

# THE WORD AND WORK

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

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THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212  
Second Class Postage Paid at Louisville, Kentucky

Subscription price: \$2.50 per year.

VOL. LXV

NOVEMBER, 1971

No. 11

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# Talking Things Over

G. R. L.



## "JESUS PEOPLE" AGAIN

What are "Jesus People" like? Have you ever known any? I hear a lot of talk about them—by people who have never met one—and I thought it might be helpful if you could get to know a couple of them. Lowell and Dan are engaged in giving the Gospel to young people on the university campus. The following excerpts from recent letters of theirs will give you a personal glimpse of these young men.

*From Austin, Texas:*

There are about 20 of us here—all full-time volunteer workers for Christ. Nobody pays us to preach the Gospel or to get these kids off drugs and off the streets, so we live by faith . . . . We go to the college campuses and reach the youth with the Word. The denominational churches aren't reaching the youth, because many of the young people won't go to church. So, we go to them—to the parks, beaches, and rock festivals . . . .

We take these kids that have just been delivered from drugs and teach them the Bible. It took somebody with a lot of patience and faith to help me, and now I am helping others. I used to take drugs, but my parents (staunch Church of Christ members) never knew until recently when I wrote and told them. But 2 Cor. 5:17 says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Jesus has really changed my life! I've memorized almost 400 verses in the past four months . . .

Our work isn't easy, so pray for us. I've never worked so hard . . . We are really in need of Bibles. I was wondering if you could possibly help us out with a dozen . . . I know you'll be glad to see a Bible in a boy's hand, rather than a needle in his arm . . . .

Everybody sends their love. We all love you. God bless you.  
Lowell

*From Eugene, Oregon:*

. . . The main thrust of our ministry here has been on the campus. Yet most of the people who have received Christ are the street people who are just drifting around . . . .

The summer months have seen us become even more involved with the street people. A couple of bikers came into the house and

received Christ in July. One of them (an ex-Hell's Angel) is still living with us and is doing well . . . Because these street people have been living undisciplined lives, they require a lot of patience and personal attention as they begin to walk with Christ. It is our experience that a person can turn to Christ and receive drastic deliverance from seemingly incurable hang-ups in the area of sex, drugs, demons, etc. Yet discipline is never learned overnight . . . .

It was just September of last year that six of us fellows moved into the small apartment across the alley and began to tell the U. of Oregon students that Jesus Christ is the Way. There is no way I could possibly tell how many people have turned to Christ here through the past year, as we have never tried to keep a tally. We have baptized several dozen . . . .

We consider ourselves one small part of what God is doing throughout the West Coast and across the country. Though there are many heretical and even Satanic youth groups operating here in the West in the name of Jesus Christ, most of the houses and campus movements are truly of the Lord . . . . The unity that exists among the houses in the West is amazing—especially when you stop to consider that many of us have not even met each other. We know it is a work of God, and we can only thank Him for it and pray it continues.

Happy in Him,  
Dan

#### SOME OBSERVATIONS

The "Jesus people" name has been hung on Dan and Lowell and many others like them; they did not choose this name themselves, and there is no group or organization by this name. As Dan's letter indicates, there are heretical groups to which an undiscerning public would probably apply the same label—just as the name "Christian" is applied to many groups and activities that do not honor the Lord Jesus. So we cannot put a rubber stamp of approval (even if this were our prerogative) on just anything identified with "Jesus people." Discernment is always in order.

On the other hand, there are Christians who tend to be too quick to judge, and who judge by one criterion alone: "They follow not us" (Mk. 9:38-41). Somehow they never seem to hear the Lord's reply. What a reproach it is to the name of our Lord that born-again believers should care so little for one another!

How much better to rejoice that the Gospel is preached—under whatever circumstances. How good to praise the Lord for every triumph of His, regardless of the vessel He chooses to use. If we get excited enough over what the Lord is doing with some of these kids, He might just bring a little new life and fruitfulness to some of us oldsters. May their success stir us to ask the Lord for a measure of their zeal and devotion!

# PROPHECY

Edited by Dr. Horace E. Wood

## We Believe in the Blessed Hope

John F. Walvoord

Many thoughtful students of prophetic Scriptures are asking these questions in our day: Can we expect the return of the Lord in the immediate future? Are there any evidences in the Scriptures and in the contemporary world situation which might lead to the conclusion that we are approaching the end of the age?

The invention of the atomic bomb and its counterparts and the prospect of a fearful world struggle which may blot out our western civilization have lent urgency to the question whether the Lord may return at any moment. It has been the teaching of many students of Scripture that the Lord could come for His church at any moment, and that there are no prophecies which need to be fulfilled as signs before the reapture. The coming for His church will precede the time of predicted tribulation which in turn will be followed by the second coming of Christ and the establishment of His millennial kingdom. If this is the case, how then can one determine any true signs that the Lord may come soon?

The answer may be found in a simple analogy. If one observes a shopper purchasing Christmas presents early in November, he might remark: "Thanksgiving must be near." Though the Christmas packages have no real relationship to Thanksgiving Day, because of the simple fact that Thanksgiving occurs before Christmas, any evidences of approaching Christmas necessarily must also be signs of the approach of Thanksgiving. In like manner, if in the world today there is preparation for events which follow the coming of the Lord for His church, such evidence constitutes a sign that the rapture may be very near.

At least seven striking signs of the approaching end of the age are evident in the world today. Though any one of these might be inconclusive, the combination of such an unusual number of dramatic situations, many of which have occurred in the last fifteen years, leads to the conclusion that the coming of the Lord may be very near.

### DEPARTURE FROM THE FAITH

One of the evident characteristics of contemporary Christianity is the departure from the historic Christian faith which characterizes much of Christendom. The Apostle Peter predicted this in II Peter 2:1 in these words: "But there were false prophets also among the

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people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The Apostle Paul echoed the same thought when he wrote I Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. . . ."

Today from the lips and pens of religious leaders comes widespread denial of the historic doctrine of the deity of Christ and substitutionary atonement, in effect fulfilling Peter's prophecy of "denying the Lord that bought them." Few theological seminaries still uphold the doctrine of verbal inspiration of the Scriptures or that Christ was actually born of the Virgin Mary and died as a sacrificial lamb for the sins of the world upon the cross of Calvary. It is not necessary to wait for some future day to have these prophecies of departure from the faith fulfilled. The world-wide sweep of neo-orthodoxy, presenting a new and confusing form of unbelief in the central doctrines of the faith, has become influential. Even worse is the demythologizing approach of Bultmann and the anti-God movement which is emerging in liberalism. Though departure from the faith is characteristic of all periods of church history, there never has been more evident than today.

This unbelief extends to the doctrine of the second coming, fulfilling Peter's prediction in II Peter 3:3-4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Though there is much talk about the second coming of Christ in our day, it should be clear that few people actually believe that Christ is coming in any literal sense to judge the world and bring in a kingdom of righteousness. The departure from the faith therefore strikes at such fundamental doctrines as the inspiration of the Bible, the deity of Christ, the substitutionary atonement, and His second coming.

### THE RISE OF RUSSIA

One of the phenomenons which characterizes the modern world is the rapid rise of Russia to the place of one of the great nations of the world. Only twenty years ago Russia was a broken nation, its manpower destroyed, its cities in ruins, and its industries disorganized. Today unquestionably Russia is one of the great military and political powers of all history and has extended its sway through the form of communism to almost half of the entire world's population. Never in the history of the world has a nation risen so far in so short a time.

According to Ezekial 38-39, a great military invasion is to descend upon the Holy Land from the north at a time when Israel is at peace and in safety. Though there has been some difference of opinion as to the time of this invasion, this prophecy, which has never been fulfilled, is more likely of fulfillment today than at any previous time in the history of the world. The nation described as coming from the far

north of the Holy Land could be none other than Russia, based not only on geographic consideration but on certain intimations in the prophecy itself. If, as many believe, this invasion is not going to take place until after the rapture, the rise of Russia certainly is another evidence that the end of the age is approaching.

### THE RISE OF ASIATIC POWERS

According to Revelation chapters nine and sixteen, one of the features of the end of the age and the time of the tribulation will be an invasion of the Holy Land from the east by a gigantic army from the Orient. Our generation has witnessed the rise of Red China as a military power. The experience of the United States in Korea, where our military forces suffered a defeat on the part of Red Chinese soldiers, which to this day has not been reversed, is an evident token of the fact that the Orient is waking up and that a tremendous army from the unlimited manpower of the Orient could fulfill the prophecies of the book of Revelation. Where else in the entire world could an army of two hundred million men mentioned in Revelation 9:16 be created? Never before has an invasion from the Orient upon the Holy Land been more likely than in our generation.

