of conscience."

On September 16, 1977, several parents of children in the Harvest Baptist Church School, Owensboro, KY received letters from pupil personnel directors of the Davies or Owensboro School Districts threatening

them with legal proceedings if their children were not placed in an accredited school within 24 hours. Simultaneous with this action other Christian schools throughout the State not accredited by the department of education were asked for their records of pupils who were enrolled for the current year. It was pointed out to the administrators of these schools that the State was setting in motion truancy action against the parents of these children. In connection with these events, Mr. Eugene Hilmes, minister of the Clays Mill Road Baptist Church and administrator of their day school received a letter from the Fayette Board of Education demanding that he cease operation and further threatening him and members of the congregation and the school with criminal prosecution. The basic charge in this case is contributing to the habitual truancy of a minor. I hope that you will see the seriousness of this situation. It is not unlike what has happened in many other states. We must be much in prayer, and be willing to take appropriate action. You have a representative in the State Legislature. Get to know him, and let him know you and your thoughts about these issues. Your children are at stake.

NOT ALL STATE SCHOOLS are bad. Nor are all state school teachers bad. It is proving to be a system out of hand, and hastening unto malicious ends. The following is a poem which was written by a student at the University of Louisville, and was passed out to high school pupils by an English teacher presumably to teach different feelings in poetry. Hail! God, Hiding in whatever hole You call Heaven. Where were You when I lost my soul? And why did You let me know depression? The price You place on loyalty Has cost me my tranquility. You are safe, though, You sent someone else to be nailed to a cross. But my death is yet to come, And anticipation is heavy in my heart. Why have You kept me in darkness? Are You afraid of me? You deserted me! Or were You ever with me? You demand my unrequited faith That I not suffer Your damnation, And yet what have You done for me? Or is it that You have not

yet Struck me down That requires my thankful devotion? Have no doubts—I am thankful. Thankful that I was conceived in a bitter world That does not recognize me, And which I, in return, Refuse to acknowledge. Do You recognize this earth? Do You even remember which corner of the Universe Into which You tossed it? Immortal Creator! You create to destroy. And You will follow Your empire into oblivion. Man needs You for a crutch, But when You have destroyed him There will be no more need for crutches, and no more need for You. Lord of dust and space—Ruler of a wasted vacuum! Where will Your disciples be then? And where will You be? Cultivating new followers In another universe? Or pretending to make That oft-repeated journey Through the maze You left Yourself trapped in? Amen? Thomas.

Doesn't your heart go out to a heart so empty, dark, and so full of despair? Pray for both our young and old people.

IT IS AGAINST ALL DECENCY, what is happening in Rhodesia and South Africa. British Foreign Secretary, David Owen says that Britain and America are "working hard" to overthrow the government in Rhodesia and replace it with a black one which will be Marxist. Owen expressed regret that he is not able to overthrow the Smith regime immediately. The term "Black rule" is misleading to say the least. There is little, if any, majority rule in all of Africa. Just because a government is headed by a black doesn't mean majority rule. In Africa, what counts most is not a person's race but his tribe. Black rulers in Africa represent their tribe much more than they represent their race. Black tribes fight with each other more fiercely than did American Indian tribes.

Blacks will not get any of it, but the Communists are making big plans to get it all. What is that? Well, South-West Africa promises to be one of the world's major producers of uranium in two years' time. If you think that the United States State Department doesn't know about that, think again. They just don't want you to know, so you won't be won-

dering if they are stupid or just plain working for the advantage of Marxism, as they have been doing, lo, these many years.

Governor Meldrim Thompson of New Hampshire, Chairman of the National Conservative Caucus, called on President Carter to remove U.N. Ambassador Young before the opening of the U.N. session on September 2. Well, you can see he didn't! Noting that the U.S. has more than enough enemies at the U.N. already, Governor Thompson pointed out in his letter to Carter: "Young is actually representing the socialist and Marxist nations of the 'third world.'

He's on their side, not ours."

Think of the many remarks which Young has uttered since being U.S. Ambassador to the U.N. which prove what the distinguished Governor points out. On the other hand Mr. Carter removed a brilliant General from his post in South Korea simply for saying that South Korea might be invaded if we withdraw our troops from there. Perhaps Mr. Young knows what side his bread is buttered on.

Thanks for sending materials, and for kind words of encouragement. I need your prayers, and I thank you for them.

REPRINTS:

THE UNIFYING, COMMON CAUSE

E. L. Jorgenson — 1945

(On Lord's day morning, Feb. 25, Brother Jorgenson used the following preamble to his radio address. It contains a point and a principle of general interest.)

Within the circle of my voice just now, as it goes out from this station—at least, within what we may call the Louisville area—there are 30 or 40 simple, earnest worshipping groups that wear that bold, but honorable name of the New Testament, "Church of Christ."

Because these groups are independent, without any central authority (except the Lord Jesus in heaven, and His Word and Spirit on earth)—because of this independence, there is likely to be a good deal of variation, in emphasis, tone, and spirit; and sometimes even in the message.

But there is one thing, one principle, which all have in common: all of them, according to their own light and teaching, have set out to try to duplicate in the modern world the faith, the hope, and the love, of original Christianity: its life, its fruits, its spirit, and its attitude.

Accordingly, you will find, I think, in these churches—at least in most of them—that the Lord Jesus Christ is central. His presence is joyfully recognized, through the Holy Spirit, in the assembly; His blood and finished cross-work is received as the only ground of hope and salvation; His boundless mercy—the free, unmerited grace of God—is magnified among them; and the Lord Jesus Himself as the living, personal Savior, is glorified as active in every real conversion. His return from heaven—the blessed hope of the Second Coming of Christ—is continually held before the eyes of believers as the pole-star of the church—the great, moving, stirring, stimulating, sustaining hope of the New Testament. These great fundamentals you will usually find in these churches—at least in those that I know best.

TRUTH IN THE HEAD AND IN THE HEART

(Sent in by D. H. Friend — 1945 Word and Work)

Some years ago, at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of fellow guests. He consented, and asked if there was anything special that his audience would like to hear. After a moment's pause, an aged minister arose and said: "Could you, sir, recite to us the twenty-third Psalm?"

A strange look passed over the great actor's face. He paused for a moment, and then said: "I can, and I will upon one condition, and that is that after I have recited it, you, my friend, will do the same."

Impressively the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and as he finished, a great burst of applause broke from the guests. Then, as it died away, the aged minister arose and began to recite. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence, but there was not a dry eye in the room, and many heads and hearts were bowed in reverential awe.

The great actor rose to his feet again. His voice shook with uncontrollable emotion as he laid his hand upon the shoulder of the aged minister and said to the audience; "I reached your eyes and ears, my friends. This man has reached your hearts. The difference is just this: I know the twenty-third Psalm, but he knows the Shepherd." —*Civic Bulletin*.

How About Reading, Instead?

by Ruth Wood Wilson

Much has been written lately about the harmful effects of television, especially on children. A recent *Reader's Digest* article pointed out many dangers, and there was a very thorough and thought-provoking article in the July-August issue of *The Christian Herald*. I could hardly add to what has already been said, especially as we have managed thus far to avoid getting our own TV (though not without plenty of pressure from our kids!). But what I can do is to recommend to you our alternative—reading together as a family. Of course it's not really a matter of either/or; families with TV could also read together—but do you know any that *do*?

Seldom does an evening go by that we do not follow our family Bible reading and prayer with a chapter or two of a good book. Usually I (or Alex, if he is home from Bible school) read for a while to the children (Steve, 15; Joy, 13; Danny, 9) while they make preparations for bed. We started this habit when Steve was very young.

