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FEBRUARY, 1976

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Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

THERE IS SOMETHING WE CAN DO, AND NOW!

Elsewhere in this issue is a report of what the Congress of the United States is in the process of enacting, relative to the future of children and the right of the government to supplant the parents in jurisdiction over infant and child guidance. As with the equal rights amendment, this type of legislation has a way of being passed before many of the citizens know what is going on. Surely the time is past wherein we could sit back and not be concerned about the legislature, knowing that our country was Christian-oriented, and that all the lawmakers were at least mildly inclined toward a Biblical morality and objectives. Now it is evident that men in our day are as capable as were Pharaoh, Herod, and Nero of disregarding the sanctity of human life. Today there is still the same Devil and the same sinful human nature, but the packaging is different: now it is "rights" and "equal opportunity" and "freedom from coercion."

Christians should pray and study and read and contemplate, doing what they can to help guide their leaders, "that we may lead a tranquil and quiet life, in all godliness." But some decisions have already been handed down that seem irrevocable. So, we need to turn to the Bible and study an ancient example. "By faith, Moses, when he was born, was hid three months by his parents, because they saw that he was a goodly child; and they were not afraid of the king's commandment" (Heb.11:23). This verse reminds us of the entire story. God's people were getting too strong and too many to suit the Egyptians. Pharaoh decreed that all males were to be killed. God intervened. Amram and Jocabed had a conscience and a God and a faith—and a son. God overruled the details so that Moses was nursed by his own mother, and she was paid by the daughter of Pharaoh to do so. And the mother, Jocabed, seized the opportunity to instill principles in that young heart that would stand the tests of all that Satan could offer. For, the next verse reads, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach

of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward.”

FAITH WAS MOSES' ANCHOR

This passage, and the original story in Exodus, are given to us for our admonition. Surely they are most vital today. The first problem, perhaps, is that we do not see a real danger, as those parents of Moses did. They knew he was headed for an immediate death unless they intervened. We are not so able to see the future of our little ones as being anything too serious. But, if the final issue of their lives is materialism and godlessness, a worse fate than infanticide awaits them (and all sinners.) God's eternal purpose was that no man should perish. This includes me and mine, praise God!

God knows how Jocabed was able to so teach the young child Moses that he would never forget it. God knows how to enable us to do the same. We need to commit our way—our time and our strength—to Him. “If any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not.” Furthermore, He knows the very temptations that lie ahead for me, for my child, and for my grandchild. We have no such knowledge, nor are we able to formulate just the right remedy, even if we should know just what is ahead. But we do know of one who said, “Thy word have I laid up in my heart, that I might not sin against thee.”

If we will instill much of God's word, a true love for God's word, and a sure trust in God's word, we can know that it “will not return unto Him void, but will accomplish that which He pleases.” This much of saturation with Bible truth cannot be accomplished by an hour a week in Sunday-school. It cannot be delayed until the first grade, when a 35-minute Bible class will be a part of a Christian school curriculum. (When Moses entered the first grade, he left his mother's knee, and the opportunity had ended for her to do her bit.)

FAITH WAS A DAILY DEMONSTRATION

The parents of Moses did not spend all of their time, or even their free time, helping him memorize scriptures. In fact, the scriptures were not yet written, since Moses, later, wrote the first five books himself. But they did most certainly tell him about the God of Abraham, Isaac, and Jacob, and they lived a life of faith and righteousness before him that anchored and guided him all of his days. They introduced him to the “Invisible One.” Again we read, “By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.” In later years Moses remembered that at home there had been a quality of life that was solid and secure, although the whip of the taskmasters was already beginning to sting. He had seen faith in action, even though he was but a small child.

We can be assured that even small children can be impressed. You may say: "But God knew that Moses would be somebody special!" Yes. And the believers of today are also someone special. And those of tomorrow may well be "extra-special." For example, those whom Daniel (11:32) mentions, who knew their God, shall do exploits.

PARENTS, HOW ARE YOU DOING?

Mothers, begin at the very beginning. Fathers, be an active part of every lesson that will be taught. Time is short, regardless of circumstance, but today it is at a premium. As parents, we had better not sell too much of our time to get gain. If there is one major failure among us it is here. Babysitters will not take our places at the judgment bar of God. Day-care centers couldn't care less about the inward man. With them it is the toys, the nap, the pick-up hour, and the remuneration. Genuine, sincere, Christian living should be the environment and the sweet memory of all of our babes. We can be living the message of Jesus, even before we use words to tell it.

We may not be limited, as Jocabed was, to a few short years. But, again, if the governments of the world have their way, we may soon be robbed even of that. Days may come when we will have to stand up and be counted as those who were "Not afraid of the king's commandment."

"And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." —Matthew 24:12, 13

GETTING USED TO DARKNESS

Winston N. Allen

Saturday morning, January 24, while beginning to remove snow from our walkway, I noticed a sharp contrast between the surface of the snow and snow under the surface. The latter was white; the former was gray. During eleven winters in Alaska I had never seen anything like this before, but realized almost immediately that it must be volcanic ash. There had been much in the news the previous day about two eruptions of Mt. St. Augustine located 180 miles southwest of Anchorage. Later on Saturday there was another eruption, and Sunday morning about 9:30 we noticed a dark ominous-appearing cloud approaching from the south. When it was overhead we were showered again with volcanic ash. In two days' time our white world had turned from snow-white to a dirty gray. It was shocking at first, but after a while we became somewhat accustomed to it. There seemed to be no other choice.

A minister in the South-48 had a luncheon engagement with a friend. As they stepped from the brightness of the sunshine

into the dimly lit restaurant, it took some time for their eyes to adjust to the surroundings. The friend gave the minister the basic thought for a new sermon when he commented, "Isn't it strange how we get used to the darkness?"

We are now living in a dark world, a world dominated by Satan, and the darkness is deepening. Even though ominous clouds are fast approaching, there is real danger of getting used to the darkness and considering it light, of failing to keep ourselves "unspotted from the world." In Matthew 24 Jesus foretold that the gathering darkness will reach its climax in the Great Tribulation: "for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (v. 21). No doubt many professing Christians will miss the rapture and go into the Great Tribulation because love for the Lord and His appearing has waned (Matt. 24:12; 2 Tim. 4:6-8; 1 Thes. 1:9, 10; 5:1-11; Rev. 2:1-7, 3:10).

The Bible has much to say about darkness. Isaiah prophesied, "For behold, darkness shall cover the earth, and gross darkness the people" (Isa. 60:2a). The Apostle John wrote, "And this is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil (Jn. 3:19).

