

# THE WORD AND WORK

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

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# Talking Things Over

G. R. L.



## "SAVE THE SURFACE . . ."

Our back porch gets more dilapidated by the year. Every once in a while I get in a few licks to slow the process a bit. Recently I've been painting. While plying the brush, I've given considerable thought to the advertising slogan put out by some paint manufacturer several years ago: "Save the surface and you save all."

A nine-foot four-by-four post looked to be in good condition; the paint had weathered some, but it wasn't peeling anywhere. For some reason I decided to probe at the bottom end where it rested on a concrete base. The surface was well-preserved, but it gave way to a putty knife to reveal that the bottom half-inch of the post was rotted away. Well, I repaired that situation and went on with my brush, "saving the surface" —and meditating.

## "HE THAT WOULD SAVE HIS LIFE . . ."

In an educational meeting a few weeks ago, a friend of mine named Bob raised a question, and Tony, the chairman, countered with, "What are your feelings on the matter?" Bob answered, "I have no feelings about it." Tony sensed that Bob was being defensive and probed further, "It appears to me that you do have some feelings about it. I get the distinct impression that you feel rather hostile." As Bob replied, his voice rose in pitch and volume; soon he was on his feet and actually shouting—insisting that he most certainly was not angry. That rather ruined his attempt to "save the surface." He had wanted to appear calm, while in reality he was not.

How much of human endeavor is devoted to "saving the surface." Our natural response to every threat is to defend ourselves. The driver who can't stand to be passed, the person who can't say, "I am wrong," the one who is easily offended—all of these are striving to "save the surface," to maintain an outward appearance that they consider valuable. Of such, the Lord Jesus said, "Whosoever will save his life shall lose it." This is the very course of this world—concern for the surface, but not for life itself.

In the American way of life, appearance is all-important. Clothing and grooming—or lack of it—must be just right, depending upon

whom it is intended to impress. Appear prosperous, even if you're going broke. By all means, keep up with what's going on in sports and on TV. Get out and try all the new foods and drinks and sights and sounds—keep the surface gay and carefree. Be the happy, model family in public, even if you fight like cats and dogs at home.

Unfortunately, some of you who read these lines have fallen in with this pattern—saving the surface, but lacking the inner satisfaction of life that is real.

Many churches are following the same course. All the correct activities are carefully maintained, the "scoreboard" (attendance and offerings) screams success, but at home, couples are still slugging it out with each other and their children find nothing more meaningful in life than TV.

### CONSIDER HIM

The whole ministry of the Lord Jesus had the opposite emphasis: Forget about protecting your own selfish interests; take hold of the life that is real and lasting. Treasures on earth, food, clothing—these are not legitimate matters of concern; God has assumed the responsibility for looking after them. Our responsibility is to seek His dominion of our lives (Matt. 6).

The deeds of our Lord Jesus matched His words. Therefore Paul (Phil. 2) and Peter (1 Pet. 2:23) could exhort, "Let this mind be in you, which was also in Christ Jesus . . ." ". . . who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Why didn't He open His mouth in His own defense when justly He could have done so? Because He didn't need to "save the surface;" He wasn't concerned about temporary consequences. Rather, He trusted the righteous Judge to vindicate Him in due time, and He was not disappointed. Blessed is the person who "has this mind." There is no more need to answer the critics, to put on a front, to worry about what people will think.

It is enough to be found well-pleasing in His sight, for in His presence is fulness of joy.

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### · YES, WHAT ELSE?

What are churches for but to make missionaries?

What is education for but to train them?

What is commerce for but to carry them?

What is money for but to send to them?

What is life itself for but to fulfill the purpose of foreign missions  
enthroning Jesus Christ in the hearts of men?

—Josiah Strong

# The Jesus Movement and The Church

H. Robert Cowles

Liberal theologians hardly had returned home from interring God when He turned up, alive and well, in an unlikely quarter.

In retrospect, it probably is not so strange that God should have chosen to manifest Himself among the counter-culture. God has always bypassed the self-sufficient in favor of those desperate ones who call upon Him.

Thus we have in this year 1971 a burgeoning movement of largely young people, many of them salvaged from the drug culture, the majority of them suspicious of the Establishment, whose life-transforming encounter with Jesus Christ is a matter of public record.

And the established church does not quite know what to do. Steeped in the tradition of Westminster and Bach and Amy Vanderbilt, the church finds it difficult to relate to exuberant youth who prefer informality, guitars and sandals. And for their part, the young people, already turned off by the Establishment, of which the church is a part, are reluctant suddenly to hurry back home.

There are deeper overtones to the mutual distrust, stemming from the predominant emphasis of the Jesus Movement on religious experience versus the established church's general disposition toward creed.

Historically Christianity has been both an experience and a creed. The true convert *knows* he has passed from death to life (experience). At the same time he inherits a Book (creed) calculated to teach him how to live.

It is important to note here the sequence of these two. Although obviously some instruction must precede the conversion experience (prospective converts must know that there is a Savior and that He is willing to save those who call upon Him), in general experience precedes teaching.

Unfortunately, some movements have failed to understand this sequence of experience and teaching. Either they emphasize experience and play down doctrine, or they stress doctrine and discount experience.

It needs also to be noted that the new convert, despite his life-transforming experience with Jesus, does not automatically become a perfect Christian apart from subsequent teaching. Anyone who doubts that need only read First Corinthians.

The ones to whom the apostle Paul addressed his letter were converts (experience). Paul calls them saints and thanks God that they were "enriched" by God in all utterance and knowledge, "even

as the testimony of Christ was confirmed" in them (1 Cor. 1:4-6).

But they still had a long way to go in relating behavior to their experience (the purpose of teaching). There were unspeakable sins in the Corinthian church, and the purpose of Paul's letter was to instruct the Corinthian Christians in behavior consistent with their experience.

The genuineness of many of the conversions in the current Jesus Movement is beyond doubt. A wretched youth, hooked on a forty-dollar-a-day heroin habit, cannot suddenly kick it over and start praising God, Bible in hand, without something supernatural having taken place. That the experience is of God is attested to by the fact that they call Jesus Lord (see 1 Cor. 12:3).

The real problem comes along the road from conversion to Christian perfection (doctrine). Some of the leaders of the Jesus Movement evidence an appalling deviation from doctrinal orthodoxy. Given a free hand in charting the movement, they can only bring it to shipwreck.

What then should be the church's attitude toward this contemporary movement?

First, we should thank God for every transformed, redeemed life. Each is a miracle of divine grace, of infinite and eternal value.

Second, we should rejoice that whether in pretense or in truth, Christ is being preached.

Third, we should labor in prayer until Christ is formed in each of these new creations. It will not be an overnight phenomenon in most cases. The road from where they have been to where they must be is too far for that. And unless God raises up responsible, orthodox leader-teachers, many will never make it and the thrust of the entire movement will be jeopardized.

Fourth, we must understand that maturity for these young people will not necessarily be conformity to our current culture. Christianity is supracultural. It is not meat and drink (and certain styles of clothing and modes of worship); it is righteousness and peace and joy in the Holy Ghost (Romans 14:17). We must not insist that the Jesus People be pressed into our mold.

It may be God's purpose in this movement to establish an entirely new "family" of believers which will remain counter to the church as it now exists. More likely God desires for this new movement and the present church to be wedded into one body, each contributing its strengths to the other.

The achievement of such an objective will require patience, wisdom and much prayer. But the dividends should be worth all the effort.

—Editorial in *The Alliance Witness*

# Questions Asked Of Us

Carl Kitzmiller



Sometimes I get the impression from some of our preachers that other religious groups are more nearly right than we are and that one could just as well become an active part of some denominations. Isn't this misleading?

It is one thing to be charitable, tolerant, and slow to denounce what we do not understand, but it is another thing to mislead by unwise conduct and/or remark or to fail to stand for what we know to be right. I agree that among the premillennial brethren one may sometimes get the impression that everyone else does things right except us. Our young people often seem to grow up without any appreciation for or real understanding of the position and truths that have been dug out of the Word of God. A few of us seem ready to run with every new fad that comes along, good or bad. And there is a strong tendency in some quarters toward interdenominationalism instead of non-denominationalism. It seems to me that several factors are involved.

