

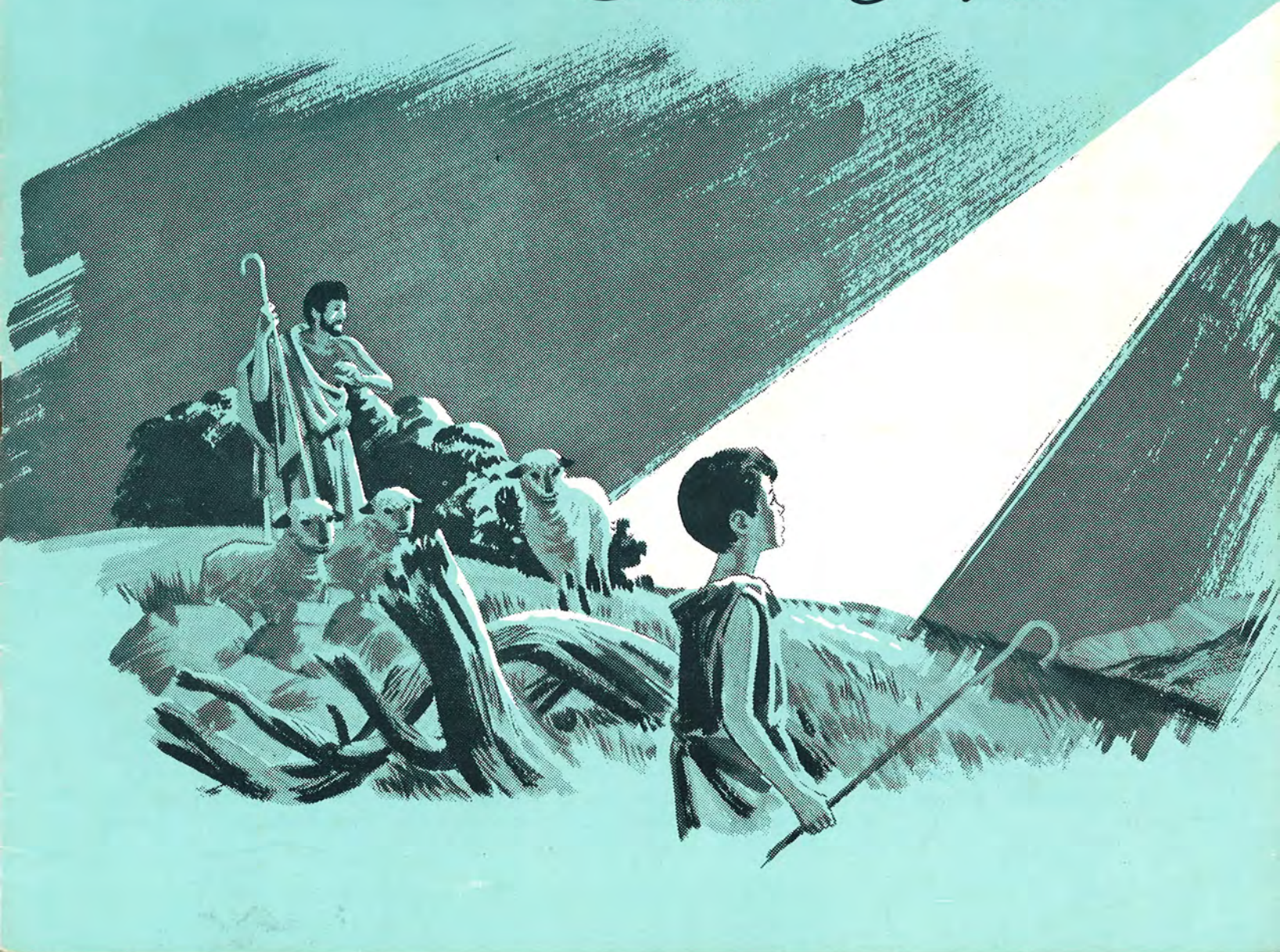
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of the National Association of Free Will Baptists

DECEMBER 1970

*"Fear Not"*



# Christmas Giving

by Rev. Walter E. Isenhour

*As you think of giving presents  
To your friends on Christmas Day,  
Don't forget the poor and needy  
That you meet along life's way.  
Give them something that is helpful,  
That will tell them of your love,  
For such giving pleases Jesus  
As He watches from above.*

*If you cannot give abundance,  
Give a little in His name;  
For a little given rightly,  
With His blessings on the same,  
May be bread upon the waters  
You will find again some time,  
Multiplied to loaves of blessing  
That are wondrous and sublime.*

*Give to little orphan children,  
Give to widows in their need,  
Give the old and give the helpless—  
Hear their cry for help and heed;  
Give the prisoner in his prison  
Give the shut-ins fast in bed,  
Give the crippled, blind and sickly—  
Give and know that you'll be fed.*

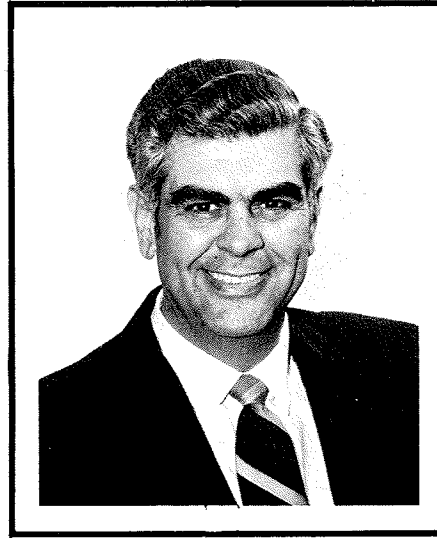


*Give and help to spread the Gospel  
On the mission fields of earth  
Where the natives by the millions  
Have not heard of Jesus' birth.  
Give to causes that are worthy  
Of your money, with a prayer;  
Give and help to share the burdens  
That so many people bear.*

*Let the Christmas thought of giving  
Go with you throughout the year,  
Then your life will be a blessing  
And you'll find a thrill of cheer;  
For in making others happy  
You will get a great supply,  
As our Lord who reigns in Heaven  
Will then bless you from on high.*

## viewpoint

### THE WORLD'S GREATEST NEWS STORY



by the  
*Executive Secretary*  
Rufus Coffey

**P**EOPLE ARE VERY news conscious. Whether it be international affairs, a national event or a local human interest story, news-hungry citizens are eager to hear what is happening. Because news is so easily forgotten, no matter how wonderful and exciting it is, the media is constantly reminding us of what has taken place except for the world's greatest news story. Somehow they overlook repeating this significant event which took place on a lonely Judean hill outside Bethlehem centuries ago when an angel delivered God's birth announcement to lowly shepherds.

These shepherds were not the mighty or influential of their day. They were common people of the time faithfully tending their flock. Suddenly, they were terror-stricken by the appearance of an angel surrounded by a brilliant manifestation of splendor. Although frightened by this phenomenal occurrence, they were reassured when they heard "The most joyful news ever announced," (Luke 3:10, Living Gospels).

"The glad tidings" which the angel proclaimed was the fact a Saviour had been born in Bethlehem. The long awaited Messiah had come to deliver and rescue men from their sins. This message of good news was not only for the shepherds but for "all people."

To add to the amazement of this startling experience, the angel was joined by a vast throng of angelic host which burst upon the scene praising God and announcing peace to men on earth who were in God's favor.

As soon as the angels departed the shepherds hastily went in search of the Christ-child. They left their lambs on the hillside to find the Lamb of God in a manger.

When they discovered the reality of God's Christmas present to the world they made known to others the "immortal tidings" of the Saviour's birth.

Tidings is news or information about something unknown beforehand; some strange or new happening. Immortal refers to what is imperishable, everlasting, destined to live in all ages of this world, undying, endless. Recognizing this news of the Saviour was an immortal story, the shepherds began to share their exciting experience.

The coming of Christ into the world to be the Saviour of all men is "the greatest story ever told." It is the heart and substance of what Christmas really means. It has been repeated countless millions of times because it is the most important story ever publicized. It never loses its thrill or significance because it contains a message of sublime joy and peace for all men everywhere.

The reason why the world desperately needs to hear this good news again is that the antithesis of the gospel story is bad news. Man is a lost sinner. He is estranged from God; dead in trespasses and sin; wandering aimlessly and groping for light. Alienated from God because of disobedience, he is condemned and doomed to judgment and hell. Yet through the incarnation, God in mercy provided a way for sinful men to be reclaimed and restored to His favor. God identified with man by means of His virgin-born Son whose work of redemption was accomplished not in a manger-crib but on a cruel cross.

