

# THE WORD AND WORK

Volume XLII, November, 1948)

## A Very Old Prayer

Oh, that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking falsely;  
That no vain thought might ever rest  
Or be conceived within my breast;  
That by each deed and word and thought  
Glory may to my God be brought.  
But what are wishes? Lord mine eye  
On Thee is fixed, to Thee I cry;  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it too,  
For that is more than I can do.

—Thomas Elmwood, 1639.

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## WORDS IN SEASON

R. H. B.

### WORKING AND WAITING

The question is often asked whether the faithful performance of duty is not sufficient preparation for the Lord's return. If it were, the Lord would certainly have said so, and would not have burdened the pages of His word with the frequent and insistent teaching of His coming, and the emphatic, oft-reiterated command to wait for Him, to look for Him, to watch for Him. This is not simply an incidental matter; it is a specific part of the Christian faith. The Thessalonians, for example, as Paul reports, "turned unto God from idols, to serve a living and true God." That, however, was not all of their religion, for another item follows, joined to the foregoing by "and"—"*and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.*" (1 Thess. 1:9, 10.) So likewise, in summing up the Christian religion in his Epistle to Titus, Paul says: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; *looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ.*" (Tit. 2:11-13.) Shall we now, just because our Lord has tarried so long, relinquish this important feature of "the faith which was once for all delivered unto

the saints?" Or shall we, as the tendency seems to be, nullify this doctrine with specious reasonings and "explanations," so as to make it virtually come to nothing?

### **NOT IDLE EXPECTATION**

The objector always loves to caricature the truth. He draws the picture of Christians standing on stumps, roofs, or hilltops, gazing up to heaven in expectation of the Lord's coming, and not doing the Lord's work the meanwhile. Let us not be deceived. The first Christians expected the Lord very intensely, and they also worked harder than we do. Their expectation was the spring of their earnest activity. The true faith in Christ's coming spurs to enthusiastic effort. It is not like standing on the depot platform to wait for the incoming train; for the Lord has not told us when he is due. We have an indefinite time before us and the instructions, "Occupy till I come"; with the warning also, "Behold, I come quickly"; "Blessed is he that watcheth and keepeth his garments." But if we look forward to the Lord's coming, and conduct our daily life and do our work with constant reference to Christ's imminent return — this is waiting for Christ; this is God's will; this is the true Christian life.

### **ERROR'S OPPORTUNITY**

When Christians neglect any part of the truth, Satan is quick to take advantage of the fact. The omission of a truth leaves an opening for corresponding error. The minds and hearts awakened on the subject of Christ's coming have need of true and strong teaching on the subject. Thus failing, Satan will supply the longing of these souls with spurious and counterfeit doctrines. Some of the false teachings on these points could never have got such scope and ascendancy if the truth had been boldly, faithfully, and unbiassedly taught. In this, as in every other matter of faith, the whole counsel of God is needed, and a close adherence to the word will lead no man astray.

### **WILL CHRIST COME IN OUR DAY**

It is self-evidently true that there is more reason for expecting the Lord's coming in our day than ever before. If it was worth the while to wait and look for our Lord in Paul's day, it is yet more so now. If he might have come then, he certainly may come now, and it is much more likely because of the time that has elapsed. It is notable that within the last seventy-five years such a stir has been raised on this topic as has never, since the days of the apostles, been known. Let us not be backward in this matter. Let us not say with the unfaithful servant, "My Lord delayeth his coming." Let us steer clear of the theories and misconceptions that put the Lord's coming in the far, dim future — lest coming suddenly he find us sleeping. Let us take the Word at what it says and set about a life of waiting, and working while we wait, in the blessed hope of Christ's imminent return. A life imbued with that faith and hope will be pure, self-sacrificing, unworldly, always abounding in the work of the Lord. Then, whether Christ comes today, this year, or in our lifetime, or not, we shall be ready indeed. Let us count daily on his return,

## FORT LAUDERDALE TORNADO

Brady Green

This tornado has taught us several things. For one thing I'm convinced that there is no such thing as a house a tornado won't destroy if it hits it just right. If I had it to do over, I'd build of concrete and steel solid. I have solid poured concrete and steel walls, and the top would also be poured concrete, reinforced with steel rods. And if I learned that another hurricane had hatched up down south of Cuba and was headed at us, I'd run off upstate, and come back when it passed, to see if the house was still standing.

We missed a good chance of getting hurt in this tornado. We had a hurricane about two weeks before, and we still had our "barricade" up, so we felt more or less secure. It had been raining a lot that day, so we laid in some extra food, and I took a tarpaulin and tied it securely on the car. Night closed in, and the wind was steadily rising, and the wife and I were just resting. I had lain down on the studio couch, and the wife was on the bed. Outside the wind kept up its continual whistle. Then off in the distance we heard the sound of an approaching train—we thought. I remarked, "I hear a train." Then momentarily I forgot it. All of a sudden the wind increased to an alarming speed; our ears began to "load up" like they do when in an airplane, and I sensed we were in for trouble. I jumped up and tried to close the ventilator in the top of the trailer. It was too late to close the ventilator, but fortunately I jumped. Just at that moment a 2 x 4 and a 1 x 4 came through the walls just like arrows, barely missing me. A 2 x 6 crashed into the end of the trailer just over the wife's head. There was a wild crash and a roar outside as the top went off both porches, and the world went "mad" it seemed. The trailer was shuddering like some strange vehicle traveling at an awful speed. My wife looked out the window and said: "The car is gone." Sure enough it was blown away. I could hardly believe my eyes. The wife began to cry and said, "We had better get out of here; we are going to be killed." I said, "You had better stay where you are; if you get out, you *will* be killed." I tried to quiet her by telling her, "we are not hurt. And I think the worst is over." So we huddled between the cabinets of the trailer until the hull came. Then I went out to see what had happened.

It was rather hard to believe what I saw. My neighbor's (Mr. Vickers') house was gone. (They lived back of us.) To my right Mr. Stan's house trailer was gone, and there were three houses right near us also gone. To my left another house was gone. On down the street about all the houses were gone. I looked at the light pole and noted it too was a wreck, and wires were strung about. A short distance out in the field I saw a car still on its wheels, but the lid was blown just as high as it could go. I ran out and let it down. I looked towards Mansfields, and their house was still standing—I saw a flash of light. So I reasoned just one more "puff" like

the one passed, and we too would be gone. I did not know it was a tornado, I thought it was the hurricane. So I decided to try making a run for this house, hoping that another gust of wind would not blow us away and that we would not be killed by flying debris.

I went back to the trailer and got my little scared wife, and closed the trailer, and we set out in water about knee deep. It's tough trying to run in water. I almost dragged her in my haste to get to this house in time. I told her if it started up again, all we could do would be to fall flat and try to keep our heads above water. The wife was just about ready to drop from exhaustion and fright by the time we reached Mansfield's. Inside we found the roofing was also off this house, and the rain was coming down on us. Three other families were there. What I wanted to do was for the three of us men to go back and see if we could find any trace of the Vickers; I knew in reason they were in their house when it went. We saw a light there just a short time before the tornado struck. But I couldn't interest the other men, and the wife was against it too. I later learned my deductions were exactly correct. They were both blown away, but as if by a miracle, they escaped with their lives, although they both got hurt. Mr. Vickers landed just near my house while his wife sailed on across the road. We stayed in the Mansfield's house until the police and rescue squads rescued us and carried us to the American Legion hall where we spent the rest of the night. The night was tough. There was the choking sensation of knowing your neighbor is probably lying out there in the debris of his house dying and you couldn't do anything for him. It was tough, but God was good to us. No life was lost. We can't thank God enough for sparing us and all our neighbors. I just had to read to the church Paul's experience in an awful storm.