We have, of course, been exposed to brethren who are so obviously wrong about some things who say, in effect, "We are totally right and everyone else is wrong." We have seen sound doctrinal truths so stressed that the emphasis warped the whole concept of Christianity. Having seen such failure in those close to us, we have often "leaned over backward" to avoid such attitudes ourselves. This has led us to hesitate, even when we believed a thing to be true, to come out and say, "Here is truth. Here I take my stand." It is time we remembered that our churches and leaders have a great heritage in Bible truth and that many of the things that we have stood for are right! There is a cowardice that poses as a generous spirit.

In some cases, I'm afraid, there is the "greener pastures" complex—that is, the envy of those who have a human king when we are forced to get along with the mere rule of Jehovah (cf. 1 Sam. 8). The flesh is ever ready to respond to enticements away from God, but it is so much less painful if we can make ourselves believe our action is rooted in a desire for spiritual gain. The desire for prestige, social advancement, or other fleshly gains has led a considerable number to "forget" spiritual values and truths. Then there is the outlook on life common to many of us as human beings which

supposes things are always better with others than with ourselves. If we are after the right values, however, it is not necessarily so. When we have been exposed to the washing of our own family linens, we tend to forget that other religious groups have a lot of dirty linens, too.

Life today is not as isolated as it once was. In daily life we may associate with religious peoples of every stripe. As a group we have probably not done a very good job of teaching the distinction between toleration, acceptance of a good method or of some truth, or recognition of a brother on the one hand and the steadfast commitment to all truth on the other. Indeed, the problem is an old one. Jesus in going among the publicans and sinners was misunderstood by some as approving their way of life. Of course He did not. Jesus knew how to make contact without surrendering what He stood for. In the religious world generally and even among brethren, some of us need to learn how to recognize a man as a brother, as a possible brother, or as a man of principle and morality without falling for his error "hook, line and sinker."

In my Book, the simplicity that is in Christ and the unsectarian church of the Lord Jesus Christ are important!

Is divorce always wrong?

No. The Lord clearly marked out the situation where divorce is permissible. (Matt. 5:31-32; 19:9). When either partner of the marriage commits adultery, the other is technically free to obtain a divorce. Although much difficulty has been read into these passages because of the failure of parallel passages to give the exception, these do state the exception and are a part of the inspired Word of God. The innocent partner may be divorced from the guilty one without wrongdoing before God.

There is need for further word, however. God searches the heart and will never be pleased with mere "letter of the law" observance. Many an "innocent" party is really not innocent of wrongdoing of a different sort. The partner who through selfishness and his/her own failure provokes the unfaithfulness of the other should not be too ready to insist on a technical right. God is against every sin, including the sin of adultery, but not stopping with it. When adultery rears its ugly head in family life, the one not guilty of that sin should carefully and honestly ask, "Did I contribute to the offense?" In some cases there may be truly innocent partners, but there are certainly those in which the guilt of the injured person is so great as to destroy any right to judge another.

Moreover, forgiveness is God-like. God has not *demand*ed divorce in cases of adultery. There can be forgiveness of the offense. It is not wrong to show mercy. Some homes have weathered such a storm and have become rich and strong in the process. Of course,

in many a case the offending partner may not even desire to preserve the home or to do right, leaving divorce as just about the only answer.

Divorce is not always a sin, but it always involves wrongdoing on the part of at least one member of the partnership.

How can I know there is a God?

Know? There is no way in this life, if by knowing you mean the sort of scientific proof that some are looking for. He that comes to God must *believe* that He is (Heb. 11:6). God requires faith and does not particularly commend the walk of sight or of absolute proof.

Do not put down faith in God as superstition or something of that sort, however. No mere man has seen God at any time (John 1:18), but every man who will open his eyes has evidence of the power and deity of God (Rom. 1:20). This earth had to have a Creator. It is a good deal more responsible to begin with God than to begin with matter. God says the evidence to be seen in nature is so sufficient that all men are without excuse in denying Him (Rom. 1:20).

The testimony of the Bible is clear. If the Bible is true, then there is definitely a God. But how can you know the Bible is true? Again, the need is faith, but not faith without foundation. The Bible has never been found false in anything that can be proven. It has been productive of more good than all other books ever written. It is the very kind of book we would expect from such a Being as it describes. Given half a chance it creates faith in men's hearts. The poet expressed it aptly:

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word.

The testimony of countless Christians should count for something. Certainly human beings can be mistaken in their belief and the feelings it gives rise to, but there is such a thing as answered prayer and providential help which enables some to say: "I know whom I have believed!" The experience is too deep to pass off as mere self-deception.

Let each one who wants to prove there is a God and who insists on *knowing* be sure that it is not really a simple cover-up intended to excuse him from submission and obedience to God. Give God half a chance and He will help you to "know" that He is. Go where His word is proclaimed and where His people are. Read the Bible intelligently and thoughtfully. Talk to genuine Christians. And ask Him—honestly—to give you the light you need.

Faith is not really so inferior to "knowing" when it is built on the firm foundation God has provided for the Christian faith.

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# Beware of Teaching Aids

Alex R. Hay

What are called teaching aids in the teaching of spiritual truth can be in the same category as material aids in worship and faith, producing confusion, hindering the work of the Holy Spirit and the perception and understanding of spiritual reality. They can displace the Holy Spirit.

“The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned . . . but we have the mind of Christ” (1 Cor. 2:14, 16). Therefore it is much easier to think of the Divine activity being exercised through natural things, tools and aids of different kinds, emotional appeals or organization, instead of directly through the man God is using, through faith, prayer and the knowledge of being in the place of God’s will.

The fundamental laws of teaching are good and useful. Our Lord applied them—with a fundamental difference, and that difference is basic in all spiritual teaching. His wisdom and power were from above, never of this world or of man.

## CHRIST OUR EXAMPLE

He is the Master Teacher and He is our Example. He knew man thoroughly because He is man’s Creator. He knew the psychology of fallen man’s nature, his weaknesses, pride, rebellion and proneness to forsake God’s ways for his own.

Christ is our perfect example in all things—as leader, soul-winner, preacher to one or to many, in His love and obedience to the Father, as the Friend of often unfaithful friends, and in His reliance in all things on the power and wisdom of the Spirit of God alone. He taught us how to teach in that power and wisdom alone. He used no teaching aids, dealing directly with the heart and mind of man in clear and simple terms, giving the Word which is Spirit and life. He was manifesting the Father and giving the Father’s Word and there was nothing to detract from that message. He did not use the methods of the great teachers of that day. “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes” (Matt. 7:28,29). His teaching method was different, perfect in its simplicity, with nothing to hinder the Spirit of God from using His words to draw, to convince, to transform with His mighty power those who were willing to hear. But His teaching was such that without the power of the living God on whom He relied absolutely and entirely no spiritual fruit would have been borne. In the desert Satan tempted Him to use the methods of human wisdom, and suggested ways to Him, but Christ sternly rejected him and his wisdom. The fruit was entirely the work of the Spirit of God and that was evident to all.

Today, when the real power and wisdom of the Holy Spirit are little known, fruit is sought through earthly methods. Much in vogue are the "audio-visual" methods with the old sand table and the present flannelgraph, movie projector and other things, as tools. We have seen much of the results of these both in the teachers who use them and in those who are taught. It has not led to dependence upon, or to the personal knowledge of, the Holy Spirit on the part of either the teacher or the pupil. Dependence is upon the tool and the power comes with the skillful use of the tool. With his audio-visual or other method he feels he has something modern that is capable of giving results. It gives him something he can understand and use. It releases him from the spiritual "method" of depending wholly upon the power and working of the Holy Spirit. If he is deprived of his flannelgraph or other tool, he is lost. The Spirit's power and inspiration has little reality to him. He hopes it will be manifested through his tool. He learns little of how the Spirit works or of the gifts of the Spirit or of the cost of being used of the Spirit.

### THE TRUE POWER

Why should this be? The reason is clear when we see the teaching regarding spiritual ministry given in God's Word and the examples of those who taught. Our Lord gave a clear example, then He instructed His disciples before He left them—"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:8, 9).

The coming of that power from above, the Holy Spirit, to abide in God's people, and the immediate result, is given in the second chapter of Acts. It is the Holy Spirit and He alone who gives the power and wisdom for service. It was so then at the beginning and it is so now and always. There is no other power that will give true spiritual fruit. And the Holy Spirit dwells in every born-again member of the body of Christ and wants to manifest His power for service in every one (1 Cor. 12:7, 11; Rom. 12:4-8).