What have we read in all these years? Of course we read Bible story books. Ours is Egermeier's, but Hurlburt's and several others are also good. They provide valuable knowledge not only of isolated incidents but also of how they fit together in God's overall plan. Then devotional books like *Little Visits With God* and *Devotions for the Children's Hour* are interesting and make up-to-date applications, too. The Arch Books, published by Concordia, make fascinating reading of individual Bible stories. I'll never forget Stephen's love, as a little boy, of two little "Ladybird Books," *Stories about Jesus the Friend* and *Jesus the Helper*. They we read nightly, at his request, for what seemed to me like a very long time! Now that the children are older, we are reading the Bible through, using the *Good News Bible*. We read short passages and talk about them.

As for other books we've read, and would like to recommend to other families, I'll start at the present and go backwards. (Naturally, you should fit the books to the ages and understanding of your children.) We recently finished *Cry, the Beloved Country*, a moving story of life in South Africa today. Before that it was *Uncle Tom's Cabin*. Preceding that was *Watership Down*, an allegory with rabbits as the characters. During vacation from school we read *Out of the Silent Planet*, a science fiction novel by the Christian writer, C. S. Lewis.

Speaking of Lewis, among our favorite books are the now famous "Narnia Chronicles"—*The Lion, The Witch and the Wardrobe* being the first of the seven in this series. These are really great for families with children of various ages because even small children can enjoy the exciting stories, while older children and adults will thrill to the spiritual applications in allegorical form. We have read this series twice with our children.

Last year while Dad Wilson was here, we read *The Hobbit*, a fantasy by J. R. R. Tolkien. We haven't tried to tackle Tolkien's long trilogy, called "The Lord of the Rings," but Steve has read them twice for himself! (Family reading encourages individual reading.)

Another series that we have enjoyed very much is Laura Ingalls Wilder's "Little House" books. Over the years we read seven of her books twice, and Joy has read them to herself besides. I understand these are made famous now by the TV serial about Little House on the Prairie. These books depict life on the American frontier during the 1800's, but, more importantly, they give a long, close look at an extraordinarily loving and resourceful family. They combine wholesome values and excitement in everyday life.

Many, many others could be mentioned. Humorous books like *Cheaper by the Dozen*, and *Penrod*. Mark Twain's books (*The Prince and the Pauper*, and *A Connecticut Yankee in King Arthur's Court*, as well as "Tom" and "Huck"). Animal fables like *Wind*

in *the Willows*. Danny won a prize at school for writing a story in the same style as *Black Beauty* soon after we read it; he was a first grader. Standard classics like *Heidi* and *Treasure Island*, and Louisa Mac Alcott's books, still keep their appeal. *Mrs. Wiggs of the Cabbage Patch* is funny, touching, and about Louisville! *The Little Shepherd of Kingdom Come* shows the tensions and dilemmas that boiled over in Kentucky during the War between the States.

Of course many books are more directly "spiritual." *The Spanish Brothers* is an outstanding historical novel. It tells a story of great spiritual fortitude during the horrors of the Inquisition. The novel *In His Steps* (or "What Would Jesus Do?") presents a real challenge about practical Christian living. Missionary stories produce interest and prayer for God's worldwide harvest-field. Biographies of outstanding Christians (*The Hiding Place*, for example) show God at work in wonderful ways—He hasn't retired yet!

In the U.S. you are blessed to have public libraries or church libraries where most of these books can be borrowed. We have been able to borrow a few. But mostly we have received them as gifts or have invested in them ourselves (with money saved by not buying a TV!). Having them ourselves means they are around for re-reading whenever one of the children feels like it. And we have the joy of sharing them with others, too.

We would not trade the *family togetherness* that the reading of these books has brought us. They have stimulated much *discussion*, and they have helped create a great *love for reading*. They provide a "fun" way to learn about *history* and also understand more about *current events*. They greatly expand one's *vocabulary*. They stretch our *minds and sympathies*, and can help foster *wholesome attitudes*. Some good books contain some violence and sex, but in a more objective and thus less objectional way than TV (because these things penetrate more through the eye-gate). Even these references can be put to good advantage, by providing parents with natural opportunities to discuss such matters from a Biblical viewpoint. We think you'll be glad if *your* family develops the habit of reading together.

The Importance of Soul-Winning

Larry Miles

Why is soul-winning so important? Why is it so vital that we tell the lost of the free gift of salvation as offered through Jesus Christ? Here, and in all cases concerning spiritual things, we want to go to the Word of God for our basis. I want to cite two passages concerning the commission that Jesus gave to the eleven Apostles just before ascending to be with the Father (this was after the suicide of Judas Iscariot and before the choosing of Matthias). First of all we have the account given by Matthew

in Matthew 28:19-20, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (NASV). In Mark 16:12-16, we read these words: "And he said to them, Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned" (NASV).

I would like to go into a few reasons why we should be willing to do Christian service and tell the lost of the saving grace of the Lord Jesus Christ.

I. CHRIST COMMANDS SOUL-WINNING

In the scriptures above, Christ gives the command to do Christian service. He tells them and us to go out and preach the gospel. What is the Gospel? In 1 Corinthians 15:1-4, the Apostle Paul tells us that the gospel consists of the fact that Jesus died, was buried and rose again. Everywhere we go we are to be a witness for the Lord Jesus Christ. In Acts 1:8 the Apostles were given the command again to go all over the world to preach. Did they? NO! They stayed in Jerusalem. In Acts 7, we read of the ministry and death of the deacon, Stephen. His death (Acts 7:60) and the persecution afterwards by Saul (Acts 8:1-2) led to a partial fulfillment of Acts 1:8. In Acts 8:4 we read these words: "And everywhere they went they preached the word."

The Father in Heaven desires us to obey His Word totally. Christ said, "If you love me you will keep my commandments" (John 14:15). We must be willing to testify to the fact that the Lord Jesus came to this sin-cursed world to be born of a virgin. Why is this so important? Because of the sin of Adam in Eden, man came under the condemnation of spiritual death (1 Cor. 15:21-22). Only one who was perfect and without sin could fulfill the sacrifice that the Father demanded for the transgression of Adam. You ask: Could not the Old Testament sacrificial system do this? (Read Hebrews 9:11-18 in connection). NO! Jesus did come to this sin-cursed world to bear the leprosy of sin upon the cruel cross of Calvary. Jesus died like any other religious teacher on Mount Calvary (John 19:17-37). He was buried in the tomb of Joseph of Arimathea, but unlike any man ever living He arose on the third day according to the Scripture (1 Cor. 15:4). It is because of the resurrection that we can say with the Apostle in 2 Timothy 1:12, "for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day" (NASV). So we ought to have the desire to share the everlasting gospel with all we come in contact with on the way down life's road.

II. SOUL-WINNING IS IN THE PLAN OF THE AGES

In 2 Peter 3:9 we read these words of the Apostle, "The Lord is not slow about His promise, as some count slowness, but is patient towards you, not wishing for any to perish but for all to come to repentance" (NASV). This verse tells us that our Heavenly Father desires that all mankind be saved. We know that all that is required is for a person to have faith in Jesus as the Messiah (Mk. 16:16), repent of his or her sins (Lk. 24:47), and because of that faith be willing to be baptized into Christ for the remission of sins and to receive the Holy Spirit (Acts 2:38). It is so easy to become a Christian. But we know that many will not take that first step towards the Lord of Glory. Although the Father desires that all be saved and has provided the means that all can be saved it still is a personal choice left to the individual.

This verse in 2 Peter 3:9 also tells us that the Father in Heaven does not wish for anyone to spend an eternity in the Lake of Fire. Hell was not created for man in the state in which God created man in Eden. But because of the sin of Adam, man came under the condemnation of Romans 6:23.