### THE RISE OF COMMUNISM

One of the phenomenons of our day is the sweep of communism over a large portion of the world's population. In no previous era has a movement of religious and political import such as communism gained such a foothold on so large a portion of the world's population in so short a time. As most students of communism soon discovered, it is far more than mere Russian propaganda; it is actually a philosophy or a religion which recognizes only material forces as its god. Never before in the history of the world has so large a nation officially embraced a materialistic atheism such as communism for its national religion. Even the worst of heathen nations had some sort of deity or idol to worship. In the light of the characteristics of communism as a worship of force and materialistic philosophy, it is significant that according to Daniel 11:38 the future world ruler will honor only the god of forces or, more literally, the god of fortresses. We would express it today that he will honor only the god of war. The passage explicitly states that he will disregard all other deities. While it may be presuming too much to say that the government of the last days will be communistic in nature, it is clear that its religious aspect has the same atheism, the same materialism, the same disregard of the true God seen in communism today. If communism is not precisely the world religion of the last days, it is at least its forerunner. Millions of men are being conditioned to accept atheism and a world ruler by communistic propaganda. The fact that this has come in our generation for the first time in history certainly is another important sign that the end of the age may be upon us.

### THE RISE OF WORLD GOVERNMENT

According to the prophetic Word, one of the characteristics of the

end of the age will be a world government which will embrace all nations. In the vision of the four world empires described in Daniel 7, a ten-nation confederacy in the geographic area of the ancient Roman Empire will emerge at the end time (Dan. 7:7-8, 24-25). The little horn of Daniel 7:8 will become the absolute ruler of this confederacy, and eventually his power will extend to the whole world (Dan. 7:23). The formation of the common market of Europe with its economic association of major European nations illustrates how quickly divisions and animosities of centuries can be forgotten and new alliances formed. This present trend toward economic union may well be the harbinger of the ten-nation confederacy predicted by Daniel (2:42-44). Though in some sense it will be a continuation of the fourth empire of Daniel which we identify with the Roman Empire, it will extend far beyond anything known in the ancient world. According to Revelation 13:7, it will include all kindreds, tongues, and nations.

The dream of a world government has always been with us, but until this generation the nations of the world have never combined in a world government. In our day, however, in the formation of the United Nations, for the first in all human history the nations of the world have banded together in a form of world government. Though admittedly weak in its present form, the United Nations is conditioning the minds of men throughout the world to accept the idea that a united world government is the only way to peace. Millions of people believe today that the only way this world will ever have peace is through the work of the United Nations. It would therefore seem evident that our generation is witnessing a preparation of world opinion to accept a world ruler as the only way to prevent a world torn with war. The future world ruler will undoubtedly come on a platform of bringing peace to a troubled world and will be accepted on this basis. In our generation for the first time in history such a world government seems to be a feasible possibility, and the existence of the United Nations is another preparation for the climax of the age.

#### THE MIDDLE EAST AND THE ALIGNMENT OF NATIONS

According to Scripture, in the time of the end the nations of the world will be in two principal camps. The Middle East and the area originally embraced by the ancient Roman Empire including Southern Europe, Northern Africa, Great Britain, and presumably the United States will be on one side. On the other side will be Russia and the Orient, and possibly the rest of the world. It should be significant that we have already in the world today an alignment of nations which is similar to this. The Mediterranean and the Middle East is now of prime military and economic importance. The tremendous wealth of the Middle East, with its oil reserves and mineral deposits, is a rich prize for the nation which possesses it. Further, the nation that controls the Middle East controls the commerce between Europe, Africa, and Asia. It should be clear to any careful observer that what Russia really wants most of all is control of the Middle East, for if it secures control of the Middle East it is on its way to world domination.

The Middle East is the focal point of Biblical revelation. All other geographic areas are related to the Middle East as far as the Scriptural point of view is concerned. It is this area of the world which is the scene of the great battles and climactic events of the end of the age. It certainly should be significant that in our day the Middle East has once again assumed a prominent place in world affairs and, instead of being considered a backward and forgotten area, it is now a prime consideration in all international discussions. The rise of the Middle East in the twentieth century is another evidence that we may be approaching the end of the age.

### THE STATE OF ISRAEL

One of the most dramatic signs of all, however, is the fact that in 1948 the little state of Israel was formed and recognized as a sovereign political state. Carved out in the heat of conflict and surrounded by millions of enemies who hated them, the nation of Israel has prospered. Since the days of Moses this is the largest return of Israelites to their ancient land. For the first time in several millenniums, Israel is able to rule itself and is not under the heel of some Gentile power

The formation of the nation Israel is highly significant in relation to the prophetic Word. One of the important events which may take place shortly after the rapture of the church is a covenant between the nation Israel and the Gentile nations of the Mediterranean area in which Israel is promised their protection. It should be clear that such a covenant would have been impossible a generation previous when there was no recognized body in the Holy Land to represent Israel. In World War I only 40,000 scattered Israelites were in the Holy Land in comparison to approximately two million Israelites that are now there in an organized political state. Inasmuch as Israel plays a prominent part in the events which close the age and the tribulation period is in some sense a preparation of the nation Israel for their millennial kingdom, it should be highly significant that in our day for the first time in more than three thousand years there has been a major return of the wandering pilgrims of Israel to their ancient land.

It should be clear from the study of prophetic Scripture that no one is authorized to set dates for the rapture of the church. The emergence, however, of this large number of significant signs which have not existed in any previous generation would point to the conclusion that the end of the age may be upon us and that we have every right to believe that the Lord's coming may be at any moment. As we contemplate such a prospect, how earnest it should make us in prayer, in witnessing, in distributing God's Holy Word, and bringing the light of the gospel to those who have never heard before our hour of opportunity is brought to a close. May God help us to be faithful and when He comes may He find us fulfilling the task which He has committed to us of preaching the gospel to the ends of the world.



# Questions Asked Of Us

Carl Kitzmiller



What is the difference between "belief" and "faith"?

There is really no difference so far as the New Testament is concerned. Both of these words are used to translate the Greek noun, *pistis*. As a rule today, "faith" is used when a noun is desired, and the proper form of "believe" is used when a verb is needed. We have no such word as "faith-ed", so we use "believed."

Our English word "trust" is considered as a stronger form of faith, but it also could only be a translation of the same Greek word mentioned earlier.

There are degrees of faith in the New Testament, but they are shown by the context and usage rather than by a graduated series of words such as belief, faith, and trust. A man may believe the historical facts of Jesus' life and death merely as history. Or he may have saving faith—he realizes the importance of the gospel and believes it strongly enough that he commits himself to Christ and the way of life He demands. A man may grow in faith as a Christian, moving from one degree of faith to another. His faith may become so strong that it almost becomes the equivalent of sight and experience. We can express some of these degrees by the use of our English words, but the Greek New Testament relies on one basic word in its various forms to express several degrees of faith. The demons believe (Jas. 2:19) but not unto salvation. There is, however, faith unto the saving of the soul (Heb. 10:39). The difference is not in the word used but in the degree and intent of the faith.

Is not Christianity an escape from reality?

For those who believe nothing to be real except what happens on earth to beings in merely physical bodies, Christianity may seem to be an escape from reality. A closer look will reveal the error of such thinking for even these, however. The regulation of human relationships, the establishment of moral standards, the promotion of love for others, as well as other like concerns of Christianity, are all needs that are very real, even if man were only a physical being and the grave his end. Christianity does help us to live with one another and that is no dream. One should not blame the failure in the practice of Christian principles on Christianity itself.

But there are still many human beings who do not subscribe to the belief that the only reality is a brief span of nothing but physical life. What human being can say with authority that physical life is more real than spiritual life or that the present is more real than what God declares is yet to be? I believe in a real heaven and real hell; in an eternity that is just as real as the present; in a God who, though unseen by human eyes, is as real as the invisible germs which make me sick. The evidence for such belief is quite solid and is no figment of the imagination.

If it is true that men are condemned sinners except for faith in Christ, and that either eternal blessedness or eternal suffering awaits all men after this life, then one is hardly trying to escape reality by adjusting his life to these facts. It appears to me that the man who refuses to make spiritual preparation is the one trying to escape reality.

What do you think of the "Jesus Movement"?

I have had too little contact with any part of it and know too little about it to evaluate it properly.

