

"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JULY, 1979

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32nd Annual Louisville Christian Fellowship Week

August 13 - 17, 1979

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

EVENING SESSIONS: Sellersburg Church of Christ, Sellersburg, Indiana.

Theme: CURRENT CHALLENGES THAT CONFRONT CHRISTIAN FAITH

MONDAY

Chairman, Jim Rowe

Evening Session

7:00- 7:30 Singing

7:30- 8:30 "Stand Fast in the Faith"

Nathan Burks

TUESDAY Theme: Challenges in Society

Chairman, Rick Coleman

Day Session

9:00- 9:20 Prayer Time

9:25-10:20 Bible Exposition: 1 John

Elmer Ringer

10:20-10:35 Break

10:35-11:15 Challenges in the Workplace

Bill Smallwood

11:20-12:00 Challenges in Education (Christian Schools)

Earl Mullins, Sr.

12:00- 1:30 Lunch

1:30- 2:25 The Bible and Evolution—Basic Concepts and Fallacies of Methods

Joe Overman

2:25- 2:40 Break

2:40- 3:20 Challenges in Education (Public Schools)

David Ingalls

Evening Session

7:00- 7:30 Singing

7:30- 8:30 Daring To Be a Daniel

Ray Naugle

WEDNESDAY Theme: Challenges in the Church (Evangelizing and Planting)

Chairman, Robert Gill

Day Session

9:00- 9:20 Prayer Time

9:25-10:20 Bible Exposition: 1 John

Elmer Ringer

10:20-10:35 Break

10:35-11:15 Challenges to Planting Churches

Richard Ramsey

11:20-12:00 Challenges to Evangelizing Our Jerusalem

Harry Coultas

12:00- 1:30 Lunch

1:30- 2:25 The Bible and Evolution—Problems with Geologic Columns

Joe Overman

2:25- 2:40 Break

2:40- 3:20 Challenges to Evangelizing Our Samaria and World

Vernon Lawyer

Evening Session

7:00- 7:30 Singing

7:30- 8:30 "Lift Up Your Eyes"

Robert Boyd

(Continued Inside Back Cover)

THE WORD AND WORK

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

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$3 per year, bundles of 10 or more to one address \$2.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212 Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

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God's Family

W. R. H.

WITHOUT NATURAL AFFECTION

One of the marks of the last days, according to Paul's letter to Timothy, is that men shall be without natural affection. I am sure that this is given us in a general sense, and is being fulfilled by a gradual decline of love among mankind, even on the social and physical level, as is being experienced today throughout the world. But who would have thought that it would take such a course as is surfacing in society today?

In conseling with young couples recently, I find the prevalence of a feeling among the men (?-boys, I should say,) that as young husbands, they have become tired of being married, and want to go back to their old ways. To me this does not speak well of their homes, as if they had been so happy there that they find it impossible to give it up for long—it rather speaks of the lack of maturity, even masculinity, of such marital mis-fits. Natural human affection has the reputation of bonding two persons into one, with an ever-increasing regard and response, so that marriage becomes more and more satisfying and gratifying as the years roll. What strange new malady has infected the marriages of today that in many cases there is an immediate onset of fagging and sagging of the relationships that should normally be the bonding cement of a long partnership of happiness? And it seems to be a malignancy that leads to prompt divorce! No door seems open to re-consideration for a Christian reconciliation. The victim proves immune to any overtures of reasoning—and things and rings and names are given back in his relentless urge to get out from under.

If such cases occurred among the un-churched, it would be bad enough, since there are so many of them. But we are having this evil to come into our own circles. No social stratum is exempt, and the problem is multiplying. Perhaps we may look into a few of the probable causes, and thus there might be a bit of light for remedy.

1. Many young men have been conditioned to a dormitory type of life, rather than a home situation during those crucial years just preceding marriage. They have enjoyed unlimited diversions and an un-disciplined routine, to the extent that they are unable to give up the "gang" and the going. They think that all of that should con-

tinue, in addition to the new joys that they hope to acquire in marriage. As soon as the honeymoon is over, they find themselves at a loss to settle down to any thing short of the stag world to which they have been accustomed. Not being used to doing new things, they become disenchanting and start a downward, backward slide.

2. Closely akin is the very evident lack of maturity. Many have not had to work to support themselves, let alone a wife. Nor have many had to do any serious thinking for themselves, as to providing food, preparation of food, the budget, the proper use of time, the place of Christ in their schedules, priorities, and the like. The thrill of success in doing and the satisfaction of work well done are unknown, and therefore out of consideration.

3. A third root-problem is natural selfishness. This does not show its ugly head nearly so much before a young man marries, as it does afterwards. Oh, it is there all along, but there are fewer occasions that challenge it! Until we learn that it is more blessed to give than to receive, that true happiness is at its peak when we make a loved one happy, until we give charity an honest try and then admit that we are the better-off for having spent ourselves for the other, selfishness will not be put away. Human nature being what it is, selfishness will continue to grow.

4. But the main problem, is a lack of commitment to the Lord Jesus Christ. Christ Jesus has blessed every marriage to which He has been invited, from the one at Cana in Galilee, to the nuptials of sincere young Christian couples today. You may have to take this statement a bit by faith, but if you truly are in love with Jesus, there will never be a lack of love for your wife.

What then can be done? For an unbeliever, the answer is to lead him to Jesus. To the believer, Paul commands; "But abide thou in the things which thou has learned and hast been assured of; and that from a babe thou has known the sacred writing which are able to make thee wise unto salvation through faith which is in Jesus Christ. . . . That the man of God may be complete, furnished completely unto every good work." And we need to know that loving Christian marriage, home-making, and child-rearing constitute that purposeful, unselfish kind of living for which we were created and without which we waste away.

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



Viewing the News

Jack Blaes

WHERE SATAN'S SEAT IS. Revelation 2:13, "I (Jesus) know where thou dwellest (Pergamos), even where Satan's seat is: . . . where Satan dwelleth." This is a mysterious saying. In a recent written book by Richard Wurmbbrand entitled *Was Karl Marx a Satanist?*, Diane Books Publishing Co., 1976, the author gives the following interesting information: According to Baedekers, the world famous tourist guidebooks for Berlin told that until 1944 the Museum Island contained the Pergamos altar. Excavated by German archaeologists it had been in the center of Berlin during the reign of Hitler. Where is it now? For answer read this from *Svenka Dagbladet* of January 27, 1948: "The Soviet Army after the conquest of Berlin has carried off the original throne of Satan from Germany to Moscow." The top men of the Soviet government being Satanists have fallen heir to what to them is the "find of the ages." To a Satanist what could compare in value to the very throne of their revered object of worship? Svenska also says that in 1924 in constructing the mausoleum of Lenin, the architect, Stjusev, had taken this altar of Satan as its model.

This may not be considered news, but it was news to me, and I have a feeling that it will figure in the news of the not too distant future. The words of Jesus come to mind again: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . Then let them . . . flee into the mountains . . . shall be great tribulation . . ." Matt. 24:15-16. Read it in and with the context.

WHOM DOES THE HOUSE OF REPRESENTATIVES REPRESENT?

I'm sure you have asked the above question many times. But the electorate keeps returning them. The effective way in America to show your lack of appreciation of being misrepresented by your Representative is to replace him the next time around. Ballot him out; don't bullet him out.

RECENTLY THE HOUSE APPROVED A BILL

that set aside 125 million acres of Federal lands in Alaska. This measure was sponsored by Morris K. Udall (D-Arizona) and John B. Anderson (R-Illinois). Don't let the party labels fool you, they're cut out of the same cloth. Washington keeps yelling, "The fuel shortage is real!" Of course, it's for real. Look at the long lines at the gas pump. Stand back or the price will knock you down as it goes up. When your wife rations your food, you know there's a shortage. Never mind what's in the pantry, if it's not put on the table, there's a shortage of food. I have not heard one voice nor have I read one word that there are no oil reserves in the ground and readily available to the peoples represented or misrepresented in Washington. But Washington, as a whole, does nothing to get the oil out; rather it does things that will assure its remaining forever in the ground. The Stanford Research Institute looked at just seven of the most promising Alaska minerals locations most likely to go into production if commercial development is not blocked by this bill. Just these seven mineral locations were estimated to be capable of gen-

crating 40,000 more jobs—that's jobs in the lower 48, not in Alaska, where the increase in the economy would be even more substantial. If allowed to go into production just these seven mineral locations would reduce America's trade deficits by one billion dollars each year. This bill takes away from Americans enough lumber to build 250,000 homes each year. This is just figured on one 26 million acre of all the land considered to be "put on ice." Did an enemy write and have this bill passed? If our friends are doing things like this to us, we have no need for enemies.

SECRETARY OF STATE FOR INTER-AMERICAN AFFAIRS Viron P. Vaky speaking before a House Foreign Affairs subcommittee says, "Nicaraguans and other democratic friends in Latin America have no intentions of seeing Nicaragua turned into a second Cuba and are determined to prevent the subversion of their anti-Somoza cause by Castro. We (?) join them in that important objective." The same testimonies have been given by the same Department of State at the destruction of every state that fell before a Communist takeover in definite preparation to erect a Communist dictatorship over the deceived peoples of the unfortunate lands. Russia, China, Central Europe, you just name it, and you will find an American State Department official welcoming the Communist invaders to do their thing to the be-nighted people. Let us see how much freedom the Nicaraguans will enjoy under what Vaky and Company seem to want all over the world.