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## DETERIORATION

"The growing popularity of this church" (says a certain writer) "and its advance in social status, have attached to its communion many to whom a deep spirituality is distasteful." What church this was, or who said this, does not matter. But this is the funeral sermon for many churches in many places. There is 1, Growing Popularity. 2, Advance in Social Status. 3, An influx of people to whom deep spirituality is distasteful. So what? The rest is easy to guess. The Popularity must be fostered. The Social Status must of course be maintained. Nothing that would offend the taste and conventionalities can be permitted. The pride of life must be exalted into a virtue. The great unspiritual constituency must be pleased. Naturally it will be "like people, like priest." They will not fail to heap to themselves teachers after their own lusts, for where the demand is there will be supply. And, conversely, it will be "like priest, like people also." And over it all the sentence of Christ: "I will spew thee out of my mouth." It would be easy to find a thousand examples of such failures.—R. H. Roll,

# NEWS AND NOTES

Borden, Ind.: "October 24 brought to a close the special meeting at the "Mission" at 1113 W. Admiral Street, Tulsa, Oklahoma. This little group of faithful souls has been banded together under the strong leadership of Brother Leroy Yowell and his father. They are few, but strong as the Lord counts strength. These fine people give a tenth of all received for foreign missions; besides they are established in 'every good work and word.' It was inspiring to associate with this faithful flock."—F. S. Spaulding.

Referring to the above meeting at Tulsa, Brother Leroy Yowell says, "We had a good meeting with one restored. The little church was strengthened much and I believe we will see fruit from the meeting later from the outside."

Louisville, Ky.: "I just returned from a pleasant twelve days with the Carter-Sells church near Johnson City, Tennessee, where we had a good revival, with several coming forward to rededicate their lives and to confess sins; one precious soul returned to Christ and was baptized. The Locust Street church at Johnson City was represented each night; besides I spoke for them twice on each of the two Sundays (Brother R. B. Boyd, the local minister, has arranged Sunday meetings so as to serve both congregations). I enjoyed my stay in the home of Brother and Sister Boyd, as well as the sweet fellowship of these congregations. The two churches speak well for the ministry of Brother Boyd."—J. R. Clark.

Louisville Ky.: "There were seven baptized upon confession of faith in the East Jefferson meeting with Orell Overman as evangelist. Also four were restored and took membership. Since that time we have baptized two and had one for restoration and membership."—A. Claude Reader.

## Thanksgiving Meeting

The joint Louisville Thanksgiving meeting is scheduled for 10:30 Thanksgiving morning (November 25), at the Portland Ave. church, 2500 Portland. All congregations in the area are invited to partici-

pate. Willis H. Allen is to direct the special chorus this year; there will be congregational singing and a guest speaker. The offering is to be used to help cover the balance of the cost of the new school building at Portland. In all, \$15,000 is needed to finish paying building cost and to supply furnishings. "A shower of 200 ten dollar bills plus that many five dollar bills would bring the offering to \$3,000," says Wilson Burks in "Words of Life." The Lord may lay it on the hearts of some who are able to give sizable checks to do this good work of educating and training children. This is indeed a great work!

## Summer and Fall Revivals

The gospel tent, purchased jointly by several of the Louisville churches, has been used in two revivals since late summer. The Utica, Ind., congregation had a good twelve days' meeting, with N. Wilson Burks preaching and J. R. Clark aiding. The Eastview church used the tent for a September meeting with J. R. Clark as the evangelist.

Brother D. H. Friend just closed a ten days' meeting at High View congregation. He reports splendid interest and a general spiritual uplift, with a man (head of a family), and his wife confessing the Lord and being baptized.

Bro. Robert B. Boyd preached powerfully and effectively while with the Worthington Church near Louisville. The church was greatly benefitted by his messages.

Louisville, Ky.: "Since last report regarding the South Louisville Church, we have enjoyed a nine days' meeting with Brother Hall C. Crowder as our evangelist. His messages were strong, convicting and effective. During this period six placed membership and one was baptized."—N. Wilson Burks.

## 1949 Bible Conference

"The South Louisville Church plans to invite the preachers to be our guests for the 1949 Bible Conference. It seems the most satisfactory dates will be August 29—September 2. Ministers planning to attend please keep these dates open."—N. Wilson Burks.

### Look Them Over

We have taken over enough of Sister Sevedge's new stock of Christmas cards to supply her customers, as she is no longer in the missionary office. You will see a page ad in this issue. We also are well supplied with 50¢ boxes of illustrated correspondence notes, 5¢ book marks and 10¢ scripture pencils. Look over the several pages of ads in this issue of Word and Work and send us your Christmas gift order. Your orders, which are filled at regular retail prices, help us to carry on with office help and regular publications.

### An Appeal

Yesterday I received word that Brother Flavil Hall, a dearly beloved Brother in the Lord, has been informed by his physician that he undergo another operation, and that the date has been set for October 22. Brother Hall knows nothing of this appeal on his behalf, but I know he is in need of assistance and will greatly appreciate any help the Lord lays upon our readers' heart to send him. I have no idea how much he will need, but a little extra will not be misused by Bro. Hall. Let me suggest that as many as can send more than a dollar do so as quickly as possible, and those who can send but a dollar put it in an envelope and mail it to Bro Flavil Hall, Pine Apple, Alabama, immediately. This will lift a burden from his heart.—Maurice Clymore, Dugger, Ind.

Note: To this I say a loud "Amen."—E. L. J.

New Orleans, La.: "The Lord richly blessed the Seventh and Camp Streets Church of Christ during the revival, Sept. 26 - Oct. 6. The attendance and the interest were good throughout. Bro. Boll's messages were filled with power from on high. One person was baptized; the whole church was edified.

"Bro. Ivy J. Istre was with us for most of the meeting. His gift for leading the singing added much to the joy of the meeting. Other visiting preachers were: Willis H. Allen, J. Edward Boyd, Gale Palmer and A. K. Ramsey.

"A city wide census is to be taken here on Oct. 10. Prospects located in the census are to be fol-

lowed up in a week of personal evangelism in November. We are cooperating in this endeavor, and praying that the Lord use it to the saving of souls.

We earnestly beseech the prayers of Christians everywhere on behalf of the work here. Please pray specially for the radio program that the Lord may continue to provide the funds and give us the message to speak."—Richard Ramsey.

**General Delivery, Fort Lauderdale, Florida.**

**Our house and trailer are both wrecked. . . We escaped with our lives. Police Rescued us. A scene of destruction such as I've never been in. Community is wiped out. Houses around us vanished—blown completely away. No lives lost. Some are hurt. This is a lake now. Don't know what to do.**

**Brady M. Green.**

The above information should stir brethren everywhere to give God praise for keeping Brother Green safe through the recent hurricane. But it should stir us to come to their rescue!

Brother Green has been doing a great sacrificial work with the West Side church of Christ, Fort Lauderdale, Florida, for the past two or three years. In order to remain on that field, he and his wife have lived on the outskirts of Pompano, Florida (about 10 miles from Ft. Lauderdale), in a trailer, thus enabling them to "get by" on about \$100.00 per month in these days, and in a resort center, where \$200 would not be too much! The house that Brother Green mentions is one that he has been building with his own hands; and now, even before it is hardly completed, both house and trailer are wrecked!