Peter tells us—"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen" (1 Pet. 4:11).

This counsel is clear. We must preach nothing but God's Word and what we do must be done only in the power given by God, not in man's power, because the glory must be given to God alone. The glory cannot be shared by man and his work and tools.

What Paul says of his own ministry is in full agreement with this:

"So, brethren, when I myself came among you, and declared

to you the testimony of God, I came not with surpassing skill of speech or wisdom. For no knowledge did I purpose to display among you, but the knowledge of Jesus Christ alone, and Him—crucified. And in my intercourse with you, I was filled with weakness and fear and much trembling. And when I proclaimed my message, I used not persuasive words of human wisdom, but showed forth the working of God's Spirit and power, that your faith might have its foundation not in the wisdom of men, but in the power of God.

Nevertheless, among those who are ripe in understanding, I speak wisdom; albeit not the wisdom of this world, nor of its rulers, who will soon be nought. But it is God's wisdom that I speak, whereof the secret is made known to His people, even the hidden wisdom which God ordained before the ages, that we might be glorified thereby. But the rulers of this world knew it not; for had they known it, they would not have crucified the Lord of Glory . . . 'These are the things whereof we speak, in words not taught by man's wisdom, but by the Spirit' (1 Cor. 2:1-13 Conybeare).

The reason is given in verse five. Spiritual work done in the power and wisdom of the Spirit alone produces true and sound spiritual fruit. When man's power and wisdom are mixed in, the fruit is a mixture and there is serious harm done to the faith of those who are taught. Their faith is at least partly in the wisdom of man that was seen. The glory is not wholly the Lord's.

### THE OBJECTIVE SOUGHT

As we have already seen, the objective of all spiritual work is the spiritual growth of every believer to the maturity seen in Christ.

"And he gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to His working, which worketh in me mightily" (Col. 1:27-29).

The objective is not just that adults or children may have a mental understanding of a passage or character in the Bible, or have an interesting and enjoyable time; it is that a true and deep work of the Holy Spirit be effected in each one—a work that only the Holy Spirit can do by His power alone. Man with all his wisdom and talents cannot help in it. He can only be a mouth-piece as he gives God's Word and trusts only in the power that is not his (Jn. 1:22, 23; 1 Cor. 4:7).

### EFFECT UPON THE TEACHER

The use of modern aids not only affects the listener, it affects profoundly the teacher. His trust is not wholly in the power of the Spirit; it is at least partly in the aid and in his skillful use of it. The listener's attention and interest are attracted largely to the aid that

is being used—the pictures and drawings of people and places. Often these pictures and drawings convey the idea of people and places very different from what we know, unrelated to life as the listeners know it. That in itself detracts from the practical usefulness of what is being taught.

Then the temptation is to use pictures representing Christ as He healed the sick, fed the multitude or walked with His disciples, and we break the second commandment:

“Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me . . . ” (Ex. 20:4,5).

There are two things prohibited in that commandment—the making of images and the making of any likeness, or representation of any heavenly or earthly Divine person, object or idea. One of the differences between the Roman Catholic and Greek Orthodox churches is that the one uses both images and pictures while the other rejects images but uses “ikons” (pictures). There is no real difference between the two because the holy picture is just as idolatrous as the holy image and has exactly the same effects on the worshipper. The following are some of the many passages of Scripture that deal clearly with this matter: 1 Cor. 5:10,11; 6:9; 10:7,14; 12:2; Gal. 5:20; 1 Pet. 4:3; Acts 14:20; 2 Cor. 6:16; 1 Jn. 5:21; Rom. 1:23; 8:29; 1 Cor. 15:49; 2 Cor. 3:18; Col. 1:15; 3:10.

### WHAT MAN CANNOT DO

God's people want to see fruit in souls saved and built up in the faith and that is right. But that fruit, to be real, must be purely spiritual fruit; the fruit of the Holy Spirit's work. Only the Spirit of God can produce spiritual fruit; no efforts of man can produce it (Jn. 14:26; 16:8,13). But the Spirit's work is so little understood and so often confused with man's work. It is felt that man needs to find the method or tool that will bring the Spirit's power. That, of course, is a pagan concept: the presence and power of the spirits is for those who learn the right method, tool, or words to use to obtain them. This could not be more contrary to what God's Word teaches regarding the sovereign manifestations of the Spirit in those He uses.

When some new gadget is found that appears to be a useful tool, the thought is, Now we have found the perfect, modern way; by the use of this we will get results. Then some organization is formed to propagate the use of this tool, and earnest people seek to perfect themselves in its use, not realizing that it is taking the place of the Holy Spirit and preventing them from knowing Him and His gifts and power.

This, of course, does not rule out the use of such things as a blackboard. A simple outline on a blackboard can be a help in showing an orderly and logical sequence in a study of the Word.

Such an outline does not provide pleasure or entertainment for the eye anymore than does the written Word. If it is a simple outline it aids the mind and the memory. But outlines can become confusing; when they are complicated and cluttered with details they can be a positive hindrance. Our Lord's teaching is always a model of simplicity and clarity.

#### THE LEAVEN CHRIST WARNED OF

The three classes of leaven against which our Lord warned the Church are widespread and devastating in their effects—the leaven of the Pharisees, profession without reality; the leaven of Herod, worldliness; and the leaven of the Sadducees, the denial of the reality of spiritual life (Matt. ch. 13). The denial of spiritual reality is depriving the Church of its Heavenly life and power. It is this practical atheism, this religious materialism, which leaves man with only his own resources, that has undermined the faith of God's people. The presence of Christ and the power of the Holy Spirit to guide, manifest His gifts for service, His wisdom and His power over sin, are largely vague and unreal, so God's people have to do God's work by their own talents, wisdom, organizations and power, using any kind of human or material aids to influence and convince men and build the Church.

#### THE COST TO GOD'S SERVANT

The whole difficulty in the manifestation of the presence and power of the Spirit of God is that He can work only through men and women who are denying self, taking their cross and following Christ. To use these He needs no tools prepared by man's wisdom. Such tools can only hinder Him. They take the stage, putting His presence and power in the background.

Our Lord used no such tools, neither did Peter, John, Paul, Timothy or Titus. They deliberately excluded them, as we have seen. Nor did the prophets of the Old Testament use them. What was seen was God manifesting Himself through them; man and his wisdom and power was never permitted to take the stage.

The tool can be used by men and women who are not fully yielded to Christ, whom the Holy Spirit could not use. They can be expert in the use of it because it is a man-made tool that can be used by any man's talents and wisdom. And they can seem to be successful in its use. But, as Paul said, those influenced by such a ministry learn to have a faith that is not directly in God but depends upon the use of man's tools (1 Cor. 2:1-5).

This means serious spiritual loss both for the one who ministers and for those who are ministered to. It robs them of the direct personal contact with God through the Spirit that is vital to spiritual knowledge and growth. Without this living contact with God, the reality of God, of the Spirit, and of spiritual life, cannot be truly understood or entered into. It remains as something mysterious and vague. Real spiritual life, therefore, is not experienced; its place is taken by religious feelings based on emotions and works that

have no real power and can never satisfy. How poor is that believer! How important it is that a new believer, right from the very beginning, experience the reality of a personal, direct contact with the living God. From then on he knows God and has no need of any material or emotional aid or substitute.

Not only can such tools be used by unspiritual men but the man receives much of the glory. He is the one whose efficient use of the tool has brought the manifestation of God's power—so we have "spiritual leaders" doing "a great work for God" who unashamedly think of themselves as such. They last for a while, then disappear and their "great work" disappears with them. The fruit that is truly the Spirit's work is fruit that remains (Jn. 15:16), and the glory is wholly the Lord's.

### COMPROMISE

Another problem that we have found with organizations that specialize in the use of some aid or tool is that, naturally, they seek to propagate their specialty among any and all Denominations and sects. To do this they must necessarily be tolerant of many things, accepting a wide range of difference in doctrinal beliefs and practice. This comes to be reflected in their workers, in the work that is done and in the influence that is exerted.