III. JESUS CHRIST IS RETURNING SOON FOR HIS OWN, THE CHURCH OF CHRIST!

I feel that it is our Christian privilege to tell others of the Good News. One of the most, if not the most important reason for soul-winning today, is that Jesus Christ is coming back. Oh, but you ask: How can we know that He is really returning in person for His Church? Most important, we have the words of Jesus, Himself, the testimony of angels, and the testimony of the inspired writers. In John 14:1-4, Jesus says that He is truly coming back for His Church. In Acts 1:11, the angels told the Apostles that "this same Jesus" would come again. All through the Epistles we read of the return of the Lord Jesus Christ for His own. If you want a good example, we ask you to consider the words of the Apostle Paul in 1 Thessalonians 4:13-18.

We must possess in our souls the hope of the imminent return of the Lord Jesus. If we are looking for and expecting the return of the Blessed Hope (Titus 2:13), we will, according to the Word, receive the crown of righteousness (2 Timothy 4:6-8). Yes, Jesus is returning and many are not saved. As Bro. Cecil Todd says at the close of his "Revival Fires" broadcast, we must "take the whole gospel to the whole world before Jesus comes."

In Romans 1:16 Paul says that the Gospel is for all. In the hymnal *Great Songs of the Church*, the words of number 179 are:

Of One the Lord has made the race
Through one has come the fall
Where sin has gone must go His grace
The Gospel is for all.

Ernest Lyon is a professor of music at the University of Louisville, and minister of the Highland Church of Christ.



THOUGHTS FROM ROMANS

Ernest E. Lyon

GOD'S BELOVED

Paul uses five expressions to let us know to whom he originally wrote the letter we call "Romans." He first identified them as among those who had responded to the gospel by the obedience of faith. He next identifies them as "called *as* Jesus Christ's," among those whom God called as part of that great group given to the Lord. The third designation as "all that are in Rome" establishes their earthly location, but the fourth and fifth show their heavenly call: "beloved of God" and "called *as* saints."

God loves the world, even as He loved it (all mankind) and gave His only begotten Son to provide the escape from eternal death and give entrance into eternal life for all who would believe. Yes, God loves the world, but His saints (His separated ones) are His beloved. That is easy to understand if we illustrate from human life. I love my neighbors, but my wife and children are my beloved; there is a tie, a oneness between us that cannot be between my neighbors and me, even though I love them and desire God's richest blessing for every one of them.

If you are a Christian and have never had the wonderfully rich and satisfying feeling of thinking of yourself as one especially close to God, please stop right now and meditate on this immediately. Do not miss that blessing for one more minute—not even to finish this article first!

In chapter six of this truly remarkable letter to the Romans, the Apostle Paul sets forth the fact that we are identified with Christ, baptized into Him, baptized into His death, sharing also His burial and His resurrection, as well as His being now dead to sin and alive unto God. This is a part of the New Testament's setting forth of the fact that Christ told His apostles in the upper room on the night of His betrayal, as set forth in John 15—that He dwells in us and we in Him, and that if we abide in Him the richest of blessings will come. The opposite, that apart from Him we can do not a little but absolutely nothing in God's eyes, is also stated for our admonition. I will return to this

subject if we reach chapter six, but I would like now to state a firm conviction of mine—every blessing that is given for us in the New Testament is either because He dwells in us or because we dwell in Him.

In closing these short remarks, may I ask you again to think of yourself, if you are a Christian, as the beloved of God. John called himself “the disciple whom Jesus loved.” I don’t believe that John was saying that he was the only disciple that Jesus loved nor even that Jesus loved him more than He loved the others. He was simply taking for himself that privilege that all of us have for ourselves—basking in the wonderful love of Jesus. Realize He loves you and return that love with all your heart, and with all your strength, and with all your soul and mind. Then you can know real joy.



The Christian Mind— A Battlefield

Dennis L. Allen

For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ (2 Cor. 10:3-5).

Paul, by the Holy Spirit, pictures the mind in this passage as a battle field where Satan and evil spirits contend against the truth. Wars are fought to capture definite objectives. Man’s will and spirit are like a citadel which Satan wishes to capture. The open field where the battle is waged is the mind. Paul likely would have had opportunity to see the Roman armies casting down strongholds of the enemy. High battlements, seemingly impregnable would fall before the ceaseless battering of Caesar’s armies.

To know the background and seriousness of this battle we need to go back to the fall of man. When Satan tempted Eve in the garden he struck at her most vulnerable spot. He did not attack her will or her devotion to God. Rather the attack came through the mind. Although Eve was sinless, yet she received Satan’s suggested thought. Every temptation is presented to the mind. After man fell and was separated from God, his mind became darkened. “And even if our Gospel is veiled, it is

veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them" (2 Cor. 4:3, 4). The unregenerate mind is alienated from God and at enmity with Him (Col. 1:21). It is a mind not only alienated, but one that cannot possibly please God (Rom. 8:7, 8). It is a mind that is centered on catering to the lusts of the flesh (Eph. 2:3). How much of this world's philosophy, reasoning, knowledge, and even science originate from the powers of darkness we little realize. He has free course to their minds and Paul indicates that he leads them about as he wishes (Eph. 2:2). These strongholds exalted against the knowledge of God in man's mind were put there by the crafty working of the enemy, yet man in his darkened state is totally oblivious of the fact.

No wonder God must grant repentance unto life. In the new birth a tremendous change takes place. The spirit, which was once dead in the sense that all communication with God was severed, is now quickened by the indwelling of His Spirit. When this happens, the light begins to dawn on the mind which was once blinded and darkened. "Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6). But even in regeneration the mind is not immediately and totally liberated. The mind which Satan has used so long he will not give up without a struggle. Habits of thought, cherished ideas cling as pockets of resistance in the mind until dislodged. These imaginations and thoughts must be brought into captivity to the obedience of Christ. After the Roman legions had stormed a stronghold of the enemy, Paul had no doubt seen them lead the captives away. So he envisions the battle of the mind. Warring by the Spirit in the power which He supplies, we may batter down the strongholds the enemy has built up in our minds, and take every opposing, rebellious thought captive. We must not allow any troublesome pockets of resistance to remain. God's thoughts are not our thoughts. It will take humility of mind to subject our thoughts to Him.

The danger for Christians is highlighted in 2 Corinthians 11:3. "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ." It was a very real danger the Corinthian Christians faced and we as well. They had been espoused to Christ but it was an ever present danger that Satan would find a means to corrupt their minds. Satan still attacks us in our thoughts just as he did Eve. Wandering thoughts, impure thoughts, confused ideas, self-pity, imaginations—all give opportunity to the enemy. No wonder Paul urges upon the Roman Christians, "And be not fashioned according to this world, but be transformed by the renewing of your mind, that ye may

prove what is the good, and acceptable and perfect will of God."

The Lord's goal, then, is nothing less than a renewed mind. See Paul's exhortation to the Ephesian brethren. The new man is put on as we have a renewed mind. "As a man thinketh in his heart, so is he." How can one be a new man with the same old thought patterns? A renewed mind is a mind under the control of the Spirit: "For they that are after the flesh, etc." "For the mind of the flesh is death; but the mind of the Spirit is life and peace" (Rom. 8:5, 6).

We each one need to ask ourselves, Who controls my mind? I? Then why can't I control it now? How often do we hear people say, "But I just can't keep from worrying." *Who* is keeping you? The Lord has promised to throw a guard around our hearts and thoughts in Christ Jesus (Phil. 4:6, 7). "I can't think." "I feel so confused." Again is it not the work of the enemy? When thoughts arise unbidden to distress us, where do they come from? Satan put thoughts into Peter's mind (Matt. 16:23). He can also block thoughts he does not like or snatch them from the mind. (Mt. 13:19).

But there is a limit even here to what Satan can do. Man's mind is his own domain. Without his permission Satan would be powerless to use it. We can stop his onslaught by exercising our will. Thoughts can be brought into captivity.

How does Satan gain entrance into our minds?

1. All sins furnish territory to the enemy. Satan put it into the heart of Judas to betray Jesus, but Judas had been taking money from the money bag all along. This harbored sin gave Satan the opportunity he was seeking.