Let those who read this send a contribution to the Greens and help them replace their loss. The need is great. Send direct to Brady M. Green, General Delivery, Fort Lauderdale, Florida.—Robert B. Boyd.

A shower of dollar bills (and more) from churches and those who are able would be in order for Brother Green.—Pub.

Louisville, Ky.: "The latter part of August we returned to Louisville from an extended trip over South Louisiana, where I held short series of meetings and visited 18

points, spoke 39 times (once over the air). Preachers contacted besides those mentioned in last report were Odis Ford, Leesville; Ivy J. Istre, Jennings; Maurice LaFleur, Estherwood; Henry Reid, Abbeville; Richard Dean Ramsey, New Orleans; C. M. Sitman, Jr., New Orleans; Dr. J. M. Forcade, New Orleans; A. K. Ramsey, Amite. N. B. Wright was getting out of the state about the time we were approaching his field of labor. He and R. D. Ramsey alternate in broadcasts from New Orleans; Ivy Istre and Maurice LaFleur do likewise from Crowley. All these men are active.

"The congregation at Bayou Jaque, Pine Prairie, Hayden's Grove all have new chapels. Lumber is on the ground for one at Crowley, a lot and \$400 toward one at Abbeville, and a better building is being prayed for at Alexandria, while Amite is getting blueprints for a new structure."—Stanford Chambers.

#### Songs of Worship Mark Bohon Service

Harrodsburg, Ky.: "Interest in the Lord's work continues to grow at Bohon. This is evidenced by the fact that better than 50% of the entire Sunday school attends mid-week meetings. We are at this time studying the book of Revelation, the only book in the Bible pronouncing a blessing upon those who read, and they that hear the words of this prophecy.

"On Sunday night, September 26, we had a song rally, which was enjoyed by all present. The **Harrodsburg Herald** had the following to say:

"Two hundred persons gathered last Sunday night at Bohon church of Christ for songs of praise and thanksgiving, with four Louisville quartets singing many special a capella numbers. They accompanied the minister, Demus Friend and Thomas (Buddy) Clark, song leader from Louisville.

"A delegation from Mackville; members of the Christian Church, who dismissed their own service; along with Harrodsburg persons were in the audience.

"The service included single and double quartet numbers, one by a double quartet of young women, in addition to songs by the

congregation.'"—G. B. Whitenack.

#### J. E. Boyd Meetings

Glenmora, La.: "Meeting at Maxville began the night of August 26 and closed Sunday afternoon, September 5. One came forward for restoration. Interest was good throughout. By special request some questions of prophecy were discussed at the Woodstock Park church in Jacksonville on Sunday nights. The Woodstock brethren helped much in the Maxville meeting, as they have always done in years past. Brother Dan Richardson, who has labored with the Maxville church since we moved from there about three years ago, was my zealous and capable co-worker in the meeting.

"During September a fifteen days' meeting was held with the Piedmont Ave. church in Greenville, S. C. This congregation, which was formed about a year ago, is small in number; but their zeal and interest in the word of the Lord made the meeting a joyful experience. They are greatly enjoying their liberty in Christ to hear and study the whole counsel of God. At present they are meeting in a small building put up by one of the brethren as a temporary arrangement. Later they hope to build a church building in a better location; two large lots are available (and will be so indefinitely) for them in a new and rapidly growing residential section. Let us pray that their desires may be realized to the glory of God. They are hoping that Brother Brady Green will soon return from Florida to work with them."—J. Edward Boyd.

Johnson City, Tenn.: "I was with the Worthington (Ky.) church Oct. 4 - 17 for a series of meetings, where R. E. Daugherty ministers. Enjoyed working with these brethren again. Bro. Asa Baber, minister of Antioch church, near Frankfort, came over two nights with about 15 of the Antioch brethren. Others visited with us from near-by congregations. Bro. Demus Friend led the singing again this year, and did a most excellent job. He has the ability to make song service a definite act of worship.

"Bro. Henry Harding, of Appalachia, Va., preached in Johnson

City Oct. 10, and Bro. J. R. Clark filled my appointments on Oct. 17th. Bro. Clark preached in a series of meetings at the Mountain View church in the Carter-Sell addition of Johnson City Oct. 18th to 28th. God blessed these meetings with good interest and attendance. A real spirit of revival was manifested in the final nights of the meeting. A total of 12 responded to the invitation the last 4 nights, some for reconsecration, some to confess sins, and one to make the good confession and be baptized into Christ. Bro. Clark asked all who would to read the book of Hebrews during the course of the meeting, and there were 37 who completed the book. Bro. Clark delivered powerful lessons, and also assisted me in personal work in the community."—Robert B. Boyd.

Linton, Indiana: "I spent the month of September in meetings in Iowa: first with Sunny Slope church in the southern part of the state, where there was good interest and three baptisms, then with the Webster City church in the northern part, with two more baptisms. There are fine brethren in both of these churches. I had pleasant contact and fellowship with brethren from Ottumwa, Des Moines, Camp Center, Leon, and Davis City in Iowa, and from Zion, Eagleville, and Downey churches in Missouri."—Waldo S. Hoar.

Ottumwa, Iowa: "Recently Bro. Waldo S. Hoar held two protracted meetings in Iowa, the first at Sunny Slope, seven miles north of Promise City, the other at Webster City. I attended an afternoon service at Sunny Slope. It was good to hear Waldo again in preaching and song.

"Bro. Fred Kirbo of Oklahoma conducted a twelve days meeting at Finley and Adella Streets, Ottumwa, in September."—Frank S. Graham.

#### **Sellersburg Home**

The Sellersburg, Indiana, church has unselfishly asked their minister, Brother Howard Marsh, to visit among the churches to set the needs of the Children's Home before the brethren. Around \$15,000 is needed to clear the building indebtedness, including expenses on the new heating unit. The Sellersburg church is sending their minister

forth, not without example, for they pledged a gift of \$1,000 plus individual gifts of over \$500 on this debt. It is thought that other congregations will set aside one Sunday before the first of the year for this purpose and will decide on a goal to be reached of perhaps \$250 or more as the Lord may prosper them. To carry forth this program congregations are invited to have their ministers exchange pulpits with Brother Marsh.

Chattanooga, Tenn.: "The Bible Conference and Fellowship Meeting was a great blessing to us all. Good teaching and good fellowship combined made it a good thing for all attending. I thank the Lord and you brethren for the meeting.

"H. L. Olmstead was with McCallie Avenue church, Chattanooga, in a meeting from September 19 to 30. The preaching was strong, scriptural and spiritual, and the church was strengthened in faith, in hope, and in love. Attendance and interest were good from the first to the last.

"Word and Work articles continue most excellent. The Lord bless editor, publisher and all contributors."—E. H. Hoover.

Louisville, Ky.: "The Camp Taylor church has had one baptism and three for membership since last report. Our Sunday attendance is gratifying. The church has had an especially large giving ministry for various good works. The congregation unanimously requested that J. E. Blansett of Dallas return for another meeting this year. Our date is from November 8 - 21."—J. R. Clark.