In training courses for workers or in summer camps for children and young people this becomes evident. The emphasis is upon the method used and there is a wide and increasing tolerance toward differences in doctrine, worldliness, modernism, Pentecostalism. Converts are encouraged to join almost any type of church. In summer camps young people and children are exposed to a mixture of beliefs and to lower spiritual standards which not only come to affect them seriously but which they introduce into the church which they attend. We have found the long-range consequences of this to be serious indeed, bringing spiritual defeat to congregations.

### THE AIDS CHRIST USED

Christ is our perfect example both in what He did and in what He did not do. He continually illustrated the truth. He used examples and contrasts from life and from nature. He often used parables. He asked questions. He made His hearers use their imaginations. He would proceed from the known to the unknown. In everything He used He sought to get His hearers to think and to think clearly and deeply. He addressed Himself through the mind to the heart. He wanted His hearers to think, to know and to understand. He did not at any time seek superficial, emotional or sentimental response. He wanted men with deep convictions based solidly upon personal knowledge and spiritual experience.

When the Lord left His disciples they had developed not only spiritually but mentally also. They had learned to think. He corrected mistaken ideas, prejudices, keeping them thinking; thinking, revealing to them the truth upon which all true judgment must be based. He said, "This is the truth," but He also said, "Think, con-

sider, and you will know that it is the truth.”

The aids He used in teaching were never to entertain the eye or the ear. God had made man with a mind capable of thinking and knowing and Christ treated him as able and responsible to do so. At the same time He based all His teaching upon the revelation given by God to man and the power of the Holy Spirit to give light, without which it could not be known to man. His hearers must think and their thoughts and understanding must be enlightened by the Spirit of God.

These principles of spiritual teaching which Christ used are as applicable to the child as to the adult. In school the child is treated as having a mind capable of understanding and development. In the teaching of spiritual truth children and young people are so often treated as barely capable of intelligent thinking. Not only so, it is almost taken for granted also that the Holy Spirit will not be able to give them spiritual understanding. This is a most serious error. The child has a mind given by God; the Holy Spirit is able to enlighten it, and the child is capable of receiving and understanding a complete foundation of spiritual truth that the Holy Spirit will continue to build upon during the rest of his life. How great then is the loss of the child who has been entertained by superficial teaching given with the aid of modern teaching methods that please the eye and entertain the mind but do not arouse the Spirit-guided thought that leads to personal knowledge and conviction. And also, how great is the loss of the teacher who has depended on such human aids and has not known the gift of teaching which the Holy Spirit would manifest through him, or entered into the experience of seeing the Spirit lay such a foundation which no human teacher could lay.

#### “YE SHALL RECEIVE POWER”

The fact is that one through whom the Holy Spirit is manifesting Himself in teaching will have no need or desire for modern aids. The Holy Spirit's power and wisdom will be present. He will lead that one to use the same method which He used in our Lord who is our example. The one who needs modern gadgets and aids to hold the attention and instruct a class does not know the Holy Spirit's teaching gift. If he cannot stand before his class with God's Word in his hand and know the power of the Spirit of God to hold attention, to speak to hearts, to instruct in the things of God, he has not the Holy Spirit's gift of teaching. In that case the teacher should get before God with His Word in humble faith that his heart and life may be cleansed of everything that would hinder the Spirit from manifesting Himself in him, and then in simple faith set aside the aids he trusted in and trust in God directly and alone to use him as He wills by His power and to His glory alone (Acts 1:8; 1 Cor. 12:18, 7; Rom. 12:1-8; 1 Pet. 4:10, 11. See the chapters dealing with the Gifts of the Spirit in *The New Testament Order for Church and Missionary*. Isa. 17:10, 11.

—Editorial in *Field News*

# *Precious Reprints*

## **Expounding the Word**

R. H. Boll — 1955

Many years ago a good friend gave me a well-meant lesson about commenting. "I notice that you read scripture right along, but at some particular passages you stop and explain and explain. Why do you do that?" "Well, I don't want the hearers to get a wrong impression," I answered. "If they get a wrong impression from the plain reading of the Word, who would have made that wrong impression—you, or the Author of the Word?" I had no answer. "You could leave that responsibility with the Lord, couldn't you?" he concluded.

Well, so I could. He was right in a way—yet not altogether. Where people had previously held mistaken impressions of certain scriptures, or if they cannot get the import of them by simply reading them, it becomes necessary to point out the true meaning of the passages in question. The faithful exposition of God's Word is the very substance of true preaching. The mere reading or quoting of God's Word is not preaching. The Word must be expounded, its lessons and meanings must be pointed out, applications must be made. This is especially necessary when preaching to those who have never heard, or who know but little.

In conversation with a missionary I suggested that a new man in the field before he had learned the language might just memorize in the native tongue some important passages and repeat them to the people. "It would do little or no good," the missionary answered: "they would have to have every word explained to them. Take for example John 3:16. It would seem that a child could understand the wonderful message that 'God so loved the world that he gave his only begotten Son . . .' But not here in India. When you say 'God' they wouldn't know what god or kind of god you meant. You would have to go back and tell them something about the true and living God of the Bible. Then the word 'loved'—it would shock you to know how little that means to them and what false meanings they would attach to this word. And the 'Son,' the 'only begotten'—what would they make of that? And so forth. You see they would be altogether mystified, and get little or no impression of the truth. Just as you have to begin in teaching a little child, so these people are as children—or worse—because of the false teaching they have received with reference to spiritual truths." The missionary was right. And does not that same principle apply in all preaching and teaching?"

"The natural man receiveth not the things of the Spirit of God



for they are foolishness unto him, and he cannot know them, for they are spiritually discerned" (1 Cor. 2:14). This raises a grave question: We are (or were) all of us "natural men"—how then could any of us ever have received "the things of the Spirit of God"—that is, the revelation of God's truth? And how could any man be saved unless he received the things of the Spirit of God? Is there not for us a simple way to lead the "natural man" into the understanding of spiritual things?

When a bridge was to be built across Niagara, they first flew a kite across. To the kite was attached a string, which was taken hold of on the other side. To that string a small rope was tied; to the rope a heavier one, then a cable, finally a heavy steel cable. Thus was the first connection established. There is some simple element of "true light, even the light which lighteth every man, coming into the world." If that is received, more will follow. If you show a child a printed page it is perfectly meaningless to him. Yet by means of that same printed page, step by step, he can be taught to read. Whatever the Holy Spirit may do in any given case, it is obviously "our part" thus to begin to teach patiently, not children only, but sinful men and women. Some may refuse the light as it dawns, but to those who receive and believe, the gospel is the power of God unto salvation.

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## Bibles Behind the Curtains

John Smart

The general impression in the West is that a total Bible blackout prevails behind the Iron Curtain. Is this correct? If not, what are the facts? Are there dependable reports of any circulation of the Scriptures in Russia or elsewhere in communist Eastern Europe?

The United Bible Societies announced recently that a license had been granted for the import of 10,000 Bibles for distribution in Rumania. This is the first time that communist Rumanian authorities have permitted Protestants to import Bibles from the West.

Some months ago the European Evangelical Alliance reported that 40,000 Bibles had reached Czechoslovakia safely through the efforts of the Bible Societies in the West. When this shipment was delivered, the Bible distribution center was flooded with requests for Bibles far above the original orders. Moreover, liberty has been granted for printing of other Scriptures in Czechoslovakia. The Lutheran Church has printed 30,000 copies of the Slovak New Testament and Psalms. Of these, 5,000 are being sent to Yugoslavia. An edition of 20,000 large-size Czech Family Bibles was produced in 1969, also thousands of copies of a new translation of part of the Old Testament. It should be noted that all of the above importation and production of the Holy Scriptures have been authorized by government.

"Remarkably heartening" reports were cited in an account of Bible Society work in communist Eastern Europe at the triennial conference of European Bible Societies held in Vienna. The conference was attended by representatives from East Germany, Poland, Czechoslovakia, Hungary, Yugoslavia and Russia.

William Grunbaum, English worker in satellite countries writes of much encouragement in Bible distribution behind the Iron Curtain, and the Pocket Testament League reported recently that Daniel Poysti was able to get 160,000 Russian Gospels and 5,000 Russian Bibles into the Soviet Union. Poysti fully expects a continuing flow of 1,000 Bibles into Russia every week.