2. Unrenewed portions of our mind give ground to the enemy—thoughts that have not yet been brought into captivity, vain reasonings that we have not yielded to His control.

3. Through minds that are not grounded and established in the truth. Such are easily carried about by every wind of doctrine, in craftiness after the wiles of error (Eph. 4:14). Such minds easily accept the suggestions of the evil one unawares.

4. Through a blank mind. "An idle mind is the devil's workshop" is not scripture, but the truth expressed there is illustrated in David's experience (2 Sam. 11) and doubtless in each of our own. For this reason it is important that the word of Christ dwell in us richly (Col. 3:16). We cannot exercise ourselves unto godliness without the vigorous use of our minds.

5. Through a passive mind. There is a difference between a blank mind and a passive mind. A passive mind is expecting some outside influence to work on it and is virtually extending an invitation. The evil spirit who found the heart of the man from whom he had gone out swept and garnished and *empty*, returned with seven other spirits more evil than himself (Luke

11:24-26). A passive mind is most advantageous to evil spirits. The Holy Spirit does not fill the mind that is simply passive but one that is in the full exercise of its faculties under the control of Christ (Eph. 5:15-19).

Peter uses a graphic figure of speech to exhort us, "Gird up the loins of your mind." This was obviously taken from his former experience as a fisherman. Tighten your belt, gather up the loose ends of your robe to free your legs for running through the surf, for tugging at the oars, for struggling against the tide. Don't let your thoughts trail in all the mire and confusion around you. "Whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Concentrate your thought; direct it the way you want to go. Why? Because we are Christians and have such a glorious hope. God has given us a sound mind—a renewed mind if we have laid hold of His resources, and He wants us to use it. Christians above all others ought to be able to think straight. There are knotty issues that need to be grappled with. Bible study should not just skim the surface but should be challenging, prodding us to think. Samuel Zovemer said, "Think what those early Christians must have been to read and appreciate Ephesians and Romans on a hot Sunday morning, crowded with babies and flies in an upper room!" Our day is not one given to thoughtful study. We want rather to be amused or spoon fed. Some one has said that many churches are like the elder son saying, "Give us a kid that we may make merry with our friends."

Slovenliness in thought is far more prevalent than slovenliness of dress, but it is seldom rebuked. It is so easy for us to repeat cliches without thinking them through. It is a great advantage to have a goodly heritage if we do not misuse it, but if we are to have convictions we must think things through for ourselves. Cults find adherents because people don't think for themselves. Because their minds are not grounded in the truth they are blown about by every wind of doctrine.

Remember Jesus Christ and you will think. "In Him are all the treasures of wisdom and knowledge hidden" (Col. 2:3). The fear of God is only the *beginning* of knowledge. Faith kindles the fires of thought. There is still much land to be possessed. Such thinking has deep and abiding rewards. We have an anchor of hope sure and steadfast. Such a mind will not easily be moved. "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. 26:3).

How is it in your thought life? This is where your battles are won and lost.

Carl Kitzmiller is a Minister in Oakdale, Louisiana.



Questions Asked of Us

Carl Kitzmiller

In Hebrews 5 the writer rebukes Christians for being able to take milk only. In 1 Peter 2:2 he says to "long for the spiritual milk." How are these two statements to be reconciled?

Likely there are at least two things to consider as we look at these two statements. First, there is the status of those to whom the statements were made, and, secondly, there are oftentimes in scripture (as in our use of language in other ways) different shades of meaning attached to the same word or to the same figure of speech.

In Hebrews, those addressed had been Christians for an extended period of time. This time element is specifically mentioned in Hebrews 5:12. The writer does not give it in months or years, but he says that they have had long enough that they should be sufficiently prepared to be teachers of others. He identifies teachers as those who have reached enough maturity to have eaten solid food, that is, the truths which are beyond the rudiments. Just as the baby moves from milk to solid food, so the Christian is to grow in his understanding of the word of God, moving on from the simple, fundamental truths to the deeper, harder-to-understand things.

In Peter's epistles there is some evidence that his readers were not as far along in what was expected of them. They are addressed as "newborn babes" (1 Peter 2:2) and are admonished to grow. In his second epistle he mentions that Paul had written some things hard to be understood (2 Peter 3:15-16). This seems to indicate that these Christians were not yet able to understand these more difficult things. Then the second letter ends with further admonition to grow.

God deals with us according to our need. For example, instructions concerning salvation are not the same to the Hebrews, with a background in the O.T. scriptures, as to the idolators of Athens. This does not mean different teaching as to what is eventually taught but refers to the starting point. Unbelievers need to be told to believe, but believers need to be told how that faith is to express itself. Likewise, the new Christian needs to

be urged to grow by feeding first of all on the basic things, thus laying a good foundation for later development. But the Christian who through carnality (cf. 1 Corinthians 3:1-3), or laziness, or whatever, fails to use his time and opportunity for growth needs to be rebuked for his failure.

It seems to me there is also a different shade of meaning in the figure used in the two passages. In Hebrews, there is a contrast between milk and meat. Both are nourishment, but the purpose is to distinguish between the simple things and the more difficult things. The context in 1 Peter seems to suggest that "milk" is used in the sense of nourishment, without any special attempt to distinguish. Inasmuch as many of those addressed needed the simple things, it would not have made sense to have used "meat" in the passage. Peter's admonition is really to all Christians, urging them to keep on feeding on and growing in the word of God, and there is no intent to say to mature Christians, "You are limited to milk."

This points up a common problem in interpreting the word. Because a word or figure of speech is used in one, or even in several, passages with one meaning does not mean that it cannot be used in another way as well. Words themselves may have several meanings, and when they are used figuratively they may also have several meanings. A simplistic, mechanical approach to either translation or interpretation does not suffice.

The word "grace" is a good example. We are saved by grace—that's God's unmerited favor. But Paul also writes the Corinthians to abound in the grace of giving (2 Corinthians 8:7). It is the same word, but there is clearly a different shade of meaning. We have to avoid a mechanical outlook that does not make the subtle, or sometimes not-so-subtle, differences that are suggested by the context.

There are some brethren who delight in using arguments in the form of syllogisms (that is, major premise, a minor premise, and a conclusion). And while there certainly has to be a place for logic and reasoning with respect to the word of God, this particular form tends to ignore some shades of meaning often given to words or tends to ignore the particular setting in which they are found. Without being aware of it, these may formulate premises that are just slightly off the mark and reach a conclusion that is very far from the truth. To use the example above alluded to, we could say: (1) We are saved by grace; (2) the same Greek word for grace appears in 2 Corinthians 8:7 where Paul speaks of giving; (3) therefore, we are saved by giving. The example is far-fetched and ridiculous, but it illustrates how high-sounding and true statements may be wrongly used.

It would be a mistake to suppose that Peter was advocating that all Christians should feed only on the simple things. There

comes a time when we should have achieved maturity and thus can handle the spiritual nourishment that goes with maturity.

Would you comment on the matter of Paul's "judgment" in 1 Corinthians 7? Are the things which he mentions a part of the inspired word?

It is evident that not every word or action of an apostle was inspired. Peter behaved very badly at Antioch and was rebuked for it (Galatians 3:11ff). He was wrong. Nevertheless, the Bible is wholly inspired. A partially inspired Bible does not make any sense. That leaves us with the job of sorting out what is and what is not inspired, and does not give us any equipment for doing the job. Human reason is not able to do this kind of sorting. Everyone would be arriving at all different kinds of conclusions. Without delving further into the matter of inspiration, we will just begin with the assertion that every word of every book of the New Testament (as well as the Old) is inspired.