#### **R. H. Boll Bible Classes**

Monday, Tuesday, Wednesday at Portland, 3:15 to 4:30; study, The Book of Mark. Thursday, 10 A. M., Highland Library; Types and Antitypes of the Old and New Testament is the study. Fri., 7:45 P. M., Portland; lessons, Great Bible Doctrines. These classes are a part of the Christian Training School. For classes in English, Teacher Training, Greek, Missions, Bible Geography, Biblical Introduction, Sight Singing, Church History, Personal Work see or write Winston Allen, 2605 Montgomery Street, Louisville. The second term begins November 22. These classes meet in the evenings from seven to nine,



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Under "Faith of Our Fathers" we bring to our readers not a reprint but a new article from Brother Jorgenson. Do not fail to read this fine, timely statement on "The Scriptural Order of End-Time Events."

### A Class in Revelation

Brother E. E. Lyon, minister of Ormsby Avenue church, Louisville, wishes us to announce that he is taking a class through a study of **The Book of Revelation** on Thursday nights, 7:30. This class is open to all.

### Words of Life

For "Words of Life" tune in WGRC, Louisville, Sunday mornings at 7:45. The November speakers are as follows: first Sunday, Howard Marsh; second Sunday, J. E. Blansett of Dallas, Texas; third and fourth Sundays, R. H. Boll. If you like the program drop a card to Words of Life, C/o WGRC, Louisville, Ky.

The Word and Work needs your Bible and book orders, your subscriptions and your gifts. Through these three avenues, humanly speaking, we pay our bills and keep out of the red.

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## AN UNUSUAL MEETING

At the Midwestern School of Evangelism, 5th St. and Court Ave., Ottumwa, Iowa, an unusual conference was held on Oct. 11-13. Principal speakers from the school were Donald Hunt and Burton Barber, while guest speakers were W. Carl Ketcherside and Hershel Otwell, of the St. Louis area. On the first night Harold Hunt outlined the doctrine of the school faculty, and their position on various issues, and the guest speakers began their teaching. Brother Ketcherside declared that he was amazed that so little difference existed. The use of instrumental music in church services, and the place of tithing in the present dispensation were the only differences that seemed apparent. On church organization, on the work of elders and evangelists, and even on the school organization issue there seemed to be agreement.

In the day sessions, and in the night sessions which followed, the instrumental music issue was the principal topic. The speeches of the second night resembled a debate, and on the last night the speakers exchanged questions at a table, with a period for questions from the audience following.

Burton said that Carl showed a better spirit than anyone else with whom he had discussed that question. Carl had asserted that if they differed they would differ as friends and not as enemies. While they did not reach agreement, friendship seemed to be maintained, as evidenced by the faculty members and their wives driving seventy miles to hear Carl preach at Kirksville, Mo., later in the week. Agreeing that the instrument should not be played during the communion service, they differ as to its being an expedient aid in the song service.

Carl commended the men who conduct the school and who publish the "Voice of Evangelism," for their conviction, consecration, and fine character. Many brethren from Iowa and Missouri attended.

—Frank S. Graham.

## IN MEMORIAM

Recently George A Leach of Sellersburg, Indiana, was called home to be with the Lord. Brother Leach was one of the fine elders of the Sellersburg church, having served in this office for several years. The local minister, Howard Marsh, says that Brother Leach never missed a church service, whether on Sunday or week nights. He served as treasurer of the church. We can testify that he was prompt and efficient in this capacity. He was consecrated, faithful, and zealous in the Lord's work. One of his fellow-elders sent in a little tribute which was misplaced at this office. We hope to carry a tribute from him or the local minister in the next issue of the Word and Work. One of the needs of the church is that more men seek and qualify for the office of bishop in the local congregation, which is indeed a good work.

# CHRIST'S TEACHING ON PRAYER

R. H. B.

## THE "LORD'S PRAYER"

"After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." (Matt. 6:9-13.)

Already in the preceding article it was pointed out that this is not "the Lord's prayer" in the sense that the Lord Himself ever did so pray or could have. He never prayed on a common level with His disciples, saying "Our Father" along with them. There is evermore a distinction between the Son of God, the Only Begotten of the Father, and those who have become sons of God through Him. It is not "Our Father" but "My Father" and "Your Father." "Go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God." (John 20:17.) For the same reason He is never seen praying together with His disciples. He prayed sometimes in their hearing, and again by Himself apart, but never *with* them. The word His disciples were taught to use for asking is *aiteo*; but when He prayed, he (and He alone) used the word *erotao*, which denotes petition of a different kind. Nevertheless, He has not separated Himself from us, but we are "in Him," and it is through Him that we draw nigh to God.

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But, some have thought that the Lord's Prayer is unsuitable for Christians today because it contains the petition "Thy Kingdom come." The Kingdom (they say) has come already, and it is no longer in order to pray for its coming. That a great dispensational change has come since the Lord Jesus taught this prayer to His disciples is evident. The Lord Jesus went to the cross, and rose from the dead, ascended to heaven, and sat down on the right hand of God, having received all power and authority; and the Holy Spirit was sent down from Him on the day of Pentecost. The full gospel -- the gospel of the grace of God -- began to be preached. Jesus was openly proclaimed as Lord and Christ, and inquiring sinners were bidden to repent and be baptized in His Name, for the remission of their sins, and they should receive the gift of the Holy Spirit. When the Lord Jesus taught His disciples the Lord's Prayer none of this had come to pass. In those days indeed the promised Kingdom had not as yet come. The law was still in force. The Old Covenant had not yet come to an end, and the New Covenant had not yet gone into effect. The Church had not yet come into existence. The Holy Spirit had not yet been given (John 7:39). Christ's disciples today do stand on a higher plane of redemption, and in a nearer relationship to God than those did who followed Jesus during His personal ministry on earth. Is the form of the prayer which He gave them still suitable and proper? Should we in this new day pray after the

manner He taught His disciples to pray before Pentecost? The question deserves consideration.

Let us weigh the objection fairly. Though fully accepting the truth that the Lord Jesus is King now, and that His redeemed ones have been delivered "out of the power of darkness, and translated into the Kingdom of the Son of His love" (Col. 1:13) — we need also to ask whether the Kingdom is in any sense yet future. True, Christ's people are in the kingdom now. Their citizenship is in heaven. (Phil. 3:20.) Here below they share their Lord's rejection, they are as He is in the world, and they go forth with Him without the gate, bearing His reproach. Will it ever be otherwise? Certainly not before Christ comes, for until then there is only "the way of the Cross" for those who follow Him, not the hour of reign and triumph. But will the time ever come when the "kingdom of the world" shall have "become the kingdom of our Lord and of His Christ," as announced in Rev. 11:15; or when "the kingdom and the dominion and the greatness of the kingdoms *under the whole heaven* shall be given to the people of the saints of the Most High"? (Dan. 7:27.) Also, had not the Lord Jesus foretold that when the great signs of the end-time are seen men may know that the Kingdom of God is nigh? (Luke 21:31.) Certainly, then, in that aspect, the Kingdom is yet future. And if the Kingdom is yet to have a future manifestation in the earth, is it not still in order to pray, "Thy Kingdom come"?

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Others have objected to the Lord's Prayer because of the petition, "Forgive us our debts even as we also have forgiven our debtors." With this goes the Lord's appended comment, "For if ye forgive men their trespasses your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Now some have thought that this was law-teaching; for under grace forgiveness is freely given to us, and not conditioned on our forgiving others. The doctrine of the gospel expressed by Paul (they say) is, "Even as the Lord forgave you, so also do ye."