We thank God for these encouraging reports, but much larger supplies of Bibles are needed to meet the hunger of Eastern Europe for the Word of God. Sverre Smaadal, Bible Society representative, states that there is a steadily increasing demand for Bibles behind the Iron Curtain. This is significant in view of all the disabilities suffered by Christians under Communists rule.

And what goes on behind the Bamboo Curtain? The June, 1971, issue of "East Asia Millions" reports that through contacts with people crossing into Hong Kong—"not just refugees but people on legitimate business"—it is considered possible that the number of professing Christians in mainland China is almost double what it was when the missionaries left some twenty years ago.

This is not due to any easing of pressure on believers. "Since the communist takeover many thousands of intellectuals and people branded as reactionaries have been snatched from the cities and deployed to huge labor camps in the Northwest. The greatest density of Christians on the mainland is in these camps. And, strangely, here believers enjoy more liberty to witness and fellowship than they do on the outside. Christians are trained to keep their faith in persecution and imprisonment, and when they are put into prison for being Christians, authorities expect them to live like Christians!"

Of course, all the institutions of the old days in China are gone—mission hospitals, schools and institutional churches. But Christian fellowship remains—repressed, but alive! Believers meet in homes after the New Testament fashion.

"No one is called pastor," we are told, "but they have elders in the Biblical pattern." Individual responsibility to sustain and uphold each other is stressed so that if a leader is imprisoned, the fellowship does not collapse; another believer will step into the gap. The Lord's Supper is celebrated in the midst of an ordinary meal in case of unexpected interrogation.

Thus under severe restrictions and persecution the household churches of mainland China survive! They richly deserve the prayer fellowship of Christians in the favored West. —Editorial in *The Fields*



## *Long Hair and the Hoary Head*

W. R. H.

Both of these titled hairstyles are given place in the Word of God, and we do well to hear what is said of them. The unshorn Nazirite was a male that had been dedicated to God, and the long hair was a constant reminder of the vows that had been made. Samson is the notable example of this group, and his life teaches us the special consideration and usefulness that Jehovah ascribed to those who were dedicated to Him even before their birth.

In Leviticus 19 we read "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God; I am Jehovah." Again, in Deuteronomy 27 is: "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen."

My concern here is not with hair length or shortness among the young men, nor the white-headedness nor baldness of the aged. I am concerned with present-day attitudes, found in the hearts of both old and young; attitudes of scorn and dis-trust, of which our hairstyle has now become a symptom and a symbol.

Today, as never before, there is needed a complete rapport between the generations, rather than any widening "gap." Satan, already knowing that he "has but a little time," is doing his utmost to divide and conquer. He has not stopped at the governmental level, nor the educational sphere, but has especially levelled his attack at the church family and the home. Mutual strength, that should and could be lent one to another, is lost through the gap. This rift that has occurred between the youth and their elders is assuredly a sign of the times: "without natural affection," and "disobedient to parents;" these winds have been building up into gale proportions. But it does not follow that the church or the home are helpless to stand against this storm. There is an anchor.

In recollection I see familiar faces, saints of old, some a bit stooped, or with failing eyesight, or with impaired hearing, or with feeble step. These were my teachers, preachers, elders, and, yes, parents! Some possessed full mental vigor unto the end, and were useful and challenging to all who knew them. Others, broken a bit earlier in years, still gave joy and gladness to those who cared for them. Paul, instructing Timothy in the matter of providing for

widows, stated that "believing children" (and grandchildren) should first requite their parents, so that the church be not burdened. Evidently the thought here was in the matter of material supply—money, as we would say. But money was not the only need of the widows then, nor is it the only need of the aged in this generation. "Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith."

Social Security may be proving to be an insidious evil. While it gives the aging a feeling of self-sufficiency (which may be unwise at any age), it tends to put the focus of life wholly on material things. It aids and abets selfishness both of the aged (who no longer have to depend on their children), and of the children (who don't have the bother of caring for their parents). These two selfish philosophies of life are not from God, and will not yield peaceable fruit. Committing the aging to Social Security (alone) is like committing our children to the State. These trends spring from selfish, pleasure-mad humanism, which is fast becoming the god of our day. The "Christian" daughter (and only child) who can vacation for long weekends, while her widowed mother lies immobile in a nursing home, and then can only "bear to see her" a few hours one day a week, has missed the boat (God's life-boat) and is dead while she liveth. Affluence has often been held up as the cause. But it is only the means. Sinful selfishness is the basic root, and it bears Satanic fruit wherever it grows.

Of course there are cases and circumstances where it is not possible for the aged to be cared for in the homes of their children, and the Lord understands these cases perfectly. Upon such we would add no greater burden.

But some of the problem may date back to the aging ones. Did they introduce their sons and daughters to Jesus? Oh, they all attended the "First Church" in town, but scarcely noticed that Jesus was not counted in the congregation. Or, perhaps the children felt (not without good reason), unwanted. Many among our youth are un-loved, and still more are un-taught in the ways of true Christian love. And what will fall to the next generation but a double-portion of the ill-guidance that the now middle-generation received? Only an overwhelming flood of the love of God can stay the plague.

But what about the un-shorn and un-shaven youth? Surely they are not Nazirites. They were neither dedicated to God before birth nor kept from wine. Permissiveness was their order, in most of the cases—first in the home, then the school. Jehovah, far from being their all in all, is the unknown God. And society is making strange, strong, special efforts to keep Him unknown. Or, if somewhat known, then grotesquely pictured and rendered undesirable. If we could but know how many young people actually have no choice! For, to have a choice, there must of necessity be two al-

ternatives; in this case, the good and the bad, the temporal and the eternal.

But who has presented to them the eternal? Not the parents! And if they have not, then the church could hardly have an opportunity, even if it were next door. Have the schools presented the eternal? Not lately, I fear. It would cost the teacher his job in many places, to really tell what he knows about God. It would be mixing the church and the state (since, unfortunately, education is synonymous with "State" in this land.). State schools gladly usurp the right of parents and churches to teach the young. And yet our dumb-driven populace cries for more and more Government takeover in this sacred field. Until we can reach the benighted generation with the light of the gospel, they really have but one alternative. And who will be held to account?

Is there an impasse between the hoary-head and the long-haired? Definitely so, where Christ is not known. But there is no problem between them when both know Jesus. So then, it is a matter of making Jesus known to those who know Him not, whether young or old—or both. We who know Jesus must look beyond the long hair and see a soul for whom Christ died and whom we can (and must) love. It will not be so necessary for us to make speeches, but it is mandatory that we make contacts. And we have the example of the Great Teacher, who was a friend of the outcast and the sinner. May God empower us and give us a vision of the field at our own street corner.

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## Rahab

Mrs. Paul J. Knecht

Joshua sent two men from Shittim to spy out the land of Canaan. Forty years of wilderness wandering had passed since the children of Israel failed for lack of faith to enter the land. Now, God had brought them again to the Jordan and Joshua had directed them to prepare victuals, ". . .for," said he, "within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it." The two men came into the house of a harlot named Rahab whose house was on the wall.

Rahab hid them on the roof and directed their pursuers on a vain search to the fords of the Jordan. Then she came up to the roof and talked to them. News of the working of Jehovah for the children of Israel had preceded them. The marvelous events she mentioned (Josh. 2:8-11) had taken place some forty years before. Yet as soon as they had heard it the fear (Deut. 2:25) of the Israelites had fallen on the nations of the land because of them. God had already prepared the way to victory for them by causing

the hearts of the Canaanites, including those giants that made them feel like grasshoppers (Num. 13:33), to melt with fear. How many times our courage fails for lack of faith when God has already paved the way for great victory! Now, forty years after those fear-inspiring events the fear was strong enough to cause the spirits of all the inhabitants to melt away before Israel. Rahab told them this and pleaded with them to spare herself and her father's family. God always hears the plea of a faithful heart. But He also gives a condition of faith, for faith must be manifest by obedience else it is not live faith (James 2:17,20,22,25,26). Because of her faith she had risked her life to save them. She exacted a promise, no, an oath (Josh. 2:12) that they would save alive her father's house and asked them to give her a true token which they readily did. She was to bind the scarlet cord, by which she had let them down, in the window else their oath would not be binding. By this cord the men identified her house and she and all hers were taken out and saved from the destruction of the rest of Jericho.