That means that Paul's words to the Corinthians are all inspired and authoritative. As an apostle he possessed the authority to teach what Christ wanted revealed and taught. The epistles he wrote were for the specific purpose of teaching the will of God. The Holy Spirit guided him in what was written so that he was writing the word of God and not mere human opinions. I do not believe we can except any portion of his writings from inspiration.

Now much of what Paul taught was based on specific teaching of the Lord Jesus, either in His earthly life or as had been revealed by the revelations that had come to Paul. He had no need to appeal to any other confirming evidence; he had a specific word from the Lord. However, the first Corinthian letter was a response to questions asked of him. Many of these questions could be answered with specific words from the Lord. In a few cases it would appear that the Lord had not given words specifically directed to the problem at hand and Paul's teaching was based on an application of known principles to the new situation.

Today we might ask a Bible question of a good, spiritual man who is well-read in the Bible. There may be something in the Bible that is very specific and to the point, and he can answer with a "Thus saith the Lord." But there are also questions asked which have no specific statement in the Bible with which we can answer them. In dealing with this kind of question, the afore-mentioned man may give his judgment based on the principles and examples of the Bible. While we understand that he is not inspired, we may value that judgment very highly because of his understanding of the things of God. It seems to me that Paul does this very thing in 1 Corinthians 7 with the exception that he does it *as an inspired man*. There is no reason to believe that the Spirit in inspiring him to write the specific things which

the Lord had commanded was not also at work in his understanding of the applied principles and examples. Without specific revelation he had no commandment of the Lord, but he did express his inspired judgment, and that judgment given in the epistle became a command in a sense (Note 1 Corinthians 14:37).

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

Suffering In China For Christ

David Adeney

Another view of China comes from one who himself had suffered and has seen many of his family members in prison. But he does not complain about conditions in China. His one concern is for the Church and he is full of praise because of what God is doing through the witness of Christians who are faithfully maintaining their witness in the midst of great difficulties. In his particular area the Church is growing and he feels that the spiritual fruit is the result of faithfulness in the midst of great suffering during past years. Many young people are seeking Christ and quite a large number in this area have been baptized. He sees China as a place where there is a living church and where the Spirit of God is mightily at work in the lives of men and women. Even though some of his own family members are in prison or labour camp, he rejoices because of the evidence of courageous witness accompanied by the manifestation of the power of the Holy Spirit. In spite of the fact that leaders are quite often arrested and sometimes meetings broken up, still large numbers would often meet together secretly. In one such meeting after an unusual consciousness of the presence of the love of Christ and the convicting power of the Spirit five men got up and said that they had been sent to make arrests but what they had seen and heard had so impressed them that they felt they must themselves believe. They then responded to the call to kneel and confess their sins and express their faith in Christ.

Through his eyes I saw a church with no church buildings, with no regular times of services, with no paid workers, with very few scriptures but a living and caring fellowship which was revealing the love of Christ.

In areas where groups of Christians meet in homes the few Bibles that have survived the cultural Revolution are carefully guarded. One Christian told of meetings for Bible study where the leader would not bring a Bible with him as if the meeting was interrupted by the authorities the Bible might be lost. He would, however, copy out the passage to be studied making carbon copies for as many as possible. These would be kept by those attending the meeting so that over a period of time they would have the text of the book being studied.

—from an article in *ASIAN CHALLENGE*, Autumn, 1977.

Bible Exposition -- Matthew

S. Lewis Johnson, Jr.

THE SCIENCE OF HYPOCRISY, AND CHRIST'S THUNDEROUS WRATH AGAINST IT

Matthew 23:13-36

Introduction

"This passage," Campbell Morgan said, "contains the most terrible words which ever fell from the lips of the King." With this we cannot disagree. The seven woes are like seven thunders hurled against the religious rulers. "They are scathing exposures," Maclaren wrote, "but, as the very word implies, full of sorrow as well as severity. They are not denunciations, but prophecies, warning that the end of such tempers must be mournful. The wailing of a loving, infinite compassion, rather than the accents of anger, sounds in them; and it alone is heard in the outburst of lamenting in which Christ's heart runs over, as in a passion of tears, at the close. The blending of sternness and pity, each perfect, is the characteristic of this wonderful close of our Lord's appeals to His nation."

In the fifth chapter the Lord had pointed out, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (5:20). In these woes He is informing the listeners of their righteousness and detailing the ways in which it had fallen short. The righteousness that falls short is evidently one that makes great pretensions, but is hopelessly hypocritical and barren of spiritual reality.

The key thought of the section is centered in the concept of hypocrisy, the root of which occurs about seven times in the section. Originally the word *hypocrite* referred to one who answers, being derived from the verb *to answer*. It came to be associated with the dialogue of the stage, and the noun came to be used of an *actor*, that is, one who was involved in dialogue on the stage, or one who played a part. It is easy to see how the meaning of *pretender*, or *dissembler*, or *hypocrite* developed. Since actors often used masks, the word came to suggest one who wore a mask to hide his true feelings and thoughts, while putting on an outward show. Thus, to play the hypocrite is to mask one's true thoughts and play the part of someone else. In the case of the Pharisees they played the part of men meticulously observing the rules and regulations of the Law of Moses, but inwardly their hearts were full of pride, envy, arrogance, and even murder. It is no wonder that the "rolling thunder of Christ's wrath" boomed over them.

As we read these searing charges, our thoughts are turned

to the parable of the Prodigal Son (cf. Luke 15:11-32). The picture of the hypocrites among the Pharisees suggests the elder brother of the prodigal. It is a good thing that the prodigal met his father first, for he would have been tempted to go back to the husks the swine ate, if he had met his brother first!

How necessary it is to inveigh against pride, uncharity, and the pious sins! Our Lord and the Scriptures make it plain that these sins are sins that deeply anger our sovereign and holy God. The world's evaluation of sin is so often different from that of our Lord. The fleshly sins are thought to be the really evil sins, while the sins of the mind and spirit are often excused as simple weaknesses. That is not, however, the view of the Bible. It is a sad fact that prodigals often have a difficult time getting into our churches and finding a home there, while the hypocritical elder brothers are elected to the boards. But, let us turn to the passage under consideration.

I. THE CIRCUMSTANCES OF THE WOES

We begin with just a brief word concerning the situation in which the woes were uttered. The Lord Jesus is in the midst of His discourse concerning the scribes and Pharisees (cf. 23:1-12). He has spoken of their actions, their attitudes, and their aims in their actions. They made great professions, but did not live up to them. They said and did not (cf. v. 3). Further, their activities were done "to be seen of men" (cf. v. 5). It was not a pretty picture.

Then, in the latter part of the section He had given the disciples some important instruction, urging them to remember the lesson that the greatest among His disciples is the servant. And He concluded with the proverbial saying, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (cf. vv. 11-12).

The "but" of verse thirteen is intended to introduce the contrast between the character outlined in the immediately preceding verses (cf. vv. 8-12) and the character of the scribes and Pharisees He now describes in His woes upon them. These are His final words to the nation, and they are words of lightning-like severity. It is saddening to hear them.

II. THE CONDEMNATION REFLECTED IN THE WOES

Woes regarding Pharisaic precepts (23:13-22). While there are only seven of the woes, one cannot help but notice the contrast between them and the eight "blesseds" of the beatitudes. In the one we have the blessedness of the one who has come to trust in the Savior and the salvation He gives. In the woes all is different. "These seven Woes are like thunder in their unanswerable severity, and like lightning in their unsparring exposure.

They go direct to the mark, and they illuminate while they strike. And yet there is an undertone of sorrow, which makes itself heard when the storm is over; and at the close (37-39) it is the sorrow that is heard alone." These words of Alfred Plummer point out a necessary idea, and that is that the word *woe* contains both denunciation and deploration (cf. Rev. 18:10, 16, 19). There is the note of "alas!" in the "woe," which should not be overlooked. It is righteous anger, but it is also the anger of a heart of affection and pleading.