In a recent religious assembly a group of young people circulated among the audience and at intervals gave "Jesus cheers" very like any football game cheer. I was told these youths were a part of the "Jesus Movement." If so, I regard their method as being highly irreverent and in very poor taste. From other things I have heard I suspect there is little or no concern for baptism and some other basic issues. Although a little skeptical, my position at the present, however, is that of waiting for a better understanding; and I realize that it is unfair to reach a settled conclusion from hearsay.

Whether it be the "Jesus Movement" or some other under consideration, there is one sense in which I am "for" every effort that proclaims Christ to the world. Paul could say in his day that he rejoiced even in the preaching of Christ that arose from faction (Phil. 1:15-18). But let no one suppose that in saying that I am advocating that Christians go out and join the ranks of every group or movement that to some extent preaches Him. The Apostle certainly had no such thing in mind. He knew that his was the better preaching. Further, this does not mean that I ought to like all that is being done in the name of Jesus, nor should I suppose that the use of His name is all that is needed to make it scriptural. I am still convinced that as much as possible we should be Christians concerned for *the whole counsel of God!* Popular movements have a way of getting away from that.

What temple is described in Ezek. 40 and following chapters? Is this the temple built after the return from captivity?

Ezekiel was a prophet during the captivity, and it is easy to assume that God is giving through him details for the reconstruction

of the temple when the captivity is ended. For several reasons, however, we do not believe this to be the case. Often in prophecy the Spirit passes from a current situation or event directly to end-time events without giving any or all that is to intervene. It is my conviction that in these chapters He passes over the limited return of Ezra and Nehemiah's day to describe the temple that is to be built when Israel's greatest deliverance takes place. In other words, the temple described is that of the millennium.

Note that in Ezek. 43:2-7 the glory of the Lord is seen filling this temple and that God is dwelling in the midst of Israel. Further, Israel will defile His name no more, No temple of the past could fit this description.

Again, in Ezek. 47:1-1, there is a stream described which issues from the temple and which changes the whole character of the Arabah (desert). The description suggests more than a mere natural stream, but even that has not arisen from under any past temple!

There is a major problem with this view that is stressed by many—the existence of the Levitical priesthood and the offering of sacrifices with God's approval after the enactment of the new covenant. But, as a rule, those who see this as the millennial temple consider these offerings to be memorial in nature rather than redemptive, much as the Lord's Supper looks back to the Cross.

**What is the difference between an agnostic and an atheist?**

The agnostic is the man who says, in effect: "I do not know whether or not there is a God. I do not really believe there is, but I am not so presumptive as to say that I have all knowledge." This word is derived from the Greek, using the negative prefix (a-) and a word meaning "to know"; hence, it is literally "a not-knowing one."

The atheist is more dogmatic. He says simply, "There is no God." This is also derived from the Greek and is the negative prefixed to the word for "God"; hence, it is literally, "no God," or "one who believes in no God."

The net result is about the same, although the atheist can be expected to be more militant and active in promoting his belief. For him the question is settled and he regards belief in God as a delusion and a hinderance to proper thinking and action.

There will be neither atheist nor agnostic in hell. Those who held such beliefs will be there, but they will know there is a God and that denial was folly. "The fool hath said in his heart, There is no God" (Psa. 14:1) .

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# Missionary Messenger

*"Greater things for God"*

Thomas W. Hartle

Cape Town, S Africa

October 13

The film strip class I have been conducting in the home of a family, in Crawford, for the last 4 Wednesday evenings, has expressed interest by the family and the visitors they have been inviting around. Attendances have been averaging, about 12, so much so that one of them expressed his desire for a meeting in his home, praise the Lord.

Including this evening the 13th October, this class will finalize next Wednesday the 20th October Lord willing, let us pray that it might . . . . finalize with, the family and others responding to the "call of Christ" ere it be too late! Plus this class, have been also busy on Tuesday evenings with cottage meetings, in mostly new homes, and with the zeal and enthusiasm exhibited by other of our young men in the congregation also conducting cottage meetings and film strip classes, we without doubt look forward to "a fruitful ending" to the Glory of God.

Am looking forward to convene a film strip lesson in the home of the lady who was baptized last month on the 16th Sept., after my present film class, and who will be inviting the rest of her family, who seem "prospective" candidates.

Thank God we have cottage meetings fully booked up till the 14th December on Tuesday evenings, which includes an ex-patient from the City Chest . . . hospital, who has heard the word, during her illness at the hospital. In other words her "heart's door" still remains open for the word, and even the door of her home too, isn't that wonderful?

We are also praying, that the final application form submitted, to City Council, applying for ground to build by the "Steenberg Congregation" shall be a successful one. As a Woodstock congregation, we have given a letter to be attached to the application, verifying the dire need for a place of worship, we hope it will help some!

As a congregation, we are also waiting, for the final letter, from the Council, granting us permission to purchase a site, in the "Hon-over Park, Athlone area, as a further extension to the Lord's kingdom."

Elaine Brittell

Zambia, Africa

October 26

Rejoice! On Lord's day a wayward child returned to his heavenly Father. We pray he will be the means of leading some of the men who regularly attend to obey God. At Injanda there are many women Christians, and only this one boy Christian. May God's word continue to bear fruit and more souls come into the family of God is our daily prayer.

Sunday was a long day, filled with happiness while worshipping our heavenly Father, and helping others. Leaving home about 6:50 we drove about 2 miles, then left the car and walked through the bush for about 5 miles. After services at Injanda, we returned through Kanema village to visit the sick. 1 man, 3 ladies, 1 girl and 1 baby were sick, so we all walked back to the car. The sickest woman had to sit down and rest once. Arriving at the car, another boy asked us to take some meal and dried meat to his mother who is staying at the hospital to visit his sick father each day. Arriving home I took a quick cold bath while the people were getting a drink of water, then off to town we went to the hospital. The doctor ordered all except one into hospital and started treatment immediately. Arriving home about 7, we took them to Mujala, then came home to have some bread and milk, then into bed after reading and prayer. We slept so soundly even some thunder didn't waken us!

Irene Allen

Eagle River, Alaska

November 3

On Thursday, Oct. 14, we closed the sale on our Anchorage trailer and the next day we completed our move to Eagle River. We are still far from settled, but we are really enjoying the larger rooms in our 14' wide Fleetwood mobile home. There are only two bedrooms and Winston uses a portion of one as his study, but that is sufficient when we do not have company.

Last week we enjoyed having Mac LeDoux with us from Mon. evening to Thurs. evening. He was enroute to Vietnam and gave us Tuesday and Wednesday for singing-speaking services.

The soon arrival of the Ralph Javins family is eagerly anticipated by the group here.

Betty Allen

Winchester, Kentucky

October 29

So . . . here we are in Winchester. Eastern Kentucky is one of the most surpassingly beautiful places in the world, especially at this time of the year. We had expected to be in a little rented flat in crowded Hong Kong by this time; instead we are in a big house with a big yard in this garden spot. God's ways are past finding out.

I feel sick every morning when I send the girls out the door and my heart cries out to the Lord who kept Moses and Daniel through the pagan educations they experienced.

Yet I can't help wondering if the Lord does not hold us responsible for allowing things to get in this condition when we have a right as citizens to speak out against such; or at least whether He would not have us to show more initiative and faith in providing for our own. I think it is time to face issues squarely. How can we believe what we profess to believe and not stand up for anything? We say "prayer changes things" . . . Has this become an empty, pious platitude? "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then

will I hear from heaven, and will forgive their sins, and will heal their land." II Chron. 7:14. Either prayer doesn't change things or we are not praying. Maybe, as Bakht Singh suggests in Word and Work, we have lost the art and skill of prayer . . . . ?

The admission of Red China to the UN and the expulsion of Taiwan may have far-reaching effects on Hong Kong and the Philippines and all other S. E. Asian countries. Friends there fear that Red Chinese will become bolder and more aggressive.

**Addie Brown**

**Salisbury, Rhodesia**

**October 26**

Lord willing, the church house at Tafara should be finished in another month. It is a good, well built, brick house and everyone seems very happy with it. Yes, it will be such a blessing to that area. Leslie is working on a house near by for the African evangelist. Then he hopes to build 2 class rooms for the Bible school also on the plot. These are needed for the work, and this is where Robert Gill is to do his teaching. We are wondering when Robert may get to leave the U.S. It sounds as if the strike is still on and may be on for sometime. He was to have left N. O. before now.

David - Dora are well - Stanley is in bed with flu. I believe 3 of Joy's children have flu too. Leslie and I have also had a round of it but are better again.

There have been 4 baptisms at Tafara and 3 here at Waterfalls recently. Shirley Garrett was baptized week ago Sun. making all their family "in Christ" now.