Since this good news was revealed to lowly shepherds, we are encouraged to believe God still speaks to ordinary people today who are receptive to His voice. God also expects common people in common places to relay and retell this wonderful story. It is shameful that more people do not know the gospel because we have done a poor job in "telling the good news." The message committed to us must be propagated. It is our responsibility to herald forth the joyful news. The joy of Christmas is found not only in receiving the message but in telling it wherever we go.

# Contact

Official publication of the National Association of Free Will Baptists

DECEMBER 1970

Vol. XVIII No. 2

## Happy Holidays

The personnel of your National Offices extend to you their warmest wishes for a most joyous Christmas and a happy New Year.

We have enjoyed serving you during this past year and look forward to greater opportunities of service in the new year.



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Editor-in-Chief	Rufus Coffey
Circulation	Pamela Driggers

Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$3.00; church family plan, \$2.52 per year; church bundle plan, 23 cents per copy. Second class postage paid at Nashville, Tennessee. Copyright privileges reserved. © 1970. Member of the Evangelical Press Association.

# “Fear Not”

THE MESSAGE OF THE ANGELS

By HAROLD L. PROPPE



**T**HE FIRST WORDS the angel spoke to the waiting and watching shepherds on that memorable first Christmas night were: “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people” (Luke 2:10).

The angels of God are frequently and prominently mentioned in the Bible from Genesis to Revelation. They are mentioned 108 times in the Old Testament and 165 times in the New Testament. Their activities in heaven and on earth in the past are recorded in both Testaments. Their future actions and manifestations are foretold in prophecy. Only men ignorant of the Bible will deny the existence of these supernatural beings called “angels,” for if there is one subject on which the Bible is clear it is the declaration that angels exist and communicate God’s messages and execute His decrees to men on earth.

Whenever we celebrate Christmas we confess to the existence of angels and that they spoke God’s message to the waiting shepherds on earth.

## A Keynote of Hope

When we read the angel’s Christmas message we see that the first words were “Fear not.” This was the keynote of the message of hope among sinning men. This was not a new note, strange as it may seem. There is nothing in the New Testament which has not already been hinted at in the Old Testament. Scattered throughout the Old Testament we have a persistent tone out of the heavens to cheer and help the sons of men. The two words “fear not” were first spoken to Abraham after the battle recorded in Genesis 15:1-6. The last time they are spoken, they fall from the lips not of an angel but the ascended Lord Jesus Christ to John on the isle of Patmos (Rev. 1:17).

The words “fear” and “fear not” are found in the Old Testament alone 600 times and, in the New

Testament, 150 times. These words are mostly used in the Old Testament to describe the characteristics of the believer’s life in those times. The Old Testament believer’s life was characterized by a great fear of God, more than love for Him. Not fear to the exclusion of love; but fear was the predominant thought. But the fear of an Old Testament saint did not mean that he cringed and trembled and stood in dread and terror before God. That fear was self-distrust and the attitude of listening to the tenderness of conscience. It was a watchfulness against temptation; taking heed lest they fell into sin. It was an attitude of caution and carefulness not to do anything that would dishonor God. That is the meaning of Solomon’s words of instruction when he said: “Happy is the man that feareth alway.” And again, “The fear of the Lord is the beginning of wisdom.” They are careful and concerned of their life before God.

We do not worship that which is lesser than we are; we can worship that only which reflects a higher purity, a greater nobility than we ourselves possess. So genuine worship comes not from cringing fear; it comes from respect—respect for One who reflects a mightier holiness, who reflects a higher righteousness, and a great nobility, and a clearer purity than we ourselves possess. The man who fears God is haunted by God’s presence, just as we speak of a man haunted by an air of music. That melody or tune pervades his whole life. It interweaves itself with all his life’s changing affairs. God is his abiding consciousness. God is “continually before him.” Everything is in relationship to God.

These words “fear not” were not spoken by man to man. The Eternal God alone gave that message. Man does not have resources or the capacity to calm another’s fears. Every time “fear not” is used in the Bible, it is given as a direct message of God to man, making a new revelation of Himself in His care for man.

Someone has said: “No mention that stirs the human heart is more disastrous than fear. In its

intense forms, it often paralyzes the brain, stuns the entire body, and produces the cold sweat of terror. Less severe, in the form of a hundred worries, it often helps to streak the hair with grey, and to dig furrows into human countenances."

Fear besets its victims with shadowy phobias; it rides in hysterical flights; it sucks joy out of life, and chokes off all peace of mind. Its victims are often afraid of life and afraid of death until, caught in the rip-tides of flooding fright, they frequently seek the cowardly suicide's exit.

Because of the universality of fear, the exhortation "fear not" is constantly addressed by God to fear-ridden humanity. And when He speaks the word, it is a word of power.

### The Protection in Our Fears

Now there are two sides to fear. There is normal fear, and abnormal fear. Normal fear is one of the instinctive emotions God placed in the soul of man when He created him with the sense of awe and reverence. Normal fear is a good thing. The apprehension of personal evil has the same function in the moral world as pain has in the physical. It is a symptom of disease, and is intended to bid us look for the remedy and the physician. What is an alarm bell for but to rouse the sleepers and to hurry them to the refuge? And so this wholesome dread of discord with God is meant to do for us what the angels did for Lot—to lay a mercifully violent hand on the shoulder of the sleeper, to shake him into aroused wakefulness, and hasten him out of Sodom. The intention of fear is to lead to that which shall annihilate it by taking away its cause.

Like other instinctive emotions, fear has an illegitimate brother with which it is often confused. For want of a better name, let me call it "abnormal fear." By that I mean fright, dread, terror. Normal fear, like other instinctive emotions, may be turned into a disease, just as love may become lust, self-respect may descend to conceit, pity may descend to contempt. Just so normal fear may become abnormal fear.

The words "fear not" were spoken by angels four times to man during the first Christmas season in the long ago. The first "fear not" is found in Luke 1:13:

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard: and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

As Zacharias the priest was ministering before the Lord, suddenly the bright radiance of the angel of the Lord filled his heart with fear. The first words of the heavenly messenger to him were: "Fear not, Zacharias"; and then the angel tells him why he should not fear. Each time God says, "Fear not," in Scripture, He tells why there is no need for fear. To Zacharias, God gives the "Fear not" in relation to answered prayer. It was a great sorrow to a woman

in those days to be childless. Elisabeth and Zacharias had besought the Lord for a child, but they were well on in years now. Yet God spoke: "Fear not." And the reason why Zacharias was not to fear was that Elisabeth would bear him a son.

The second "Fear not" is found in Luke 1:30: Fear not, Mary; for thou hast found favor with God.

Mary is suddenly aware of the presence of an angel, and fear grips her heart. God tells her that she is to be the favored one of God to bring forth the Messiah into the world. This is God's "Fear not," in His presence.

Peace and quietness come to Mary when God sets her free, as He suddenly speaks out of the silence to the challenge to mother God's Son, Jesus. Fear comes when God begins to deal with us to surrender our lives to Him. It is then God steps in and says: "Fear not, you have found favor with me."

The third "Fear not" is found in Matthew 1:30:

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Every time God says, "Fear not," He tells why there is no need to fear.

Joseph was in love with the virgin Mary, a godly young woman, and he found out that she was with child. Until God told him the reason, can you imagine his thoughts concerning this girl to whom he was engaged? In the midst of that mental turmoil, and fear, and panic, casting about for a plan of action to protect his loved one, God stepped into the picture and said: "Joseph, fear not, fear not!" Then God gave the reason. The fourth, "Fear not," is found in Luke 2:10:

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

The words declared the friendliness of the spiritual world to the earth. The sentence before this declares: "The shepherds were sore afraid." They believed the spiritual realm was inhabited only by evil beings. Any drawing near to the inhabitants of the earth meant only one thing: punishment and judgment. Up to this point salvation had been through type and by symbolism, pointing ahead to the Messiah. There had been no Saviour in the world. When a man sinned, he offered an animal sacrifice. The prophetic promises of God all looked forward to the coming of the One who would give His life for the sins of the world. "Fear not, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." That "unto you" is for you.

The "Saviour which is Christ the Lord" was born, He lived, He died and rose from the dead. He made a way whereby you can know that your sins

*(Continued on page 16.)*

# A Miracle At Northpole

by Genevieve Waddell

**D**ONNA BLACKWELL'S HEART was as cold as the three below zero Alaskan temperature as she read Jelynn's letter again. "Dear Mrs. Donna. The night before Christmas, I will come to see you. I will stay Christmas day with your family." Christmas Eve was tomorrow and Donna's heart welcomed no one.