Because of her faith, Rahab was saved—by grace through faith even as we—faith that was made manifest by obedience. Rahab is one of those carefully selected by God and brought into the nation of Israel for His purpose. She became the wife of a prince in Israel and the mother of Boaz (Matt. 1:5), and great-great-grandmother of David, all because she believed in the God of Israel. She is mentioned by name in Hebrews 11 and commended for her faith (v. 31).

To some this may seem a strange, strange work of God, Could He not have found someone besides a harlot to serve His purpose? He seems only to have seen the faith in the heart of this woman and lifted her out of her old life and made a new creature of her. The Hebrew word used for her is often used of idolatry. It is possible that she was not a literal harlot, but rather a spiritual one, an idolatress. In some cases it would include harlotry. The word means "highly fed and therefore wanton." But however that may be she is a woman who was forgiven much and who knew it and appreciated what God had done and could yet do for her. She must have loved much even as the woman in Luke 7. God receives and uses sinners through Christ. If not, whom could He use, since all have sinned? Praise His name for that great salvation that could make fit for fruitbearing for the Lord a woman like Rahab—and like all the rest of us, for sin puts us all on the same level.

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God is ever wanting to add us, to develop us, to enlarge us, to teach us more and more, but it is always in the line of things which He has already taught us, and in which we have been established.

—A. B. Simpson



# Reviewing The News

I GOOFED last month in the statement about sanctions against Rhodesia. I meant to say "Zambia's black left-wing government has negotiated a purchase of one and one half million bags of Rhodesian maize." Sanctions are supposed to support the black governments of Africa against the largely white government (though supported by the Africans of Rhodesia) of Rhodesia, yet here Rhodesia's northern neighbor (formerly known as Northern Rhodesia) is buying food from Rhodesia, while the United States buys Rhodesian chrome only after Russia has first bought it and raised the price!

**FREED - HARDEMAN COLLEGE** is planning to become a senior college. Though many colleges had a decline in enrolment last year, there is much evidence that this is only a temporary decline and this Church of Christ related college is preparing to help with part of the increase.

AN INTERESTING CONTRAST of news releases fifteen minutes apart makes a fine study on the U.S.A.-Red China Situation. President Richard Nixon, on July 15, 1971, at 10:30 p.m. (Washington time) said: "Premier Chou-En-lai, on behalf of the government of the People's Republic of China, has extended an invitation to President Nixon to visit China at an appropriate date before May 1972. (I) accept the invitation with pleasure." Radio Peking just fifteen minutes later (10:45 p.m. Washington time) said: "People of the world unite and defeat the U. S. aggressors and all their running dogs."

SOME HAVE ASKED about the concessions made by the United States in the present situation. Here is at least a partial list: (1) Red China is to be admitted to the United Nations. (2) Nationalist China will be removed

from the Security Council and Red China given its seat. (This also means Nationalist China will be out of the U.N., for recognition of Red China means recognizing it as having Taiwan (Formosa) as part of its territory). (3) Many trade restrictions have been lifted. (4) Our U2 flights over Red China have been stopped. (5) South Vietnam was refused use of equipment that could have greatly crippled North Vietnam during a flood there because our government did not want to risk interrupting the negotiations for President Nixon's visit!

IN CASE you wonder about it, I offer here a complete list of concessions made by Red China during the present negotiations: None.

**ADVANTAGES TO RED CHINA** of the present situation: Great Britain and Turkey will vote in favor of seating RED China in the U.N. and ousting Nationalist China (our allies) from the Security Council. Turkey has withdrawn its ambassador from Nationalist China and sent one to Peking. Japanese business firms are shifting away from trading with Taiwan to trading with Red China. And there are many other such advantages. Yet we are at war with Red China. I wonder what would have happened if F. D. Roosevelt had announced a visit to Berlin during World War II and made such concessions? Remember also the number of Chinese put to death by the communists since starting their first Civil War is variously estimated from 34,300,000 to 63,784,000, with many people, including me, feeling that the higher figure is still conservative.

SOVIET-U.S. meetings have been held regularly for the past six years according to recent news dispatches. The last meeting was in Kiev, Russia, and was attended by Senators Frank

Church and Mark Hatfield; David Rockefeller, chairman of the Chase National Bank of New York; James M. Gavin; Milton Eisenhower and Charles Yost. This interesting information is from the Christian Crusade Weekly of September 19. Incidentally a New Christian Crusade has been started, apparently to embarrass the Christian Crusade and confuse people about which is which.

HOW LONG do you think it will be before the Soviet Union has enough nuclear power in Intercontinental Missiles to wipe out all our land-based missiles and threaten to destroy our cities if we do not surrender? That is not a rhetorical question, neither does it look far into the future. Since 1962 the U.S.A. has gradually grown weaker in nuclear power and the Soviet Union has made constant progress until today military men, the President's Blue Ribbon Panel, scientists, politicians, scholars, and every imaginable expert on the subject say that within a year the Soviet Union will have enough of their ICBMs (the SS9) to do just this if they are sure that we are as weak as they (and we) feel we are. Many in Washington have followed the course of making us weaker for the astonishing reason that they say that if we become weak the Soviet Union will not feel threatened and will lose its aggressiveness!

THE COMING STORM is a fine news release by the Christian Heritage Center, 205 Eline Building, 111 South Hubbards Lane, Louisville, Ky. 40207. In a recent issue the astonishing news was given that the U.S., according to the conservative paper The Scott Report of September 20, 1971, had granted massive credits to the communist regime in Poland for purchase of farm products in this country to meet a serious food shortage in Poland. The reason given was that the food shortage, if allowed to grow worse, could have "triggered a new crisis endangering the whole communist system in that country." Now that seems good to us, but a White House foreign policy planner explained, "We want no uprisings or attempts to topple communist government anywhere during these negotiations." The Report also said that when asked what the U.S. would have done if the communist government had been toppled, a White House official said,

"We would help the Russians establish a new communist government. If we are to achieve a generation of peace, we will need stability behind the Iron Curtain." Maybe that official does not know that the communists define peace as communist world domination. And maybe he has forgotten the attempts to have peace by making concessions to Hitler.

REPORTS have come that a new conservative Presbyterian denomination is to be formed by representatives of the Presbyterian Journal, the Presbyterian Evangelistic Fellowship, the Presbyterian and Churchmen United, and Concerned Presbyterians. Some opposition to this is forming among conservative Presbyterians.

PROCLAMATION TO ALL YE PILGRIMS: Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and made the forests to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time, on Thursday, November ye 29th, of the year of our Lord one thousand six hundred and twenty-three and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for all His blessings.—William Bradford, Ye Governor of Ye Colony.

PARDON THE late entry of the preceding news item, but I'm pretty sick of trying to find something encouraging in the news today and feel better from including some really good news in this column. I am still looking at all this bad news with the realization that God is using all of it to rule the world and to make you and me pray for the country that He has given us. May we do so fervently.

Send your news items and your questions to:

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# PROPHECY

Edited by Dr. Horace E. Wood

## Good News for Israel

Daniel Fuchs

There are many voices in the fortieth chapter of Isaiah. There is the voice of God to the prophet calling him to comfort Jerusalem with the message of the God of Israel who will come for her salvation. Then there is the voice of the herald of the Coming One. Another voice said, "Cry. And he said, What shall I cry? All flesh is grass . . . The grass withereth, the flower fadeth, but the word of God shall stand for ever" (vs. 6-8). It is no wonder that Handel based much of "The Messiah" on these magnificent voices. However, there is another majestic voice, the sound of which has been deafened somewhat because Handel used a variant translation of Scripture for his oratorio. Handel's aria, "O thou that tellest good tidings to Zion" is beautiful. It would make a beautiful appeal for Jewish missions, but it would confuse the Scriptural distinction between Israel and the Church and it is not the preferred translation. The King James Version is correct.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, life up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God (vs. 9)

Dr. Delitzsch translates it:

Upon a high mountain get thee up, O evangelistess Zion; lift up thy voice with strength, evangelistess Jerusalem: lift up, be not afraid; say to the cities of Judah, Behold your God.  
Franz Delitzsch, D.D., *Biblical Commentary on The Prophecies of Isaiah*, Volume II, p. 145.