The inspired words of Paul in Ephesians 5:3-32 and 2 Timothy 3:1-5, and the statements of Jesus in Luke 17:28-32; 21:34-36, and Matthew 24:37-42 foretell details of the deepening darkness and the importance of being ready for the rapture.

We can see these prophecies being fulfilled in our day. Recent articles before me on my desk as I write this have the headlines or titles: "Terror in Schools," "Only 1 in 5 in the World Lives in Freedom," "The Terrorist Epidemic," "Solzhenitsyn says: Fate of World Decided Soon," and "Does America Still Stand for Anything?" On the editorial page of the Jan. 27, 1976 *Anchorage Times*, James J. Kilpatrick says in his article entitled "The State of Crime," "From one-third to one-half of all serious crime never is reported to the police or to the FBI. The figures long ago ceased to shock—we are numb to crime statistics. . . . Serious crime in 1974 was 18 percent greater than in 1973."

The August 8, 1975 issue of the San Jose (Calif.) *Mercury* stated regarding a Master Plan being formulated by the European Common Market Confederacy in Brussels, "The Master Plan involves a digital number system for every human on the earth. A computer would assign each citizen of the world a number which would be invisibly laser tattooed on the forehead or back of the hand. It would provide a walking credit card system. The number would show up under infrared scanners to be placed at all check-out counters and places of business. By using three 6-digital units, the entire world could be assigned a working number—an

international mark that would do away with all currency and coin. Instead, credit notes could be exchanged through a world bank clearing center. No member could buy or sell without having a digital mark. One man could have at his fingertips the number of any man on earth. When one of the market leaders was asked what would happen if any person objected to the system and refused to cooperate, he (Dr. Handrick Eldeman) rather pointedly replied, 'We would have to use force to make him conform to the requirements.' "

Revelation 13 gives a description of the coming world dictator empowered by Satan and his use of a numbering system to control all commerce. Yes, the darkness is deepening. Some say evil conditions are here to stay so it is best to go along with them. The devil is also here to stay until the end of the age (Rev. 10:10). We are not here to learn how to get along in the dark, but rather how to walk in the light and to lead others to the light while there is still time. There are some things we should never get used to. If we do, it is an indication that love for the Lord is waning.

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (Jn. 8:12).

" . . . and unto them that look for Him (Jesus Christ) shall He appear the second time . . ." (Heb. 9:28).

A TRIBUTE TO A WORTHY WOMAN

Sadie Jarvis Ransdell was born December 22, 1917, married to James Robert Ransdell April 20, 1934, and departed to be with Christ December 2, 1975. Fortunately we have the Ideal or Worthy Woman painted for us in the last chapter of Proverbs. The Book comes to a close with a hymn in praise of an ideal woman. I mention just a few characteristics described therein, and which are meted out in the life of our beloved Sadie.

Her Loyalty. "The heart of her husband trusteth in her" (v. 11). She was loyal to Christ and His Church. She forsook not the assembling together, as the custom of some is, but continued steadfastly in the church services. She was an ardent student of God's word and was a splendid teacher when occasion permitted.

The Beauty of Her Speech. "The law of kindness was on her tongue" (v. 26). No ill report gained an inch of territory through her passing it on to another. "She thinketh no evil; Rejoiceth not in iniquity, but rejoiceth with the truth.

Her Godly Character. "A woman that feareth Jehovah, she shall be praised." (v. 30.) What is emphasized here is another kind of beauty—the beauty of soul. Bodily beauty is vain and deceitful. It may become the ally and agent of evil and temptation. But the beauty of soul never fades, and never leads astray or deceives. This ancient sketch of the worthy woman was written before Christ came. Make her a woman who has bowed to the Cross; make her a woman who loves the Church as did our sister Sadie, the Church which Christ loved and for which He shed His precious blood, make her a woman whose Eternal Lover is the Lord Jesus Christ and there you have the Ideal Christian Woman.

—H. N. Rutherford

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



Viewing the News

Ernest E. Lyon

SATAN continues to work hard to divide Christians in every way that he can — husband and wife, friends, congregations, groups of congregations. When someone tries hard to make better fellowship among Christians someone gets stirred up to oppose all that he is doing or to misinterpret it. Recently I received a clipping from some unspecified paper sent anonymously concerning the work for unity by Leroy Garrett, editor of *The Restoration Review*. Written in the margin of the photocopy of the clippings were two questions: (1) "Does Garrett ignore the liberal doctrines of the 'Disciples' group?" and (2) "Does he endorse the tongues movement?" The answers are simple: (1) He does not ignore those liberal doctrines of many of the "Disciples" group, but he also recognizes that not all of them are "liberals" and many are true believers in Christ. (2) To urge that people not cast off "neopentecostals" is not to endorse their doctrines. By the latter answer I am not trying to answer for Leroy as to how he feels about the "charismatic movement," for he can do that well for himself, but I want to point out that I know a lot of people that I consider Christians and therefore brethren of mine because sons of the same Father, but that does not mean that I endorse whatever sectarian movement they may be a part of, if any. Christians in Rome disagreed about many things, but Paul never hinted that one group was "the loyal group" and others should be cast out. We are saved by the gospel, not by a complete understanding of the doctrines. Pardon this long dissertation for a news column, but I am much concerned to see some of the efforts to

break up the fellowship among the people generally served by this magazine taking fruit in the statements of some. I do not mean to say anything against the anonymous brother who sent me the clipping, but I simply want to warn that such questions can lead to making divisions "contrary to the doctrine."

MORE THAN 7000 students are enrolled in the six Southern Baptist seminaries of the United States, up 1000 from last year. However, I must point out that many of these are not preparing for the ministry. Many are philosophy students or majoring in other areas.

AT INCOME TAX time it probably won't make it any easier to tell you that someone else is worse off, but in Great Britain the basic income tax is 35% with no deduction. Add a "surtax" on it and it goes up to as high as 83% on "earned income" and 98% on investment income. High cost of socialism casting its shadow before it. Unfortunately it comes closer every year here.

THE NATIONAL LAYMEN'S DIGEST for January 15, 1976, contains such a good statement on a subject I've referred to in this column that I would like to lift two paragraphs and re-print here: "The irony of this whole propaganda campaign for recognition of Red Cuba is that most of the groups advocating it are practicing what is known as the old double-standard. They want all kinds of sanctions and embargoes against and withdrawal of diplomatic recognition from the Republic of South Africa, solely on the basis of the racial issue; but they want favored status and diplomatic recognition for

the communist regimes around the world which have been responsible for snuffing out more lives, suppressing more freedoms, throwing more people into slave labor camps, and injecting more serums in bodies for the purpose of rendering them insane, than any other regimes in the history of the world. Such advocacies in favor of Red Regimes is one of the prime examples of what a sick world we are living in today."