**Shichiro Nakahara**

**Shizuoka City, Japan**

**October 27**

Bro. Mac LeDoux from Texas is supposed to be with us sometime late in Nov. on his way back from Vietnam, where he said he would stay over twenty or more days before leaving for Japan. I understand that he was to drop in on the Allens in Alaska. We are looking forward to seeing him here in Shizuoka, then. Please pray for his safe trip.

We are thinking about calling for a special drive for home evangelism, and a group of Moody people who are working in Japan encourage many churches here to coordinate film evangelism with church mission activities that have been proved successful indeed.

And good Moody films are available now here. We are hoping that we can use them to a great extent in order for witnessing for Christ. We think that it can be ideal if we can secure a 16 mm movie projector for our own use here, so that we may take it along anywhere an opportunity arises or any demand for it.

**J. C. & Joyce Shewmaker**

**Bulawayo, Rhodesia**

**October 13**

We have an appointment next Tues. for beginning a special Bible study with a young woman who is a Presbyterian. She says she feels they lack something. Already she is taking the first course of our Bible Correspondence Lessons, and is doing very well indeed, usually

comes up with 100%. She has two small children whom we hope to get coming to S.S. and we hope to get her husband interested.

Moto Nomura

Hachimanyama, Japan

October 14

Last Lord's Day at Hachimanyama, we had one of the largest attendance for our worship service with about 30 attending. We studied God's Word together and greatly blessed by the story of sin of Achan in Joshua. One Sunday evening last September, when we had a missionary rally, we had more than 65 and our small meeting room could not hold all of those who came to the meeting. Through painfully slow process, our Lord has been blessing us. Last summer, we conducted our annual summer Bible camp at LakeMotosu and about 65 attended as usual. It was a wonderful time of fellowship in Christ for us all.

A small rural congregation in Ibaraki Prefecture invited me for a two day gospel meeting the other day. I spoke five times in two days. We all had thought that only a handful of people would come to the meeting, but an average of 65 came each time. My former Pepperdine college instructor, a Christian teacher who influenced me greatly then, Br. Howard Horton, now a missionary to Ibaraki Christian college, also attended the meeting. Six accepted the Lord at the last meeting. The same congregation is going to invite me for a four day Bible retreat to study on Second Coming of Christ. The date is Nov. 21 through 24. Please remember this important date.

I am also busy with my role as chaplain for various YMCA summer camps. Each camp consists of 50 to 80 students and I have an unlimited opportunity to witness Christ to them. Just imagine that most of them came from non-religious background. This is a hard task but a wonderful challenge. Kids usually start coming to my home to attend our meetings after these camp meetings. A Miss Rumi Odaka, a devoted Christian girl who accepted the Lord last spring, was led to Him by this summer camp ministry of last year.

YMCA sponsored a three day Bible retreat for our students last September, and I led seven students to my old hometown of Hayama fishing village where I once lived after returning home from the states. Now all of the seven girls are attending our "house church," and we praise the Lord for them.

Through many contacts at YMCA, six students of mine went to Southeastern Christian College this fall, and three more to go to SCC this January. Please remember those Japanese at SCC.

George & Sophia Galanis

Athens, Greece

November

The situation in Greece now is more favorable for the gospel than ever before. Let us pray and work more earnestly to save some precious souls.

Praise the Lord that He has provided the needed funds to buy a used car. The idea is to acquire a good driving experience in a used

car and then buy a new one. To operate a car in this Country is very expensive. Just to get a fair idea I mention that gas is 95 cents per gallon! Imagine! three times more expensive than it is in the U.S.A.

Three Sundays ago we started our Sunday morning service at the Greek Bible Center. That was a step towards the full spiritual program. Please pray for this worship hour to be full of blessings from the Lord.

Mr. & Mrs. Alton Flowers of Clinton, Maryland and Bro. Robert Gill were our good friends in the Lord who visited us on 2nd November 1971. It was a warm spiritual atmosphere and a refreshing time for us. Both our good brethren addressed the audience on Tuesday evening service and all of us rejoiced in the Lord. The house was full to capacity.

## **Notice to Quarterly Users**

The next issue of the Word and Work Quarterly will contain lessons for only two months, January and February, 1972. This will bring us into line with other Sunday School literature, and will make the billing of the various publications fall due at the same time.

Last year the National Council on Religious Education changed their quarterly dating to begin September 1, for promotions to coincide with school opening schedules. This has upset the usual calendar quarters to which we have been accustomed all these years. We at the Word and Work hesitated to make the change, because it would not be giving a full 13 lessons in an issue of the quarterly when the change would become effective. Other publishing houses worked around this problem by duplicating the September lessons in the new quarter, and actually selling only two months of usable lessons at their customary price. We are, rather, reducing the price of our Quarterly to 20¢ for this coming issue, and will go back to 25¢ as usual when March, April, and May are published.

We appreciate all of you who use our Quarterly, and hope that this inconvenience will not fall too heavily upon you.

Sincerely,

**THE WORD AND WORK**

Gordon R. Linscott  
W. Robert Heid  
Willis H. Allen  
The Office Staff



# *Precious Reprints*

## **Philip and the Eunuch**

R. H. Boll — 1929

Like some other examples of conversion in the book of Acts, this is a condensed account and by no means sets forth the "way of salvation,"—except to such as stand in the same position and attitude toward God as the Ethiopian Eunuch. It would be a grave mistake to hold up the case of the Eunuch as a pattern for sinners and unconverted people generally. There is in this simple and beautiful story no word about dealing with sin, no word of repentance or of turning to God. And that for obvious reasons.

This story has a background and leaves much to be understood. The Eunuch was not an example of the average unsaved man. His was a heart already surrendered to God and wholly turned to the light. He knew of God; he had obeyed God to the utmost limit of his light; he was desiring nothing so much as to know and do all God's word and will. At the very moment when Philip came in contact with him, he was earnestly searching the scriptures. A man in such frame needs only to be shown what he yet needs. To this inquiring mind, Philip unfolded the story of Jesus; and it was the Eunuch himself—not the preacher—who suggested immediate compliance with the Lord's command. Of his own accord he confessed Jesus Christ as the Son of God. Upon his own request the chariot was halted and he went down into the water with Philip and was baptized. Then he went on his way rejoicing.

Now it would be possible to set this account forth as "the way of salvation," and it could be accepted as a formula and mechanically followed out by persons who have not at all the same heart and attitude as the Eunuch. Men who have not really turned from sin, who are not converted, whose hearts are not wholly surrendered to God, may see in this a short and easy way of being saved, and in that spirit comply with it. It would be unfair both to the word of God and to sinful men to set forth this account of Philip and the Eunuch as "the way of salvation" in any general sense.

It is applicable only in the case of a man who stands in the same position toward God as the Eunuch. Others must first be brought to a conviction of their sin and need and to a wholehearted surrender to God. Otherwise no confession of Christ or baptism will avail. The great need today is of converts and of church members who are such in heart and not merely in outward conformity.



# Viewing The News

TWO RELIGIOUS LEADERS taking opposite political views recently served as another warning to me that we must be careful in what we do in taking sides in political matters. During the services recently observed honoring Billy Graham in North Carolina, Mr. Graham in introducing President Nixon made a laudatory speech that could be taken for nothing but a support of Mr. Nixon's political stand. It is interesting to note that in replying to that and in his laudatory speech for Mr. Graham, Mr. Nixon did not in any way mention Deity! Coming so soon after the President had taken over an economic dictatorship of this country and announced his capitulation to Red China and to Russia by planning visits to those countries with which we are at war, Billy Graham's praise was taken for a condemnation of the political enemies of the President and an agreement with him. About the same time Billy James Hargis started off an article in the *Christian Crusade Weekly* with this statement: "Senator George McGovern, mistakenly elected to the United States Senate by the otherwise decent people of South Dakota, wants to be President of the United States." When Paul told Titus to teach the Christians in Crete "to speak evil of no man" surely he was warning against such language. Regardless of how much a man may go against our beliefs in things political, to judge that he is doing so from evil motives is beyond what we should do.

I WOULD NOT WANT to stop either Mr. Graham or Mr. Hargis from having political opinions or from working for those opinions if they feel it important to do so, but the public positions that both took, identifying themselves strongly with a political position and at least by implication condemning other positions, will work against the greatest effectiveness an

any Christian in winning souls for Christ. To be against socialism and communism (both of which are atheistic) is one thing, but to be strongly opposed to liberal or conservative politicians is quite another thing as also the strong public approval of either side is dangerous. I am subject to that temptation as I write this column and I have probably given in to the temptation more than once, but I increasingly try to guard against personal condemnations or personal recommendations on political viewpoints alone.