### JERUSALEM, THE BEARER OF GOOD TIDINGS!

But there is another voice in this chapter that brings a message of comfort to Jerusalem. It is the voice of Jerusalem as an evangel!

The word rendered 'tellest good tidings' is a feminine form, and falls in with the usual personification of a city as a woman. She, long laid in ruins, the Niobe of nations, the sad and desolate widow, is bid to bear to her daughter cities the glad tidings, that God is in her of a truth. It is exactly the same thought as 'Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.'  
Alexander Maclaren, *Exposition of Holy Scripture, Isaiah*, Ch. 1-48. p 249,250

In last month's issue of *The Chosen People* we noted the permanency of the "highways of our God" in verse 3. They are super highways and the traffic is in both directions. Redeemed Israel returns to God under her Messiah. She then returns to the nations bearing the message of salvation. She needs no further training; she already knows the language. The Gentiles will hear the message and use the same highway.

And it shall come to pass, that every one that is left of all the nations, which come up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zechariah 14:16).

Once more it will be "to the Jew first and also to the Greek." "Comfort ye my people," saith your God. God's purpose for the children of Abraham will prevail. "In thee shall the nations of the earth be blessed" is fulfilled in Jesus the Messiah, and Israel is to be the bearer of these glad tidings.

#### GOD IS IN CONTROL OF THE NATIONS AND ISRAEL

"All nations before him are as nothing" (vs. 17). A casual reader would accuse Isaiah of being ignorant. What about Egypt? the Canaanites? the Philistines? the Amalekites? What about Syria and Assyria? Are these powerful nations nothing? Have you forgotten your history, Isaiah? No, Isaiah was not ignorant. He knew the facts of history, but he was able to see a fact that superseded all dates, battles, campaigns, and warriors. Isaiah was a statesman who had a philosophy of history. He realized that there was One who was in control of history. This is another facet of Isaiah's message of comfort: the Jews are in the hands of the nations, but these nations themselves are in the hands of the God of Israel. Not only does God reign in spite of His enemies, He uses His enemies to fulfill His purposes.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity (Isaiah 40:15-17).

This message of comfort extends from Isaiah's time to ours.

Men talk of the Divine history of the human race, but there is no such history. The Old Testament is the Divine history of the family of Abraham. The call of Abraham was chronologically the center point between the creation of Adam and the Cross of Christ, and yet the story of all ages from Adam to Abraham is dismissed in eleven chapters. And if, during the history of Israel, the light of revelation rested for a time upon heathen nations, it was because the favored nation was temporarily in captivity. But God took up the Hebrew race that they might be a centre and channel of blessing to the world.

Sir Robert Anderson quoted by J. Sidlow Baxter, *Explore the Book*, p.248.

There is an ancient legend that the Emperor Julian (the Apos-tate) once taunted a humble Christian laborer with the question, "What is the carpenter's son doing now?" The reply was, "Hewing wood for the Emperor's casket." This was a prophecy which was fulfilled literally.

This is a message of comfort to all who put their trust in the God of Abraham.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision (Psa. 2:2-4).

## ISRAEL'S SOURCE OF COMFORT IS THE MESSIAH

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:27-31).

Observe carefully Isaiah's meaningful repetition. The characteristics of God are that He "fainteth not, neither is weary." However, the Jewish people are to go through a time of such great tribulation that "even the youths shall faint and be weary." In the midst of that terrifying experience there will be a group of people to whom God will give His own characteristics of strength and tirelessness. "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary, they shall walk and not faint."

"They that wait upon the Lord" is Old Testament dialect for what in New Testament phraseology is meant by 'Believe on the Lord Jesus Christ.' For the notion expressed here by 'waiting' is that of expectant dependence, and the New Testament 'faith' is the very same in its attitude of expectant dependence, while the object of the Old Testament 'waiting,' Jehovah, is identical with the object of the New Testament faith, which fastens on God manifest in the flesh, the Man Christ Jesus.

Therefore, I am not diverting the language of my text from its true meaning, but simply opening its depth, when I say that the condition of the inflow of this unwearied and immortal life . . . is simply the trust in Jesus Christ . . . True, the revelation has advanced; the contents of that which we grasp are more developed and articulate, blessed be God! True, we know more about Jehovah, when we see Him in Jesus Christ, than Isaiah did. True, we have to trust in Him as dying on the cross for our salvation . . . but the Christ is the 'same yesterday, and today, and for ever.'

Alexander Maclaren, *ibid*, pp. 280-281.

There is still another message in this fortieth chapter of Isaiah. Israel's source of comfort is the Messiah. When the Jewish people see this truth and turn to Him, then the source of their comfort will be recognized—Israel's Messiah, the Lord Jesus Christ!

Alexander Maclaren quite validly uses this paragraph from Isaiah to invite all men to accept Jesus Christ as Lord and Savior. However, while we may apply these truths in this way, we must never overlook the obvious truth that this is a message of comfort to Jewish people. The message is still unfulfilled and applies to a time of great tribulation. In fact, I believe it definitely refers to the time mentioned in Zechariah 12:9,10:

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced . . .

It is then as Israel waits upon the Lord that they shall be saved. Isaiah 53 will become their national prayer of repentance and, by God's grace, they "shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Observe that the One who will save them is the One who has saved us. The method is the same—salvation by faith in the pierced One. Jews will be saved in the Great Tribulation in exactly the same way as they are saved now, by faith in the Lord Jesus Christ. This is the only message we have as we seek to comfort Jerusalem!

—Editorial in *The Chosen People*

## MEMORIZING THE WORD LEADS TO SALVATION

(Testimony of Dr. Daniel Fuchs)

My own education began at an early age. Both my mother and father had accepted the Lord Jesus Christ before they were married, and one of the unusual privileges I had was that of getting both a good Jewish and a good Christian education. I learned to read at the age of three, not that I was precocious; it was just that my father took the time to teach me! The way I learned the alphabet was: A—"All we like sheep have gone astray;," B—"Believe on the Lord Jesus Christ and thou shalt be saved;" C—"Come unto Me all ye that labor and are heavy laden and I will give you rest," etc.

After my father died, I rebelled and, like a sheep, went astray; but I couldn't erase from my mind what I had learned. Twelve years after my father died, I believed on the Lord Jesus Christ, came unto Him and was saved; and, thank God, He gave me the rest. I realize that since the days of educator John Dewey, teaching by rote is frowned upon. However, compare the results of Jewish education in which a person has to work by memorizing, with the 'osmosis' way of acquiring knowledge, and you will observe that there is no substitute for hard work in the learning process.



# Missionary Messenger

*"Greater things for God"*

Jack Chrissop

Cape Province

October 1.

News from our quarters will, I'm afraid, be very scanty. Just two months ago I had a coronary attack which laid me low for the better part of a month and just when it appeared that I was well over it I had another more severe than the first. Now this may sound hard but we believe it is the answer to prayer. For some time now we have been considering giving up this work and concentrating more on Steenberg, and as always we asked the Lord—and we did this unbeknown to each other—to guide us on the right path. This He has done. We are leaving here at the end of the month and our new address will be 5 Erica Road, Murdock Valley, Simonstown, Cape, R. South Africa. Our new bank will be Barclays Bank, Fish Hock, Cape, R.S.A.

Although the salary here did help us, the responsibility is too much for me now in my present state.

Winston N. Allen

Anchorage, Alaska

August 13.

The Lord willing and enabling, beginning September 1, our new address will be: Spring Brook Drive, Box 10, Eagle River, Alaska 99577.

The mobile-home we are purchasing has only two bedrooms (I will use one for a study) but a large expanding living room in which about 40 people can be seated. Until a church building is constructed this will be our meeting place. Norman, Irene and I have done a great deal of work at the lots, cutting down and moving trees (this will reduce expense of much excavating which must be done). After the mobile home is set up, two major projects which need to be completed before winter arrives are "skirting" the trailer and building a porch. We hope you will be praying that some of the people in the Eagle River area (about fifteen miles from Anchorage) will be responsive to the Word of God and to His servants.