THE NATIONAL LAYMEN'S DIGEST for January 1, 1976, pointed out something that escaped my attention if it was noted at all in the mass media—that the men who made the charges that church missionary personnel on the foreign fields have been connected with the U. S. Central Intelligence Agency, charges that have never been proved, were the authors of the book *The CIA and the Cult of Intelligence*, in which they made "all sorts of critical attacks on America's top intelligence gathering and co-ordinating agency." It seems to be true that a few misguided missionaries have mixed into American intelligence, but they are few and far between and what they did has done great harm to the whole mission effort. But their numbers are small.

ARE YOU AFRAID of nuclear energy? The Nuclear Regulatory Commission study says nuclear power plants have proved to be much safer than most non-nuclear activities. Chance of a person living near such a plant being injured is one in five billion per year. Comparative figures for a person in an automobile is one in four thousand! Working in a nuclear power plant is safer than taking a bath at home, according to this study.

BOTHERED about E.S.P. (extrasensory perception)? Quit worrying that someone is reading your mind. A new book on the subject says that a study shows no proof of real success. An evaluation in the October, 1975, issue of *Scientific American* is reported to give the same results.

THE NORTH VIETNAMESE Government is not only eliminating its enemies in South Vietnam; it has imprisoned some who had favored a communist government in South Vietnam. The Reds always do that, so

if your neighbor helps them, remember he might be insuring his death or imprisonment if they take over!

LAW ENFORCEMENT and protection of innocent citizens is becoming more and more difficult, partially because of judges that turn criminals loose and partially because of laws that make it more difficult. A Senate subcommittee has joined in this by endorsing a bill that would protect a robber even if he breaks into your home. That law would send you to jail if someone broke into your home and you shot him. I'm not urging shooting of prowlers, but I feel they will be deterred a great deal more if they realize they are in danger of being shot.

A RECENT STUDY by the Ford Motor Company economists was reported in *Christian Crusade Weekly* as showing that there are more people being supported by taxes in the United States (80,655,000) than there are people working in the private sector of the economy to pay the taxes (71,650,000). The figures for the tax-supported group include those on welfare and retirement programs, government employees, military personnel on active duty, and the disabled and unemployed.

THE U. N. denunciation of Zionism as "racism" may backfire enough to do some good. Many who had gone along with the communist planning of the U. N. and its opposition to South Africa and Rhodesia, for example, are beginning to have second thoughts—thoughts that should have developed when Red China was taken in and the real Chinese government was thrown out, to cite one of the hundreds of anti-freedom decisions by the communist-dominated organization in New York City. This, of course, is personal opinion, but an opinion that I feel is firmly backed by hundreds of facts.

INTERESTING FACT —Congressman Conlan, speaking of a General Accounting Office study, recently said, "The study found that more than 6 billion board feet of mature timber die every year in our national forests. . .because federal regulations prohibit their being harvested. The timber is enough to build 850,000 homes. . .but goes wasted because of bureaucratic stupidity."

A FEDERAL JUDGE in Oregon has ruled that being a homosexual is not a sign you are not of good moral character, so he ordered the naturalization of a homosexual who had been denied citizenship. It is pitiful to read also that the New York City Presbytery of the United Presbyterian Church voted a petition to the General Assembly asking for "definitive guidance" on whether an avowed homosexual should be ordained to the U. P. ministry.

IN CASE you haven't been concerned about the (falsely so-called) Child and Family Services Act, you might consider the following quotation from those pushing such bills (not an official statement by congressmen): "What is an issue is whether the parent shall continue to have the right to form the character of children or whether the state with all its power and magnitude shall be given the decisive tools and techniques for forming the young lives of the children of this country." (Read that carefully, for that really is the issue stated by an advocate of that horrible idea.) These supporters then gave their feeling: "The government shall exert control over the family because we have recognized that the child is not the care of the parents but the care of the state. We recognize further that not paren-

tal but communal forms of upbringing have an unquestionable superiority over all other forms. Furthermore, there is a serious question that maybe we cannot trust the family to prepare young children in this country for this new kind of world which is emerging." The "new kind of world" is, of course, a socialist one in which man makes the country his god and the country "watches over" all the physical, mental, spiritual and economic needs of the people—ending, as history always proves, in a starving people subjected to an "elite" few. Many people pushing for the act do not realize the consequences, just as every step toward socialism has been pushed for one reason but the results are different than expected. Some sources say the quotations above are from an English source on similar bills.

MANY THANKS again for sending in clippings and questions to keep this column going. May I remind my readers that this is no official statement of this magazine, but simply the views in passing by one who feels we ought to keep acquainted with what is going on in the world so we can pray about it. Keep the materials coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

UNBELIEVABLE!

Homer Duncan

It is hard to believe some of the things that are taking place in the good old U.S.A., and it looks like unless we have an intervention from Almighty God we have passed the point of no return on the road to ruin. Let us all pray together that the good people of our land will turn to the Lord in such a way that He will be able to hear our prayers and heal our land.

It is unbelievable that the United States Congress would actually pass a law that would permit the government through HEW (the Department of Health, Education and Welfare) to appoint specialists to enter the home and direct the education of children, if in their judgment the child was not receiving the proper training. Congress actually passed this law in 1971, and we can all be grateful that former President Nixon vetoed the bill stating that it would weaken the American family by committing "the vast moral authority of the national government to the side of communal approaches to child rearing over against the family oriented approach."

Carl Kitzmiller is a minister in Oakdale, Louisiana.



Questions Asked of Us

Carl Kitzmiller

Are there not a lot of unregenerate people in the Bible-believing churches today?

Very likely. Regeneration is a matter of the heart and a transaction between God and man. God alone has absolute knowledge as to when and if it takes place. We may see a person go through the external acts of gospel obedience and his name may be added to the church roll; but we do not know if the profession of faith was genuine, the repentance was from the heart, or if the new birth ever really took place. Now over a period of time we may see fruit from the life which suggests the presence of the indwelling Spirit on the one hand or the same fleshly concerns of the old life on the other, but even this can be misinterpreted.