IF YOU THINK that the federal government has pushed public schools ("government schools" is the correct name most places) into a position that is likely to harm children of Christian families, then you might want to look into a new development. The House of Representatives has passed a "Child Development Act," the intent of which is to get children into Day Care facilities to be provided by the government. These will be free up to a certain family income, very cheap above that, and only the rich will have to pay much. The cost has been estimated as high as 20 billion dollars a year when fully developed, but the cost is only a small part of the problem. Every tyranny wants to take over the control of the development of the child's mind to make it go in the way it wants. Surely it staggers the imagination to think of having children from two years old and upwards being trained by government workers instead of by parents. Big public statements will be made about freeing the mothers to work but those pushing the bill have frankly said that "child development" is the main idea. With an oversupply of teachers today the program could move into "high gear" very fast. Many workers in welfare, education, and government have pushed the new program

and others have fully stated the great dangers. Don't let it come to pass without some study on your own. The most comprehensive material opposed to the trend that I have seen has come from the CHRISTIAN HERITAGE CENTER, 205 Eline Building, 111 South Hubbards Lane, Louisville, Ky. 40207.

A FIRST FOR ME occurred when someone sent me a copy of the front page of The Indianapolis Star for Sunday, October 24, 1971. The entire front page was devoted to an editorial entitled "Will the Federal Bureaucracy Destroy Individual Freedom in America?" Regardless of whether you agree with it or not try to get a copy just for curiosity's sake!

RED CHINA is the prime pusher of drugs in the free world. Most of the drugs that have tempted our service men in Vietnam have been planted there by the Chinese and it is done by the consent and help of the government. Countless experts have testified to the truth of that statement and many have pointed out that it is a major policy of the Red Chinese to try to tear down resistance in this country through the drug traffic, while at the same time getting extra money for their evil schemes.

IN THE MIDST of the furor caused by criticism of the press by our Vice-President, it is interesting to read statements from other public figures over the past three decades. We start with this one by President Franklin D. Roosevelt in 1941: "The American people are beginning to realize that the things they have read and heard, both from agitators of the legislative variety and the agitators of the newspaper owner variety, have been pure bunk-B-U-N-K-bunk; that these agitators are appealing to ignorance, the prejudice and the fears of Americans and are acting in an un-American way." And this one by Vice-President Humphrey in 1968: "I am convinced that just as the media can tell facts to people, they can also exaggerate and inflame the situation." And finally this one by two-time presidential candidate Adlai Stevenson in 1942: "The failure of the commercial press, with few exceptions, to honestly report the news and be fair in their editorial columns, has served to retard the war effort. Generally, their cam-

pagins for special interests have created confusion in the minds of the American people and in several instances have bordered on acts of treason." Anything new?

WHAT WOULD YOU THINK if the president of your Board of Education would suggest that children be assigned to classrooms according to their astrological signs? The President of the New York City Board of Education has made such a suggestion. Just to be sure that he was serious in the matter, I checked this through several news sources and found that he had indeed made such a suggestion seriously.

DO YOU REMEMBER THE CAPTIVE NATIONS? Not many years ago (1959 to be exact) Congress decreed that the President should make a proclamation for "Captive Nations Week" each year in the third week of July. In recent years the proclamation has been so worded that no one reading it could get the idea behind the Congressional act. Instead, the people from those nations taken over by the communists without their consent are now to be required to have a Communist passport, according to news sources. This is in line with the visit to Peking and the one to Moscow, of course. I do not pretend to read the President's mind as to why he is doing these things, and I wonder sometimes if he isn't in a "captive" position and being forced to his actions by the powers that control the affairs of most of the nations of the world. We shall never know for certain as long as we are in this world which lies in the evil one. There are, by the way, 29 Captive Nations now under communist domination.

MANY THANKS to those of you who have supplied me with clippings from newspapers and magazines for this column. Please pray that this column will be used to make Christians aware of their responsibility to pray for all that are in high places and to show the love of Christ to all, regardless of political beliefs. Please keep the clippings and questions coming to:

Ernest E. Lyon  
2629 Valletta Road  
Louisville, Ky. 40205

## Those Cards !

It happened about three days before Christmas last year. At the time I felt awful, but afterwards, when I told Bill, I saw the funny side of it! One of my friends from the Wives Group had called in about decorating the church for Christmas, and I had persuaded her to stay for a cup of tea.

The children had set up the crib on the mantelpiece, and we had strung all the cards around the walls. It all looked very Christmassy and homely. There were dozens of cards—well over a hundred, and more were rolling in every day.

'By the way,' Doris said, just before she left, 'Thank you for your card.'

'That's all right,' I said cheerfully. 'Thank you for yours.'

Doris glanced round the room at our strings of Christmas cards and gave a bit of grin.

'Sorry,' she said apologetically, 'we didn't send you one.'

I haven't felt so silly for a long time! And for a moment I didn't know what to say. Before I had a chance to say anything Doris went on.

'We don't send cards to people whom we see. There doesn't seem much point when you can wish them a Happy Christmas in person. It seems a waste of money somehow.'

'We have so many . . .' I left the sentence hanging in the air. 'It's difficult to remember just who has sent them.'

'That's what I mean,' Doris agreed. 'We don't send them to business acquaintances either. After all, it's our custom they want, not our greetings.'

When I told Bill about it he burst out laughing.

'It's all right for you!' I said indignantly. 'You don't know how I felt!'

'That will teach you not to answer without thinking,' Bill said.

I put the matter out of my mind after that, but a few weeks ago I got out our Christmas list, and glanced through it. I found out of the seventy-six cards that we usually send, twenty-seven of them were to people we see nearly every day, eight of them were to business acquaintances, and about another fifteen were to people to whom we give presents anyway; so a little gift card would do as well.

'Twenty-seven and eight and fifteen, multiply by fivepence for each card, and then add on another fourpence each for stamps,' I muttered to myself, chewing the end of my pencil. 'That makes one pound, seventeen and sixpence . . . I think. . .' Math has never been my strong point. 'And with increased tax on cards, and postal rates going up, it will probably be more than that!' I decided.

'How many people are there on the Church Roll?' I said to Bill, who was muttering to himself over the month's accounts.

'Oh, I don't know,' he said. 'About five hundred, I suppose.'

'Five hundred!' I gasped. 'Are you sure?'

'Well, it's nearly that,' Bill said. 'About 480, I think, if you want to be accurate.'

'But that's staggering!' I said. 'If we all stopped sending cards to people we see anyway, and to people we send presents to, and to business acquaintances, we'd be able to send nearly a thousand pounds to Christian Aid or something, just over Christmas.'

Bill didn't trust my arithmetic and insisted on checking my figures before he would accept what I said.

'You're right, you know,' he said quietly after a few minutes. 'It's surprising how it mounts up.' I wonder if we can get anyone else interested in the idea.

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## *Gratitude*

J. H. McCaleb

You have been in deep trouble. Some one has helped you when everything seemed hopeless. You vowed to be eternally grateful and never to forget. The years passed and memory became dim. It seemed almost that you had been your own savior.

Joseph was in prison through no fault of his own. Pharaoh's chief butler was there too—probably because he deserved to be. Joseph interpreted for him a dream of restoration to favor. The chief butler promised never to forget and to speak in his favor. "Yet did not the chief butler remember Joseph, but forgot him."

On His way to Jerusalem, Jesus entered into a certain village where He was met by ten lepers who begged Him for help. The ten lepers were healed but only one returned to give thanks to the Lord. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine?"

Perhaps there is a bit of selfishness, and even some defensive jealousy in our natures that tempt us to forget the good that others have done in our behalf. That trait is not a pretty one. When we forget God, however, we have turned our backs upon the one great Benefactor who holds our very lives in His hands. "Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name."

*The renewed anticipation of the rebuilding of the temple in Israel points to the soon-coming of the Lord Jesus Christ, says the C&MA pastor in Bowie, Md.*

## The Temple Signs

Raymond W. Schenk, Jr.

Jesus made His last visit to the temple on Tuesday of the week of His Passion.

Upon His arrival the priests and elders, the Pharisees and Sadducees each challenged His divine logic and authority. After He had responded to their queries concerning the baptism of John, tribute to Caesar, the resurrection and the commandments, Matthew notes that "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (22:46).

Then turning from the defensive to the offensive, Jesus denounced (Matthew 23) the scribes and the Pharisees as hypocrites and serpents, condemning them to hell. He concluded His accusation with a stern rebuke, stating that because of their continual rebellion and hardness of heart, their house—the temple—would now be left desolate.