(1) The first woe might be called a *woe of obstructionism* (cf. v. 13). The unwillingness of the leaders has already been set forth in the parable of the two sons (cf. 21:30), but here they are accused of hindering those who are trying to enter in themselves. One of their methods in doing this is exhibited in John nine (cf. vv. 22, 34), the method of excommunication from Judaism. One of the most serious dangers into which a teacher or a Christian may fall is the danger of erecting our own personal prejudices into universal principles, or that of substituting our ideas for the truth of God.

(2) The second woe is the *woe of proselytism* (cf. v. 15). Not only do the scribes and Pharisees hinder those who are seeking some truth, they also labor to gain men for their own errors. It is plain that their sin was the fact that, instead of trying to win them for Jehovah, they were in reality desirous of winning them for Pharisaism, their own special brand of error.

The words "twofold more" suggest that they, instead of really doing something for men who were pagans, were only grafting Jewish vices upon heathen vices. They added to the ignorance and sin of paganism the divisive, sectarian, narrow views of the scribes and Pharisees. I believe it was Erasmus who said, "Out of bad heathens, they made worse Jews."

The phrase "child of hell" refers to the nature of the individuals involved. They are destined for Gehenna, or Hell, and their actions demonstrate that their nature is determined by the rebellious principles of those who shall find their destiny there and of him who hopes to see them there, Satan himself. They are children of Hell, of the regions below, not children born from above, as the true children of God are (cf. John 3:3).

We have here a very suggestive illustration of the fact that sincerity is not enough. A man may be very sincere in his propagation of evil, and that type of sincerity will do him no good. Zeal for that which is evil is evil, and that is an important thing for those who sometime admire the zeal of such people as Jehovah's Witnesses to realize. It is not an admirable thing to be zealous for that which is contrary to the truth of God. Speaking of the Jews, the great apostle wrote to the Romans, "For I bear them

record that they have a zeal for God, BUT NOT ACCORDING TO KNOWLEDGE" (cf. Rom. 10:2). Such need to be saved from their sin and error (cf. 10:1).

(3) The third woe could be called a *woe of sophism*, in which is condemned the kind of hair-splitting reason that so characterized so much of late Judaism (cf. vv. 16-22). In this woe the Lord Jesus deals with the science of evasion, a science that the scribes had developed to an astounding degree (cf. 5:33-37). Barclay comments, "To the Jew an oath was absolutely binding, so long as it was a binding oath. Broadly speaking, a binding oath was an oath which definitely and without equivocation employed the name of God; such an oath must be kept, no matter what the cost. Any other oath might be legitimately broken. The idea was that, if God's name was actually used, then God was introduced as a partner into the transaction, and to break the oath was, not only to break faith with men, but to insult God."

The distinctions that the Pharisees made were, of course, subversive of all morality. There are not two kinds of truth, one which is important and to be followed, and another of less importance which may be followed or not. And not only were the distinctions wrong in themselves. They were also bad in principle. The temple, because of the presence of God within it, was holy and sanctified all within it. Therefore, it was wrong to think that one might break an oath by the temple, but not one by the ornaments and treasures of gold within the temple. All oaths were binding, although the best course was not to swear at all.

Woe regarding Pharisaic precepts and practices (23:23-24). This woe is somewhat transitional to those that deal with the Pharisaic practices. It deals with the scribal scrupulosity in the application of the Law of Moses. The scrupulosity was not necessarily wrong in itself, but when combined with great laxity regarding the broad principles of right and wrong, it became a monstrous thing (cf. Deut. 14:22; Mic. 6:6-8).

The mint, the dill, and the cummin were herbs used in cooking primarily. A kitchen garden might have some of these plants. To tithe the production of such a small garden illustrates the attention of the scribes to the minutest details of the fulfillment of the law regarding tithing. That would not be so bad, but it was accompanied by a great neglect of justice, mercy, and fidelity. It is this that causes the Lord to blurt out, "Ye blind guides, who strain out a gnat, and swallow a camel" (v. 24).

The vivid illustration of straining out (the AV's "at" was originally a misprint, which was perpetuated in editions for centuries) a gnat and swallowing a camel must have provoked laughter. Both of the animals, the gnat and the camel, were unclean ceremonially. So, the picture is of a man carefully straining out a

gnat by the use of some gauze to avoid swallowing something unclean and then contentedly swallowing an unclean camel.

The contemporary applications of the principle are manifold, for we have many inconsistencies. For example, there is the gigantic one of fat Christians condemning others who frequent the theatre, or smoke cigarettes. There are the business men who are careful in church attendance, but yet in their business they are unethical. There are those churches who are more interested in the title of the church member than they are in the accurate preaching of the gospel of Jesus Christ. Perhaps the supreme biblical illustration was the action of the chief priests who, when Judas returned the thirty pieces of silver to them for the betrayal of the Lord Jesus, took the silver pieces and said, "It is not lawful to put them into the treasury, because it is the price of blood" (27:6)! Murder is all right, but one must not defile the temple.

Woes regarding Pharisaic practices (23:25-33).

(1) The first of these woes might be called the *woe of hypocritical ceremonialism* (vs. 25-26). This practice, namely, that concerning the punctilious observance of the washing of vessels, was not a requirement of the Law of Moses. Thus, to meticulously observe these non-biblical regulations and neglect the plainest moral obligations was still more culpable than the tithing of the herbs and the neglect of justice and mercy.

The reference to the inside of the cup and plate and to their being filled with rapacity and lust would seem to say that the food and drink had been obtained by money obtained in an illegal way.

The illustrations might seem grotesque to us, but they point clearly to the need of having a proper sense of relative values.

(2) The second of this section of woes is that of *hypocritical externalism* (23:27-28). The woe has to do with the touching of a dead body. Anyone who touched a dead body became unclean (cf. Num. 19:16). The roads of Palestine were crowded at the very moment He spoke this, for the people were making their way to Jerusalem to celebrate the Passover feast. It would have been particularly bad for someone to touch a grave at that time and become unclean. So, to avoid this disaster of being barred from sharing in the feast, it was the Jewish practice to whitewash all wayside tombs, so that none of the pilgrims might accidentally come into contact with them.

The purpose, then, of adorning the tombs with whitewash was to make them conspicuous so that they might be avoided. Thus if this is the thought, He would then be saying that the apparent holiness of the scribes is really a sign of corruption and a warning

to keep away from them. What a blow to their self-satisfaction! They are corrupt themselves and corrupt others as well. "And how profoundly true it is," Maclaren says, "that the more punctiliously white the hypocrite's outside, the more foul is he within, and the wider a berth will all discerning people give him! The terrible force of the figure needs no dwelling upon. In Christ's estimate, such a soul was the very dwelling place of death; and foul odors and worms and corruption filled its sickening recesses."

(3) The third of the woes is that of *hypocritical veneration* (23:29-33). The Lord accuses the scribes and Pharisees of honoring dead prophets and, at the same time, scheming to crucify the living Great Prophet (cf. John 13:27)! One is reminded of the Latin proverb, "It is permitted that he be divine, while he is not living!"

In this woe, just as in the woe of the giving tithes of small herbs, it is not the act of venerating which is blamed. It is the hypocrisy that accompanies the act that is culpable. The Pharisees, who professed to be so disturbed at the way their fathers treated the prophets and righteous men of the Old Covenant days, were the very ones plotting to crucify the One the prophets proclaimed. Thus, they were the physical and moral descendants of those who slew the prophets of old. They admitted their physical descent from those wicked murderers, but our Lord's words accuse them of being their moral descendants also (Cf. v. 31). Someone has said that when we point the accusing finger at a neighbor, we are pointing three fingers at ourselves! That would seem to be the case here.