A truly born again person begins life as a spiritual baby and often does some stumbling around as he learns to walk in the Lord. Not every misdeed is evidence that the individual has never been regenerated. There would be no need for the continual cleansing of the Christian if none of his thoughts, actions, or words needed forgiveness. Even in the case of offenses so serious as to call for disfellowship we cannot assume that the offender is not a brother (2 Thes. 3:15). Such a man as the apostle Peter could act very hypocritically years after he had become a Christian (Gal. 2:11ff.). The Christian can sin, in other words. And though a Christian does not practise sin (a continued course of action, Gal. 5:21; 1 Jn. 3:6), there is such a thing as a carnal Christian (1 Cor. 3:1), a weak Christian (Rom. 14:1), or an immature Christian (Heb. 5:11ff.). Even those who count themselves to be faithful, truly regenerated children of God can sometimes become very uncharitable in judgment, rendering an unrighteous judgment in these matters. Who has not often been very thankful that the Lord (who knows men's hearts and all that is involved) is the judge (cf. 1 Cor. 4:3-5).

There are some related thoughts that need to be expressed concerning this matter. While I may not have certain knowledge of another's state, I can have assurance as to my own as a Christian (1 John 5:13). This is not to say one cannot be self-deceived or that one may not substitute some tests other than those proposed by the Spirit. But it is to say that God has made it possible for honest, concerned Christians to know whether regeneration has occurred in one's own life.

Neither are we suggesting that God's word is not plain enough nor that we may not take a stand on what is contained therein as to becoming a Christian. It is not a case that "anything goes." We have no authority for reducing the terms of pardon nor for applying His message to men according to whether or not we are favorably disposed toward them. God knows how righteously to count obedience in the heart as obedience in fact if He chooses to do so, or how to judge according to the light people may have had, so we do not want to pronounce final judgment in doubtful cases where people seem to love the Lord and yet have not responded in full obedience. But neither must we whittle the word of God down to fit such cases. It is not unrighteous judgment on our part to preach, teach, and insist upon regeneration according to the teaching of the New Testament.

It is very possible that churches contain unregenerate people because of a defective kind of evangelism. Modern high-pressure salesmanship seems to have spilled over into our efforts to reach people for the Lord, so that a fast-talking evangelist or personal worker with a good working knowledge of psychology may "sell" someone on becoming a Christian. But after the "buyer" has had time to think about it he is not so sure that he wanted it. He may repent of his repentance. By that time, however, he has been baptized and his name added to a church roll, and the shepherds of the flock begin what is likely to be a life-long effort of trying to keep him interested and showing concern for walking "the strait and narrow way." The tragedy is that many such ones get a sort of inoculation against ever being truly converted. They can always look back to the supposed-to-be conversion. Young people are often susceptible to emotionally charged situations so that when others are responding to the invitation they may respond too. I suspect that not all "losses" of young people in the later teen years in our churches is because of a lack of an exciting youth work; it may be due to unregenerate young people walking the only way they can—after the flesh.

Now the point is not that there is no such thing as a prodigal son, a child of God who strays from his Father's ways. It is certainly not that we do not need to do anything about reaching people. But it is important that we be vitally concerned with bringing people to the new birth, not just counting another statistic. We are not selling vacuum cleaners and collecting commissions.

A recent article in a religious magazine had a number of good things to say, but the author seemed to pronounce judgment on those who disagreed with his application of scriptures to certain political, economic, and social issues. Why can't preachers realize that it is one thing to preach the word but another to insist on people swallowing their (the preachers') own personal viewpoints?

It is not easy to be a preacher. Folks enjoy a message as long as it lambastes someone else, but if it gets too close to home

it is "meddling." What meets the needs of one person may leave another untouched and a third angry. Moreover, we are human. With all the talking (or writing) we do, we are sure sooner or later to say something that is unwise or even erroneous, something which can be misunderstood, or something which though true will rub the fur the wrong way.

There are at least two sides to the matter you mention. On the one hand, in preaching and teaching Bible truth there is need for making application to life. A preacher is not expected just to read a passage of scripture without comment. He explains its meaning and significance to other parts of the word. But he must go further. Scripture is not something to be studied as theoretical; it is something to be applied in a practical way to life. This demands that we use human judgment and see how the passages speak to us in the every day affairs of life. We must apply in many cases or else the truth will be missed. Of course there is a right way to do this, and there ought to be evidence of the fruit of the Spirit in one's life as he does so. Some unkindness and even downright meanness is nothing but the flesh in domination.

On the other hand, most of us—preachers and others alike—are guilty at times of taking our view of many things as being the Lord's. Men with little minds are often quite sure of their simplified answers to what may be complicated problems. They cannot understand why anyone who is even half-way sincere cannot see that their pontifications are right. Some preachers tend to forget (even if they can discern) just where the word ends and opinion begins. It is one thing to speak with authority where in the word of God requires or permits it and another to suppose that our opinions and applications carry that same authority just because we are used to speaking in that way. It is one thing to express our understanding of how a scripture applies to life and another to judge the man with another valid concept as being a sorry specimen of a Christian, dishonest, and unwilling to follow the Lord as fully as we do. We agree that this is a too common trait. There are some issues that may be complex enough or about which we do not have sufficient knowledge so that equally sincere (and even equally enlightened as to God's word) Christians may stand on opposite sides.

We are not suggesting that the Christian ought to pussyfoot where God has spoken plainly, nor that he adopt the "can't be sure about anything" view so popular with some moderns. But we must not get carried away with our own scheme of things and then warp God's word to fit it as we denounce any opposition. The social, political, and economic positions some Christians defend as being God's way are sometimes about as far from being Biblical as the ones they want to replace. Extremes beget extremes.

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

The following excerpts are taken from the Congressional Record: "What is at issue is whether the parent shall continue to have the right to form the character of the children or whether the state, with all its power and magnitude, shall be given the decisive tools and technique for forming the young lives of the children of this country."

"As a matter of the child's right, the government shall exert control over the family because we have recognized that the child is not the care of the parents but the care of the state. We recognize further that not parental, but communal forms of up-bringing have an unquestionable superiority over all other forms. Furthermore, there is serious question that maybe we cannot trust the family to prepare young children in this country for this new kind of world which is emerging."

Charter of Children's Rights of the National Council of Civil Liberties is becoming a part of this Child Development Act. Following are four of the several items proposed in this charter. They can be found on page 44138 of the Congressional Record.

(1) "All children have the right of protection from, and compensation for consequences of any inadequacies in their homes and backgrounds." (Note: In other words, never punish your child because he may come back to you with a civil suit.)