The young missionary wife labored furiously all morning, anxious to dispel her painful emotions before her husband came home. The quiet in the frozen white streets was frequently interrupted with a jolly "ho, ho, ho" from the Santa Claus, the symbol of Northpole, Alaska. Shouts of excited children could be heard as curious tourists stopped to photograph the fur-clad Santa in front of his little snow house. Beside him stood a fifteen feet tall spruce tree, gaily decorated for Christmas.

Donna banged her pots and pans louder, drowning out the frivolity that proclaimed the season of joy, and reminded her of a babbling little boy peeking out the window to see the jolly Santa. Donna's sudsy hand jerked the curtains closed at her tiny kitchen window, shutting off the view of the nativity scene placed in front of their log church by happy Sunday school children. "Christmas is just another day," she said aloud but Jelynn's letter added to the other mocking reminders of Christmas.

Even as Donna wondered why Jelynn was coming to see them her mind wandered back to July when she had first met the young Eskimo girl at summer camp near Norway. Donna could never comfortably call the season "summer" since their warmest temperature never was above 50 degrees. But Donna and Bob, still grieving the loss of their

two year old John the Christmas before, had arrived at camp hoping for days of relaxation as well as usefulness. The strain from the months of mourning was aggravated by a slackness in their missionary work. Once interested families now hunted caribou and bison or played blanket toss in the open white fields on Sunday morning. One of the most promising young men had been seriously reprimanded for immoral conduct. Perhaps the summer camp would be refreshing for both Donna and Bob. For Bob it was, but from the first Donna sensed defeat. In charge of seventeen girls, Donna was discouraged by their unattentive noise from the six o'clock rising bell to the ten o'clock curfew call. One girl, seventeen year old Jelynn from the village of Tetlin, attached herself to Donna the first day. Shy and quiet, she came to life only when Donna praised her. Then her black eyes would shine through the fleshy folds of her bronze skin.

Yet, in spite of the girl's affection, she wasn't interested in the gospel. In her faltering English she wrote the Bible study answers and turned them in, showing a gain in head knowledge but not in her heart. And Jelynn, like the others, seemed to be one jump ahead of Donna, pulling pranks on her, lying to cover up her mischief and never fully responding to the Word of God.

One day several girls spat in the barrel of water, hauled over three miles at the cost of \$3.50. "We'll borrow drinking water but we'll use this for everything else," Donna told the sly girls, her heart aching at their rebellion. She simply wasn't one of them.

Donna woke early the next morning, the rosy glow of the midnight sun tickling her eyes. "Lord,"



she silently prayed, "please help me reach these young girls. We seem further apart than ever. Whatever the cost, please let me point them to You."

At breakfast the girls said, "We want to go swimming." Their black eyes sparkled and it was impossible to guess their true motive.

"Swimming? At thirty-two degrees?" Donna was astonished although she'd often heard of the Eskimos frolicking in the half frozen streams.

"Yes! It's the greatest! We brought our swim suits." Shyly Jelynn added, "You can use mine." All day the girls plagued Donna so with Bob's consent, she agreed to take them the next day, desperately hoping for a way out.

Long after most of the girls lay asleep, Donna heard Rachel whisper to Jelynn, "I betcha she won't go with us. She's chicken!" Donna couldn't hear Jelynn's reply but in her heart she knew Rachel was right. She shivered at the thought of swimming in ice water. Then she recalled her early morning prayer. "If this is the only way to make them understand I love them, I'll go swimming." In a desperate whisper she added, "But, please Lord, don't let me freeze to death!"

In the warmest part of the day with a high of 34 degrees, Donna piled the girls into an old jeep and headed for the nearest swimming hole. Every eye dogged the leader. Would she actually go into the icy water? This was the supreme test.

Donna crept close to the frigid water, trembling from the stinging cold. "Lord, please let your grace be sufficient for this moment!" Several girls plunged in and out the stream, as comfortably as any sleek seals. Closing her eyes, Donna trudged into the icy water, her body recoiling in shock. But she had done it! Shouts went up. "Hurrah for Miss Donna! She ain't no chicken!" They were satisfied. Donna crept numbly back to the jeep and huddled in warm blankets, her lips turning from icy white to frozen purple. Soon the girls were ready to leave, satisfied from their swimming adventure and ready to listen with new respect to their teacher.

That night after lights were out, Jelynn crept to Donna's bunk and tugged at her sleeping bag. "Miss Donna, I need to be saved, like you told me." Joyfully Donna led the girl to Christ and the difference in her life, as well as the others saved that week, was noticeable immediately. Before camp closed, Jelynn gave her simple shy testimony. "My brothers and sisters, nine of them, are not believers. I want to tell them about Jesus so they can believe, too."

Secretly Donna wondered how successful Jelynn would be. Poverty and her limited education ill equipped her to do anything but marry and bear many children in the way of her people. She'd probably own little more than one set of clothes to wear all the time as she did now. Her future didn't look much better than her past. Only a miracle

could change her life.

Months passed and Donna sometimes wondered about all of the girls, especially Jelynn. Only two of them were in the church at Northpole so winter cut off any communication from the mission at Tetlin.

But now, just two days before Christmas, Donna had no desire to entertain Jelynn or anyone else. Although she thought she'd committed her grief to the Lord, Donna knew that she sorrowed for her baby as much as ever. She'd made it clear to Bob that she wanted no tree, no bright decorations to wound her more. The Christmas boxes from their family and friends sat in the back room unopened.

Bob burst into the kitchen, stomping his boots on the mat and shaking the snow from his parka. "Wow! Three degrees below and—Donna! . . . What's wrong?" Quickly Bob shed his heavy fur coat and drew his weeping wife to him. "What's the matter, honey?" His cold nose seemed redder than ever as he questioned his wife.

"It's—it's Jelynn. She's coming tomorrow."

"Why, that sounds like a good idea. Why did that upset you?"

Donna's slim body shook against her husband's cold, strong shoulder. "But I—I don't want her here. I don't want anybody here for Christmas! It'll be hard enough to get through the day without a stranger here!"

Bob was unable to comfort her. If only a new baby were coming—but nothing seemed to help Donna.

"Jelynn isn't actually a stranger, Donna. Anyway, there's not time even if we had a way to get in touch with her."

Donna jerked away, angry at her own misery and angry with her husband for not solving her problem, "But I can't stand having someone here at Christmas. Have you forgotten what happened just one year ago?"

Slowly Bob turned up the gas burner to warm the coffee. "No, Donna, I haven't forgotten. I'll never forget."

Donna was ashamed. How pitifully Bob's shoulders had sagged day after day as he entered the silent house, no longer vibrant with little John's laughter. "Oh, Bob, I'm sorry. I didn't mean to hurt you. If only it had happened any time but Christmas." Donna choked on her words. "Even at Easter time. In the spring there's hope of life, of resurrection everywhere, but not at Christmas. Now everything's artificial, unreal, just one great big man-made carnival."

"But you know that's not the real meaning of Christmas. The tinsel and glitter and even the date are man-made but the meaning of the day hasn't changed, Donna. Surely you haven't forgotten that."

"I only know that I don't want anything or anyone to remind me of that tree last year with all



those baby presents under it—presents that John never saw!" Donna rushed from the room, leaving Bob to bow his head alone, begging for strength to help his grieving wife.

A beautiful but cold Christmas Eve was perfect traveling weather for the dog team that brought a smiling Jelynn right up to the door of the Blackwell's log house. In her arms she carried a small sealskin bag containing two small packages and a change of clothing. Shyly she laid out her gifts. "Where is your tree?" Puzzled at Donna's frown, Jelynn laid the gifts on the table.

Right away Donna noticed the difference in the girl. No longer was she the timid, almost ignorant, adolescent of five months before. Jelynn had blossomed with an inner beauty from Christ. She carried herself with assurance and poise. "She even smells differently," Donna thought as she greeted the girl.

Beneath her heavy parka Jelynn wore a neat, though often washed, print dress. "I made it," she explained. "Mrs. Troup, our missionary's wife, showed me how to sew. Now I make her little girl's clothes and she gives me cloth for myself."

After supper Bob excused himself to dress for the Christmas Eve church service. He looked at Donna questioningly, hoping she wouldn't refuse to attend. The effects of her bitter grief had hurt their people. How desperately we need a miracle, he told himself, as he watched his wife reluctantly prepare for the service.