Jesus then left the temple, His confused disciples wondering at His severity. Some distance away from the scene they pointed out the temple, no doubt remarking on the beauty of the sanctuary, and they suggested, at least by implication, that it should not suffer the fate He had spoken of. Jesus responded tersely that the time was shortly coming when all of that glorious structure would be destroyed.

Later, on the Mount of Olives, certain of the disciples proposed a trilogy of questions. They asked Him again about the destruction of the temple, about the sign of His coming and the sign of the end of the world. Our Lord's answer to their questions has become known as the Olivet discourse.

Of the many subjects mentioned or alluded to in this passage (Matthew 24-25), one of the more interesting and relevant ones is the temple itself. Since history has witnessed the destruction of Herod's temple, as prophesied by Jesus, how can the "abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (24:15)? One plausible solution is that the temple will be rebuilt.

If the Jewish temple is rebuilt the fog that usually settles over the Olivet discourse will be removed, vast portions of sacred Scripture will be clarified, and one important sign of our Lord's return will become clear.

In defence of a third temple, it should be noted that the literal fulfillment of many Scripture passages demands another temple for Israel.

In the Olivet discourse Jesus assumes the existence of a temple: "When ye therefore shall see the abomination of desolation, spoken

of by Daniel the prophet, stand in the holy place, . . . then . . . flee into the mountains," He said. In Second Thessalonians 2, Paul speaks about this same event and states that the Man of Sin will be found sitting "in the temple of God, shewing himself that he is God."

In the Old Testament, Daniel also referred to this saying, "The daily sacrifice shall be taken away, and the abomination that maketh desolate set up" (12:11). Malachi as well stated that the Lord would suddenly come to His temple (3:1), and it is significant that Ezekiel described (chapters 40-43) a temple that had not yet been erected. It is quite possible he spoke of the third temple.

Anticipating a literal fulfillment of these passages, most students of prophecy agree that the temple will be rebuilt. The crucial question is when, because the discerning eye will view the construction of the third temple as a sure sign that the rapture of the church is at hand.

There is ample evidence that this temple will be built during our lifetime. With present methods of construction it is quite possible for the Lord to return for the church today, the construction of the temple to begin tomorrow, and for it to be finished by the middle of the Tribulation in readiness for the abomination of desolation. In no way does the construction of another temple detract from the doctrine of the imminence of the Lord's return for His Church.

There is in Israel today a spirit of anticipation concerning the temple. For centuries the Jewish people have suffered one humiliation after another. They have faced national suppression. Since 1967, however, anticipation has begun to grow in the hearts and minds of the Jewish people. At the conclusion of the six days' struggle in 1967 Moshe Dayan said, "Everyone fought for something that is a combination of love, belief and country. If I may say so, we felt that we were fighting to prevent the fall of the third temple."

In A.D. 70 the Romans destroyed Herod's temple. Since then the Jew has had no place for priest and sacrifice. The synagague is limited to prayer, reading and religious instruction. Hosea prophesied of this period when he wrote: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (3:4). The ephod and teraphim belong to the vestment of the priest and without them he cannot function. Dr. Arnold Olson summed up their situation well in stating, "For nearly two thousand years Israel has had a religion without sacrifice, a faithful remnant without a sanctuary, pilgrims with no place to go." Now, however, they have a place to go, and the anticipation is great.

To the devout Jew, the temple can be built upon one site only and it is immensely significant that the Jews now possess this area. Had they simply wanted to build a temple, it could have been completed years ago in the new city of Jerusalem. The Jewish mind, however, can conceive of the temple standing only on the holy mountain.

It is at this point that the ethical Jew finds himself in somewhat of a dilemma. Two of the most sacred Muslim buildings in all the world stand on top of the holy mountain, the Dome of the Rock and another smaller mosque. In their declaration of independence of 1948 Israel promised that "the nation of Israel . . . will safeguard the holy places of all religions."

Terrorists would like to bomb these buildings, while others would like to purchase them. Most believe that they must be destroyed before the temple can become a reality.

Perhaps there is another solution. In Revelation 11:1-2 John describes a temple having an outer court that is not to be measured because "it is given unto the Gentiles." Apparently for some part of the tribulation period a temple will exist, with a section of it considered Gentile territory. It seems quite possible that a mediated settlement to the current problem would permit both the Muslim and Jewish sacred buildings to stand on the top of the sacred mountain at the same time.

One thing is sure: The Jewish people now have possession of the holy mountain and this point will not be negotiable in any peace settlement.

Another temple sign became apparent when, on May 21, 1967, the Jewish people solicited help for the construction of their temple. An ad published that day in the *Washington Post* stated that "the Temple will be completed."

One more sign is found in the eastern gate of the temple area. This gate is mentioned in Ezekiel's prophecy and it plays an important part in the temple he described. The opening verses of Ezekiel 44 describe this gate. Jewish theologians have long interpreted this to mean that the Messiah will open the eastern gate of the temple.

This eastern gate of the temple area has been boarded up for centuries, but in 1968 a program to reconstruct the interior of this gate started. Its opening could serve no useful purpose because it opens over a very inhospitable section of the Kidron Valley. Why, after years of decay, is there a sudden interest in the reconstruction of the eastern gate? Could it be that right now this gate is being prepared for the entrance of the Prince of Peace into the Holy City to Mount Zion?

This much is apparent: The Scriptures demand a literal temple to be rebuilt at least by the middle of the Tribulation, possibly before. There is a spirit of anticipation in the air in Israel over the prospects of a new temple. The site for the temple is now in the possession of the Jewish government. Help is being solicited in the Jewish world for the construction of the same. The refurbishing of the eastern gate has already begun.

The temple signs cannot be denied! Jesus is coming soon!

—In The Alliance Witness



# Remember Lot's Wife

Mrs. Paul J. Knecht

If we knew the whole history of Lot's wife we might more easily understand Lot's failure with his family. He barely escaped the destruction of Sodom with his life—and the lives of two daughters. His wife, who had started with them soon failed and met her doom in the way, becoming a pillar of salt because she disobeyed the instruction of the angels not to look back. This is the scant and tragic story of Lot's wife, who has been cited as an example of disobedience due to obsession with earthly possessions (Luke 17:32).

But facts given us concerning Lot's wife are significant, and together with those given about Lot can give a fairly vivid picture to one who has some knowledge of God. From the time Lot separated from Abraham and pitched his tent toward Sodom—except for his capture by the enemies of Sodom and subsequent rescue by Abraham—no more is said of Lot until “the angels came to Sodom at even” and were prevailed upon to accept his hospitality (Gen. 19:13).

## LOT

No mention is made of Lot's having a wife when he came out of Ur with Abram (Gen. 11:31), nor again when they left Haran (Gen. 12:4,5). Lot undoubtedly cleaved to Abram by faith in the God who had called Abram; and God let him hang on though He had told Abram to get out of his country and *from his kindred*. Faith always gets a blessing from God and He accepted Lot with Abram (not on the same level of friendship for they had not the same faith) though He had not especially called him. But nothing is said of a wife. It seems likely that, since Lot had “moved his tent as far as Sodom,” he chose his wife from among the inhabitants of that wicked place; and the sequence of the story seems to bear out this inference.

When the angels came to Sodom (19:1) Lot was not only living *in* Sodom, but evidently had an honorable place among the elders of the city, for we are told he “sat in the gate.” This is where court was held (Ruth 4:1-11; Prov. 31:23). It may be the ambition of his worldly-minded wife had urged him on, or he may have sought the position in the hope of being influential against the exceedingly great wickedness of the place. Whatever his reason for being there, his soul was burdened with the lawlessness of Sodom (2 Pet. 2:6-8).

Jehovah had said to Abram (now called Abraham), “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come up unto me; and if not, I will know.” He found out, for when the angels were lodged in the home of Lot, wicked men of the place besieged the house with intent to mistreat the men who had found shelter there.

Because the Bible says Lot was righteous, the best possible construction must be put on his actions here. I believe his faith was

tested severely. Abraham was asked to kill Isaac and offer him up to Jehovah, to test his faith and love for God. Lot is asked here to sacrifice his daughters to save the angels (he may or may not have recognized them as angels) that he had urgently invited into the protection of his home. His only honorable course in the sight of God (Heb. 13:2), and according to his standards of righteousness, was to afford them that protection at whatever cost. Certainly he meant to do right and may have trusted God to take care of the outcome, which God did abundantly in any case.