(2) "Children have the right to protection from any excessive claims made on them by their parents or authority." The question was asked, by way of example, what do you mean by the fact "excessive claim," and the example was given, "if the mother or father asked the child to take the garbage out and the child doesn't want to, the parents have no right to insist on it."

(3) "Children have the right to freedom from religious or political indoctrination." That means that you have no right to insist on taking them to church, if they do not wish to go. That also means they have the freedom to insist that they be taught nothing, or any ideas, about God."

(4) "Children shall have the freedom to make complaints about teachers, parents and others without fear of reprisals." This legislation is known as The Child and Family Service Act of 1975. It is Senate Bill Number S626 and House Bill HR2966. I have written to our Senators and the Congressman from our district, and I urge you to do the same.

But that is not all. I have received a letter from Ron Marr, the Publisher-Editor of the Inquirer Publication that will curl your hair. I say again that it is hard to believe, but I am sure that if the full truth were to be known, conditions would be much worse than most of us ordinary folks know about. It will make you sick if you read it, but if you want to learn of the filth that is being given to our boys and girls, some of it in school text books, write to International Christian Communications, Inc., Box 248 Ellicott Stn., Buffalo, N.Y. 14205, and ask for Mr. Marr's letter of December 1,

1975 with the heading "If we can save our children. . ."

When I look on sufferings and debauchery of this sin sick world, all that keeps me from going stark mad, is the knowledge that our loving heavenly Father is the sovereign God of the universe who is in absolute control of every situation, and is working all things after the counsel of His will (Eph. 1:11). What a comfort to be able to look for THE BLESSED HOPE AND GLORIOUS APPEARING OF THE LORD JESUS CHRIST (Titus 2:13)! What a privilege to carry EVERYTHING to God in prayer!

If my people, which 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 sin, and will heal their land. —2 Chronicles 7:14.

"THE INCORRUPTIBLE CROWN"

Larry Miles

I Corinthians 9:24-27 ASV

Paul makes use of the Greek Games to illustrate the spiritual race of the Christian. The Greeks ran to receive a corruptible crown; but we an incorruptible one. Unless a young man was a citizen he could not run in the races; so it is with the Christian—only the born-again are eligible to receive the crown for the spiritual race.

Just as the Greek athlete had to deny himself many pleasures, so it is with the Christian. Paul wrote in 1 Cor. 9:27, "but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." In his book "The Royal Route to Heaven," Dr. Alan Redpath wrote these words: "I do not think for a moment that Paul was concerned that he should be lost, but he was desperately concerned that God might remove his testimony and take from him his place of opportunity and witness because deep down in his heart he had been failing to contend with the enemy. Perhaps this is the greatest battle any child of God has to face."

The Greek games had hard and fast rules for those who wanted to enter. The New Testament sets forth the rules for the believer who would enter this race.

1. He must deny himself of anything that would weigh him down and hold him back. (Heb. 12:1)
2. He must keep his eyes on the Savior at all times and not look to the left or to the right. (Heb. 12:2)
3. He must find his strength in the Lord. (Eph. 6:10-18)
4. He must, by faith, refuse anything that would impede his spiritual progress. (Heb. 11:24-29)

Do not be a spiritual spectator. Enter the race and run to win the "Incorruptible Crown."

PROPHECY

THE JEWS AND THE TRIBULATION

PART THREE

by Arnold G. Fruchtenbaum

THE JEWS IN THE TRIBULATION

In the third area of this study, we will see what the Bible says as to how the Jews will fare during the Tribulation. There are four key passages that explain what happens while Israel is in the Tribulation period.

A. Jeremiah 30:4-7

The first passage is found in Jeremiah 30:4-7:

And these are the words that Jehovah spake concerning Israel and concerning Judah. For thus saith Jehovah: We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great so that there is none like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

As we stated earlier, the Scriptures give many names for the Tribulation period. In this passage we have a name for the Tribulation which directly relates the Tribulation to the Jewish nation. The name is *The Time of Jacob's Trouble*. It is true that all will suffer during the Tribulation period, but the Jews will suffer double. This is because of the principle found in Isaiah 40:2 that Israel receives double for all her sins. While Gentiles will suffer, the Jews will suffer more so. And because of the acuteness of Jewish suffering in the Tribulation period, Jeremiah calls this period the Time of Jacob's Trouble.

B. Matthew 24:15-22

The second passage is found in Matthew 24:15-22:

When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judaea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened no flesh would have been saved: but for the elect's sake those days shall be shortened.

In this passage Christ gives a warning to those Jews living at that time when the covenant will be broken and the abomination takes over the Jewish Temple and sets up his image in the Holy of Holies occurs. He tells them that as soon as they hear of the event happening, they are to get out of Israel, and to get out of Israel fast. If they happen to be out on the rooftop for some reason, they are not to take the time to come down from the roof and go into the house and take any possessions. But rather they are to get down from the roof and from the moment their feet step on the ground, they are to head out of Israel. If they happen to be out in the field plowing when they hear about it, they are not to take the time it takes to go into the living quarters to take any possessions. But as soon as they hear about it in the field, from that field they are to get out of Israel. The emphasis is on a speedy flight.

Then prayer request is urged that when this event happens, they should pray that it will not happen in the winter, nor on the Sabbath day.

Why not on the Sabbath? In Israel, on the Sabbath day, there is no public transportation. The busses are all locked up and the trains do not run. So unless an Israeli has his own automobile, he will find escape very difficult because of the lack of public transportation. Since most Israelis do not own automobiles, it becomes a particularly difficult situation for Jews to escape. That is why prayer is urged that it should not happen on the Sabbath, making it harder to escape.

An example of the difficulty is seen in the Israel-Arab War of 1973. The Arabs attacked on a Sabbath when the public transportation was locked up. This made it especially difficult for the Israelis to mobilize their forces and get them to the front lines. The 1973 War presents a picture of the difficulties of escape that can arise on a Sabbath day and certainly helps to lighten up the meaning of the passage.

Prayer is also urged that when this event occurs it will not happen during the winter. Why not in the winter? After all it seldom snows in Israel anyway. The reason for this prayer request is that the Jews will be escaping towards the mountains in the east and most of the escape routes will go through *wadis* which are dry river beds that only fill up during flash-flood situations when it rains during the winter months. Israel does not get any rain between April and October. But from October through the winter months up until April, Israel receives all her rain and when it does rain, many of these *wadis* get instantly filled and become very dangerous to cross. Every year in Israel people are drowned because they are caught in these dry river beds during a flash flood. So if the Abomination of Desolation occurs during the winter months, it will make the escape towards the east that much more difficult. And so prayer request is urged for this case as well.