Now it is quite true that this prayer was given while the covenant of the Law was yet in force. But we cannot fail to see that the Lord Jesus in His teaching also anticipated the day of grace; and that most especially when He spoke of His disciples' relationship to God. Over and over He calls God their Father — an unheard of thing, for in the Old Testament such a title is used only in a figurative sense or collectively, of the nation of Israel as a whole. But the Lord Jesus taught His disciples to say, "Our Father," and to call Him so personally and individually. He regarded them as already God's children, born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13.) Moreover *they were already a forgiven people*; and their forgiveness was (as forgiveness must ever be) of God's free grace — no longer dependent upon any law observance, but as received through their faith in Him. "Already ye are clean," He says to them, "because of the word which I have spoken to you." (John 15:3.) They were certainly not to merit their forgiveness by first forgiving their debtors. To them

the word, Even as I forgave you, so also do ye" applied, even as to us. But, if men who have been so freely and gladly forgiven refuse to forgive those who had trespassed against them—what shall we say then? The answer the Lord gives is plain: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Make of that what we will—only be warned lest on any pretext of "grace" you might hope to be forgiven while refusing to forgive those who have sinned against you.

It is not, however, that God only forgives on condition that we forgive; but our forgiving is really the natural and necessary *fruit* of God's forgiveness of us. A person who has believed and received the gracious forgiveness of God, will not, cannot, hold an unforgiving attitude toward those who have trespassed against him. If he does, he gives proof that either he has never in his heart appropriated the grace of God, or that he is a backslider who has "forgotten the cleansing from his old sins." And until he gets out of that condition and comes back to God he cannot count on forgiveness for himself. "Thou wicked servant—I forgave thee all that debt because thou besoughtest me: shouldest not thou also have had mercy on thy fellowservant even as I had mercy on thee?" So spoke the Lord in the parable of the Unmerciful Servant. (Matt. 18:32, 33.) Really, it is good for your soul to pray the prayer just as the Lord Jesus taught it: "forgive us our debts even as we also have forgiven our debtors."

To be continued.

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## BROUGHT TO GOD

A. C. Harrington

It is wonderful how the New Testament writers set forth the present place and blessing of Christians in different aspects and under various names. A Christian is spoken of as chosen, called, justified, pardoned, reconciled, accepted, sanctified, indwelt, etc., in God's word. Now these are certainly by no means mere synonyms; it would be wrong to say so, but they all point to the one great blessing of being a Christian.

In First Peter 3:18 the object of the atonement is spoken of. It is to bring us to God. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." A Christian, then, is one who is brought to God. This suggests that all moral barriers between God and His people are removed. The Christian is not only forgiven and cleansed, but he is brought into communion and friendship with God. This is a glorious truth and is to be grasped experimentally.

1. To be brought to God means a nearness of worship. It is a place of the highest privilege. It is set forth largely in the book of Hebrews. New Testament Christianity presents a wonderful contrast to all worldly religions. It shows us the Father seeking worshippers. This is the foundation of the Gospel—the God of love seek-

ing among sinful humanity men and women who are such (because He will make them such) as will want to worship Him as children with a Father. Truly this is a work worthy of His divine love. Who can tell out the blessedness of coming to Him as a worshipper, on the ground of having been brought to God by the work of Christ. Calvin Stone said of Layson that when he prayed in public and ceased it was like a "letting down to earth." "His prayers always took my spirit into the immediate presence of Christ," he continues, "amid the glories of the spiritual world." How little are both private and public prayer like this! Yet, since Christ died to bring us to God why should it not be so? God is able to do exceeding abundantly above all we ask or think in this matter as in all else.

2. It is also a nearness which brings spiritual and moral strength. This is the true ethical dynamic which moralists are vainly seeking elsewhere. Paul said, "I can do all things through Him that strengtheneth me." Often people take up these words in an abstract sort of way—but with Paul it was not a mere abstract truth but an actual spiritual experience, which flowed from nearness to God.

3. Then, to be brought to God means communion and friendship with Him. Did not the Lord say, "I have called you friends." Was not Abraham called the friend of God? Communion with God is a privilege of nearness to Him. Richard Williams was a young surgeon who sailed to Patagonia with Captain Allen Gardiner nearly one hundred years ago. In less than nine months Williams and his companions perished of sickness, starvation and exposure. His body was found on the shore completely washed to pieces. He was found in October. In March, during a severe sickness he wrote in his journal, "The Lord does make all my bed in my sickness; the Angel of His presence overshadowing my soul, and hanging about me with such irradiations of glorious light—the light of God's love,—that I am happy, very happy, and not a moment sets wearily on me. Sweet is the presence of Jesus, and Oh, I am happy in His love! If ever the whispering of Almighty love spoke tranquility to the soul of man, and breathed a continued flow of divine consolation upon his heart, I felt them that (previous) night, communion, heavenly and blessed! Earnest of joys to come, and foretaste of that inheritance undefiled and that fadeth not away."

It might be well for each of us to ask himself, Did the atoning death of Christ bring me to God in the fullest sense? Could I be satisfied with less? Surely nothing can be compared with the blessing of this nearness to God, founded on the atonement of Christ. It is there we find true worship and power and communion.

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### GRASS-GROWN PRAYER PATHS

Among some of the early African converts it was the custom for each to have a private spot for secret prayer. In the beginning of their Christian life, love and zeal led them so often to this secret rendezvous, this trysting place with the Lord, that paths were worn through the grass to these places. But later on, as they began to grow careless, one convert would say of another, "Grass is growing over his path."

# DAVID'S THRONE

Brady M. Green

"Is Jesus now sitting on David's throne on the right hand of the Father?"

The above question is asked by those who teach that Christ is now seated upon David's throne. It is obviously an attempt to take an unquestioned and unquestionable Bible truth, and link it up with an erroneous doctrine in such a way as to make it appear to be equally true. A similar one would be: "Did Christ give to the apostle Peter the keys of the kingdom of heaven, and make him the first pope?" Yes, or No. It is like the fat juicy worm on the fisherman's hook, something to catch a fish.

The above question is of course two questions. The first is: "Is Jesus now sitting on David's throne?" The second is: "Is Jesus now at the right hand of God?" The latter question is one I have never heard disputed anywhere. All sects and denominations that I know of believe that Jesus is now at the right hand of God. And no wonder. There are no fewer than eleven passages in our New Testament that state plainly that Jesus is at the right hand of God the Father. These are: Mark 16:19, Heb. 1:3, 8:1, 10:12, 12:2, Acts 2:33, 7:55, 56, 1 Peter 3:22, Rom. 8:34, and Col. 3:1. There are other passages which, while not plainly stating that Christ is at the right hand of God, very clearly imply it. There is of course not the slightest doubt that Christ is now at the right hand of God the Father.

But the question: "Is Jesus now sitting on David's throne?" that is another thing. You may search in vain from one end of the Bible to the other, and not one passage can be found telling us that Jesus is now seated on David's throne. Happily, we are not left to "figure out" and "speculate" as to exactly what throne Jesus is now seated upon. Our Lord himself tells us plainly.

In Rev. 3:21 our Lord has this to say: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Thus our Lord himself tells us plainly that He is "set down" with His Father "in his throne." If we accept the testimony of Jesus Himself as true, this one passage will settle once and for all the question of whose throne our Lord is now upon.