This whole episode encourages me to think that Lot had stood out influentially all along against the evils of Sodom. That he had never been one of them in the sense of "Hail-fellow-well-met" seems apparent from their attitude toward him on this occasion. If he had been one of them he either would have fallen in with their demands, or would have been able to dissuade them. They would surely have acceded to his suggestion concerning his daughters if he had been their "buddy" all along. But he stood out against them and they turned their venom on him, calling him a sojourner (foreigner), and would have done worse violence to him than they had thought to do to the angels, had the latter not "put forth their hand" and drawn him back inside. His assailants were smitten with blindness which rendered them helpless to carry out their evil design.

Lot passed the test of faithfulness to God in his care of these two servants of the Lord. His steadfast righteousness, his soul burdened with the lawlessness of the place (it may have been Lot's cry that had gone up to Jehovah, though it seems more likely not,, (Gen. 18:20); or it may have been the very stench of the place that had reached His nostrils) brings to mind the church in Pergamum "where Satan's throne is" and Antipas, God's faithful witness "who was killed among you, where Satan dwelleth." Lot proved steadfast standing alone in a muck-heap of wickedness. In that place he must have rued over and over, and repented of, his selfish choice, as a young man, of the best of the land. But God's hand may have been in that choice, in order to give Sodom a witness of Him to the end that she might perchance repent. He is like that (Jonah; Rev. 2:21). We are not told, but it could be that Abraham's prayers had been going up on behalf of Lot not only since he entertained the angels, but from the day that he had watched him pitch his tent toward Sodom. For we are told that "*God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.*" Surely,, a good man's prayers have often been the channels through which a weaker brother (or sister) received grace and power to withstand evil and neither compromise nor go down with it. However that may be, after this testing (if such it was) the angels assayed to lead him out with his family who were to be spared, possibly, for his sake alone. God loves contrary people sometimes, as He did Israel, "*for their fathers' sake*" (Rom. 11:28).

### HIS WIFE

On the other hand, Lot's wife was either a Sodomite to begin with or fell readily in with the ways of Sodom. We do not need to be told the details of her failure; we can see it in the results. When God's judgment falls we may be sure it falls on a wicked or rebellious heart. Lot's family must have been "beloved for their fathers' sake" (Abraham being included in that word "fathers") and were therefore given a chance to escape the disaster with him. The warning was not a general one to the whole city as the warning of judgment was to Nineveh, but only to Lot's own. "Whomsoever *thou hast* in the city, bring them out of the place." But he could not get them all. "He seemed unto his sons-in-law as one that mocked" when he urged them to flee. "A prophet is not without honor save in his own country and in his own house." Of those who did follow, his wife, at least, evidently was not wholly *with* him, for we are told (Gen. 19:26) that "his wife looked back *from behind him*." She must have been following "afar off."

But for the judgment on her, and the mention Luke makes of her for our warning, we might think she looked back in sorrow and regret at her failure with, and loss of, those who would not heed the warnings of their father. But Luke leaves us no room for doubt concerning her reason for looking back (Luke 17:26-33). He compares the conditions in Sodom with those just before the flood, showing that the hearts of the people were centered on pleasures and occupations of this life only, and then says, "Remember Lot's wife," giving her as an example to be avoided. Her statue of salt is not without the savor of warning to all the generations that have come after her.

### HIS DAUGHTERS

Lot's daughters may have been "children of their mother"—products of Sodom. Yet in that time of tragedy they may have honestly thought the destruction of the earth was complete and they alone were left to replenish the earth. They had had an example of that in the flood, out of which only Noah's family was saved; the story of Noah had come down to them through generations of tradition. If they thought thus they acted quite naturally in doing the unnatural thing they did in order to perpetuate life on the earth. Why they resorted to intrigue instead of soliciting their father's cooperation we cannot know. They may have feared his righteous soul would have none of it.

We blame Lot severely for his failure. His name is not found in the Hebrews chapter of faith (ch. 11). His faith seems to have been largely dependent upon Abraham's. Yet God accepted him and has told us through Peter (2 Pet. 2:7,8) about the overthrow of Sodom and Gomorrah for "an example unto those that should live ungodly; and (He) delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)." God calls him righteous, and

though his work seems to have been ineffectual, his steadfast stand against the evil of his day, his opposition to wicked men, speaks favorably for him. Moreover, God gave a possession of land to each of the sons borne to Lot by his daughters (Deut. 2:9,19). Israel under Moses was not allowed to molest them nor take their land. Moab and Ammon had a dwelling place secured to them because they were children of Lot. They will also be delivered from the antichrist in the end time. (Dan. 11:41).

Yet there is a warning in Lot, as well as in his wife, for those who will heed it. "The supplication of a righteous man availeth much in its working" we are told (Jas. 5:16). Lot was righteous, but he apparently did not pray. He tried to stem the tide of evil without the power drawn from God by intercession. Instead of praying, he "vexed his righteous soul from day to day with their lawless deeds." It seems likely, then, that his was a prayerless work, hence he is called "righteous" but never "faithful."

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## Welcome One Another

Elmer Prout

"Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (Romans 15:7).

Our world is full of welcomes: the Welcome Wagon comes around when you move into a new community; the salesman is ready with a handshake when we walk into the display room; service stations and supermarkets get in on the act too. It is good business to welcome people.

But many of those welcomes are short-lived. They cool off in a hurry if you are not interested in buying. In other cases it is made clear that you may stay only as long as your money holds out. What seems to be a welcome may turn into an entrance examination or a credit card check-up.

In Romans fourteen and fifteen Paul uses the word "welcome" four times - 14:1,3; 15:7. His use of the word is not commercial, nor is it a pragmatic "good neighbor policy." Paul speaks of the Christian welcome - an idea which we need to explore.

The words "welcome one another" . . . serve to bring us back again to the specific topic with which this section began at 14:1. That topic is the relationship of the weak and strong Christians as they face differences of convictions about matters of Christian life style. In the first century the questions "Is it right for a Christian to eat meat, observe days, drink wine?" (Romans 14:2,5,21) could, if not dealt with in the proper spirit, shatter a congregation. The natural feeling between Jews and Gentiles did not encourage them to get along well. So Paul laid down guide lines of love, mutual respect, consideration for the feelings of others, and unselfishness.

We recognize the general principles of this passage. What we may miss is the ticklish nature of the matters under discussion. Meat

and vegetables hardly sounds like a dangerous conversational topic but actually it was one of the most explosive subjects that could come up in the early church. One reason for that was that both the weak and the strong could say "This is a DOCTRINAL PRINCIPLE - I will not compromise!" And each could appeal to scripture in support of his position. The weak could point to the biblical demand for a holy life; the strong could refer to the liberty which is in Christ. Right or wrong *both* could take an immovable stand and, in the process, destroy the fellowship of the church.

This passage reminds us that the Christian welcome involves much more than we realize. It is one thing to extend a hand to a newcomer and say "Glad to have you - welcome to the congregation." It is another thing to continue that welcome when I find out he eats meat, drinks wine, and observes days. The quality of our welcome is tested as our knowledge of the other person's opinions broadens. As that knowledge increases we must decide if we will still "accept" (ASV) each other. "Open your hearts to one another" - can our welcome survive in a setting where openness is the rule or does it exist only in a limited secretive atmosphere?

Paul calls us to the exercise of a welcome that is lively enough that it can work its way through the maze of loaded questions and hang-ups which are alluded to in Romans 14.

Where does that kind of welcome come from? How is it sustained? Paul uses a great phrase: "as Christ has welcomed you." That statement is powerful because it is humbling. How did Christ welcome me? The song puts it in unforgettable words: "Just as I am, without one plea . . ." That is how Christ welcomed each of us. In our best moments that welcome never ceases to stir profound gratitude. Jesus did not say "Glad to see you; give us some references; we'll call you back in a few days." He welcomed us with no reservations. And from the first day there has never been even a hint that He is tired or having us around. The divine welcome does not fade out or cool off - people who remember that will know how to welcome others.

"As Christ welcomed me" is also a dynamic and creative word. Christ's action is never only an example to be followed as best we can. His welcome becomes in us the source of power necessary to receive others. Gratitude to Christ and dependence on Him is the climate in which welcome for one another grows.

In thinking of the Christian welcome each of us should face such questions as: do I want to keep rigid control of the extent of my welcome or will I follow the steps of the Christ who wept over a city which had refused His invitation? Is my welcome primarily concerned with screening and selecting a limited group? Am I more interested in opening doors or in keeping them closed? In discussions of matters which threaten to break fellowship am I willing to admit that my opinions are opinions? Or is it always "your opinions but my convictions"?

Christ is an inclusive Saviour. It would be tragic if our thinking

about the Christian welcome centered on exclusion rather than inclusion.