The Eskimo families were already gathered, anxious for their children to portray the Christmas story. To some the story was new; others had learned its beauty and truth only a few years before. But like all Eskimos, they delighted in the excited squeals and chatter of their children upon whom constant affection was lavished.

Bob led the happy worshippers in the singing of familiar carols. Jelynn's clear youthful voice joined in unison with the others but Donna's mouth formed dry joyless words. Silent, sorrowful tears chilled immediately on her cheeks.

Then adorably if not eloquently the little angels sang, their white robes forming bulky wings over the warm furry suits beneath. Gradually the Christmas story of hope and love unfolded, warming hearts and painting a picture of the Judean hillsides and the crude manger cradling the Son of God. Bob, glancing at his wife's pained face, prayed, "Oh, God give us a miracle this Christmas!"

Finally the program ended and in their usual tradition each Christian stood to give a testimony. Special emphasis was on thanksgiving for God's good gifts all year long. It was Donna's turn. I can't do it, she thought and quietly stood to say, "I will let Jelynn, my friend from Tetlin, speak."

Shyly but confidently the girl stood. "I never had a real friend before. In our camp, Miss Donna was my friend." Jelynn looked down at Donna who

sat with her head bowed. "Miss Donna told me about Jesus. I was very happy. Soon my brother drowned and I was very sad but Jesus said to me, 'Jelynn, I am your Friend. Please do not cry. Your brother lives with Me in my big house now.'" Jelynn smiled to emphasize that her tears were tears of joy. "My brother was Jesus' friend, too. I told him about God. I also tell my five sisters and my three brothers who were not drowned. Now my mother and my father and three sisters and two brothers are believers. We go to church together." Jelynn drew a deep breath and continued, "One day I learned that many people all over Alaska do not know about Jesus. Soon I am going away to Bible school to learn more about Jesus. Then I will return to be a missionary—like Miss Donna."

Jelynn paused as if she were through. Then she tenderly touched the fur covered head of the missionary and said, "I am very happy that Miss Donna told me about Jesus. He was born at Christmas. Miss Donna said that God's Son is our greatest gift. I have come this Christmas to thank Miss Donna for telling me about Jesus." The radiant girl sat down on the log bench beside Donna.

Sobs ripped from Donna's breast and she fled outside, thankful for the cold darkness that hid her twisted face. "Oh God, forgive me! Forgive me! I've been so wrong, and so miserable. I do love You and I am grateful for Your Son's birth." She poured out her heart to God in repentance, unaware of her husband's presence. Silently, thankfully, he listened as Donna prayed, then tenderly wrapped his arms around her. "Thank God for this miracle," he whispered as the lovely songs of Christmas swelled in the background.

Through her quiet sobs, Donna said, "Bob, God does still work miracles and Christmas is the greatest miracle of them all." Then a tiny chuckle escaped her. "Do you think we could find a Christmas tree anywhere this late for those presents we've got at home?"

Bob hugged his wife the tighter. "We'll find a tree just as soon as this service is over if I have to borrow the official tree of Northpole!"

Together the two young missionaries returned to their people, anxious to rejoice with them in the happy Christmas season.



*Genevieve Waddell is the wife of Reverend R. Eugene Waddell, pastor of Cofer's Chapel Free Will Baptist Church of Nashville, Tennessee. Mrs. Waddell expresses her appreciation to Mrs. Ethel Whaley for her help in giving geographical information.*

by Robert Picirilli, PhD

# A STUDY OF AMILLENIALISM

**T**HERE HAVE BEEN articles, recently, which have presented the premillennial viewpoint. The purpose of this article is to help the reader understand another eschatological position known as "amillennialism."

The letter "a" on the front of the word is a negative which means "non-." So the word itself means "no millennium." A premillennialist believes that Jesus will come back to this earth and set up a literal, visible kingdom of God on the earth, and that He will rule over the earth for 1,000 years (a millennium) from a literal throne in Jerusalem.

The amillennialist denies that there will be any such one-thousand year reign of Christ on earth with a visible kingdom. He does not believe in a future millennium at all.

We cannot, however, define the amillennialist position by telling what it does *not* believe. So, let us be more positive and relate the basic principles that are a part of the amillennialist teaching on eschatology. First, and foremost, amillennialists are quite sure that the Old Testament prophecies about a coming kingdom were intended to refer to a *spiritual* rather than an external kingdom. The kingdom of God, they teach, is internal, not visible; it is the rule and reign of Christ in the hearts of His own people. Such a kingdom cannot be a profane dominion exercised over physical territory and unsaved men, maintained by force. Therefore, when the Old Testament speaks of Messiah as introducing a condition when the lion will be as tame as a kitten, we should understand that this language is figurative and poetic. This language describes the wonderful peace existing in the hearts of those who are in the kingdom, those who submit to the dominion of the Lord in their hearts. In this view the amillennialist is confirmed when he reads such teachings of Jesus

as the one recorded in Luke 17:20 and 21: "The kingdom of God cometh not with observation . . . behold the kingdom of God is within you."

Second, the amillennialist is also sure that Jesus fully established this spiritual kingdom when He came the first time. Many New Testament references will be understood by the amillennialist in this light. Jesus and John, for example, both preached that "the kingdom is at hand." Jesus taught such men as Nicodemus that one "enters" the kingdom by being born again. On one occasion Jesus said, "The law and the prophets were until John: since that time the kingdom of God is being preached and every man is pressing into it." This is in Luke 16:16. The amillennialist has no doubt, then, that he can prove that Jesus established the very spiritual kingdom that the Old Testament had promised the Messiah's coming would bring. By the way, it used to be that many amillennialists called themselves "postmillennialists." This confusion of terms resulted from the fact that amillennialists believe we are *now* in the "kingdom," the *spiritual* millennium, and that Jesus will return at the end of this age. But postmillennialists believe in a future, earthly kingdom ruled over by the church, and nowadays the difference in terms is usually clear.

Third, most amillennialists are satisfied that God has finished with Israel as a nation. Since the kingdom promised to Israel was—as the amillennialist sees it—a spiritual one, then those promises can apply only to a spiritual Israel, not a visible nation. Thus any Israelite who is a child of God by faith inherits that kingdom, and so does any Gentile who is a child of God by faith. In the spiritual Israel there are no national or racial distinctions. The amillennialist especially appreciates such passages as Ephesians 2:11-20, where there is seen a basic unity between Old Testament saints and New Testament believers. Most amillennialists do not expect any future conversion of the nation of the Jews. There are *some* amillennialists who believe that there will be a "great tribulation" before Jesus returns, with a personal anti-christ and the conversion of many Jews. But most believe that the "time of Jacob's trouble" and the "abomination of the holy place" were fulfilled at the destruction of Jerusalem in 70 A.D.

Fourth, and obviously, the amillennialist needs no future visible kingdom in his system of doctrine. Since he believes the only kingdom is a spiritual one, and one already established at Christ's first coming, he does not believe in a millennial kingdom to follow Christ's return to the earth. The passage in

(Continued on page 11)



## religious newscope

### WILL THE REAL ACCC PLEASE COME TO ORDER?

The man who led thousands of Americans in a march for victory in Viet Nam October 3 suffered a personal defeat of his own making among his brethren in Pasadena, California, twenty-five days later. But he doubtless will claim it a victory.

With fifty-five pre-pledged delegates in tow, radio preacher Carl T. McIntire invaded the twenty-ninth convention of the American Council of Churches determined to wrest control from the present administration.

The McIntire mutiny was expected, but not in the first hour of the convention. A business session was scheduled for 2:15 P.M. As a devotional period ended at 10 A.M., however, chairman Donald McKnight recognized McIntire, who asked that the business meeting be convened immediately. McKnight decided to call for a scheduled recess.

After the unsuspecting delegates left for coffee, McIntire quickly took the podium and accepted the nomination for temporary chairman. By the time ACCC president J. Philip Clark and newsmen arrived, McIntire had a firm grip on the "business meeting" and had been elected "president".

"I'm sorry, gentlemen," McIntire kept repeating as astonished delegates swarmed around. "This meeting is still in session, and I have been duly elected president of the American Council of Christian Churches. We can't help it if the others walked out."

Confusion reigned a full hour. Clark won the battle when the hotel management installed a second mike over which he announced that the scheduled 11 o'clock meeting would continue.

Law and decency were both against McIntire. No roll call, certification, or any other action had yet been taken to determine who was eligible to vote. The duly appointed nominating committee had not yet met or reported. McIntire in his takeover had disenfranchised those duly appointed voting representatives who did not plan to arrive before the hour legally set for the business session.