THE SENATE APPROVES (70 to 23) legislation that would enable the United States to admit an additional 1,000 Indochinese refugees a month, raising the total to 8,000 a month. There are about 320,000 Indochinese refugees in camps in Malaysia, Thailand, Indonesia, Hong Kong, and elsewhere in Asia, and more than 60,000 a month are fleeing the Communist tyrannies in Vietnam, Cambodia, and Laos, many of them by boat. The refugee crisis grows worse "every day that the Free World delays," said Senator Rudy Boschwitz (R-Minn.), a

sponsor of the measure. "Money is needed today. Refugees drowning in dilapidated boats while floating on the seas of Indochina cannot wait until the end of fiscal year '79."

THE INTERNATIONAL YEAR OF THE CHILD. Satan, as usual has couched his malignant design in benevolent words. The child does have a right to affection, love and understanding, adequate nutrition, medical care, protection against all forms of neglect, cruelty and exploitation. Found in the **Prairie Overcomer** is this list of rights I wish to share with you.

To being accepted as a person created in the image of God, and therefore responsible to Him, even though sin has interfered in the relationship between man and God; To hear the Gospel of Christ, who died for all whether young or old, and to exercise faith in the Savior; To read the Bible and learn great truths about God from its pages; To live in a society where there is freedom of religion;

To choose a way of life that glorifies God.

IT COST RON GORDON, a biology teacher in California \$1,600 of his own money to influence the San Francisco Recreation and Park Commission to cut back by five cents the price of hot dogs in Candlestick Park. Now the children can purchase a hot dog for only 75 cents. "I probably won't break even," says the smiling Gordon noting that to come out he will be required to devour 32,000 of America's favorite fast food. I say, "He should live so long!"

PLEASE, DON'T GET ANY WRONG IDEAS. Two guards for the Wells Fargo Armored Service Corporation finding they had locked their keys inside their vehicle rose gallantly to the occasion. The "key" device was the humble coat hanger divested of its usual form and bent in just the proper angles, adroitly maneuvered through the slightest opening of the door glass, and before you could say, "John Dillinger," the two said guards of, for instance, the First and Ocean Savings Bank in Newburyport,

Massachusetts, and other banks of the same place, were back in business. Any community should be safe to have such ingenious guards of the finances around.

IF YOU HAVE ANY DOCUMENTED NEWS about the building of the temple in Jerusalem, I would appreciate your sharing it with me. Thank you, and God's best for you.

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



THOUGHTS FROM ROMANS

Ernest E. Lyon

Principles of God's Judgment

Before we begin looking in chapter two of Romans for thoughts to meditate on, it might be wise to take an overall view of the chapter as a whole. The first thing that should strike us in such a view is that the subject of the chapter is judgment, not salvation. From verse 18 of chapter one Paul had been showing why God's judgment was (and is) on men and now he turns to the subject and shows the principles of the condemning judgment of God.

After showing in verse one a second reason for men having no excuse before God (see 1:20, 21 for the fact), Paul states the first principle of God's judgment in verse 2—"And we know that the judgment of God is according to truth," a statement that should put fear in the hearts of many men. It is possible to "confuse the issue" when you appear before a human court, but God does not need witnesses and lawyers to tell Him about your guilt; he knows all.

Passing by the minor points of the chapter, we notice next that that judgment will be (verse 6) "to every man according to his works." That does not mean, as I indicated above, that your being saved or being lost is based on your works. It simply means that those who do not believe will have the judgment against them based on the things they did here. It is strange that people who feel that sentences passed by human courts should be pro-rated according to the things they have done will assume that God's condemning judgment on all men will be exactly the same. As a corollary maybe I should mention that most people think that there will not be degrees of reward in Heaven, but the Scriptures make it plain that we will "receive the things done in the body." Faith is the means of laying hold of the salvation that God has provided for us in Christ, but our rewards (or the punishment of those not in Christ) will be based on works.

The third principle that I want to point out is stated in verse 11—"There is no respect of persons with God." Many groups of people claim that certain groups (usually their own included) are treated worse by our courts than other groups are treated. That is probably true, for human judges have prejudices and most of them do not make much of an effort to rise above those prejudices. But neither your sex, nor your color, nor your nationality, nor your culture, nor your economic standing, nor anything else in the way of distinctions will mean a thing before the Judge of the universe.

The fourth statement of principles of judgment, in verse 16, gives two distinct ideas that are important—"God shall judge the secrets of men, according to my Gospel by Jesus Christ. Note first that the secrets of men are to be judged. We will dwell on this more in due time, but remember that even though you may hide things from your best friend, from your children, from your wife or father or mother, and you may even salve your conscience enough that it is hidden from yourself, but God knows the secrets and He does not forget. The broad principle is then stated—"according to my gospel, by Jesus Christ." The good news of Christ's death, burial, and resurrection to provide salvation for men will be one of the principles of judgment. God has given a gift beyond our ability to grasp in order that we may have eternal life and come not into judgment. When men refuse the outstretched hand of God and decide to go on their own merits, they will find that they have no merits. How horrible will it be in the Lake of Fire when men realize that they are there needlessly, that they had turned down the one way they could have escaped!

There is no "according to" in the last thirteen verses of the chapter, but there is a principle laid down there that would surprise a lot of people. That principle is simply that religious *profession* will mean nothing. The Jews had a God-given religion, a set of sacrifices and a ritual of service along with many precepts to follow. The judgment of God will not go in the favor of those who professed to follow all these things but whose life does not come up to their profession. When one who has not professed those religious beliefs lives a life closer to its precept than those who profess it, the former will be looked on more with favor than the latter.

As I have indicated all through these series of "thoughts", there is a way to escape the judgment of God against sin and that is by going to the one place where that judgment has fallen fully without mercy, at the Cross of Christ. Come to Him and you will find that you "have passed out of death into life and come not into judgment" (John 5:24). Renew your acquaintance again with John 3:16 and truly believe so that you will not perish but have eternal life.

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



Questions Asked of Us

Carl Kitzmiller

Do you believe in ghosts? Does the Bible mention their existence?

The Bible certainly teaches that there is a very real existence of spirit beings both good and bad—angels and demons—whose activities are not usually discernable by man in his present life, and that their activities may affect human life. But I can see no evidence whatsoever in the Bible to indicate that ghosts as commonly presented in novels, folk lore, or the “experiences” of superstitious people have any reality. I do not doubt the sincerity of many people who think they have seen ghosts or witnessed their activity, but I also know that given an eerie situation most of us can let our senses and emotions run riot and that imagination can make things seem what they are not. I know that when people are brave enough to investigate “ghosts” they often turn out to be a sheet some housewife forgot and left on the clothes line, a piece of clothing hung on a chair, or such like. I know that people who are conditioned by early training or who are inclined to an interest in the mysterious are much more likely to “see” ghosts than people of a more rational nature.

That some people of Bible times believed in ghosts is evident, but it is interesting that instead of supporting their belief the Bible accounts offer an explanation of what they supposed to be a ghost. One night Jesus’ disciples were in a boat on the Sea of Galilee when a storm arose. A storm-tossed boat on a dark night is not exactly calming to the senses even of seasoned fishermen. Suddenly they saw what they supposed to be a ghost (Matt. 14:26; Mark 6:49). A man was walking on the water toward them. Although they were followers of Jesus, they were still men influenced by their age and its concepts. And even if they were normally not very easily shaken, it is not difficult to understand their reaction here. It was not a ghost, however. It was Jesus, a very real flesh and blood man, walking on the water. He did not evaporate or fade away but got into the boat with them after physically pulling Peter out of the water.

Again, during the early days of the church, Peter was imprisoned and the church was met in a prayer meeting for him (Acts 12). An angel had delivered Peter from prison and he went to the house

where they were meeting. Even to these faithful people the presence of Peter at the door was just too much to believe. Their conclusion was that Peter had been slain and that it was his "angel" at the door (his ghost, in other words). It was not a spirit being of any sort, however; it was a real flesh and blood man who stood there. Rather than unexplained phenomena, the Bible offers explanations.

Now there are a number of incidents when angels appeared to people. For the moment it was a fearful experience, especially when they appeared as angels and not as men. They often admonished, "Be not afraid!" and revealed themselves as messengers of God. The Bible certainly presents the reality of angels, but their conduct was not the capricious, uncertain, indefinite, pointless sort of thing often associated with the usual ghost. Whereas the ghosts supposedly say, "Boo," the angels say, "Be not afraid!" The common concept of the ghost is that it has intent to frighten.

Probably one of the most common concepts of the ghost is that it is the spirit of a dead person, often the spirit of one who has died by violence, and that it haunts the house or area where the person experienced the violence. The thought seems to be that the spirit is restless until the old wrong is righted or some change occurs. This seems to be most unlikely from the Bible viewpoint, however. The spirits of the believing dead depart to be with Christ and are in a state of blessedness. There is no reason to believe they would desire or would be permitted to wander about restlessly. The spirits of the unbelieving dead apparently go directly to torment. The answer to the rich man (Luke 16:27ff) implies that there is no returning to earth to deliver any kind of message. Moreover, the restless haunting of a house would be preferable to being in torment. Admittedly, there is much about the spirit world we do not understand, but many of the common concepts of "haints" seem to be in conflict with what the Bible does reveal.