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## The Holy Spirit and His Mission

W. J. Johnson

The Holy Spirit was in the beginning with the Father and the Son, when the heavens and the earth were created (Gen. 1:1,2,27; John 1:1-4. Job. 26:13). As they were together in the creation of all things, so are they in the plan of redemption. Each one has part in the work. God designed and created through the Word, by the Holy Spirit as the active agent in the work.

At the baptism of Jesus of Nazareth, which marks the beginning of His public ministry on earth, the Father and the Son and the Holy Spirit were manifested in the following manner; when Jesus was baptized, He prayed, the heaven opened, and a voice from heaven was heard, saying, "This is my beloved Son, in whom I am well pleased" (Mat. 3:14-17). John the Baptist was a witness of these things. Therefore he could testify to his disciples that Jesus is the Lamb of God that takes away the sins of the world. For by this sign John knew that Jesus was the Messiah, the One who would baptize in the Holy Spirit (John 1:30-34).

Inasmuch as many are misguided in respect to the Holy Spirit and His work, it is important to make a diligent study of the scriptures to show ourselves approved unto God, in handling aright the word of truth (2 Tim. 2:15).

In His promise, Jesus made clear who would receive the Holy Spirit, and what He would be to them. Also He would bear witness concerning Christ, and convict the world concerning sin, righteousness, and judgment by helping the disciples in testifying concerning salvation in Christ Jesus. By the Spirit of God dwelling in the heart of him who believes on Jesus Christ as the Son of God he is able to put to death the deeds of the flesh and live, if he follows after the Spirit. He must yield to the instructions of the Spirit to be successful in his warfare with the spiritual host of wickedness in heavenly places. This fact is made clear in the promises which Jesus made to His disciples. But they must love and obey Him. "If ye love me ye will keep my commandments, And I will pray the Father and he will give you another Comforter, who shall be with you forever; even the Spirit of truth, whom the world cannot receive, for it beholdeth him not, neither knoweth him, but ye know him, and he abideth with you and will be in you" (John 14:14-17). Jesus is comforting His disciples concerning His departure, and assuring them that He is not forsaking them—He will not leave them desolate (John 14:14-17,26; 15:26,27; 16:7-13).

The word which Jesus spoke to His disciples filled their hearts

with sorrow, for they could not understand why He should leave them. But He assured them that it was for their good that He should go away. "If I go not away, the Comforter will not come. But if I go, I will send Him unto you" (John 16:7-8). Their minds clouded by preconceived ideas about the mission of their Messiah, they were slow of heart to believe all things spoken by the prophets which had been pointed out to them. For this reason they failed to grasp the import of what He told them about His going away, and about His sending the Holy Spirit after He was glorified with the Father (John 7:37-39).

After His passion, Jesus appeared unto His disciples by the space of forty days, and spoke to them about the kingdom of heaven, "and being assembled in one place, he charged them not to depart from Jerusalem till they received the promise of the Father, which said he, Ye have heard from me.. For John indeed baptized with water, but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:3-5).

## NEWS AND NOTES

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

**Westside Church, Ft. Lauderdale, Fla.**

Praise the Lord for answered prayer. Since June of this year we have seen twelve come forward to unite with this small but growing congregation of believers. In this sin filled area with so many that harden their necks when they hear the gospel being proclaimed there are still those thirsting after the truth and longing for a Savior who can give them living water. New faces are at services almost every week which is most encouraging. Our attendance continues to reach greater heights each month and we are hoping and praying this blessing will continue. We are now averaging about 25 in morning worship and about 20 for evening worship.

Bro. Willis Allen is surely a great help and comfort as he labors with us leading the singing and also teaching Bible School. It is wonderful to have an opportunity to labor with a spiritual giant such as Bro. Allen.

We are presently mailing a regular newsletter to all who request it. If you are interested in our work please send your name and address to:

Vaughn A. Reeves  
1127 S.W. 2nd Ct.  
Ft. Lauderdale, Fla. 33312

We would also wish to thank all

who are helping to support the Fort Lauderdale Mission. Continue to pray with us for success in the Lord's work here in Ft. Lauderdale. -V. A. Reeves

**Senior Citizen's Home—** Word has come that one man skilled in masonry, brick-laying and carpentry has offered his services free of charge for the building soon to be started, in the will of God, in Sellersburg for the aged.

PCS & HS is thought by many to be the only private school in America that is free of tuition. No statistics exist on the subject but it is rare in these days for a school so well equipped and of such long standing to have carried on so well by faith as this one has.

**Portland Ave.:** Bro. Robert Gill's trip to Africa is held up till the docks strike allows his departure. In the meantime he completed a trip to Israel and Greece where he visited Bro. Galanis. At present he is teaching Drivers' Ed. in PCHS., but hopes to be on his way to Africa by the first of the year.

The annual S. S. teachers meeting was held October 26 at 7:30 p.m. in the home of Brother and Sister Wilson. At the close of the meeting refresh-

ments were enjoyed by all.

Bro. McNeil of the Highland congregation met those who are interested in the Senior Citizens' Home at the Portland church on October 31 at 3:00 p. m. He told briefly of the plans and progress of its board of directors and answered questions at the close of his remarks.

Two new births at Portland recently were Shirley Smith and her young son. Shirley is the daughter-in-law of Bro. Ben Smith who was faithful in beginning years of the Portland congregation.

Sis. Crystal Crowder is doing service with the young people in training them in choral singing. She is a talented musician and has a way with the young people.

She also helps on Saturday afternoons with children of the neighborhood who come in for basketball practice and some Home Ec. teaching and Bible.

In charge of the Saturday 3-5 p.m. groups are Brothers Herbert Ball, assisted by Brother Fred Schott and Billy Heid as he can.

One came forward for baptism, one for rededication and one in need of prayer for help to resist temptation. As the service was closing a number from Eighteenth St. church came in bringing two young ladies for immersion into Christ, November 21

**Shawnee Church, Louisville:** We are pleased to report one baptism recently, and continuing increase in attendance.

**La Grange Church, La Grange, Ky.**

Bro. David Tapp resigned the pulpit some three weeks ago or thereabout. He has been there ten years assisted by his brother George. In his place the Lord has provided Bro. Jim Rowe of the Rangeland congregation.

Rangeland Church reports some new births in October - two on the 17th and two more on the 24th. Also, on the latter date, one to rededicate himself to the Lord and his wife to complete her obedience. Like the Israelites she had stopped on the wrong side of the water (Ex. 14:13,15).

**Highland Church, Louisville:** Word comes in the latest bulletin that Bro. Ernest E. Lyon has resigned the pulpit at the Highland church. His resignation is to take effect at the first of the year at the latest; or, if the place can be filled sooner he will leave when

the incoming minister makes his appearance to take up the work.

Brother Lyon had been a member there for thirty-three years and the church's minister for the last twenty-one years. No official word has yet been received as to the reaction of the congregation to this but word has it that at least half of the members were in tears at the news.

**Highland Ave.:** The Ladies' bi-monthly meetings began October 14 with Sister Doty, teaching.

**Words of Life** has moved to WHAS at 11:10 EST on Sunday evenings. It has a coverage of 44 states at that time. 840 on the dial.

**Ralph Avenue Church** had their largest missionary effort in the month of Oct. Their missionary offering was about \$500.00 for the month. It looks like God is working there according to 2 Corinthians 8: 6-7.

**News Editors Note:** The bulletins I receive from all or most of the area churches are all announcing the coming Thanksgiving meeting. We have much for which to be thankful. In addition to the main things one that I am sure everyone is thankful for yet may not be emphasized as strongly as the others is God's marvelous keeping of His own on the hazardous high-ways of our times with their heavy traffic. An outstanding tragedy here and there serves to remind us to depend more faithfully on Him, but the overall picture is good. In appreciation for this and all other blessings great, and small (if any), let us give as the Israelites did back under the law. It was far more than a tenth. Though there are many faithful givers according to Romans 12:8, the results obtained by the Israelites have not yet been reached by the church in this dispensation of grace (Ex. 36:5-7; 1 Chron. 29:9, 14, 17; 2 Cor. 8:6-7).

**18 Street, Louisville:** Since Brother Bill Smallwood transferred to Shawnee the 18th Street congregation has had no regular minister. But the work goes on. Different ones go there from Lord's Day to Lord's Day. I cannot name them all but the day that Bro. Chester LaHue preached there (Oct. 24) Karen Shepherd and Ladonna Johnson were brought to Portland to complete their newbirths in the waters of baptism. The Lord Jesus said, "My Father worketh hitherto and I work." And they do.