It is also true that the throne of David has been promised to Jesus (Luke 1:32). And that He will at that time reign over the "House of Jacob." When He sits upon the throne of David, called also the throne of his glory (see Matt. 19:28), the twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel; so says Jesus in Matt. 19:28. And Jesus also told us *when* He would sit upon the throne of His glory, or the throne of David (see Matt. 25:31). Here we are told that when he comes in glory with the holy angels THEN He will sit upon the throne of His glory. We further note in Rev. 3:21 that two thrones are mentioned, and two periods of time indicated. Jesus speaking, says: "My throne" and "My Father's throne."

er's throne. To those who overcome (you and I may be in that number), Jesus promises that they shall sit with Him in His throne. That is unquestionably future. He also tells us that He Himself *has* overcome, and *is* set down with His Father in His throne.

So beyond a shadow of a doubt Christ is now at the right hand of God the Father, and is set down with His Father in His throne. He is not seated upon David's throne now, but He will sit upon that throne at His second coming (Matt. 25:31). So in the complete absence of even one statement that Christ is now on David's throne, and in the face of Christ's own words as to whose throne He is seated upon, we conclude that the doctrine of Christ's now being upon David's throne is completely erroneous.

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## WORK AMONG THE JEWS

A missionary must be spiritual, a salty individual and candid. He must do his hard work with kindness and devotion, and put aside entirely his own comfort and plans, and be unmindful of persecution and suffering, go steadily on giving himself for the glory of God and the honor of His Son. I put in a very busy summer laboring among the Jewish people. How good the Lord is!

There were several Jews talking. As I came toward them, they immediately halted their conversation among themselves, one of them having recognized me. (Greater Kansas City has a large Jewish community. It would not be exaggerating to assert that it would take a number of years, even discounting the intense bitterness, antagonism and other difficulties that must be faced, even to approach a small portion of the Jewish population.) One of them said of Jesus (who I contended had to die and shed His blood), "Why would not God have sent an angel down from heaven and have prevented His crucifixion, as He did in the case of Abraham when he wanted to offer up his son Isaac?" I thanked him for his earnest question and endeavored to enlighten him. I told them all that although Isaac was a type of Christ, yet without God's permitting the world's greatest tragedy (plus world's greatest blessing) salvation could not have been inaugurated. Of course Jesus could have summoned not only one angel, but "twelve legions of angels" to deliver Him. I further told them (our discussion was in Yiddish) the Messiah had to become a "*Kapparah*" (Atonement) for our sins, and the fulfiller of the Messianic Hope of the Old Testament. His suffering and death satisfied the Divine claim of justice, hence effected the Atonement. The supreme guaranty of its trustworthiness is what God Himself tells us in His word. I quoted, in Hebrew, prophecies from the 53rd chapter of Isaiah and others which attested that Jesus, the Lamb of God, is the Messiah. Prayer, fasting, tears and ritual exactness cannot blot out sin. The only way of securing Redemption is through Christ, who is the propitiation for the sins of the world. I thank God for the privilege of bearing testimony for the Lord Jesus Christ among the Jewish people.—S. D. Eckstein,

# THOUGHTS WORTH WHILE

D. H. F.

## YOU CATCH FISH BY FISHING

Three preachers and a layman were riding together on a train and, chatting about things of the Lord, were enjoying real fellowship. When the matter of personal work came up, the clergymen admitted it was never easy for them to approach another individual about Jesus Christ. While they were discussing the probable reason for this, the layman left them and sat down beside a soldier, engaging him in conversation which led toward the presentation of the Gospel. Is it any wonder that there were three very red faces, and one of them said with evident feeling: "May the Lord forgive us. We three preachers sit here talking about soul-winning and he goes and does it."—*Moody Monthly*.

## ALL FOR JESUS

In a government school in South Africa, the teacher quoted:

Room for pleasure, room for business,  
But for Christ the crucified,  
Not a place where He can enter  
In the heart for which He died.

Then, addressing the pupils, the teacher said: "I hope you have a little room for the Lord Jesus. You have room for pleasure, and room and time to come to school, but I hope you have a little room for Jesus!" One boy stood up, looking somewhat indignant about a *little* room, and said, "I'm *all* for the Lord Jesus," and his face beamed with light.—Tom M. Olson.

## REASON FOR DISCORD

Senator Wiley (Rep., Wis.) was a passenger on the ship that was taking Andrei Vishinsky back to Europe. The Soviet official attended a reception given by Wiley in one of the large rooms on shipboard. The Senator greeted Vishinsky and his interpreter, and said, "Every night before I go to bed I pray that you, Molotov, Marshall, Bevin, and Bidault will get together and attain a full accord and a happy understanding." The interpreter translated this to Vishinsky, whose reply in Russian was brief. The interpreter translated for him: "Mr. Vishinsky says he does not pray."—Leonard Lyons.

## CHEERFUL OBEDIENCE

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his little shaggy friend. "He always looks so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God who is our Father, our Creator, our Savior, our Preserver, and the Giver of every thing we love?—Spurgeon.



### JUST KEEPS SHINING

A judge who was occasionally on circuit at a certain town was always sure of being annoyed by some sneering remarks from a self-conceited lawyer. After one such occasion, someone asked the judge at dinner why he didn't come down strong on the fellow. He dropped his knife and fork, placed his chin on his hands and his elbows on the table, as if to give emphasis to his story, and said, "Up in our town there lives a widow who has a dog which, whenever the moon shines, goes out upon the steps and barks and barks away at it all night." Stopping short, he quietly began eating again. One of the company asked, "Well, Judge, what about the dog and the moon?" "Oh, the moon kept on shining," he said, "that is all."—*S. S. Times*,

### HIDING THE BOOK

A colporteur in North India told the Christmas story, and then read it from the Scriptures. One asked, "How long has it been since God's Son was born into the world?" "About two thousand years," the missionary made reply. "Then," asked the villager, "who has been hiding this Book all this time?" Aye, that is it—hiding the Book. For, after all, is not our keeping the Book from those who need it the same as hiding it? What a guilt!—*Christian Digest*.

### LETTING THE VOLUNTEERS PASS

A general asked a certain soldier standing in the front rank: "Meier, what would you do if during a war yonder bridge would have to be taken, though it lie under the mouth of the enemy's cannon and, as only a few soldiers could advance at the same time, the order would be given: 'Volunteers to the front!'" "I would quickly jump to one side to let the volunteers pass," he answered. How many of us have acted so when a piece of work requiring sacrifice was expected of God's children?—*The Expositor*,

### HAPPINESS

To spend life seeking happiness, how vain. How illusive it is to such seekers. What seemed for a time like the attainment met with disillusionment. Forgetting self, living for others, giving one's self in Christian service, happiness like a flower has sprung up by the roadside of life and flourished, as the seeds of unselfishness were sown along the way.—John L. Perham.

### "FATHER, ARE YOU HERE?"

I was awakened in the night by my little boy, who called out with a voice that trembled with fear, "Father, are you here?" And I answered reassuringly, "Yes, my child, I am here." "And Father," said the voice, a little steadier now, "is your face turned toward me?" When I answered, "Yes, my child," the little fellow lost his fear and quietly fell asleep.

To know that God is here in the night of distress and trouble, and to know that His face is turned toward us, are the truths that bring peace to our hearts and rest to our weariness.—Robert E. Speer,

# “FAITH OF OUR FATHERS”

E. L. J.

## THE SCRIPTURAL ORDER OF END-TIME EVENTS

(An original article; not a reprint)

The space of time between the Second Coming and “the end,” in the Greek of 1 Cor. 15:23, 24, was called to the attention of the brotherhood (for the first time, so far as I know) by the present writer — in the *Word and Work* several years ago. The precise point of teaching in those verses is *order*, the order in the resurrections (Christ’s and the believer’s) and “the end.” Those verses in their context read:

“For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ’s, at his coming. Then cometh the end when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.”