Could ghosts be evil spirits posing as the departed spirits of dead persons? For the things not explained as imagination running riot, this might be a more likely explanation than many others. Satanic forces are real, and if he can somehow confuse, deceive, or mislead by capitalizing on the mysterious and eerie, certainly he will do it. Satan uses deception in almost any way he can to accomplish his purpose. There is ample evidence that a superhuman power and activity is at work in spiritism, for example. All kinds of witchcraft, fortune telling, and talking to the dead are forbidden by the Bible repeatedly. The witch of Endor apparently dealt with evil spirits and was very surprised when (likely a very special case; notice Samuel's protest of being "disquieted") Samuel himself appeared (1 Sam. 28). Even so, there are definite limitations imposed by God and desires on the part of evil spirits which must be considered. In Jesus' day they seemed to need a body to inhabit, preferably human, and when they were not in a body they were required to go away into the abyss (cf. Luke 8:26ff). Evil spirits have power (within

limits) to do miraculous things, but not even Satan would waste his forces on the pointless activities sometimes attributed to ghosts. His purpose is that of somehow destroying the work of God.

We do well not to be dogmatic about things which are not fully revealed to us and which may be beyond our present experience or comprehension. It is equally true that God is not glorified by superstition, gullibility, or an undue interest in the things of darkness. There is a very real spirit world, but its concerns seem to be generally quite different from that of the classical ghost. In any case the Christian is under the loving care of One who is able to deliver from any danger, either real or imagined. Even Satan himself, controlled by a God who knows our load limit, can go only so far with us.

Isn't there a tendency on the part of some students of prophecy to be too certain about how the prophecies are to be fulfilled?

Undoubtedly this is so. Just as there are those who see too little in almost any portion of scripture, there are those who see too much and do not discern between their opinions and what the Bible actually says. All Bible expositors are human beings with human frailties. We need to be aware that the best and most sincere of Bible students have limitations and weaknesses that may show up to affect their views. Probably no doctrinal viewpoint is without those whose misdirected zeal or inaccuracy of expressions make them an embarrassment to the view. We should, of course, be thereby warned of the need to be careful, but on the other hand we should not let abuses or human frailties rob us of any Bible truth.

Speculation does seem to be a great temptation to many prophecy students. Maybe there is a desire to be wise above one's fellows. Or it may be that one just follows another in proclaiming "this" to be the meaning of or fulfillment of "that." Likely some suppose that saying, "It is my opinion that . . .," would weaken their position. Sometimes we just are not careful enough to express accurately the relationship between a *possible* or *probable* fulfillment, or even a "*maybe*" fulfillment, and the word of God. Remember, however, that in dealing with unfulfilled prophecy there is the need of matching prophecy to event and that this is not a mere detached, academic pursuit. The Jews of old knew a great deal about the prophecies of the Messiah, but they did not fit them to the life and works of Jesus to recognize Him as the fulfillment. There is the need of recognizing the fulfillment when it comes or of receiving other intended benefits from the prophecies, so there must be a relating of them to life.

Perhaps the problem is that of steering a proper course between an ultra-dogmatic viewpoint often infected by unrecognized human opinion or speculation on the one hand and an unwillingness to believe God and take a stand on what He has said on the other. This problem is not limited to prophecy.

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

SECOND THOUGHTS ON SECOND BLESSINGS

Alex V. Wilson



A dear brother in Christ strongly objects to the articles regarding the baptism in the Holy Spirit (March-May issues). He feels they were inaccurate and will produce harmful results. Thinking through his criticisms, I see the need to revise some of my former statements, and to amplify others.

His first objection is to the statement, "Never once in Acts is it recorded that Christians *prayed* to receive the baptism in the Holy Spirit or to speak in tongues. And never once is it recorded that some Christians urged others to *seek* the baptism or tongue-speaking." My critic says, "But that is exactly what the early believers *did* do! At Samaria the converts did not receive the Holy Spirit when they believed and were baptized. Peter and John came down to 'pray for them that they might receive the Holy Spirit.' They also laid hands on them (Acts 8:15-16). And at Ephesus," he continues, "Paul was not content merely to immerse the converts and then say, 'Everything is o-k now. You've got all the blessing you need.' Instead he went on to lay hands on them, and 'the Holy Spirit came on them and they spoke with tongues' (Acts 19:5-6). This may not be needed in *every* case today, but whenever evidence of the Spirit's power in lacking in believers' lives, why shouldn't we do now what the apostles did then?"

Of course my friend is right about what happened at Samaria and Ephesus. And my former statement was partly wrong, for at Samaria there *was* prayer for the coming of the Spirit; there was such prayer before Pentecost too (Acts 1:5, 14). (Yet it is true that Scripture records no praying to speak in tongues.) Nevertheless, we need to think carefully about the implications we draw from events in the book of Acts.

Because something happened in a certain way in Acts does not *necessarily* prove that it was an unchanging pattern for the church to follow always. Circumstances varied enormously from time to time and from place to place in those early days, and God did not always work the same way. Notice some examples: Once, but only once, the Spirit came with the sound of a mighty wind and with tongues of fire. Once, but only once, the Spirit came upon a group of people as they listened to a sermon. Cornelius and his household received the Spirit *before* their immersion; the converts at Pentecost, *after* immersion; the converts at Ephesus, after immersion

plus the laying-on-of-hands. The Samaritans had to wait a period of time between their faith/immersion and their receiving the Spirit; but no such gap was experienced on any other occasion after the Spirit came on Pentecost. Paul performed many miracles; not a single miracle is recorded of Barnabas. Nine times in Acts, Luke specifically mentions disciples being filled with the Spirit; on one of those occasions they spoke in tongues, on the other eight occasions they did not.

There is no rigid pattern in Acts; only great variety. So let's not try to put God into a straitjacket. Let's not say He must *always* work miracles, nor that He must *never* do so. Let's not say it is *essential* to pray and lay hands on believers so they may receive blessings from the Spirit, nor that it is *wrong* to do so (1 Tim. 4:14). Let's not say that *all* Christians should speak in tongues, nor that *none* should.

Norms do exist in God's working. In other words, there are regular ways in which He *usually* works, and general patterns which we should *usually* follow. But we should recognize and make room for the many exceptions to the pattern, too. Otherwise we may condemn movements which are from God and reject people who are in Christ.

Doctrines and Experiences

"But," you may ask, "how can we know which incidents in Acts were *normative* and which were *exceptional*? Which events in the story of the early church were patterns we should imitate, and which were unusual and thus provide no necessary example for us now?" Here is where we must depend on the *doctrinal* portions of the Bible.

The purpose of God should be sought primarily in the doctrinal rather than the descriptive parts of Scripture. We should look for it in the teaching of Jesus and in the sermons and writings of the apostles, rather than in the purely narrative portions of Acts. What is described in Scripture as having happened to others is not necessarily intended for us, whereas what is promised to us we are to appropriate and what is commanded us we are to obey.

I am not saying that the descriptive passages are valueless, for 'all Scripture is inspired by God, and profitable' (2 Tim. 3:16). What I am saying is that what is descriptive is valuable only in so far as it is interpreted by what is doctrinal. We can learn from the story of Ananias and Sapphira that lying is very displeasing to God; but we cannot assume that, like them, all liars will drop dead. The Christians in Jerusalem held their possessions in common. But to argue from this that all private ownership is abolished among Christians is plainly contradicted by Peter in the same context (Acts 5:4) and by Paul elsewhere (1 Tim. 6:17). This example should put us on the alert. We must derive our standards of belief and behavior from teaching of the New Testament rather than from the practices and experiences which it portrays.

—John Stott, *Baptism and Fullness*

The Biblical Norm

What, then is the *normative* teaching about the Holy Spirit? It is this: the gift of God's Spirit in His full availability is a basic part of New Covenant salvation. Since the New Covenant age began at Pentecost, the Spirit of God is outpoured for all the saints. This is

the vast difference between the old and new covenants. Believers before Pentecost received forgiveness of sins. But the wonderful blessing which God promised to bestow in addition to that was the unlimited imparting of His Spirit, to write His law on the hearts of all His people. Note Jer. 31:31ff.; Ezek. 36: 25-27; Joel 2:23-29; Isa. 44:3; and see how Jesus in John 7:37-39 refers back to these predictions. Again, Acts 1:4-5 and 2:33 refer to the baptism in the Holy Spirit and call it "the promise of the Father" (i.e., what He promised through the prophets), and Peter says this promise is made "to all . . . even as many as the Lord shall call to him" in salvation (Acts 2:39). That is, God promises His Spirit to all who receive Christ. Peter's preceding sentence says the same: forgiveness and the Spirit are offered to all who repent and are baptized.

True, God didn't do it that way at Samaria, as we saw earlier. But, due to longstanding hate between Jews and Samaritans which might have produced two separate churches, that was an extremely unusual case. It was so unusual that Paul can ignore it and boldly declare, "If anyone does not have the Spirit of Christ, he does not belong to Christ" (Rom. 8:9). Samaria was temporarily the exception to that rule.