The first Sunday of the month the Caraway, Courturiaux, Cleveland and Allen families had a farewell meeting for the Wasson family. Bro. Wasson is being sent to Viet Nam. Norman leaves by bus the last of this month to return to the Christian High school in Alberta, Canada. The engine of our '63 Rambler is being overhauled, so we are experiencing continuing transportation problems at a rather critical time. Currently Southcentral Alaska is trying to recover from the worst flood in her history. The West Coast dock strike is seriously affecting the employment situation in this area. Bro. Cleveland is now out of work. Also it is impossible to obtain some building materials, and some grocery stores are having a difficult time keeping their shelves stocked. May the pressures of this present life which Christians experience increase desire for the life that is to come when the Lord returns.

Addie Brown

Salisbury, Rhodesia

September 23.

Leslie is too busy these days to write letters. The work at Tafara keeps him from early till late and when he gets home he is exhausted. Today he is doing some work getting the water piped in the plot. The rafters are all on the roof, ready for the roofing. He never looks back until a job is done. God has given him a gift of organizing that not many have. After the week's work he usually preaches on Sunday. Two weeks ago two were baptized here at Waterfalls. Last Sunday he was at Tafara.

David and Dora Brown

Salisbury, Rhodesia

October, 1971.

Bro. Mengel and his wife came to know the Lord and were baptized about four months ago. Their deliverance from a wretched life of debauchery has been marvelous. All who know them are amazed. Bro. Mengel is a big man, physically, and the Lord has given him great boldness to witness to the unsaved with whom he works, and others. He spends much of his spare time in Bible



# NEWS AND NOTES

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

East Jefferson St. Church, Louisville Was blessed with a fine meeting with Bro. Orell Overman as the evangelist. His messages were Christ-centered and prophetic. Moreover we were blessed by the morning lessons from the book of Daniel.

The attendance was better this year and we had several from our sister congregations. We want to thank all who had a part in making this a meeting to the Glory of God.—Jas. L. Wilson

Alexandria, La.: The church here enjoyed a very encouraging lesson by Robert Gill on the subject: "Pray that more laborers be sent into the harvest" at our Wednesday night service. He has visited several congregations in the Louisiana field in the interest of the mission work. Jerry Samples, minister at Alexandria, and his family are at Hopkins, Mo. to attend the wedding of his wife's brother. Jerry performed the ceremony for them. Home forces here conducted service during his absence. The ladies' Bible class has planned a visiting program besides other helpful work. Interest continues to be encouraging. —W. J. Johnson

## THE HARTFORD FORUM

The annual forum for free men in Christ, sponsored by the Christians meeting at 137 East Maple Street, Hartford, Illinois, will be held on December 28, 29, 1971. Each session consists of two forty-minute speeches, followed by an equal period of questioning by the audience. The program is as follows:

Dec. 28, 2:00 p.m. "What I Believe About the Inspiration of the Scriptures." Ervin Waters, Bakersfield, California; Gordon Wilson, Saint Louis, Missouri.

December 28, 7:00 p.m. "What I Believe About the Organized Institutional Church." Charles Holt, Chattanooga, Tennessee; Robert L. Duncan, Illinois State University.

December 29, 9:30 a.m. "What I Believe About Situational Ethics." Leroy Garrett, Denton, Texas; Edward Fudge, Kirkwood, Missouri.

December 29, 2:00 p.m. "What I Believe About the Thousand Years of Revelation 20." Hall C. Crowder, Gallatin, Tennessee; Russell Boatman, St. Louis Christian College.

December 29, 7:00 p.m. "What I Believe About the Current Charismatic Movement." Lavern Houtz, Winchester, Kentucky; Seth Wilson, Ozark Bible College.

There are no enrollment fees or collections. Three meals are served without obligation by the ladies of the congregation. For information contact Berdell McCann, 127 Donna Dr., Hartford, Illinois, or call (618) 254-6454.

Winchester, Ky.: Bro. Richard Lewis held a revival meeting at the Belmont church Oct. 3 to 10. Attendance was good, the messages heart-searching. Three responded for rededication, and all were challenged to live victoriously for the Lord. —Dale Offutt

Portland Ave. Church, Louisville, Ky.: Brother Crowder's meeting at Portland closed on a high note. There had been no new births, but the seed was faithfully sown. One, who it was hoped would come, did not, but there were sixteen rededications. It was a good meeting by the grace of God.

Two weeks later the young man mentioned above, did come for baptism, saying that he had examined the subject for himself during the interim.

Brother Robert Gill brought a good message on October 17. His departure for Africa has been delayed apparently because of dock troubles.

Mrs. A. Vanderslick, whose work, with her husband, is especially directed toward the Jewish population of Louisville, made room in a busy schedule to speak in the ladies' evening meeting. She spoke on the feasts which God gave the Jews (Lev. 23). She pointed out, vividly and vivaciously, the pictures hidden in them—pictures or shadows of realities to come in God's plan for the Jews. Everyone present received a blessing.

Rangeland Church, Louisville, Ky.: In the past three or four weeks there

have been seven baptisms plus four other responses. We praise God for the working of His Holy Spirit in our midst.

The S.C.C. Fair Report is that people turned out well, the weather was perfect, interest and fellowship were exceptional, and about \$2,300 was raised for various college uses., chiefly from the sale of items donated for the cause.

We've gone forward in answer to prayer! We praise God for those who take a special interest in prayer, on Wednesday nights, and on Sunday nights at 6:30 (when we have a ladies' group and a men's group), and we praise God for all who pray without ceasing in their daily lives.—Robert B. Boyd

Sellersburg, Ind: Our Monday afternoon class gives another opportunity to teach God's Word. Let us serve Him with all our might. Lord willing, we plan to begin classes on the first Monday in November.

Fort Lauderdale, Fla.: One decision for Christ was expressed when a lady came forward to place her membership with us at Westside. —Vaughn Reeves

Highland Church, Louisville, Ky.: We have had two recent causes for rejoicing, first, a brother came to rededicate his life to the Lord and especially request prayer that he might be used to save some who are especially dear to him, and also wished to transfer his membership here from the Douglas Boulevard Christian Church. Then another came forward to give a stirring testimony concerning the work of the Spirit in his body, closing with a prayer of dedication. He has not been in good health lately and should be remembered in prayer as well as in thanksgiving.

Highview, Ky.: According to our custom, we will publish the names of two brethren who have agreed to serve as Deacons. Their names will appear in three consecutive bulletins before they are recognized publicly as being called of the Lord for this ministry. —H. E. Schreiner

Lexington, Ky.: Cramer and Hanover congregation rejoices that Bro. and Sister O'Dell desire to have a part in the work and worship of the Lord Jesus with us. He is a graduate student at U of K.

Brother Victor Broadhus is again working with our chorus and the music is beautiful.

Another, a dear young girl, has just recently been baptized into Christ. —Billy Ray Lewter

Ormsby Ave., Louisville, Ky.: There were seven or eight rededications at the meeting just concluded by Bro. T. Y. Clark. Attendance was good.

Kentucky Ave., Louisville: Three have recently been baptized into Christ, including an elderly couple who were won by a neighbor in a home Bible study.

Brother Herman Fox will conduct a meeting for us October 24-29.

#### GLEANINGS

Brother Nathan Burks, ordained about August 19, has become the minister for Jeffersontown, succeeding Bro. Mack Anderson. At his ordination by the South Louisville Church, a young man for whom the church had been praying for three years, experienced the new birth in the waters of baptism.

A stirring and challenging message was brought to the young people by Brother Julius Hovan at the afternoon Youth Rally, October 17. About ten congregations were represented; a small number compared to the total in this area.

Reminder—The Thanksgiving Offering should be a sacrificial one. The gathering will be held at the Ather-ton School as formerly. The key words for it are prayer, attendance, and offering. Begin now to prepare for it. We need our Christian schools. The offering will be divided between SCC and PCS unless specified. It is reported that our Christian children in public school classes are being given questionnaires that offer points for sex experiences "including going all the way" and use of LSD. Yes, we need Christ-centered education!

Recently, a friend of Sellersburg Children's Home left \$20,000 to be used for recreational purposes.

PCS ADULT COURSE. PCS is offering a rapid reading course, guaranteed by Trinity College to double your reading rate. It takes three 2-hour sessions, a week apart, and costs \$25 for adults and \$10 for students. A ceramics class is also being offered, costing \$15, which includes the cost of materials. Call the school office for further details.

Please mail news items to:  
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2415 St. Xavier Street  
Louisville, Ky. 40212