### 'JESUS CHRIST—LORD OF ALL' IS THEME FOR WORLD DAY OF PRAYER OBSERVANCE

*Wheaton, Ill.*—"Jesus Christ—Lord of All" is the theme for the 1971 World Day of Prayer observance set for March 5, 1971. Churches across America and around the world observe this special day on the Protestant church calendar each year. Based on the words of Jesus: "Ye call me Master and Lord, and you do well to say it, for it is true" (John 13:13).

Jim Owen Jones and Agatha Partridge, editor and assistant editor, respectively, of *United Evangelical Action* magazine have developed the worship service booklets. These Bible-centered worship materials for the World Day of Prayer are available free of charge. A sample copy may be secured by writing the N.A.E. office, P.O. Box 28, Wheaton, Illinois 60187.

### BAPTISTS ACT AGAINST CAMPUS DANCING

*Jackson, Tenn.* (EP)—Action by the executive committee of the Tennessee Baptist Convention could end controversy following the Carson-Newman College trustees' decision to allow dancing on the campus at Jefferson City.

The committee took steps to ban dancing on denomination-supported college campuses. Earlier the committee forced the trustees to rescind the permission six weeks after the campus dances had begun. The college and its trustees have been under fire since.

Some 120 people gathered at West Jackson Baptist Church, convention headquarters, to hear the committee discussion. When the educational committee began to make its report, it voted to go into "executive session" and asked the public to leave.

For three hours presidents of three colleges involved waited outside. When the session adjourned, the committee apparently had voted not to discuss its action.

But one messenger admitted to the outside group that the board's resolution would in effect mean that "dancing is dead on the campus at Carson-Newman."

### PASTORS QUITTING FOR LACK OF PAY

*New York* (EP)—Poor pay is causing more and more ministers to leave their work, according to newspaper columnist George Cornell.

Two recent Protestant studies on morale among American clergymen put complaints about remuneration at the top of the list, in addition to complex modern sociological and psychological factors that were driving men out of the pulpit.

The two new studies, in the United Methodist and Episcopal churches, found that a key source of clergymen's dissatisfaction was their low salaries, putting a strain on their families and their sense of effectiveness.

Other reasons mentioned: uncertainty among clergymen over their roles in a changing society, their seemingly waning influence, conflicts with church authorities, and lack of encouragement from people and church colleagues.

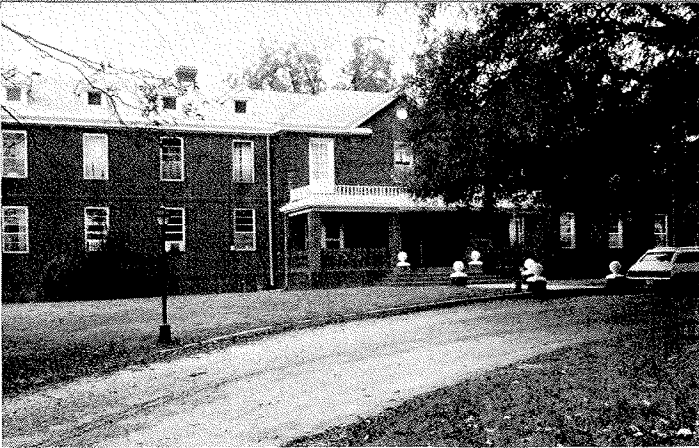
### 2 OF 13 CLERGY ELECTED TO CONGRESS

*Washington, D.C.* (EP)—More clergymen than ever in America sought congressional seats in the Nov. 3 elections but most of them lost.

Of the 13 priests and ministers seeking House or Senate seats, only two won.

The Rev. Robert F. Drinan, a Jesuit priest, was elected to the House from Massachusetts' 3rd District. He is the first priest ever to be elected to Congress and a Democrat.

The Rev. John H. Buchanan, a Baptist minister already serving in the House of Representatives, was re-elected in Alabama. He is a Republican.



ALABAMA HOME

*Free Will Baptists have three homes for children. These institutions started as a result of Christians who cared about the needs of others. Today, these institutions operate on that same basis. They are truly.*

# Homes That Care

**A**LABAMA FREE WILL BAPTIST Children's Home was organized in 1947 to care for boys and girls from broken homes. During the past 17 years over 250 children have been given a home, schooling, spiritual guidance and other necessities.

Free Will Baptists support the Children's Home through regular monthly gifts.

The children and staff live in one large two-story, 49 room building. The boys and girls are grouped in three different departments: The Girl's Department, Little Boy's Department and Teenage Boy's Department. Houseparents live in each department to care for the children. The houseparents are responsible for the daily care of the children, supervising study, work and play activities. Daily devotional periods are conducted in each department.

Consecrated staff members are alert to soul winning opportunities, and rarely does a child reach his teens without having accepted Christ as Savior. The children and staff members attend Eldridge Free Will Baptist Church where regular services are conducted each week.

Under the laws of Alabama no institution or agency may place children for adoption without a state license which would require a large and expensive social service staff. None of the children we receive are eligible for adoption while in our care.

The Children's Home operates under the direction of the Board of Trustees approved by the Alabama State Association of Free Will Baptists. The superintendent, Rev. Carlton Lambert, works in cooperation with the Board of Trustees to see that the children are properly cared for and surrounded with an atmosphere of Christian love and concern.

At present there are 46 children in the Home. The objective of this institution is to help a child to live productively, meaningfully, and totally for Christ.

**T**HE FREE WILL BAPTIST Children's Home of Turbeville, South Carolina, which opened October 19, 1949, with four children, now has 35 young occupants, ranging in ages from 3 to 16. There are 19 girls and 16 boys.

The Home gives shelter to children from any part of South Carolina or it could give shelter to a child from any other state. Reciprocally churches and civic groups from all over the United States contribute to the maintenance of the children.

Each child may be "adopted" or sponsored by some organization or individual which helps provide his clothing and does special things for the child. Sometimes these organizations, or groups are out-of-state, as is the case now, with groups in Michigan, Indiana, Georgia, and California claiming the privilege of helping a child.

A large vegetable garden furnishes the table and leaves a surplus for canning. A flock of 125 hens provides the five dozen eggs needed daily, while five milking cows give the 20 gallons of milk consumed each day. Enough hogs are raised to allow for 10 to 12 per year for butchering.

The children from the Home attend East Clarendon Public School. They attend Horse Branch Free Will Baptist Church as a group using their new bus for transportation.

Reverend and Mrs. Paul J. Sheehan, assisted by Mrs. Dora Wilson, dietician, keep the establishment running smoothly. The Home is governed by a Board of Trustees, consisting of nine men from various parts of South Carolina.

The children need a recreation building. This is an urgent need, for in bad weather they have no place to play except their dining area. Will you pray? God gave us a new dormitory for the girls last year and this year a new bus. We pray that this time next year we will be able to say that He has given us a recreation building.

**I**N 1938 PROPERTY nestled against the beautiful mountains of Greene County, Tennessee was purchased by Free Will Baptists of Tennessee for the purpose of establishing an orphanage. This property was at one time a United Presbyterian mission school.

On May 10, 1939, the Orphanage was dedicated and opened for child care with Brother I. L. Stanley as the first superintendent. The first resident of the Home was Trula Gunter who later became Mrs. Dan Cronk. The couple has served faithfully on the mission field in India.

Since the beginning, the Home has children in many walks of life, most of whom have been a credit to the Home. The present superintendent's wife lived in the Home for ten years.

The Home carries on a full farm program with money crops, grade A dairy, black angus beef cattle, gardening, and hog raising. The children under the supervision of the superintendent and houseparents operate the farm. Our children are very active in all phases of school life such as music, sports, clubs, etc. At present we have 49 children. We expect our family to increase by three before Christmas.

Our needs are such as any family would have need of. We have seven cottages in which a specific number of children live with houseparents (man and wife). The cottages (homes) are so arranged in the community that one driving through is unaware of such a Home being there. This type of arrangement helps to keep the children from feeling institutionalized. Such things as pots, pans, food, clothing, furniture, appliances, and farm equipment are our basic needs.

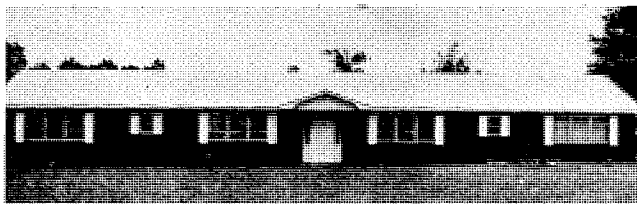
However, two projects we are greatly concerned about are trading stamps for our new bus and good books for our library. If you can share a book of stamps with us or a good book it would be greatly appreciated.