Writing to the Galatians (3:2-3), Paul says they received the Spirit by "hearing with faith"—referring to their conversion, not a later experience. He goes on to mention that they had *begun* their Christian life "in the Spirit." Of course, for there is no other way to begin it: "No one can say 'Jesus is Lord!' except under the influence of the Holy Spirit" (1 Cor. 12:3 NEB). God gives His Spirit to all His sons (Gal. 4:6). All who believe are sealed with the Spirit (Eph. 1:13). Other clear doctrinal statements teach the same fundamental fact. So to say, as some do, "You were born of the Spirit at conversion, but you still need to be baptized with the Holy Spirit—so seek a specific second blessing,"—to say that is to go against the repeated normative teaching of God's Word. But might there not be exceptions to this norm today? Scripture seems to show it could be possible, but if so it would be rare. After all, norms are normal and exceptions are exceptional.

"But," says my friend, "aren't our churches filled with numerous weak, carnal Christians?" Sadly I must answer yes. "And teaching like yours," he continues, "will make them feel smug in their deadness. Already they feel they are fine and lacking nothing, since they rest content with what happened at their conversion. Also many of them are already nervous about the Holy Spirit and deathly afraid of anything that seems the least bit unusual. So they stay stuck in their ruts and quench the Spirit and never grow. And your articles will incline them to stay that way."

God forbid! My whole intention is just the opposite. The article in March urges us to hunger, yearn, press on, grow and abound more and more! And the fact that God pours out His Spirit abundantly at conversion should in no way make us smug, but arouse us to zealous response.

You're Alive Now—so Live!

Over and over the apostles exhort us to step out actively in faith, to serve and witness by the power of the God who indwells us. Work, because He works in us. Labor and strive, according to His working mightily in us. (Phil. 2:12-13; Col. 1:29). Repeatedly we are told 1) what He has *done* for us, and then 2) what we should therefore *do* for Him.

Gal. 5:25 summarizes it aptly: "Since we live by the Spirit, let us keep in step with the Spirit" (NIV). Or, "If the Spirit is the source of our life, let the Spirit also direct our course" (NEB). And this general principle is spelled out in detail time after time. By the Spirit we are to put to death the deeds of the body. We are to set our minds on the things of the Spirit, and sow to the Spirit (Rom. 8:13, 5; Gal. 6:8). If we are not growing in Christ, it is because we are disobeying these commands.

The Christian life is at the same time *gift* and *duty*, *privilege* and *responsibility*. For instance, Paul states that love, longsuffering, kindness and meekness are the fruit of the Spirit—the results of His presence in our hearts (Gal. 5:22-23). Yet Paul also commands us to "put on" love, longsuffering, kindness and meekness (Col. 3:12, 14). From the first viewpoint these virtues are attitudes which God plants within our hearts and causes to develop spontaneously there. They are His work. From the second viewpoint these virtues are actions which we are obligated to perform. We are commanded to speak the loving word, perform the kind act, and in meekness refrain from demanding our rights—whether we feel loving, kind and meek, or not. As we obey His commands, we need to pray for Him to bear His fruit in us, to deepen our love, kindness, etc. There is always this interplay between our privileges and our responsibilities in the Spirit.

This is true not only of His fruit but of His gifts for service. Just as all Christians receive the indwelling Comforter at conversion, but then should walk in the Spirit or else His presence does little good, so it is with spiritual gifts. The Lord gives them "to each man, just as He determines" (1 Cor. 12:11). But for us to derive any benefit from them, we must use them—fan them into flame (2 Tim. 1:6). Otherwise we are like a student who has received a full scholarship to attend college, but never attends classes. What a pitiful waste

Keep Filled with the Spirit

As we recognize this relationship between privileges and obligations, it throws light on the meaning of the Spirit-filled life. The Lord tells all His people, "Be filled with the Spirit" (Eph. 5:18). It is possible to be indwelt by the Comforter without being filled with Him. All Christians are indwelt, but not all are filled—else the command would not be needed.

Notice three points. First, this is not a promise ("I will fill you") but a command. Thus it is our responsibility. If I am not

filled, it is my fault. Second, it is a passive command. Paul does not say "Fill yourselves," but "Be filled" or "Let the Holy Spirit fill you" (NEB). Thus the same sentence shows both duty and our dependence. He alone can meet our need; we must let Him do it. Third, the verb tense is continuous, showing that this is something we should keep on doing.

What does this fullness mean? To say someone is "filled with joy" means that joy is the dominant thing about him at the time. It exerts a great influence over him. Likewise, to be filled with the Spirit means to be influenced by Him, to be under His control.

George Duncan of Scotland adds clarity to this point: "If you and I are to know the Holy Spirit in His fullness, we shall know Him not doctrinally, not emotionally, but *functionally*. A man who is filled with the Spirit is a man in whose life the *ministries* of the Spirit are being fulfilled. *We quench the Spirit when we fail to allow Him to do in us that for which He has been given.*" For example, one of His ministries is to help us in prayer (Rom. 8:26-27). And He does help us pray—as we pray! But if we neglect prayer, we keep Him from fulfilling that ministry in us. He also has come to help us understand Scripture (John 16:13). And He does that—as we open our Bibles and prayerfully use our eyes and minds and hearts! But if we neglect to study, we shut the door on His teaching ministry. He also has come to bear witness through us to Christ. And He does—as we witness! "The Spirit will testify about me; but you also must testify" (John 15:26). Above all, the Spirit has come to glorify our Lord Jesus (John 16:14). This is His greatest yearning. But if we live Christ dishonoring lives, we stifle that ministry of the Spirit in our lives—we are not filled with Him. Then we need to repent and seek a fresh filling—a "blessing," whether second, fiftieth, or thousandth.

Needed: Prayer

So we conclude: Though Christians need not seek any fixed pattern of second blessing, we do need to see *more and more* of God's enabling power *day by day*. Power for holy living, power for service, power for suffering.

How may we experience that power? We have seen a number of things already. But above all, let us pray. We need not pray for the Spirit to come, for He already resides in us. But we may pray, as Paul did, that we "may abound in *hope* by the *power of the Holy Spirit*" (Rom. 15:13). Does your hope dwindle during these stormy times? Pray for the power of God's Spirit. Again, are you weak amid trials and temptations? Then pray, as Paul did, that "the Father . . . may strengthen you with *power through His Spirit in your inner being*" (Eph. 3:16). Again, do you doubt God's love and care? Then pray, as Paul did, that "you may have *power* to grasp how wide and long and high and deep is the love of Christ, and to *know this love* that surpasses knowledge" (Eph. 3:18, NIV).

My friend and I are making these petitions to our Father for ourselves, and for each other, and for you. Won't you join us?

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

Isaac Errett and the Christian Standard

Isaac Errett was born in New York City on January 2, 1820. His father died in 1825. His mother remarried and the family moved to Pittsburgh in 1832. They identified with the Church of Christ there. In 1833, both Isaac and his older brother Russell accepted the Ancient Gospel and were immersed into Christ by Elder Robert McLaren. They became faithful members of the Church in Pittsburgh. Some of the preachers that came to minister were Thomas and Alexander Campbell and Walter Scott.

Isaac Errett gave his first discourse of April 21, 1839. He was "set apart" as an evangelist on June 18, 1840. Between 1840 and 1844, he ministered with the congregation that met on Smithfield Street in Pittsburgh. Between 1844 and 1849 he labored with the saints in New Lisbon, Ohio. This congregation was where Walter Scott first proclaimed the Ancient Gospel on the Western Reserve. The years 1849-56 found Errett laboring with the congregations in New Bloomfield and in Warren, Ohio.

Between 1856 and 1862, he resided in Lyons, Michigan. In 1857 he became corresponding secretary for the American Christian Missionary Society. In 1861 he became a co-editor of the *Millennial Harbinger*. In 1861 the Civil War broke on the scene. Whether the brethren should take up arms was an important question of the time. Men like John W. McGarvey felt like Christians should not participate in carnal warfare. This was also the position of Tolbert Fanning and of David Libscomb. J.W. McGarvey tried to get Isaac Errett to throw his support against Christians engaging in the war. He refused. The cause of the Union was too dear to him.

In 1862, he began his labors with the Church in Detroit. It was soon afterward that he published what he called "A Synopsis of The Faith And Practices of the Church of Christ." Errett compiled this to let the community know about the Church of Christ. This was at once condemned by some as a creed. Many opposed it. Ben Franklin published it and spoke out against it in his paper *The American Christian Review*. The strongest condemnation came from Moses E. Lard. Writing in *Lard's Quarterly*, the editor wrote these words in September 1863,

There is not a sound man in our ranks who has not seen the Synopsis that has not felt scandalized about it. I wished we possessed even one decent apology for its appearance. It is a deep offense against the brotherhood—an offence tossed into the teeth of the people who, for forty years, have been working against the divisive and evil tendency of creeds. . . . We are told that this Declaration is not to be taken as a creed. But will this caveat prevent its being so taken? Never. When Aaron's calf came out, and he called it a bird, still all Israel, seeing it stand on four legs, with horns and parted hoofs, would have shouted, A calf, a calf, a calf. . . . The brethren. . . . may call their work in classic phrase a Synopsis or gently a Declaration, but still we cry, A creed, a creed, a creed. It is not the mere title of the work that constitutes it a creed, but its matter and form, together with the manner in which it was issued, and the sanctions by which it is accomplished. . . . It has a painful significance—painful because symptomatic of the following items:

(1) That some of our brethren have lost their wellgrounded opposition to creeds, and are ready to traffic in these unholy things. This indicates a diseased state of body. How far this disease extends will be seen by the extent to which the Synopsis is endorsed.