The words of our Lord are a solemn word to those who claim to be the followers of the apostles and yet deny their relevancy for today, or claim to be followers of the Reformers and yet deny their teaching on the atonement. It is nothing but hypocrisy to say, "We are Reformed in our doctrine," but at the same time proclaim the freedom of the will. The same may be said of those who say, "We are Reformed," and yet attack those who preach the sovereignty of God, the total depravity of the human heart, the unconditional election of the saints, the definite atonement accomplished by the Son, the effectual grace of the Holy Spirit, and the perseverance of the saints. I will grant that one might say these things out of confusion over the doctrines of the Word of God, but, while one might under that circumstance avoid the charge of hypocrisy, there is really no excuse for the confusion except in the case of the newly regenerated believers.

Missionary Messenger

"Greater things for God"

Joy Garrett

Salisbury, Rhodesia

September 22, 1977

The Salisbury African brethren and Robert have completed the fencing of the Glen Norah church site and are in the middle of digging the foundation. They work all Saturdays except ones set aside for Bible study or business meetings. This past Saturday was our regular monthly Bible study at Highfields and the building was full. Robert has been teaching in the Old Testament (types and antitypes). After two hours of teaching there is usually an hour of questions.

Last Sunday Robert went to Mondoro for their afternoon service. He took along to them the doors and cement for the restrooms they are building. Bro. Mangena and his wife have been working for the Lord there almost four years. There was a very good crowd present. Bro. Nyahora, a leader at Glen Norah, accompanied him. Mondoro is about 35 miles from Salisbury.

Recently we visited Zengeza on Sunday morning. The two rooms of the little house were packed. Bro. Alonis Nyakkudja is the leader at this place. They have been meeting there for over a year. Robert has a weekly Tuesday night Bible study there.

Despite all the trials and difficulties, our congregations have continued to grow in spirit and zeal for the Lord.

Donald Harris

Salisbury, Rhodesia

Septembred 23, 1977

I am so happy to see that you and Dennis are still serving the Lord in any way that he leads you, and I know that both of you will do with your might what the Lord has set your hearts to do.

The work here is still progressing slowly and Bob Garrett has told me that the cement mixer is working again, so after some delay we plan to pour the rest of the cement for the floor for the new home. We plan to do this in a week or two.

Alvin Hobby

Livingstone, Zambia

September 26, 1977

Our family has experienced another emergency. On August 16, Georgia fell and broke her other hip, the left one. Actually, it was the neck of the femur that broke. She fell and broke her right hip about five years ago.

Since there was no orthopedic surgeon here at the time, we felt that we should try to get her to Bulawayo, in Rhodesia, and see the specialist who repaired the right hip and did a good job. Our

son-in-law, Dennis Mitchell, drove us across the border in our Datsun station wagon, to the Victoria Falls Airport, from which we flew to Bulawayo. The hip was repaired the following day. Then, after 13 days in the hospital, she was discharged; and we boarded with the Leonard Bailey family until Sept. 21st, when we started back to Zambia.

We are glad to be "home" again. Perhaps in another month, Georgia can walk with only one crutch. Then after about 6 more weeks, she may be able to walk without assistance.

Alvin Hobby

Livingstone, Zambia

October 4, 1977

Georgia seems to be making satisfactory progress in her healing. This morning we did the week's washing. She sat in a chair, or stood on one leg, while I did whatever involved walking around.

We continue to have overflowing crowds at church on Sunday mornings, usually more than 300 people. This past Sunday, at the close of the service, eight came forward requesting the prayers of the church and eleven for baptism. As usual, they were taken down to the Zambezi River for the baptismal service.

Thomas W. Hartle

Cape Town, South Africa

September 26, 1977

Since the month of April, to date we have been teaching a personal evangelism program to families in 7 different homes. On June 5th, one precious soul was baptized. Now of late I have been busy in a new area about 12 miles from my apartment in a home of a member who invites her neighbors to come and listen. Her husband is not a Christian. From her home after 5 weeks of earnest studies with the neighbors, I have been invited to another home, and yet another, and can assure you that the interest is high.

I will therefore ask you one and all to pray that the harvest might be a fruitful one to the glory of God. Having relinquished my services as full-time evangelist with the congregation I have been with for many years, I am now in the status of traveling evangelist, to assist and encourage local congregations.

NEWS AND NOTES

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

Tell City, Indiana Church of Christ:

On Friday, August 19, Dennis and Nancy Lyons were buried with their Lord in baptism. We rejoice with them in their new life and are happy to have them in our number. On August 28, Sugri Bruce was baptized and two others came forward asking for the prayers of the church. Then on Sept. 26 George and Vergie Simpson, aged 85 and 81 respectively, were baptized, due to personal contact by their neighbor, Herb Kuster.

Nelsonville, Ky. Church of Christ:

The Nelsonville church lost one of its oldest members in the home-going of Sister Anna Carter, on Saturday, October 15. She had given her life as a Christian teacher in the public school system in Nelson County. For the last dozen or so years, she has been retired, but was still an active part of the church and the community. A host of young and not-so-young people expressed their appreciation of her influence on their lives.

Gallatin, Tn. Church of Christ:

As announced heretofore, we now have two radio programs on Sunday mornings. One is at 7:30 on WAMG, 1130kc. Beginning October 9, it is carrying the international program "Words of Life." Our other broadcast is on WHIN, 1010kc. at 8:45.

Buechel Ky. Church of Christ:

On October 2, 3 people placed their membership with this congregation, and another on October 9.

Friday's monthly Fellowship Dinner (Sept. 30) was also a celebration of the tenth anniversary of the coming of Bro. Mike Sanders and his wife to the ministry of the Buechel Church.

Rangeland Church of Christ, Louisville: The Rangeland young people washed cars and donated \$30.00 to the Nigerian Travel Fund. They are deeply concerned about getting the gospel of Jesus Christ out to the whole world.

Two recently responded to the invitation, asking for prayers in their spiritual needs.

Westside Church, Ft. Lauderdale, Fla.

On the night of August 24, a new sister was added to our church family here at Westside. We rejoice with her in this new birth into Christ.

S.C.C. (Highview Bulletin)

"Challenge to Life Seminar" is to be held October 21-23.

"Otter Creek Retreat" — December 9 to 11.

Sellersburg, Ind. Church of Christ:

Each Monday afternoon, after school, our young people (grades 1-12) will have an opportunity to meet for one hour of specially planned sessions. Bible study will be conducted somewhat on the order of a modified V.B.S. program, with craft and refreshment periods, etc. A staff of six good teachers has been chosen.

For the next 8 to 10 weeks for Sunday morning worship we hope to study, if the Lord wills, the theme: "The Christian Home." Satan, in his efforts to destroy Christianity, is making inroads on its basic, oldest unit, the home. The need for Christians to "rise up and build" and fight against him is great.

Henryville, Ind. Church of Christ:

There were nine responses as a result of Brother Broussard's meeting at Henryville; one for baptism and the others for rededication.

There was a meeting of the Board of Directors of the Maple Manor Children's Home on October 15th. It has come to light that there were a lot of misrepresentations in the accusations brought against it. There is every evidence now that it will soon be operating again normally.

Portland Ave. Church of Christ, Louisville, Kentucky: The annual meeting at Portland, with Bro. Stanford Broussard in the pulpit was well attended by interested hearers. There

were a number of rededications. The messages were good and delivered in the power of the Holy Spirit.

On Thursday evening the P. C. S. Chorus sang and was greatly appreciated. They were not all present, but 54 of them, plus their director, Sister Sara Jean Browning, gave a good account of themselves. On the whole it was an inspiring week.

**Christian Youth Encampment,
DeRidder, Louisiana (Aug. 9)**

The 1977 sessions of Christian Youth Encampment are now history. What a wonderful year it was! As Bro. Ingalls said, "It was the best year ever!" All who were present as either a camper or worker will agree. Seventeen precious souls were born into God's family. In addition to these, a good number responded in either a public or private way for spiritual help, repentance, or prayer.