The reason they must flee Israel is because at this point according to verse 21, worldwide anti-Semitism ensues and the worldwide persecution and slaughter of the Jews begins and will continue for the next three and one-half years. So Matthew 24 gives us a picture of worldwide anti-Semitism during the Tribulation Period and we see Israel on the run fleeing out of her land.

C. Revelation 12:1-17

The third passage is found in Revelation 12:1-17. In this passage Israel is pictured as a woman; throughout this passage the woman represents Israel.

The first five verses of Revelation 12 are historical for they talk about the birth and ascension of Jesus Christ. These show how Satan and all his demonic forces attempted to destroy the woman, Israel, in order to keep Christ from being born and when that failed they tried to kill the Christchild. But all this failed and Christ was ascended and is now seated at the right hand of God the Father.

Between verses 5 and 6 the Bible does here what often it does elsewhere. We cross a tremendous amount of time and in verse 6 we find ourselves in the middle of the Tribulation and, as in Matthew 24, we see Israel on the run:

And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and three score days.

In verse 6 we see Israel on the run and fleeing into the wilderness where she will be hiding out for three and a half years. It is exactly the same picture we saw in Matthew 24. Although Revelation 12:6 shows that Israel is on the run, it doesn't explain to us why she is on the run. But verses 7-12 do. Apparently, just before the Abomination of Desolation occurs, there is war in Heaven between Michael and Satan, and Michael is the victor. The result is that Satan is banished from his abode in the atmospheric heavens and is cast down and is confined to the earth. In verse 12 this event is a point of rejoicing in heaven but a point of woe for the earth:

Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea, because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

Verses 7-12 explain why the woman is on the run. Because at this time Satan is cast down to the earth and he is the one controlling the Antichrist as he commits the abomination of desolation and the Antichrist is used by Satan to persecute the Jews.

Verse 13 through 17 is a further exposition of verse 6. Verse 6 told us the woman is on the run. Verses 7-12 told us why she is running and now verse 13 takes up from where verse 6 left off.

In verses 13-14 we read:

And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the manchild. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place where she is nourished for a time, and times, and half a time, from the face of the serpent.

So these two verses further develop why the woman in verse 6 is on the run. Satan now being confined to the earth, uses this opportunity to persecute the woman which is Israel.

At this point we should raise a question that will be answered later. In the closing words of verse 12 it is stated that Satan knows that his time is short, namely three and one-half years; and so, knowing that his time is short, he picks on the Jews in verse 13. The question is: What is the connection between knowing his time is short and picking on the Jews? Why should Satan pick on the Jews just because his time is short? This is a question that will be answered when we discuss the fourth installment later of the study.

In Revelation 12 then Satan is in an all-out campaign to seek to destroy all the Jews remaining on the earth.

D. Zechariah 13:7-9

The fourth passage is found in Zechariah 13:7-9 which gives us the final results of the Jews in the Tribulation. Verses 8 and 9 read:

And it shall come to pass, that in all the land, saith Jehovah two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part into the fire, and I will refine them as silver is refined and will try them as gold is tried: they shall call on my name and I shall hear them: I will say, it is my people; and they shall say Jehovah is my God.

This passage gives us the sad number of how many Jews will be killed during the persecutions of the Tribulation Period. Two thirds of the Jewish number that begin the Tribulation will not survive it. Hitler slaughtered one-third of the world Jewish population. The Antichrist energized by Satan will succeed in killing two-thirds of the Jewish nation.

So at the conclusion of this third section about the Jews in the Tribulation, it should be kept in mind that the Jews will suffer more than all other nations, and the persecution against the Jews will be particularly severe for it is a persecution that is conducted by Satan.

— Reprinted from 'THE CHOSEN PEOPLE' magazine

A life which love has won,
And in surrender full, complete,
Lays all with gladness at the feet
Of God's most Holy Son.

Reprint:

THE BEGOTTEN OF GOD

R. H. Boll

"The God and Father of our Lord Jesus Christ who begat us again." So writes Peter to the brethren in Christ. These were a people begotten of God, born of God; a new, an *elect race*, therefore (1 Pet. 2:9), distinct from the rest of mankind. For in begetting the Father implanted His own life in them, and they, being begotten of God became children of God, sharers with Him of His life and nature. They are by birth members of His family. They are His own, not in mere possession, as God owns all things and all men, but in that peculiar sense in which a man's children belong to him. Concerning this "begetting" Peter tells us now several important things.

1. *This Begetting was an act of God's mercy.* "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again" (1 Pet. 1:3). It was not due, then, to their own ability or merit, not to any great and worthy thing they did, but to the pure mercy of God. For "when the kindness of God our Savior and his love toward man appeared, not by works of righteousness which we did ourselves, but *according to his mercy* he saved us, by the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5).

2. *It entailed a living hope.* For He "begat us again unto a living hope." Before we were begotten of God we had nothing worthy of being called a hope. We belong to "the rest" who have no hope, and "were by nature children of wrath even as the rest—without God and without hope in the world" (1 Thes. 4:13; Eph. 2:4, 12). But this new birth carried with it the prospect of a future and a new and wonderful destiny, corresponding to the high relationship we hold as children of God. Just as the crown prince born in the royal family has a career before him by virtue of his high birth, so have they who are born of God.

This living hope is secured to us through the resurrection of Christ. Death cannot interfere with it, for He abolished death and brought life and immortality to light. Moreover, in his resurrection-life lies our guarantee of success and victory. "Beloved, now are we children of God, and it does not yet appear what we shall be. We know that if he shall be manifested, we shall be like him."

3. *This Begetting involves an inheritance.* We inherit because, being born of God, we are His children—"and if children then

heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him that we may also be glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Rom. 8:17, 18).

Now the inheritance is "incorruptible, "undefiled," and one that "fadeth not away," It necessitates our own resurrection (or change, 1 Cor. 15:51), for "flesh and blood"—that is humanity in its present mortal and corruptible estate—cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Moreover, it requires our perfection; for into an inheritance "undefiled" nothing that is defiled or that defileth can enter (Rev. 21:27). And if it is an inheritance that never fades away, undying life alone can enjoy it. Now, He that begat us again has also in His purpose made us meet for the inheritance of the saints in light; and will some day present us in the glory of His presence, without blemish, in exceeding joy (Jude 24).