(2) That these brethren are no longer willing to be styled heretics for the truth's sake, but now wish to avoid that odium by adopting the customs and views of the sects of the day, and thus to become themselves a sect.

(3) That what the world needs in order to learn the faith of these brethren is not the Bible alone, but the Bible and a 'Synopsis of their faith and practice.' With them, then, the Bible is an insufficient enlightener of the human family.

For all these symptoms of degeneracy in our brotherhood will feel something more than regret. They will feel profoundly ashamed."

In the text of the pamphlet itself, Errett had stated that it was not to be taken as a creed. He was opposed to creeds. He wrote these words,

This declaration of our faith and aims is not to be taken as a creed. We assume no right to bind the conscience with any stereotyped formula. Vital religion is a thing of growth in the heart of the individual Christian. We design a mere statement, for general information, of the purpose which induced us to band together, and the principles we propose to develop. We have no sectarian shackles with which to bind Christ's freemen—no spiritual prison house for the confinement of the soul. We present no authoritative standard of interpretation of the Bible. The Spirit that indited the Word can best bring home to the heart the significance of its truths. The practice of divine precepts furnishes the best interpretation. We repudiate all human authority in spiritual concerns (Matt. 23:8-12; John 7:16, 17).

In 1865, plans were made for issuing a Christian periodical called the *Christian Standard*. Nearly all the papers published the prospectus except the *Gospel Advocate*. Writing in the January 24, 1867 issue of the *Advocate*, David Libscomb told why the *Advocate* could not support the aims of the *Standard*.

The *Standard* is edited with ability, and in a fair and liberal spirit. It is the only weekly that is an advocate of the organizations of human societies in religion. Whether from a refusal upon the part of the conductors or not, articles upon but one side of this question ever appear in the *Standard*.

On April 7, 1866, the initial issue of the *Christian Standard* came off the press. Isaac Errett was the editor. The title was chosen by Isaac Errett. The masthead of the *Standard* bears this statement even to this day,

We propose to lift up the Christian Standard, as a rallying point for the scattered hosts of spiritual Israel; to know only 'Jesus Christ and Him crucified':

His cross, His word, His church, His ordinances, His laws and the interests of His kingdom.

The *Christian Standard* was to come out in favor of the missionary society and in favor of instrumental music in the corporate worship of the saints. It must be noted that the *Standard* as we know it today is not associated with The Christian Church (Disciples of Christ) who practice their mission work through the United Missionary Society and other organizations. The *Christian Standard* was first published from Cleveland, Ohio. On July 31, 1869, the first issue of the *Standard* was published in Cincinnati, Ohio. It has remained in Cincinnati till the present.

Isaac Errett continued to edit the *Christian Standard* until his death on December 19, 1888. We will better chronicle his views on instrumental music and the missionary society in later articles related to those subjects alone. Our next article, Lord willing, will deal with the lives and influences of Moses E. Lard and John W. McGarvey. Until next time, MARANATHA!

Missionary Messenger

"Greater things for God"

Elaine Brittell

Zambia, South Africa

April 30th

Praise the Lord for adding 9 more children to His family Lord's day morning. May they grow and bear much fruit for the Master through their daily examples and words.

The Women's Meeting at Makoli Church was a blessing to all attending. There were lessons from God's word given by women from different congregations, and much singing of praises to our Creator. The women slept in the church house and out in the open in a large grass enclosure. Many Christians shared to provide food and all shared their love and spiritual food. We pray there will be more of these meetings during this year.

The Hobbys just returned from spending several days at Namwanga while the Perrys and Miss Bryan were in Malawi for a Bible retreat.

Please pray for peace in Zambia and surrounding countries.

May God bless you dear ones who help so much in spreading the Gospel.

J.C. Shewmaker

Searcy, Arkansas

May 10th

Here in Searcy we do enjoy the fellowship of many Christians, the prayer groups, etc., which allow us to join with others in praying

for all of God's faithful ones through the world. What a privilege! In a way we feel that our services in Africa are being prolonged through our son, Samuel and his devoted wife, Nancy, in Zambia. Very recently Sam was caught up in a cross fire when the Zambian Army was trying to find the culprits who set fire to the house of Joshua Nkomo, leader of the Rhodesian anti-government forces, stationed in Zambia. He and African brethren who were with him in his truck had to head for a ditch for cover. They were detained about an hour before the Zambian Army let them proceed. Since they found no weapons on Sam and his fellow travelers, but only bibles and songbooks they got out of that unexpected close call, with no further trouble, thankful that the Lord had saved them. However, Nancy said Sam appeared definitely shaken, when he was recounting the incident to her.

God's men and women need your prayers.

Joy Garrett

Salisbury, Rhodesia

June 12th

We are thankful to God that the roof of the Glen Norah church building is completed and paid for. How much we appreciate it after about 8 years in that open shed. As the doors and windows are not in yet, it is a bit chilly this cold weather, but we trust God to see us through to the completion of the building. This church is on the Glen Norah border and the new home ownership, Glen View (sites stretch as far as the eye can see). It is going to be a very big township. Already we have 9 families owning sites. Bob has been busy advising them as to the best location, plans and building materials.

The Highfield brethren have undertaken to help the Machado church erect a building. As this church is outside the city limits they are buying and cutting poles for it. These people have been meeting under a tree for several years.

As in all lands, we have inflation. Recently our gasoline went up to the equivalent of U.S. \$2.38 per gallon. It is still rationed strictly. Through all our trials, tribulations and persecutions our trust is in our God who is able to do exceedingly abundantly above that which we ask or think.

Delores Harris

Salisbury, Rhodesia

June 15th

Thought I ought to write to you and tell you what is going on at this time. Don't worry, but Donald is in the hospital at this time. He had bad head aches; the Dr. sent him for Xrays and found a growth inside his nose about as big as a 25 cent piece. The Dr. is going to take it out on Mon. 18. By the time this gets to you he will probably be well again. Lord willing.

We were supposed to have the court case June 14, but Bro. Jones' lawyer was not through answering our Affidavits. I think it will be put off until Oct. or Nov. for a full hearing. This is just what we did not want because lots of souls will be lost.

Our boy here at the home that we had in the hospital is home again with us. He seems to be getting better now. He is taking medicine and the Psychiatrist wants to see him again June the 25th.

I and sister Garrett are trying to hold down the fort around here. I am going to the hospital now to take a few things Donald needs. We went into the hospital to admit Donald. They said, all missionaries put up free—thank the Lord.

Alex Wilson

Manila, Philipians

June 30th

We arrived back in Manila to find the church faced with a pleasant problem—growing pains! During past years several attempts were made to begin regular church meetings in the Tagalog language, to supplement the meetings in English and in Cantonese. (Better-educated Filipinos know English well, but less-educated ones do not.) But the efforts always fizzled out. Last year, however, a Tagalog congregation suddenly came into being and flourished. It is almost as large as the English-speaking congregation. During the combined Bible-class hour for both groups, the entire church premises were filled to overflowing. So last Sunday, several of the classes began meeting in the small “living-rooms” of C.B.I.’s four dormitories.

A number of people attending the Tagalog meetings are still unconverted. Pray especially that men will turn to Christ.

Central Bible Institute began its school year on June 13. About 120 students have enrolled. I am teaching Christian ethics, church history, spiritual growth and maturity, and cults. Six other teachers—all Filipinos of course—round out the faculty.

June 17 Victor and Mae Broaddus and five other Christian friends from the U.S. arrived for a three-week missions-study visit here (plus additional time in Hong Kong). It’s a joy to have them with us. They are seeing many aspects of missionary work, and visiting various places.

We thank the Lord for supplying us a good house to live in, as an answer to many prayers. Now we ask you to pray for Ruth’s health. Several times she has experienced the excruciating stomach pains she used to have here. And we have heard that Dale McLean, who lives on the island of Mindoro, has just come down with hepatitis, and his wife Jean is having pains in her feet and ears. So pray for that family too.

AT BILL AND BETTY’S

Pleased To Meet You

I’ve got one of those shopping baskets on wheels. I must say it makes shopping less tiring, but you do have to look where you’re going, and at first it’s quite a struggle to get it up and down the curb, especially when it’s fully loaded. I nearly got run over the other day when I was balancing the basket on the edge of the pavement,

warning the twins not to step out into the road without looking, and trying to keep an eye on the traffic all at once. A rather posh Cortina swung round the corner from the High Street, and with a scream of brakes came to a halt only inches away from me and the twins.

"Why don't you look where you're going?" the driver shouted, rolling down his window and glaring at me like an enraged bear.

"It might be better if you kept to the speed limit," I told him, "You were coming round that corner far too fast."

"I was doing nothing of the sort," the man answered, getting quite red in the face, "You stepped off the pavement right in front of me. You can thank your lucky stars that I've got good brakes."

"It might be a good idea if you took some driving lessons," I retorted, and then I noticed that the twins were starry eyed with delight, bobbing up and down and hissing, "Go on, tell him, Mum" to the amusement of a number of pedestrians who were waiting to cross the road.

The man in the Cortina was holding up the traffic too, so with a final glare he let in the clutch and moved off.

"You weren't half mad with him, Mum, weren't you?" Paul said with satisfaction, "I thought you were going to bash him on the nose."