Main Building



Staff and Children



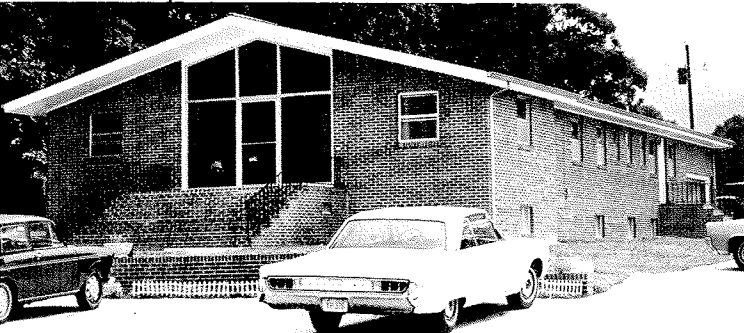
New Dormitory for Girls

## SOUTH CAROLINA HOME

## TENNESSEE HOME



Activities Building



Office Group House



(Continued from page 8)

Revelation 20:1-6 is interpreted in other ways: Many amillennialists say the one thousand years is a symbolic figure that begins back at the start of the spiritual kingdom when Christ came. Others say the period began when the Roman Empire stopped persecuting the early New Testament church. The book of Revelation is interpreted in an entirely different way by premillennialists and amillennialists. The point is, according to the amillennialist, that we are right now, as believers, in the only kingdom that ever will be, and that kingdom had its beginning with the first coming of Christ.

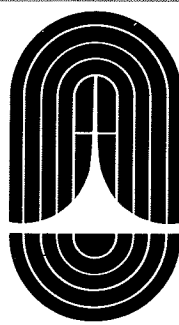
Fifth, and finally, you can already see that the amillennialist's system of eschatology is much simpler than the premillennial system. The amillennialist teaches, simply, that the next event on God's calendar, the event that will bring the world to an end, is the return of Christ. Like the premillennialist, he also believes this will be a literal, bodily return to earth, and that it may be very near. When the Lord Jesus returns, says the amillennialist, all people will be raised from the dead and they—together with the living—will be brought before God for final judgment.

You can see, then, that the amillennialist does not believe in separating the resurrection into two or more parts—like the premillennialist. He believes there will be one general or universal resurrection for all men, both righteous and wicked. This general resurrection will occur, naturally, at the return of Christ.

The amillennialist also dislikes the premillennial idea that there are several judgments. He feels that the Scripture teaches one universal or general judgment that separates the saints and the sinners. He believes that this is what is taught by such a passage as Matthew 25:31-46, where we are told that "when the son of man shall come . . . before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. As the amillennialist sees it, this is the same scene as the one depicted in Revelation 20, at the Great White Throne, when "the dead stand before God."

In conclusion, the point should be made that there are Free Will Baptists who are amillennialists and there are Free Will Baptists who are premillennialists. Both positions are strong in the denomination. But both agree that Jesus is literally coming back to earth and that His return is imminent. So whether we agree on all prophetic details, let us all be ready for Christ's return.

This is part of a cassette tape on "The DOCTRINE OF LAST THINGS." The complete study, which includes a summary of the three millennial views, may be ordered from the Sunday School Dept., Box 1088, Nashville, Tenn. 37202.



**NEW FREE WILL BAPTIST ASSOCIATION ORGANIZED**

Organization of the new Northeast Tennessee District Association of Free Will Baptists was instituted at the West View Free Will Baptist Church in Kingsport on November 19, 1970. Five churches requested the Tennessee State Association meeting in Elizabethton on November 9-11 to send a committee to assist in the formation of the association. Serving on the committee were Rev. Winston Sweeney, Chairman; Rev. Talmadge Brown, Devotional Leader, Rev. James Earl Raper, Presentation of the Bible; and Clarence Phillips who led the Prayer of Dedication.

A constitution and by-laws and national treatise were adopted. The right hand of fellowship was extended and officers of the association were elected as follows:

- Moderator—Eugene Minton
- Assistant Moderator—J. C. Barnett
- Clerk—Ray Davis
- Assistant Clerk—David Luster
- Treasurer—Junior Fields

The five churches of which this new association is comprised are Macedonia, Parker's Chapel, Dry Hollow, Howard Hill and West View. They were originally members of the Clinch Valley Association in Virginia, although they were located in Tennessee. They were dismissed in order to organize their own association. Because of the convenience and geographic location involved they plan to join the Tennessee State Association.

**S.C. STATE ASSOCIATION OPPOSES "GOOD NEWS FOR MODERN MAN"**

The South Carolina State Association, meeting in Darlington, S.C. November 12 & 13, adopted unanimously the following resolution opposing the most recent modern language translation of the New Testament, called *Good News for Modern Man*, or *Today's English Version*:

Whereas,

There is much confusion among

Bible-believing Christians across our country today as a result of unreliable versions or paraphrases of the Bible,

And whereas,

There is being widely circulated across this state and nation a version, called *Good News for Modern Man*, or *Today's English Version (TEV)*, published by the American Bible Society,

And whereas,

There are some serious errors in *Today's English Version* that distort and alter in some places the plain message of the New Testament as taught in the original language,

And whereas,

These distortions are significant in that they deal with and attempt to weaken the major doctrines of the Bible, such as the deity of Christ, His virgin birth, the blood atonement, salvation by grace, and further, by omission, addition, and/or interpretation, ignore, weaken, or destroy such great doctrinal concepts as repentance, propitiation, redemption, reconciliation, justification, righteousness,

And whereas,

These facts reveal an unfaithfulness to and disregard for the plenary, verbal (whole, word for word) inspiration of the Bible to which we as Free Will Baptists ardently adhere,

And whereas,

To keep silent as we see the perversion of God's truth, is to be untrue to our divine call,

And whereas,

Our National Association, in Jacksonville, Florida in 1967, withdrew from the American Bible Society as a result of testimony given by Rev. Lonnie Sparks, missionary translator, of the trend of this organization to tolerate men on their staff who were liberal in theology, which men sought to influence Rev. Sparks to water down or weaken his Scripture translation in the African Kulango language in order to appease those who do not hold to the fundamentals of the faith as clearly set forth in those translations true to the original language,

And whereas,

We, as the Apostle Paul, should be "set for the defense of the gospel" (Phil.

1:17), and as instructed by Jude, should "earnestly contend for the faith" (Jude 3), and as exhorted by the Apostle Peter, should resist the devil steadfast in the faith (I Peter 5:19),

Therefore, be it resolved that:

1. We call attention to the subtle danger of substituting for the Word of God any paraphrased version or translation that is not true to the faithful translation of that Word.

2. This body specifically and publicly declare itself in opposition to this translation, *Good News for Modern Man*.

3. We encourage our pastors to write their local newspapers expressing their personal opposition to this translation.

4. We encourage our pastors to instruct and teach their people regarding the danger of such translations so-called, so that they may intelligently reject them, realizing that our duty as God's men is not simply to comfort and edify, but also to warn.

5. We encourage our pastors to follow Paul's example in this, and as they warn, also weep with concern and compassion night and day, being sure to maintain the right Christian, spiritual attitude in this matter, "Therefore watch, and remember, that for the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:31).

**CALIFORNIA CHRISTIAN COLLEGE MISSIONARY CONFERENCE**

Missionary conferences generally bring to mind mediocre, stereotyped, overused stories, from those who have been where we have not. Yet the annual Missionary conference at California Christian College, held November 9-11, 1970, was an exception to this generality. Wesley Calvery, Tom and Emma Ruth Willey, Johnnie Hale, and Bill Jones were extraordinary.

With quick, short steps and a magnetically warm smile, Wesley Calvery, missionary to Japan, identified with the young people on campus and gained

their loving and respectful title, "the crazy missionary." To merely state that his missionary methods were different and unusual would be an understatement. Unique must be employed when his ministry is discussed. His versatility, ranging from his autoharp and singing to the use of his friend "Kari-Chan," was a means of challenge and re-examination for many students.

Enthusiasm sparked the delivery of Tom Willey, along with his wife Emma Ruth. Combining her piano accompaniment, his vigorous direction and a Latin beat, the students soon learned some songs which invariably caused them to smile. It did not take long for the students to sense the bubbling enthusiasm with which the Willey's approached their work in Panama.