No claim has ever been made that Paul in that passage sets the *length* of that space (John does that; Rev. 20:5), but only that there *is* such a space, and that “the end” is *not immediately* when Christ comes, nor can it be. In fact, it is implied in verses 25, 26 that there is a vast work and program laid out for the Christ between “his coming” and “the end” — a program of final victory over death and every other enemy.

From the outset—within the first week or two — this exegesis was vigorously attacked in other journals; and often through the years the brethren who could on no account allow a space of time between the Coming and the End have sought to do away with the force of the Greek words (yea, even the English) in this inspired text. They seemed to feel, or fear, that perhaps we “had something” there (to use the current parlance). Indeed, those scripture texts that come in so often for special attack and opposition (such as Acts 2:38, Rom. 6:1-5, Rev. 20:1-6) usually “have something” that might tend to spoil some pet theory or “position”!

The last effort that I have seen is by a brother, unknown to me, in *Firm Foundation*, though now over a year ago. And as this brother writes in good spirit, with some ability, and in reasonable fairness, we shall try to pay courteous attention to his remarks.

First of all, this brother’s argument is a doctrinal argument, not a linguistic or exegetical one at all. In fact, he admits all we have ever claimed for the text: that the Greek word translated “then” (*eita*) is not the word (*tote*) used in Mt. 25:31, which can mean “immediately”; but that the Greek of 1 Cor. 15:23, 24 (*eita-epceita*) represents sequence and order (as when one says, “first, second, third”; or “first, next, last”); but though he admits the sequence, he thinks that two minutes, two hours, or two days, might suffice to satisfy the requirements of the text. We shall consider that.

Incidentally, our brother records also that Brother Armstrong was "disturbed" and "considerably concerned" over the "possible length of time" which he thought might be included in the English word "then", when it comes from *eita*. Well, Brother Armstrong was a very careful student and teacher of Greek — was he not? Perhaps his concern was not entirely groundless! Others too have been disturbed and bothered, so says our brother's article; perhaps there is a cause. We want to examine the four cases of this use of the word *eita* that are cited by Thayer (Greek-English Lexicon, p. 188). They are Mark 4:28; 1 Cor. 15:5-7; 1 Cor. 15:24; 1 Tim. 2:13.

It is not that the word *eita* of itself contains any necessary time element; but it does stand for an order and a sequence, as when we say — first, second, third, the context determining the length and the space of time between the events named. Now if, in a statement of chronology or eschatology, as this is — a passage in which the precise subject under consideration is *order* ("each in his own order") — I say, if in such a statement of three items the second and third items transpire *together*, at the same time, then there can be no third item. If "the end" synchronizes with "His Coming", or virtually so, then Paul should have run the second and third occurrences together, thus:

"Christ, the first-fruits;  
then they that are Christ's at his coming  
and the end."

But instead of this, Paul makes a *third* occurrence of "the end, thus:

"Christ, the first-fruits;  
then they that are Christ's at his coming.  
Then cometh the end."

In other words, there are, as to occurrence in time, *three* things. This requires a reasonable space between the first and second (there have already been 1900 years); and it requires also a reasonable space between the second and third (Is not this what John marks off as 1000 years?).

Fortunately, the same chapter (and of course the same writer) provides us with a perfect parallel, both in the Greek and the English, as to the use of *eita* ("then") in the New Testament, and by the apostle Paul:

"He appeared to Cephas;  
then to the twelve;  
then he appeared to above five hundred brethren at once . . . ;  
then he appeared to James;  
then to all the apostles." (1 Cor. 15:5-7).

With each "then", there was a reasonable space — reasonable with respect to the nature of the subject in hand. The Savior's post-resurrection days on earth were few; therefore a day or a week is a considerable space with respect to His appearances. But the days of this entire dispensation are many; therefore a thousand years, two thousand years, are fitting intervals to be marked off by those great,

outstanding events in the outline of time that Paul lays out in 1 Cor. 15:23, 24. In the absence of some inspired revelation to the contrary (our brother mistakenly thinks he has found it) it would be logical to expect some interval between the second and third events that would reasonably comport with the interval between the first and second event. Though Paul did not know how long that interval was to be, it has turned out to be at least 1900 years; and the Holy Spirit was choosing words that would be fitting in any case.

Before we examine the other cases, it may be well to present the exact meaning of the Greek word in question, as defined by Thayer and by Strong:

THAYER:

**eita**: adverb of time, "then"; "next", "after that" . . . As in classic Greek, it stands in enumerations, to mark a sequence depending either on temporal succession, as Mark 4:28 — 1 Cor. 15:5-7 — 1 Cor. 15:24 — 1 Tim. 2:13.

STRONG:

**..eita-eita**: "a particle of succession (in time or logical enumeration), then, moreover; — after that, afterward, furthermore, then."

**epeita-epeita**: "thereafter: — after that, afterward, then."

With these definitions of the word, and Paul's own parallel use in the same chapter now before our minds, we look briefly at the New Testament use of this particle in the other cases cited by the great and scholarly Thayer:

MARK 4:28

"The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."

In this text, the word translated "then" (both times) is *eita*; and just as in those verses quoted above about the appearances, and in the verses under consideration about the Coming and "the end", the word stands for order and sequence. But again there is a suitable space of time between the blade, the ear, and the full grain in the ear; spaces that reasonably comport with one another in the nature of the case. Without these intervals and stages, would the speaker have been justified in using *eita* . . . *eita* ("then . . . then")?

1 TIMOTHY 2:13

"For Adam was first formed, then (*eita*) Eve.

Here again, as in the three other cases, the particle *eita* ("then") stands for order and sequence; but here again it has a temporal significance as well as an order of priority, though priority is the main purpose in this particular text.

Summing up these cases or examples: In each the word *eita* ("then") represents order and sequence; or, we may say, "stages". In each — unless 1 Cor. 15:23, 24 is the exception — it divides the events enumerated by a space that comports reasonably with the other spaces mentioned. In view of this N. T. use of the word, one wonders if Paul, by the Spirit, would thus divide a space of 1900 years on the one side and "two minutes" or even "two hours or two days" on the other! Would he have divided such a relatively brief space at all? seeing that one day is with the Lord as a thousand years, and

a thousand years as one day? and seeing that the resurrection and the end are so closely related in kind?

But now our brother makes a very curious argument! In fairness to him we quote the gist of it (would gladly quote it all except for limited space); and following this, our brief reply to his argument on the judgment.

"but someone may still say, it is a fact that "afterwards," [A. V.] in reference to our resurrection following the Lord's, has allowed nearly two millenniums, and as "then" is from the same word "eita," it is not possible that the "end" of the kingdom on earth can follow immediately after his coming. We'd have to admit this, were there any time meaning in the word "eita" from which these words come, unless we had a direct statement to the contrary elsewhere. But since time, either short or long, is not in the word "eita" and since we do have a direct revelation from the Lord himself to the contrary of the assumption, and that revelation is on record in the New Testament, we have the most positive and easily understood proof that the "end" will come immediately following the resurrection of the dead. . . .