"Don't be ridiculous," I said sharply. "I wasn't mad at all. I just told him quietly that I thought he should drive more carefully."

"You *were* mad," Peter backed his brother up. "Your face went all red and you shouted at him."

"I did not shout," I denied. "And if you two had been paying attention to the traffic, it wouldn't have happened." Which was the sort of unfair remark that mothers hurl at their children when they know they are really in the wrong and won't admit it!

The boys gave Bill a technicolor version of the incident when he came home, but he just grinned and refused to take sides. I thought that would be the end of the story, but the following Sunday just as we were coming out of church, the preacher stopped Bill and me and said he wanted to introduce us to a new Christian family who had come to live near by. I could have dropped through the ground when I held out my hand to the husband and found the Cortina man looking down at me with a slightly embarrassed smile. We both stared at each other for a moment and didn't know what to say, but I know jolly well he recognized me.

"Won't you come round one evening and have some coffee?" I found myself asking in my very best welcome-to-our-church manner.

"Thank you, we'd like that very much," the wife replied, and so we fixed a date. Somehow I don't think Mr. Read and I will ever refer to our first meeting, that is unless the twins put their dear little feet in it of course. It just shows that Christians can never afford to be off duty for a moment because we never know when we may be letting the Lord's team down.

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Giving—For What?

John S. May

That which is assumed to be the work of God done by the power of God, might only be religious activity done in the power of the flesh. Let it be acknowledged that there is tremendous fleshly appeal associated with the real estate considered to be so indispensable in today's church. Similarly, the fleshly appeal of an oratorical sermon assures those most adept in this art form of the largest pulpits and salaries. The flesh manifests itself again in statistics that are of little value in determining success or failure in doing the will of God. And yet, we count "dollars," "additions," "attendance," and everything else done in the name of religion that we can enumerate as a measure of whether or not we are pleasing to God.

Trying to do the work of God by human wisdom and ingenuity (religious gimmicks) is an ever-present danger to be reckoned with. It could be that pure religion is to help widows, orphans, and the poor. The Jewish leaders of the organized religion of Jesus' day invented a practice they called Corban (Mt. 7:11). When a Jew would give to the "church" he was absolved from his responsibility to provide money for his aging and needy parents. We play the same game. When we give to the church we feel that we have discharged our giving obligation to God. And what do we do with the money? We spend it on ourselves! We like a beautiful and comfortable church building and parsonage, and we like to have a professional preacher around who will preach enjoyable sermons, marry us, bury us, and say a prayer for us.

The early church gave liberally and used that money for the *needy* (poor)! (Acts 2, 4). The big collection that Paul spent months getting together and which we use as authority for our giving on the first day of the week was for the *poor* saints in Jerusalem (Rom. 15:26). Nowhere did he recommend giving for the purpose of building or maintaining a meeting house. The money that was given to support the preacher was for the travelling evangelist (Phil. 4:15; 2 Cor. 10:8). The seed God multiplies for giving is in connection with meeting the needs of the *poor* saints (2 Cor. 9:12). Christians are to give liberally, do good, and distribute to the less fortunate (1 Tim. 6:17-19; Lk. 6:38).

We are immersed in religious traditions of men that have a negative influence in promoting God's work. Remember: (1) just because we've always done it this way and (2) this is the way others are doing it, does *not* make it right!

We *can* trust the commands and approved examples in the Bible. Sanctified common sense can see that our present *modus operandi* is not getting the job done!

"Politics, a dirty game!" Should a Christian keep aloof from them altogether? To what extent are political affairs the concern of the church?

Ethics: Politics

by Godfrey Robinson & Stephen Winward

Should a Christian take any part in politics? After all, it may be objected, party politics are a "dirty game," with people seeking for place and power, or to advance the selfish interests of one section of society. Many of the decisions made are a compromise with moral evil. The truth itself is often distorted and manipulated for party purposes. The party line must be followed even against the dictates of conscience, and in any case many people are heartily sick of party bickerings and maneuvers. What is the use anyway of trying to do by legislation what can be done only by regeneration? The Gospel of Christ is concerned with the salvation of individuals and not with the ordering of society, it is said.

None of these objections is valid. It is, of course, true that politics are tainted with evil—but so are money, business, and entertainment. Is the Christian, then, to keep clear of these? Is it consistent to avoid all contact with politics, and yet have no qualms about the Stock Exchange, or dealing with money in other ways? Are we to avoid marriage and family life just because these are often tainted with selfishness and quarreling or are associated with divorce? The abuse of a thing is no argument against the right use of it; unless that thing is evil in itself. Politics are not evil by nature; on the contrary, they form an activity which is part of God's plan for this present life.

"Render Unto Caesar . . ."

It is clearly taught in the New Testament that the State or civil order has been instituted by God Himself, that the ruler or magistrate is His minister. The basic principle to guide our conduct in this realm was given to us by the Lord Jesus Himself. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Mark 12:17, ASV). This clearly implies that the disciple has obligations to the civil order, while at the same time limiting and subjecting them to the supreme authority of God.

This teaching is developed by the apostles Paul (Rom. 13:1-7) and Peter (1 Peter 2:13-17), who describe the functions of the State in both negative and positive terms. Only the Saviour can *take away* the sin of the world; but the just laws of the State can *restrain* the evil in human nature and society, until the Second Advent. The State has also the positive task of encouraging right doing; of fostering the social virtues and the common welfare (Rom. 13:3).

Since this is all part of God's purpose, the enlightened Christian should co-operate with the State in the discharge of these obligations. What positive lines of action are open to us? The apostles mention

explicitly the offering of prayers “for kings and all who are in high positions, that we may lead a quiet and peaceable life” (1 Tim. 2:1, 2). We are to “be subject for the Lord’s sake to every human institution” (1 Peter 2:13), observing all laws, unless they are clearly contrary to God’s revealed will. In the latter case it is our duty to resist the State *at that point*, as is clearly implied in the Book of Revelation.

Benefits Involve Responsibilities

But we are not to break laws made for the common good, even if in some case we may consider them to be misguided or capable of improvement. For example, it is not really smart to exceed the speed limit, since it has been imposed for the safety and welfare of all citizens. Neither is it right to avoid the payment of income tax by resorting to dishonesty. “Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due” (Rom. 13:7). Underlying this teaching of our Lord and His apostles is the conviction that benefits imply responsibilities. We all receive—and are most willing to receive—benefits from the State: security of life and property, the administration of justice, the maintenance of order and the social services. Such benefits involve obligations which should be discharged with a willing spirit.

Christians in Politics

Most Christians would agree with all this, but would question the wisdom or rightness of active participation in politics. But why be scared of the word? It simply refers to the ordering of the affairs of our public life, whether local, national, or international. Someone has to do this. Should it all be left to unbelievers exclusively? Is public life to be handed over to the Devil?

Think of the worthy part in the enactment of just laws played by great Christians in the past. Willberforce had to take political action to bring about the abolition of slavery. Was Lord Shaftesbury engaged in a “dirty business,” or was he helping to clean up a dirty business, when he agitated for the passing of the Factory Acts? Was William Carey pleasing or displeasing his Lord when he worked in India for the prohibition of *suttee*, the burning alive of widows on their husbands’ funeral pyres? Was it not right to agitate for the passing of a law to forbid people to send little children up chimneys to sweep them?

There *are* good things which can be done by legislation, just as there are other good things which cannot be done by legislation. Part of political wisdom is to know the difference. Most people today would admit that holidays with pay, retirement pensions, and medical services, make possible a more ample life, and were well worth the struggle involved to secure them. There remain many other good things which have not yet been realized in our social life.

The Church Should Be Concerned

It is important that Christians should appreciate that many of the matters which are the concern of politics are also of vital importance to Christians. The basic freedoms, justice and peace between the nations, world hunger and "the backward areas," the re-settlement of refugees, education, health, youth work, the care of the old people, housing, the preservation of the weekly day of rest; as well as moral problems, such as drunkenness, gambling, prostitution, road accidents, dishonesty—all these are rightly concerns of Christ's people as "the salt of the earth."

Perhaps that word "concern" goes to the heart of our problem. Many Christians are just not concerned; they couldn't care less about most of the problems just mentioned. Not deeply concerned with the work of our church, they are largely unconcerned also with the work of the State. Our great need is a new concern, in both church and State.

That does not mean, of course, that a Christian can show an *active* concern about everything. God calls us to this and not that, gives us "a burden" for this group of persons or that particular activity. Some Christians are called to enter politics full time. Others are called to this work part-time; it may be by serving on the local council, or as workers in a political party. Not all Christians are so called, but we are all called to serve the community, discharging all the responsibilities of good citizenship. A Boy's Brigade captain, to take just one of many examples, is not only serving the church; he is also helping to train good citizens. Many churches, through their workers, activities, and premises, are rendering valuable service to both neighborhood and nation.

Political Parties

Some Christians consider that one of the best ways of carrying out some of these obligations is to join one of the political parties. Other Christians prefer to remain outside these parties. While taking an informed and responsible interest in local and national politics, they will support now this party, now another, making what they deem to be the best judgment in the circumstances. It is probable that the existence of both these attitudes is in the best interests of the nation as a whole.