This inheritance, Peter declares, is now reserved in heaven for us; the while we here below are kept safe by the power of God—not by outward mechanical keeping, but from within "*by faith.*" The just shall live by faith; and if any man shrink back? . . . "But I have made supplication for thee that thy faith fail not" (Lk. 22:32). See to your faith, O my brother. And, Lord Jesus, make supplication for us that our faith fail not, and that we sell not our birthright for a mess of pottage!

4. *The Begetting is effected through the word of the gospel.* "Having been begotten again," says Peter a little further on (1 Pet. 1:23-25), "not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth . . . And this is the word of good tidings [the gospel] which was preached unto you." To believe it, to receive it, to obey it, brings this new life of God into our hearts, and so we become God's children. "For ye are all sons of God by faith in Christ Jesus: for as many of you as were baptized into Christ have put on Christ" (Gal. 3:26, 27).

"Happy because He loves thee.
Happy because He lives;
Bright with the deepest gladness
Which only Jesus gives.

Happy, because He guides thee
Because He cares for thee;
Happy, ever so happy,
Thus may thy New Year be!"

—F. R. Havergal

SLIDES CONCERNING WOODLAND CAMP

John Hallows

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. —Eccl. 12:1.

Have you ever been to a Christian service camp? If you have you need not be reminded of the blessings and the inspiration which you received there. If you are like most, you felt a closeness to God the Creator which is difficult to find any place else. Why is that? I believe there are several reasons.

1. You're in a Christian atmosphere for 24 hours a day, six days a week.
2. You're usually in the great outdoors where a closeness to God is natural.
3. You're associating with Christians of a like mind, the cream of the crop, if you please, who are seeking the same spiritual richness which you are seeking.
4. You have a staff of dedicated Christians who are ready, able, and willing to share their Lord with you.
5. It's fun! Good, wholesome, clean, fun.

Each person who has attended a Christian service camp doubtless could add many more reasons why they think it is the greatest. Now, that brings me to the point of this article. There are several young people who want to share with as many people as possible just what they think of Woodland Bible Camp via a slide production. Now this is no ordinary slide production. You will have to see it to believe it. The slides are of professional quality. They will be shown using two automated projectors on one screen. The entire production is put together by enthusiastic, interested young people who feel that the King's business deserves the best. Remember, the object of the slide show is to encourage more people to attend Woodland Bible Camp. Many, many have found Christ at Woodland and many more have dedicated their lives to a closer walk with Him. Who knows how many have gone into full time service for Christ as a result of their week at Camp?

The desire of this group of young people, under the direction of Ron Hickman, is to encourage more people, young and old alike, to find a closer walk with the King by attending Woodland Bible Camp. These young people would like the opportunity to present their slide program to your congregation. Your pastor will receive a letter soon suggesting a potential date for the presentation. I hope you will be looking forward to seeing this fine program as much as these young people are looking forward to presenting it. If you have questions regarding the program contact John Hallows at R.R. 2, Charlestown, Ind. 47111 or call 246-3230.

THE TEMPTATION OF THE KING

S. Lewis Johnson, Jr.

Introduction

Against the backdrop of the wilderness, with its "wild beasts" (cf. Mark 1:13), two solitary figures wrestle for a gigantic prize, the kingdom of God and the souls of men. One is subject to the Spirit of God, the other is the infernal spirit, Lucifer himself. The one, the Last Adam, must retrace the history of Adam the first. Paradise lost must become paradise regained. It was Augustine, following Paul, who said that the entire moral and spiritual history of the world revolved around two people, Adam and Christ. The temptation is a decisive movement in history.

The circumstances of the temptations of the first Adam and the Last Adam are in sharp contrast. For example, Adam was tempted in a garden, while Christ was tempted in the desert, "that great and terrible wilderness" (cf. Deut. 8:15), as Moses described it. Adam the first was well prepared for the tempter physically; he was strong and food was plentiful. But Adam the Last, having fasted for forty days, was weak and hungry. Finally, Adam the first was the object of Satan's initial seduction in the history of man, but Christ was attacked after His opponent had had four thousand years of practice. The odds were all on the side of a fall, humanly speaking.

Many questions come before us as we meditate upon our Lord's conflict in the desert. They are theological questions, and they cry out for discussion and solution. The principal question is this one: Is Jesus Christ impeccable? We are not asking: Is He sinless? This is generally admitted by students of Scripture, of course. The holiness, however, of the God-man is more than sinlessness.

The real question is: Was He *unable* to sin? Was He not only able to overcome temptation, but also unable to be overcome by it? The answer, of course, has to be "yes." It is not that He is able not to sin, but He is not able to sin.

If we remember that Jesus Christ is a *divine person*, we shall have no problems. He is not a human person raised to the power of deity by virtue of the incarnation, because He existed before that incarnation (cf. Mic. 5:2; John 1:1). He is a divine person who at a point in time took to Himself human nature as an additional nature. His impeccability is guaranteed by the union of the divine and human natures in one theanthropic person. As Shedd says, He is "as mighty to overcome Satan and sin, as his mightiest nature is."

A further question naturally arises: Was, then, our Lord temptable? Again the answer is "yes." The human nature of the God-man was both temptable and peccable. The divine nature may not desert the human nature, permitting it to sin, for then the guilt would attach itself to the entire person, but it may leave the human nature alone when no sin or guilt is involved. This it did in the

temptation. Therefore, temptation depends upon the constitutional susceptibility of human nature, and, since He was completely human apart from sin, He was temptable. An invincible army may be really attacked. That He was really attacked, and that His testing centered in the human nature is evidenced by the statement that at the conclusion of the temptation "*angels* came and ministered unto him" (cf. Matt. 4:11). Deity does not need, nor can it use, the help of its creatures.

The temptation account, since the temptation was not observed by any other person than our Lord, is a bit of intimate autobiography told the apostles by its subject, Jesus Himself.

The occasion of the relating of the experience is more difficult to find, but an appropriate occasion is found in chapter sixteen of this gospel when, after Peter's confession of His Messiahship, the Lord Jesus begins His instruction concerning the necessity of His death and resurrection. Immediately Peter rebukes Jesus and receives this stinging reply, "Get thee behind me, *Satan: thou art* a stumbling-block unto me: for thou mindest not the things of God, but the things of men" (16:23). At this very point, it seems to me, it would have been most fitting for Jesus to remind the apostles that the attitude of Peter was strikingly similar to that of Satan as reflected in the temptation, and to relate and expound the force of that wilderness experience.