The most encouraging factor about the camp was the spiritual hunger manifested by the campers. It is such a joy to see people truly "hungering and thirsting" after the things of God. The great job done by every worker makes us know it was truly "a labor of love." As one worker told me as camp was breaking up: "I have been richly fed two ways; physically and spiritually." That

statement best sums it all up for us all.

We wanted those who read the pages of the **Word and Work** to rejoice with us. Next year's camp schedule and directors has already been prepared. If Jesus tarries, we are looking forward to another great year in His service. —Antoine Valdetero.

FROM HERE AND THERE

Ponchatoula, La. "I am enclosing a check for my subscription which is due the 1st of October. I don't want to be without it. —Mrs. T. E. Daniels

Salisbury, Rhodesia: Mrs. Adele Dias thinks her sub. has expired and is eager to keep the magazine coming. It has been a blessing to her and to many others. **Word and Work** has been a real blessing to so many thru the years. —Addit Brown

Kowloon, Hong Kong: "Sorry about the long delay in renewing. I had originally thought just to let my subscription lapse, but some of the excellent articles in some of the issues you sent after my subscription had already expired persuaded me to renew after all. Thank you. Benj. Rees

Nashville, Tenn.: "We feel your periodical is a valuable part of our collection and would like to have a complete file for researchers use.—
Disciples of Christ Historical Soc.

J. EDWARD BOYD GOES HOME

Brother J. Edward Boyd passed away on Sunday, September 25, at 6:00 p.m. at the Hillcrest Nursing Home, Jeffersonville, Indiana, after a lingering illness of several years. We are thankful to God for releasing him from his very sick and frail body, to depart and be with Jesus Christ which is, indeed, very far better! The funeral service was conducted by Brother Robert Gill, minister of the Belmont Church of Christ (Winchester) Wednesday morning at 10 o'clock at the Scobee Funeral Home in Winchester, Ky., and we deeply appreciated his well-chosen words. Brother Boyd was 91 years of age.

Even though he passed away at 6 p.m., the message did not reach Bro. Robert until 10 p.m., and by the time a trip was made to the nursing home in Indiana and certain details were taken care of, it was too late to get the news out to all of our people, until after the funeral. Some learned about it at church on Wednesday night, while others did not get the news until Sunday. Everyone has been kind and thoughtful in many ways . . . in coming to be with the family on Tuesday night in Winchester; in sending lovely flowers; in preparing food; in sending cards, etc. This was true, not only of our people at Rangeland, but of the Belmont church, too.

Bro. Robert Boyd devoted a part of his sermon time last Sunday morning in speaking of his father's many years of service to God as a teacher of Bible (and Greek), as a preacher, and as a writer, noting particularly an article from his pen in the current edition of **The Word and Work** that indicated the balance in his understanding and teaching of God's Word.

Another Open Letter to President Carter

President Carter,
The White House,
Washington, D.C.

Dear President Carter:

The eyes of the world are upon the Middle East. You stand in the spot light, before the eyes of God and man. Do not be perplexed. You need not walk in darkness. Like King David, you can say "Thy word is a lamp unto my feet, and a light unto my path" Psa. 119:105. "Give me understanding according to thy word" (vs. 169). "Order my steps in thy word" (vs. 133).

So my dear Jimmy, my fellow American and brother in Christ, you can push off with complete confidence in the guidance of the Supreme Sovereign and Ruler of the Universe.

In following this line you must not be over persuaded by those well-meaning advisers who rely only on their fleshly minds, for it is written, "Cursed is the man that trusteth in man and maketh flesh his arm" (Jer. 17:5). It is also written "It is not in man that walketh to direct his steps" (Jer. 10:23).

The immediate question that confronts our nation is what steps to take in aligning ourselves pertaining to the Middle East? Shall it be with the Arabs or with the Israelites? If we can determine which side God is on, our question is answered. God is not silent on this subject.

As to both peoples He tells us about their beginnings, their lives and their destiny. The Arabs descended through Abraham, Hagar and Ishmael. The descendants of Esau amalgamated with the descendants of Lot, the Edomites and Moabites. Edom and Moab were begotten in a drunken sex relation between Lot and his own two daughters. As for Esau, God said, "Jacom have I loved but Esau have I hated." The above named peoples were Arabs. They admit their ancestry.

The Jews, on the other hand, descended through Abraham, Isaac, and Jacob. God never gave any part of Palestine to the Arabs. Since God was the only one who held the legal title (by way of creation) He was the only One who could pass title. This He did. Speaking of the land the Lord said "This is the land which I swore unto Abraham, unto Isaac and unto Jacob. I will give it unto thy seed" (Deut. 34:4). God defined the boundaries. The Lord made a covenant with Abraham, saying, "Unto thy seed have I given this land from the river of Egypt unto the river Euphrates" (Gen. 15:18).

More than two thousand years ago, the God of the Bible foresaw our very day and told us what the Arabs would be doing and

saying. In reading His account, take note that you are not reading a current daily newspaper.

Beginning as Psalm 83:1, "Keep not thou silence, O God: hold not thy peace, and be not still, O God, For lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance; against thee do they make a covenant: The tabernacles of Edom, and the Ishmaelites; of Moab and the Hagarenes."

So, you see, Mr. President, which side God is on. In view of that, the Arabs in fighting against "God's chosen people" are fighting against Him.

It is recorded that God has blessed nations as well as individuals. God's curse has likewise been so applied. We want God's blessing. It is written "I will bless them that bless thee and curse him that curseth thee" (Gen. 12:3). This was a promise that God made to Abraham.

Through no power of their own, the Arabs find themselves sitting over a great oil reserve. Is it not an exercise of faith to believe that the Creator who put it there has the power to dispense it?

Could it be that we are brought to the possibility of a renewed oil embargo in order to test our faith? This nation was built upon the proposition "In God we trust." Have these words lost all their meaning?

Let us be emboldened by a mind's eye picture of George Washington kneeling in the snow imploring God to help us in our day of greatest need.

Sincerely,

Dr. Ray Allen Young
9119 Old Castle Road
Valley Center, CA 92082

SUPPORT OUR OWN PUBLICATIONS

J. L. ADDAMS

Why We Sing Without the Instrument10

DENNIS L. ALLEN

A New Creation—A Guide for Young Christians ----- .50

What Must I Do To Be Lost? ----- .05

What the Bible Teaches About Baptism ----- .05

R. H. BOLL

Christ's Teaching on Prayer (Compiled 1971) ----- 1.25

Romans, with Grace and Obedience ----- .95

Galatians ----- .75

Thessalonians ----- .60

I Peter (Completed by J. E. Boyd) ----- .75

Isaiah ----- .40

How To Understand And Apply The Bible ----- .20

How God Forgives10

STANFORD CHAMBERS

Baptism (Its place, action, subjects, import) 1.00

Conquering and to Conquer (The Book of Revelation) cloth 3.00
paper 2.00

Death and What Follows20

The Mystery of Godliness ----- .20

The Spirit Helpeth Our Infirmy ----- .10

J. R. CLARK

The Premillennial Position of the Primitive Church ----- .75

The Parables of Jesus ----- .75

The Bible the Word of God, and Jesus Is Real ----- .50

My Answer — Unity and Debates ----- .05

DON CARLOS JANES

Christ Exalted ----- .10

The Missionary Argument ----- .02

Missionary Giving ----- .02

E. L. JORGENSON

Divorce and Remarriage ----- .10

MARY W. KNECHT

One Thing Is Needful—For the Christian Home ----- 3.00

Our Great High Priest ----- .75

PAUL S. KNECHT

The Kingdom of God Is at Hand ----- .05

N. B. WRIGHT

Baptism and Your Eternity ----- .05

THE WORD AND WORK

POSTAGE IS NOW 10% ON TRACTS Kentuckians add sales tax