There are two words in the Greek language used to cover time, sequence and immediacy. One is "eita" (sometimes epeita) which we have already considered, and refers only to sequence of happenings, regardless of near or remote followings. The other word is "tote" (pronounced tota) and has real time element in it. It means, at that time, at once, then, immediately, etc. "Then" in this definition is the weakest of all, because as we use it, "then" may mean at once or it may mean a long time afterward, or it may mean a mere consequence, but always following . . .

Our Lord said, "For the Son of man shall come in the glory of his Father with his angels; then he shall render to every man according to his deeds." (See Matt. 16:22-27.) Now look at that word and clause, "then he shall render." This word "then" is from "tote," the Greek word that means not only following, but "at that time," "immediately," etc. Now we have a complete removal of all cause for concern as to how long the "then" may be in 1 Cor. 15:23, 24. Jesus said the judgment will immediately follow the other happenings at his coming. We are not concerned whether the Lord be able to pass judgment in two minutes, or two hours or two days, after his return. It is so close in order that he used the word that means at once, at that time, immediately. This in no wise contradicts the "then" ("afterwards"), that Paul used, but is in perfect harmony with the fact that one follows the other. Remember, immediate sequence is not in "then" when it comes from "eita," but it is in the same word "then" when it comes from "tote."

Unless final judgment comes a millennium before the "end" of the kingdom on earth, then the Lord surrenders that rule immediately after the resurrection, which takes place immediately after his return. We do not see how anyone could be concerned over the elasticity of "eita" when the fixed, definite, immediate "tote" makes impossible any human length of time in 1 Cor. 15:24, "then (eita) comes the end." This is not relying on "interpretation." . . . the Lord described what will happen when he comes again. The judgment will be held then, and the surrender of the kingdom, its end, must take place at that time, "tote." It cannot happen a millennium after the judgment!

#### OUR BRIEF REPLY

Our brother, inadvertently of course, has himself suggested the right reply to his judgment argument, based on *tote* in Matt. 16:27, "then he shall render." He says: "Unless final judgment comes a millennium before the 'end' of the kingdom on earth, then the Lord surrenders that rule immediately after the resurrection, which takes place immediately after his return."

“Unless” — yes; “unless judgment” — yes; “unless the judgment of Matt. 16:27” — yes; but not “*final* judgment”! Here is a doctrinal argument, not linguistic. Here is “interpretation” indeed, and here is quite a slip in reasoning: our brother *assumes* that Matt. 16:27 (“then he shall render”) is the *final* judgment; he *calls* it that! What then if the event of Matt. 16:27 *does* actually come “a millennium before the end”! If that event cannot be *proved* to be the “final,” end-time judgment of Rev. 20:11-15, then the *tote* argument of 16:27 falls to the ground. And there is nothing left of it, except our brother’s concession that *there is room* in 1 Cor. 15:24 for *any amount of time* between the coming and the end.

What if the following scriptures all describe the same awful event as Matt. 16:27, or the same series of events, and that they are indeed all to transpire “then” (*tote*), quickly, upon the glorious appearing of Christ upon the earth? And that thus they do actually come “a millennium before the end”?

Matt. 25:31-46: “When the Son of man shall come in his glory . . . then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them,” etc. etc. Is this not a scene of some grand assize among the nations then living on the earth? Are “all the nations,” including those likened to “goats,” caught up to meet the Lord in the air along with the saved, there to be judged, and then cast out? No, this is surely a scene of *nations living on the earth* when Jesus comes; nothing at all is said of the dead in this passage. The righteous dead have indeed been raised — they that are “Christ’s at his coming”; but “the rest of the dead lived not until the thousand years should be finished.”

2 Thess. 1:7-10: “Vengeance to them that know not God . . . who shall suffer punishment, even eternal destruction . . . when he shall come to be glorified in his saints”. May not this well be a fuller description of the events of Matt. 16:27 and Matt. 25:31-46?

And now an expanded and more prolix statement of the same awful judgment upon the wicked at the coming of the Faithful and True, the King of kings and Lord of lords:

Rev. 19:11-21: this is the familiar description of the awful carnage when, at his glorious coming, the “Word of God” shall smite the nations? Do we not see here “the fateful lightning of his terrible swift sword,” as the angry Son (Ps. 2:12) treads the winepress of the fierceness of the wrath of God? But *we know* — it is crystal clear in the inspired word (Rev. 19 and 20)—*we know* that this terrible scene is at the Second Coming (verse 11), and that it positively *precedes* the thousand years. And we know just as surely, and by the same inspired word, that the “final judgment” before the Great White Throne is “*after* the thousand years are finished.” This time note appears three times in chapter 20; verses 3, 5, and 7. How then can we be so certain that Matt. 16:27 is the “final judgment”?

Finally: Why — if the “end” of 1 Cor. 15:24 follows “immediately” upon the Lord’s coming — why then did Paul, by the Spirit, choose the word “*eita*” — which, as our brother freely concedes, makes

room — to say the least of it — for a space of “two minutes, two hours, or two days,” or even “a million years”? Why did the Holy Spirit choose “eita”, when, if there be no space of time, “tote”, or better still “eutheos” (which really means immediately) would have wrapped the whole matter up in a single word!

A fine example of the regular N. T. word for “immediately” (*eutheos*), where there is no delay on the one hand, and *eita* (or *epeita*) where there has been delay, is found in Paul’s choice of words in Gal. 1:16 and 1:18:

“straightway (*eutheos*) I conferred not with flesh and blood”;

“then (*epeita*) after three years I went up to Jerusalem.”

The first statement is immediate action; perhaps not even *tote* was strong enough; therefore *eutheos*; but the second statement is delayed action, “after three years.” Here he uses the same word (*eita* or *epeita*) as in 1 Cor. 15:23, 24, where evidently there is delayed action.

Having referred to Thayer, it seems fitting to quote that scholar’s comment on the Greek word for “age” (*aion*), as found, with different modifying words, in the New Testament:

“Most of the N. T. writers distinguish *this age* — (the time before the appointed return or truly Messianic advent of Christ, the period of instability, weakness, impiety, wickedness, calamity, misery) — and *the future age* — (the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessing.”

Thayer then cites, under “*the future age*,” Matt. 12:32 and Eph. 1:21: “not only in this world (age) but also in *that which is to come*.” To his trained, linguistic mind, the future age of Eph. 1:21 is the age “after the return of Christ in majesty,” etc. Until that appointed return, from the meaning of the Greek which he knew so well, there is to be expected only “instability, weakness, impiety, wickedness, calamity, misery”.

Yes, my beloved brethren, there is yet a golden age to come for this poor earth — when she shall have been washed of her filth through the mighty cleansing judgments of God. And there is space for it abundant, both in the Greek and the English of 1 Cor. 15:23, 24! May God haste the day!

Concluding words: The writer of the article here reviewed is Brother L. P. Francis, *Firm Foundation*, April 1, 1947. It has been a pleasure to examine an article as courteous as his; and the main point and purpose in this review, as in all our writings, is this: that we should all love one another, and that we should bear one with another — so that in full fellowship and perfect freedom we may press on to know the whole truth, and to grow in grace and knowledge of our blessed Lord.—E. L. J.

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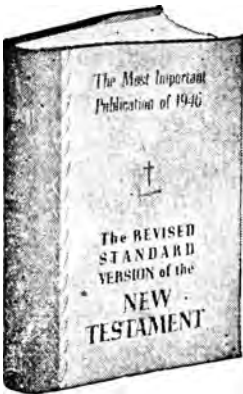
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