In any case, a Christian may never sell his soul to a party, any more than he may give it to the State. He must belong to a party *as a Christian*, and may not surrender his mind to follow the party line, right or wrong. He is still responsible to God whatever his party allegiance may be. He must bring the insights and convictions of the Gospel to his party, just as he must bring them to his job or his home. This means positive criticism as well as active support of a party. It is this attitude of responsible participation without uncritical absorption which is so urgently needed today.

This attitude is possible because a Christian is a citizen of two worlds. He should be able to bring the insights and resources of the

heavenly Kingdom to help him in carrying out his duties in the earthly kingdom. But even more important than political action, direct or indirect, is the testimony of the life of the Christian who is a responsible citizen. The Epistle of Diognetus says of the early Christians: "They pass their time upon the earth, but they have their citizenship in heaven." It was this fact which made them, by a strange paradox, the best citizens the Roman Empire had ever known. Because they were not just of the earth, they were the salt of the earth. Let us in our own age show that we are a "colony of Heaven" by the quality of our citizenship on earth.

(By permission of Scripture Union, from *The Christian's Conduct*.)

Prophecy: The Days of Noah

S. Lewis Johnson, Jr.

Introduction

It was our Lord who invited us to compare Noah's day with those of His coming again to the earth. At the opening of the Olivet Discourse the disciples had asked, "Tell us, when will these things be, and what will be the sign of your coming, and of the end of the age" (cf. Matt. 24:3). Launching into the longest answer He gave to one of their questions, He expounded to them the Scriptures as they pertain to the second advent, reaching the high point of, "But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other" (24:29-31).

Then turning to the things that will enable the saints to recognize the day of the second advent as it approaches, He continued, "For the coming of the Son of Man will be just like the days of Noah. For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away, so shall the coming of the Son of Man be" (vv. 37-39). In the course of linking the two epochs together He not only verified the historicity of the flood, but He also encourage the study of the signs of the times, and particularly as they relate to the days of Noah.

It is a staggering fact that every attempt of man to create a "continuously-progressive, growing civilization" has failed to the present time. In fact, after 6,000 years of trying, we are further from accomplishing the work than ever. According to Arnold J. Toynbee's massive *A Study of History* we have record of twenty-one civiliza-

tions. Incidentally, it has been suggested that Toynbee's work could easily be re-entitled, *The Science of Original Sin!* These twenty-one attempts at making a success of living systematically, independently of God, have failed, or are in process of failing. Mr. Toynbee says that fourteen are moribund, and only seven remain, including ours. So dead are some that even their existence was not known until relatively recent times. Western civilization, the proudest achievement of natural man, is now collapsing, a shining example of an experiment in social independence of God. It is not surprising at all to orthodox theologians to read that Mr. Toynbee traced the breakdown of civilization to internal discord. It is human nature that is the root cause of the failure. Man is fallen man.

If the civilization of Noah's day is like that of the winding up of the age, then it is rather important that we analyze it. And the first and most obvious fact about it is that it collapsed from internal discord just as its successors have. There is one difference, however. It seems clear from the words of Moses in Genesis six that in with the collapse of Noah's society was a satanic invasion of the human scene. The other characteristic features of a dying world are there, however. There is gross materialism and sensualism. There is the rejection of divine revelation. There is widespread violence, together with such things as uniformitarian philosophies (cf. Heb. 11:7), the population explosion, and rapid advances in technology (cf. Gen. 4:22, etc.).

If the days of Noah are like the days of the coming of the Son of Man, then it is of great importance for us to look at them as Moses describes them in the Word of God, comparing them with our own days. They were the days of the gathering of a storm that would lead to the catastrophe of the flood. Perhaps we can learn from them and more intelligently analyze the signs of our own time.

I. THE STRANGE UNION OF THE SONS OF GOD

The description of the union (Gen. 6:1-2). The time of the opening of chapter six is just before the birth of Noah's sons (cf. 5:32; 6:3). The race is multiplying, but evil is multiplying, too (cf. 4:1-26). And the multiplication of evil is the point of this opening section of chapter six. The crisis of the flood is approaching. "The point of this cryptic passage, whichever way we take it," Kinder says, "is that a new stage has been reached in the progress of evil, with God's bounds overstepped in yet another realm." Except for a few belonging to the godly line, ungodliness abounds.

Regardless of how we take the passage, its reference to unions that led to the existence of the Nephilim (AV, "giants"; lit., *fallen ones*, or *ones falling upon*, or *attacking*) suggest fairy tales, legends about orges and dragons, monsters who consort with the gods. The indiscriminate sexual union may be the basis of our Lord's words in Matthew 24:38.

The marriage of the sons of God and the daughters of men has been interpreted in several different ways. In the first place, it has been said that the union is that of the Sethites and the Cainites.

The term "sons of God" would refer to the Sethites, mentioned in the preceding context (cf. 5:22, 29; 4:26, etc.). The daughters of men are the daughters of the Cainites.

There are problems with the view. In the first place, what is there in the context to indicate that the term "men" now refers only to the Cainites? In the second place, why is the union associated with the presence of the Nephilim in the earth? It certainly seems that the author intends to suggest that the Nephilim are the product of the union of the sons of God and the daughters of men. Were God's people limited to the *male sex*? It is they who took wives for themselves. Is the union of the two lines, no express prohibition of such unions having been given to this point, of sufficient gravity to account for the judgment of the flood? Were the Sethite men all godly men? If so, why did they all perish in the flood? It is difficult to find satisfying answers to these questions.

In the second place, some have suggested that the term "sons of God" refers to kings, and that the sin is that of royal polygamy, but the language would be exceedingly obscure for the expression of that idea.

Finally, we are forced to take the ancient interpretation that Moses refers to the union of angelic beings with human women. The nature of the union is not spelled out, but in a moment we shall make a suggestion regarding that.

The things that support this view include the following (1) First, the term "sons of God" in the precise form in which it appears here is always a reference to angels (cf. Job 1:6; 2:1; 38:7; cf. Dan. 3:25). Cf. Psalms 29:1; 89:6. The Greek version of the Old Testament agrees, rendering the phrase by *hoi angeloi tou theou* (lit., *the angels of God*), and Josephus, Enoch, and the ancient Jewish and earliest Christian writers follow suit.

(2) Second, the New Testament confirms the interpretation, as a consideration of Jude 6 and 2 Peter 2:4-6 shows. The language of Jude 6, with its reference to the angels abandoning their angelic position for another, and of Jude 7 with its comparison of the angelic sin with the unnatural sexual relations of the Sodomites, supports a reference to the angels. It is clear that Jude has Genesis six in mind. Further, in 2 Peter 2:4-6 Peter links a fall of angels with the days of Noah, as the context shows. Their fall was a special fall of angels, and they are reserved in a special place for judgment, that is, Tartarus (cf. 2 Pet. 2:4). Cf. 1 Pet. 3:19-20.

It is certainly a strange incident, and it is not surprising that it raises difficult questions. Did not the Lord Jesus say, "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (cf. Matt. 22:30)? But He does not say they are sexless here, and furthermore he speaks in this text of the angels "in heaven," not those who may now be in Tartarus. We do know that angels, who possess bodies, are able to eat (cf. Gen. 18:8, "ate"). Cf. Heb. 13:2.

Is it possible that what we have here is a form of demonic possession? That is, the spirits indwelt the bodies of humans and then

possessed the bodies of the women as well. "The craving of demons for a body, evident in the Gospels," Kinder points out, "offers at least some parallel to this hunger for sexual experience." Would demonic possession have the power so that the progeny are markedly different; a sort of mutation takes place, and the result is a pronounced change in the children of such a union. We know today that LSD has this kind of an effect upon the genetic structure. Chromosomatic changes take place, and children can be malformed and mentally deficient because of the use of LSD by their parents." The superhuman strength of the demon-possessed is witnessed in the gospels (cf. Mark 5:3-5; Luke 8:29-30). Perhaps it is from the tradition of Genesis six that the mythological stories of gods and demi-gods, such as Hercules, originated.

The "and also afterward" (cf. v. 4) may indicate that a second incursion occurred after the flood (cf. Num. 16:33). Were the Canaanites divisions of the Nephilim? Cf. 2 Sam. 21:16-17, 20; Lev. 21:18. There were men in Canaan who were remarkable for their gigantic stature.

As for why such unions took place, one can only surmise that it was an attempt to thwart the purpose of God to bring from the human race a divine Redeemer, an attempt to corrupt mankind before the promised Seed could accomplish the defeat of Satan.

We must not, in the attempt to explain a most puzzling section of the book, miss the point of the section. It is that "man is beyond self-help, whether the Seth-ites have betrayed their calling, or demonic power have gained a stranglehold." An awful eruption of wickedness has sprung from the human heart, and it may have been aided by a demonically supernatural cause. If so, one of the signal marks of the days of Noah is the appearance of demonic powers, manifesting themselves in evil of the deepest dye.

The response of God (Gen. 6:3). The invasion of demonic powers may proceed, but soon it is God who sets limits on the activity. The translation of the verse is debated, for it is the contention of many able Hebrew scholars that the words, "My Spirit shall not strive with man forever" (NASB), ought to be rendered, "My spirit (note the lower case) shall not abide in man forever." The former rendering refers to the work of the Holy Spirit in common grace, the convicting of man of his sin. The latter rendering would refer to God's removal of life principle of man through the coming deluge and the deaths it would bring.