Perhaps there are many men with more education, yet few of them could have preached the unadulterated work of God with as much wisdom of its life-changing power, as did Johnie Hale, state missionary to Redding, California. A solemn, reverential hush fell on the congregation as he related the miraculous moving and working of God's grace in his own life.

Maintaining the rarity of the conference, Bill Jones, editor of *Heartbeat*, presented missions in yet another light. Due to the fact that his work is directly involved in communications, he aptly and appropriately urged the students to communicate the Word and be the source from which the salvation message may be transmitted to the unsaved receiver.

To satisfactorily describe this missionary conference would be a near impossible task. It was a spiritual, emotional, reviving, uniquely exciting experience.

#### OBC NAME CHANGE REJECTED BY STATE OFFICIAL

The name Oklahoma Bible College will not be changed to Trinity College as voted by the Oklahoma State Association of Free Will Baptists at their annual meeting in October, 1970. The rejection of the proposed name change came from Oklahoma Secretary of State John Rodgers because of the similarity to the name of another college located in Oklahoma. That College, Trinity Bible College, has recently moved from the Tulsa area to Oklahoma City. However,

Secretary Rodgers stated that if the governing board of Trinity Bible College would give approval for the use of the proposed name, he would accept the name change for Oklahoma Bible College. The governing board of Trinity Bible College would not grant such approval.

This means that another name will have to be chosen and approved by the state body. The delay in a name change will not affect the operation of the College.

#### BIBLE CONFERENCE SPEAKERS ANNOUNCED

Featured speakers for the Free Will Baptist Bible College Annual Bible Conference (March 14-18) will be Ben Scott, trustee of the College and pastor of the First Free Will Baptist Church, Jonesboro, Arkansas; Gordon Sebastian, pastor of Peace Free Will Baptist Church, Wilson, North Carolina; and Ralph Hampton, Bible College instructor.

#### CAPITOL HILL HAS SUNDAY SCHOOL REVIVAL

Keith Kenemer, Minister of Education at Collinswood Church of Portsmouth, Virginia recently conducted a one week Sunday school revival at Capitol Hill Church in Oklahoma City.

The powerful evangelistic preaching of Bro. Kenemer and the work of the Holy Spirit resulted in 64 Christians committing their lives to be soul-winners. In four Sundays the Sunday school increased 45 per cent.

The pastor, Rev. Lonnie DaVault says that this was one of the most moving revivals ever held in Capitol Hill Church during his 11 years as pastor.

Ted Wilbanks, Minister of Education says, "I am convinced that every ministry of the church, including Sunday school, should be programmed to reach people, many people, for Jesus Christ.

*Keith Kenemer*



#### ROBERT SHOCKEY RESIGNS

Reverend Robert Shockey has resigned as Field Secretary for the National Home Mission Board. The resignation was effective on December 16, 1970.

Brother Shockey stated that after much prayer and consideration he felt the leadership of the Lord to return to the pastorate. He expressed his appreciation for the opportunity that had been extended to him to serve as Field Secretary.

He has accepted the pastorate of the Second Free Will Baptist Church in Ashland, Kentucky.

#### CRAMERTON CHURCH CELEBRATES 'OLD FASHIONED DAY'

Sunday, October 25th, Cramerton Free Will Baptist Church climaxed a month long "Fall Enlargement Campaign" with everyone wearing "old fashioned clothes and 542 attended Sunday school.

It started October 4th. Pastor Roy Rikard and the members of the church decided they would like to see at least 500 in attendance before the end of the month. The successful drive was inspired greatly by Sunday School Superintendents, Horace Shoemaker, E. W. Owens and Wayne Smith and by Hubert Rikard, Church Training Service Superintendent. Not only was mama seen in great-grandmother's dress and bonnet, but an excellent meal was spread for everyone who brought a dutch style lunch after the morning service.

Cramerton Free Will Baptist Church is one of the largest and fastest growing in Gaston County. Pastor Rikard says, "Church work is like other work. People have got to have their hearts in it and a mind to work if it is going to progress."

*The Herbert Karnes family  
on "Old Fashioned Day"*





# christian doctrine

by Leroy Forlines

*The following is a continuation of last month's outline on the doctrine of man.*

## IV. THE DOCTRINE OF MAN

### A. The Image of God in Man

When man was created, he functioned in keeping with the standard of God. When man sinned, the fact that He was in the image of God was not destroyed. He still remains a personal, rational, moral being, but in function the image is marred. Sin has thrown man into rebellion against God. When a man is saved, God starts a work in him that is designed to restore the full function of the image of God in man. In the life to come those who are saved will be made completely into the image of Christ (Romans 8:29).

The image of God in man is an important truth. In Genesis 9:6 it was the basis for the institution of capital punishment. According to James 3:9, it makes slanderous talk against a man a serious matter.

The image of God in man makes communication between God and man possible. Personal, rational, moral beings can communicate with each other. It is for this reason that God can reveal Himself to man.

### B. Trichotomy

Trichotomy is the name for the view that teaches that man is made up of three parts: body, soul, and spirit.

### C. Dichotomy

This view teaches that there are only two parts to man. One way of explaining this is that man consists of body and soul (or spirit.) Soul and spirit are referring to the same part of man. Another way this is explained is that man consists of body and spirit. Soul does not refer to a part of man, but to man as a person, his innermost being, the self, and self consciousness.

### D. Creationist View Of The Origin Of The Spirit.

According to this view, God creates the spirit (or soul and spirit) and unites it to the body sometimes between conception and birth.

### E. Traducianism

This view teaches that the spirit (or soul and spirit) are propagated by the parents just as the body is propagated.

### F. View of Man's Origin

#### 1. Special Creation

This view is based on the Biblical account of Creation. It denies that man has an animal ancestry. God created man from the dust of the earth (Genesis 2:9). At the very beginning of man's history he is seen as being in the image of God. He is a rational, moral being. He was created a sinless being. Sin in the race results from the Fall, not man's original nature.

#### 2. Naturalistic Evolution

According to this view, man has an animal ancestry. Many millions of years ago in some way life originated out of lifeless matter. From this low beginning there was a gradual development to higher stages of life until man emerged. Man was not a sinless being at anytime. Instead of a fall, there has been a gradual improvement in man. The process of evolution is to eventually give to man a better society.

#### 3. Theistic Evolution

This is an attempt to harmonize the Bible with evolution. It accepts evolution, but relates God to it. Evolution is thought of as a God-directed process. Staunch Bible believers have found this view unacceptable. They do not believe it can be harmonized with Scripture.





## words for women

by Cleo Pursell

**D**O YOU THINK *you* have problems? Then you can at least sympathize with Mary, who faced the greatest privilege and at the same time, the greatest problems that have come to any woman.

Mary knew, as did all Jewish maidens, that one day the long promised Messiah would be born. But little did she anticipate she would bear God's Son.

The angel's announcement was overwhelming. She was soon to become pregnant and have a baby boy. He was to be called "the Son of the Highest."

Mary reacted to her call to special service as any of us probably would have. She felt inadequate for the tremendous responsibility. She began to explain why she couldn't possibly perform the task. "How can this be, since I have no husband?" But the angel reassured her with these words: "The Holy Ghost will come upon thee, and the power of the Highest shall overshadow thee: therefore also the holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Are not women today much like Mary when selected for responsibilities? "Why me?" we humbly say, knowing that there are others much better qualified. (Sometimes this is just our way of trying to shift the task to someone else.) Then we begin to enumerate all the reasons why we cannot accept the job. No doubt there are many people who could do it better, but God has selected you. His qualifications for service are not always the same as ours.

When Mary heard the angel's reassurance that "with God nothing shall be impossible," she was willing to offer herself for service—"behold I am the handmaid of the Lord. Let it be to me according to your word."

Responding to God's call to service isn't always easy. Sometimes it means sacrifice. Mary almost lost the man she loved when she said "yes" to God. When Joseph learned of her condition he thought she had been untrue to him and was planning to "put her away privily" and not "to make her a public example." He had a legal right to do so, and we can easily see the strain that Joseph was under until the angel revealed the truth unto him. But God *did* take care of the problem—in His own time.

Mary can be an example to us when we are called to assume leadership responsibilities or other tasks within the Kingdom of God. Even though we feel we are not worthy, or have hindrances and problems, remember God's power and resources are at our disposal when we are willing to be used. He is the great *problem solver!*



## gems

from the  
Greek New Testament

by Robert Picirilli

**O**BSERVATION has been made in this column before that the Greeks had various ways of asking questions, depending on the kind of answer they expected. In fact, in the Greek New Testament, there are three major types of questions. One type is a simple request for information, like: "Are you the president?" (you really don't know whether he is or not).