The 120 years is probably the length of time given to mankind after God's warning and before the judgment to come (cf. 1 Pet. 3:20). The divine response to man's degeneracy is admonition and longsuffering in grace. Evidently the prophecy was given just 120 years before the flood, perhaps through Methuselah.

II. THE AMAZING NEPHILIM

Their existence (Gen. 6:4a). The expression, "mighty men," tends to support the idea that the Nephilim were, indeed giants. "It is worth noting," Kidner reminds us, "that the giants are not said to

have sprung solely from this origin: if some arose in this way (*also after that*), others existed already (*in those days*)."

One of the interesting discoveries of paleontology is that nearly all modern animals were once larger, or had larger ancestors. There are the mammoths, the cave bears, the giant cockroaches, and huge reptiles such as the dinosaur. Occasionally giant human footprints have been found. Tradition, too, seems to confirm the existence of ancient giants. Modern "genetic engineering" aspires to produce a race of Einsteins by cloning. Did the angels possess such knowledge?

Their identity (Gen. 6:4b). The descendants of the sons of God became known very widely for their prowess, probably as military men. The following context indicates, however, that their honor was given them by men, not by God. They were honored by unbelieving men, but they themselves were ultimately intolerable to God and perished in the flood (cf. Rev. 20:13).

III. THE DIVINE REACTION TO HUMAN WICKEDNESS

The basis: man's wickedness (Gen. 6:5). Evidently the satanic intrigue was successful even among the Sethites, for man's evil became "great" in the earth. The words, "the Lord saw," invite comparison and contrast with 1:31, "and God saw."

The earth is "filled," but with violence (cf. 1:28; 6:11). The evil is present both extensively and intensively. The word rendered, "intent," is related to the verb *to form* (cf. 2:7), and it implies purpose, or design. "Only evil continually" strikes the reader with impressive force and portrays harshly the aggressive depravity of the human heart. The wickedness is "great" outwardly, because the intents of the heart are "only evil continually." Referring to the angelic union, Morris comments, "But such an awful indictment as inscribed in verse 5 surely is something grotesque and abnormal, and thus reflects a grotesque and abnormal cause. It therefore required a cataclysmic remedy, nothing less than the unique cleansing of a world wide baptism in the waters of the great flood." It is clear that antediluvian men were also totally depraved, sin having touched their whole being.

The wickedness of the antediluvians would appear to be of a strongly sexual nature, continuous and universal. The similarity to our age is startling and solemn, and evangelicalism is not untouched. The "Big Jim" Taylors and the Jim Joneses are too close for comfort and, while the faith of such men is surely questionable, it is sad to see them traveling under the umbrella of biblical Christianity.

The nature of it: divine repentance and judgment (Gen. 6:6-7). The hopes of Lamech through Noah are to be realized in a far different way from that which he had longed for. As Kidner says, "Man longs for temporal relief; God must have things *right*" (cf. 5:29).

The repentance of God is not a compromise of His immutability; it is anthropomorphic language, or phenomenal language. The repentance of God is not a change within His essential being; it is His

working according to a fixed principle consistent with His own being, which expresses itself in one way when man is responsive to God and in another way when man is unresponsive. In this case, man's failure brought into operation the principle of divine retribution in justice. If He had continued to treat the antediluvians after the manifestation of their impenitent hearts just as He had before they fell into sin, then He would have been at one time pleased with penitence and at another pleased with impenitence.

Subjectively, God is filled with grief and pain over the wickedness of Noah's age, but objectively He must turn to judgment. The world-wide flood must come, because there has now come into existence world-wide wickedness.

And man's fellow creatures must share in the judgment, for their destiny is bound up in his (cf. 3:16-19; Rom. 8:19-21).

Thus, the love of God finds its issue on the one hand in grief and sorrow, and on the other hand in wrath. It is what Paul speaks about when he writes, "Behold then the kindness and severity of God" (cf. Rom. 11:22).

The exception: divine grace toward Noah (Gen. 6:8). Noah is a prototype of "a sinner saved by grace." Sovereign, electing grace (it is the first time that we have *grace* in the Bible) prepared Noah's heart.

Morris has put it well, "Note the consistent Biblical order here. First, Noah 'found grace.' Then Noah was 'a just man' (that is, 'justified' or 'declared to be righteous'). Thus he was 'perfect in his generations' (or 'complete,' in so far as God's records are concerned), and therefore he was able to 'walk with God'. Salvation in any era is exactly in this way."

Of course, this does not mean that Noah will be successful in his preaching according to modern viewpoints. He preached for 120 years and won no converts other than his own family.

Conclusion

What, then, were the things that marked Noah's day? There was a preoccupation with the physical appetites, the materialistic interests and the sensual pleasures (cf. Luke 17: 27-28; Gen. 4:21; 6:5, 11-12). There was an acceptance of uniformitarian philosophies (cf. Heb. 11:7). There was rejection of the Word of God, in both its doctrinal and applicational aspects (cf. 1 Pet. 3:19; 2 Pet. 2:5; Jude 15). There was rejection of the sexual standards of Scripture, expressing itself in polygamy and illicit sexual activity (cf. Gen. 4:19; 6:2; Matt. 24:8). At the same time, there existed advancing technology (Gen. 4:22) and a burgeoning population (cf. 6:1, 11). Like our day? It certainly seems so. Our age appears to be racing down the path that the fourteen moribund civilizations have already traced. Perhaps we shall meet them soon.

What was the remedy in Noah's day? It was the ark, planned and prepared by God for the deliverance of Noah and his family. And today the only remedy is the Antitype of the ark, the Lord Jesus

Christ. If found in Him, the waters of divine judgment cannot touch us. May the Lord bring home to us the truth that "Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God" (cf. 1 Pet. 3:18).

NEWS AND NOTES

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

I've just received your package containing the reprints of my article, and I'm already in the process of sending out copies all over the metroplex. I intend to send one to every mainline C of C minister in Dallas and Ft. Worth.

I have been receiving many requests for copies of the article in recent weeks due to its review in *Bibliotheca Sacra*.

David R. Reagan

Walter W. Hon

Life long member of Sugar Creek Church of Callatin Co. departed this life July 10, at age 91 and 11 months.

Services at Hamilton funeral home with Robert Gill officiating. He leaves his wife, Dora, and two daughters: Mrs. Dartha L. Dance of Walton; Mrs. Lillie Belle Maryluf of Granite City, Illinois.

Mrs. Dartha L. Dance
Walton, Ky. 41094

Salem, Kentucky:

The Salem Church of Christ has designated Sunday, Aug. 12, as a special event day to commemorate the 125th anniversary of its founding.

We would like to extend an invitation to all of our past ministers for this homecoming, worship, and fellowship. Many of those who have served as ministers at Salem have moved to distant areas and circumstances may not permit their presence, while some others we have lost contact and are unable to obtain their mailing addresses.

Plans call for Bro. Howard Marsh to be the speaker at the morning worship services. There will be other speakers and comments received as well as special singing for the afternoon and evening services. The noon meal will be served at the Church.

We would suggest that you ad-

dress your reply to Bro. Frank Marsh, Route 3, Cynthiana, Ky. 41031, who serves on the special committee to make arrangements. Your prompt reply will assist in preparing the program for the day.

With kindest and best regards from all of us at Salem, and our hope that you and your family will be able to be present with us on the above date.

Charles E. Ross

Murray, Ky.: I'm sharing the two articles on Ethics with my Wednesday night classes. —Stella Scarborough

Revival Meeting at Lilly Dale

Brother Antoine Valdetero, of Jennings, La. will be with us July 30 through August 5 here at Lilly Dale for our revival meeting. Services begin at 7:30 p.m. EST. Homecoming at Lilly Dale will be Sunday Aug. 5.

This week affords great opportunities for spiritual growth and Christian fellowship for God's people, and good opportunities for the lost to find Christ as Savior and Lord.

We ask each of you to pray for and attend this meeting. It will greatly enrich your relationship with Christ and His church.

NEW TRACT

My Pilgrimage Toward a Premillennial Viewpoint has finally gotten into print and is now available for wide distribution. Bro. David Reagan has added one good additional paragraph to the article as it was first published in *Word and Work* in early 1978. Price will be 15c per copy when ordered in ten or more quantity.

The Bound Volume of *W & W* has gotten to us (year 1978) and costs \$4.00. The bookbinder has stated that with sharp rises in cost, the 1979 book will probably cost at least \$5.00.

Now In Tract Form!



My Pilgrimage Toward A Premillennial Viewpoint

by Dr. David R. Reagan

I write as one who grew up in the mainline, A-Millennial wing of the Churches of Christ and who presently serves as the pulpit minister for a mainline Church of Christ whose membership is decidedly A-Millennial.

Like most people who have been “born and bred” in the Churches of Christ, I received almost no teaching concerning God’s Prophetic Word when I was growing up in the church.

PROPHETIC IGNORANCE

Until I was about 25 years old, I could not have told you the difference in a millennium and an armadillo! I thought the “rapture” was a sensation you felt when your girlfriend kissed you. And, of course, the “Beast”—any beast in the Bible—was the Pope! I never heard much about the New Jerusalem, but I sure had a vivid image of what Hell was like.

... Thus begins Dr. Reagan’s article which was published in June, 1978, and brought forth such interest that we have reprinted it as a tract. Bro. Reagan added one short paragraph to the original document, to prepare it for tract usage. Order it from *Word and Work* at 15c per copy in lots of ten or more.