A second kind of question is one that expects a positive answer. The asker thinks the answer will be *yes*: "Are you not the president?" (you think he is).

The third type of question expects a negative answer. The one who asks feels the answer will be or ought to be *no*: "You aren't the president, are you?" (you would find it hard to believe that he is).

In English, we have to completely re-word our questions to show this sort of difference, but in Greek the matter is much simpler. A question that expects a positive answer is simply introduced with the Greek word *ouk*, and one that expects a negative answer is introduced with the Greek word *me*. Both of these are just negative particles in Greek, but the difference between them can always be counted on to indicate whether the asker of the question expects a *yes* or *no*.

Sometimes this is quite surprising. For example, in John 18:17, we have a very interesting question asked of Simon Peter by one of the servant-girls during Jesus' mock trial. "Art not thou also one of this man's disciples?" The way this is worded in the King James Version, it seems she expected Peter to answer *yes*.

As surprising as it may seem, however, the question is introduced with the Greek particle *me*, and so it is worded in such a way as to expect a *negative* answer! What she asked might better have been rendered this way: "You are not also one of this man's disciples, are you?"

There are two possible explanations of why she asked the question that way. One is that she was pretty sure Peter *was* a disciple, but knew he would deny it, and so asked the question tauntingly, so as to tease him for the answer she figured he would have to give. The other possibility is that she did not really think Peter was one of Jesus' disciples, and would have been genuinely surprised for him to answer *yes*. Personally, I prefer this latter view.

(Continued from page 4.)

are under the blood. God spoke that "fear not" that you may know it is well with your soul."

Heaven's Voice

Thus over and over again through the pages of the Old Testament and the beginning of the New Testament we have the record of the uttering of this self-same word, this note of hope. "Fear not" was spoken to individuals and to the nation, through stress and strain, through sorrow and through sinning. It was always heaven's voice to earth, always the divine approach to man; always the word that came out of the silence inspiring new confidence, and enabling men to set their faces toward the distant goal.

In the angel's declaration to the shepherds we have the story of how it came with new clearness, and with profound meaning, as the angel messenger interpreted the reason why he was able to challenge the fear of the shepherds, by saying, "I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Saviour which is Christ the Lord." So the "Fear not" was interpreted by the announcement which it introduced; and it was vindicated by the history which followed.

But how fearful we are! Fears like spectral phantoms move in ghostly array against our peace; national fears, social fears, family fears, individual fears, the fears that are born of faith. And how we long for courage! How we have these phantom fears that assault us, and more, far more, how we hate our own weak hearts for fearing.

Is there a secret of courage? Is there a reason for confidence? Is this "Fear not" any more than a sentimental softness, of no value to men in the midst of the human heart? Have the men of science found an answer to this fear? Have the philosophers anything to say that can quiet the heart and make it firm and steady and strong? Have the statesmen any answer to the panic of the soul? Knowledge often does but create new fear. Statesmanship at its best presents a clean slate, and thus creates new fear as we say, "What will be written upon that slate?"

So once again the Christmas season rolls around. This is the keynote of its message—"Fear not." There are many

harmonies; wonderful volumes of music all surging and beating round the souls of men today; but this is the chord of the dominant from the throne of God by mouth of angels, "Fear not." Surely our fervent prayer should be:

O hush the noise, ye men of strife  
And hear the angels sing.

reprinted from the General Baptist Messenger

STATEMENT OF GIVING, MANAGEMENT AND CIRCULATION	
1. Name of Church, Society, or Association	2. Name of the State
3. Name of the Pastor	4. Name of the Secretary
5. Name of the Treasurer	6. Name of the Steward
7. Name of the Librarian	8. Name of the Sunday School Superintendent
9. Name of the Music Director	10. Name of the Evangelist
11. Name of the Home Missions Secretary	12. Name of the Foreign Missions Secretary
13. Name of the Christian Education Secretary	14. Name of the Christian Literature Secretary
15. Name of the Christian Workers Secretary	16. Name of the Christian Workers Secretary
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# Thank You for Your Gifts to the . . .

## COOPERATIVE PLAN OF SUPPORT

October 1970

### RECEIPTS:

State	Oct. 1970	Oct. 1969	Yr. to Date	Design.
Alabama	\$1,227.03	\$ 1,116.80	\$ 4,508.98	\$
Arizona	--	--	1,307.95	
Arkansas	--	578.04	6,308.74	
California	198.33	606.82	5,220.74	176.46
Florida	--	189.46	1,206.52	
Georgia	487.02	--	4,120.57	
Idaho	57.10	30.46	450.06	
Illinois	--	1,184.42	7,584.46	
Indiana	--	56.22	141.66	
Kansas	286.20	119.00	1,337.90	
Kentucky	--	447.70	2,258.82	
Maryland	--	--	90.00	
Michigan	--	862.68	2,236.07	
Minnesota	43.03	6.83	223.43	
Missouri	2,269.84	2,076.42	21,544.63	2,269.84
New Mexico	--	--	146.17	
North Carolina	108.96	113.95	1,017.29	
Ohio	271.21	275.68	2,352.85	
Oklahoma	1,502.38	1,742.21	19,592.78	
Tennessee	140.60	229.87	2,143.89	
Texas	151.03	163.72	1,121.90	
Virginia	19.44	48.79	210.07	
Washington	--	117.26	115.22	
West Virginia	--	25.00	75.00	
Totals	\$6,762.17	\$10,021.33	\$85,315.70	\$2,446.30

### DISBURSEMENTS:

Exec. Dept.	\$3,681.57	\$ 3,167.62	\$32,993.30	\$ 493.44
Foreign Missions	1,069.19	2,194.00	17,286.72	705.64
Bible College	873.20	2,073.36	15,131.93	541.59
Home Missions	627.87	1,319.39	10,319.30	409.56
Church Training Serv.	260.81	666.82	5,116.24	148.03
Retirement & Insurance	130.40	333.41	2,488.82	74.02
Layman's Board	83.17	200.05	1,452.84	49.34
Comm. on Theological Liberalism	35.96	66.68	497.53	24.68
Misc.	--	--	29.02	--
Totals	\$6,762.17	\$10,021.33	\$85,315.70	\$2,446.30



EXECUTIVE DEPARTMENT  
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS  
P. O. Box 1088 NASHVILLE, TENNESSEE 37202

MEMORANDUM

To: *Free Will Baptist Pastors*  
From: *Executive Secretary*  
Subject: *Denominational Bible Day*

*"B-Day" has been set for January 17, 1971. The purpose of this "Bible Day" is to provide funds for our missionaries in Brazil to purchase Scriptures for mass distribution.*

*Dave Franks has just written to report 181 conversions during a four-day revival in Pirassunga, Brazil. Preceding the campaign, 3800 Gospels of John were given away along with tracts and invitations.*

*As a means of focusing attention on this "life-giving" Book and the urgency of supplying our missionaries with Bibles through a special offering, we suggest each pastor use the subject*

*"The Word for the World"*

*and preach a missionary sermon on "Denominational Bible Day."*

*The best message submitted to CONTACT will be published. The writer will also receive a two-year free subscription to our denominational magazine.*

*Continue with us in prayer that God will enable our people to respond generously so that more Brazilians will have an opportunity to receive the Word of Life.*

*Yours for souls in Brazil*


*Rufus Coffey*  
Rufus Coffey

## CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee



# The Stars And Your Future

by R. Eugene Waddell

**S**TAR GAZING is not new. But the current interest in astrology (the so-called science of predicting the future by the stars) proves more Americans than ever are concerned about their future.

Centuries ago scientists in the Middle East discovered a new star. Perhaps the inspired writings of Daniel had prepared them to look for it. God sent the star to guide these wisemen to His Son. They followed the star to Bethlehem where they found the Savior-King. This experience changed the course of their lives.

This guiding star reminds us that God works today through various circumstances to bring people to Christ. Perhaps a sermon, a song, a testimony, a dying Mother's request, a miraculous escape from death, a recovery from serious illness, the birth of a new baby, etc. The question is whether you will follow God's leading to Christ. If so, your future will be characterized by joy, peace of mind and eternal life. Jesus promised, "He that believeth on me hath everlasting life." (John 6:48)\*

\*If you would like information about how your future can be better than your past, write: STAR, P. O. Box 1088, Nashville, Tennessee 37202.