The Personal Temptation

The Request (4:1-3). The baptism of John the Baptist had marked the inauguration of the Messianic ministry of Christ. By this the Lord's conviction was confirmed that He was "born to suffer, born a king." The voice from heaven had been the coronation formula of the King, while the vision had been the visible counterpart of the voice. The Spirit's coming had identified Him as the King (cf. Isa. 42:1; 61:1), and the form of the dove had reminded Him of His suffering work.

All three of the tests are variations of the one great temptation to remove His Messianic vocation from the guidance of His Father and make it simply a political calling. Manson in essence is right, "It may be put in this way, that what Jesus rejects in the Temptations are methods of 'bringing in' the kingdom of God: (a) the economic with all that apparatus so well known to us in these days of 'five year' plans and the like; (b) the game of political intrigue backed by military force; (c) propaganda which would eventually create an artificial nimbus for the national leader." And yet there are different emphases in the tests. The first has to do with the *body*, the second the *soul*, and the third the *spirit*. The first looks at Christ as the Son of God, the second as the Son of David (not out of harmony with the divine sonship), and the third as the Son of Abraham. The first test is directed toward the lust of the flesh, the second toward the pride of life, and the third toward the lust of the eyes (cf. 1 John 2:16).

The "then" of verse one, one of Matthew's favorite particles,

makes the connection with the preceding account of the baptism. As Scroggie said, "After the testimony the test; and after the Dove, the devil." Shortly after the baptism Jesus was led by the Spirit into the wilderness for the temptation experience. Thoroughly weakened physically he faced the arch-enemy of His vocation, Satan.

The opening question of the tempter is related to the words that came from heaven at the baptism. We might paraphrase it in this way, "If, for the sake of argument, as the voice at your baptism intimated, you are the Son of God, then demonstrate your Messianic office by providing a kingdom of bread" (cf. v. 3). The test was a very shrewd thrust. Is it really true, Satan asked, that the God who said, "Thou art My Son" (cf. Ps. 2:7), has also said, "Thou shalt not eat" (cf. Gen. 3:1)? A hungry Son of God! Could this be of God, especially when one remembers that one of the features of the kingdom the Messiah will bring is that of the Messianic banquet (cf. Luke 14:15; 22:29-30)?

There are some interesting things about this first temptation which bear brief comment. Satan, it will be noted, does not begin with a point-blank denial of the truth. That would be too obvious. As in much of our contemporary theology, the unbelief is more subtle and deceptive. The virgin birth is not denied; it is simply considered an unnecessary doctrine. The deity of Christ is not rejected openly; it is explained away. Jesus is not the object of our faith, but its founder and classic example. As Forsyth remarked of these apostates, "We must learn to believe not *in* Christ, but *with* Christ, we are told." But if we take only one aspect of His teaching, we immediately see that this theology is bankrupt. He affirmed, "Except ye repent, ye shall all likewise perish" (cf. Luke 13:3, 5). Search His religious experience as deeply as one will, and there is no trace of repentance in it. The fact is that the church has always known, and rightly so, that Jesus is not only a man, but more than a man. He is "my Lord and my God," as Thomas affirmed. He does not ask only for devotion to His example, His actions, or His words; He demands devotion to Himself. The contemporary unbelief, spearheaded by the passing fancies of "process theology," "revolutionary theology," and other heresies, is simply an echo of the ancient serpent's skeptical query, "Yea, hath God said?" (cf. Gen. 3:1).

The reply (4:4). The reply of our Lord, a quotation from Deuteronomy, as is each reply, alludes to the manna. He proves His Sonship by a reply worthy of a *son*! Man (notice the word) lives by God, not by food alone.

The National Temptation

The request (4:5-6). That this request is slanted toward the national aspect of the Messianic ministry is indicated by the mention of "the holy city" (Jerusalem; cf. 27:53), "the temple," and the quotation of the Messianic Psalm 91. The Lord is urged to demonstrate His Messiahship by a spectacular sign, a thing the

Jews loved (cf. 1 Cor. 1:22). And Satan has learned something from the first test, namely, the importance of Holy Scripture to the Lord Jesus. So, this time he supports his request by the use of Scripture. But, in so doing, he makes several mistakes.

(1) First, there is the mistake of tempting Jesus to presumption, or the forcing of God's hand. The promises of Scripture are valid always, but they are valid for us only at God's time. It is always wrong to put God to the test at *our* time.

(2) Second, there is the mistake of opposing Scripture to Scripture. Psalm 91:11-12, Satan's citation, probably is a Messianic passage and may refer properly to the Lord, but the text must not be used in such a way that it contradicts other valid passages. One must compare Scripture with Scripture, not oppose Scripture to Scripture. The latter is Satan's method here, for in our Lord's answer He cites Deuteronomy 6:16 and uses it to contradict Satan's use of the Psalms passage. *Scriptura ex Scriptura explicanda est!* Scripture is to be explained by Scripture. The devil puts Scripture *against* Scripture, not *beside* Scripture. So does the Lord here—but *against Satan's!*

Now, we must not overlook an important spiritual point here. Satan is very knowledgeable in Holy Writ, knowing far more of the text apparently than many of the saints. His ministers also know Scripture. They pose as "ministers of righteousness" (cf. 2 Cor. 11:15). As Morgan wrote, "Every false teacher who has divided the Church, has had an 'it is written' on which to hang his doctrine. If only against the isolated passage there had been the recognition of the fact that 'again it is written,' how much the Church would have been saved!" Every Christian who has had to deal with representatives of the false cults knows the truth of this. The heretical teachings of baptismal regeneration, soul sleep, universalism, and denial of eternal punishment, to name a few, are all supported by their adherents with the misuse of the Word of God. Acts 2:38 is wrenched from its context and made to bear the weight of entire denominations, without even a cursory examination of its related passage in Acts 10:34-48. Oh! if they would just remember, "it is written *again!*"

The reply (4:7). The reply of our Lord indicates that He will not pander to the Jews' love of a sign, nor will He burgle the house of a man's soul. He will realize His Messiahship by dependence upon God, not by force. He will not dazzle into submission by carnal sensationalism.

The Universal Temptation

The request (4:8-9). The third test has universal aspects, relating to the Abrahamic promises of world-wide blessing, fulfilled ultimately in Israel's Messiah. Satan offers Him this world-wide blessing apart from the cross. Question has sometimes been raised over this offer by Satan. It has been thought that he had no real right to offer the kingdoms to Jesus Christ. Billy Bray used

to say, in his quaint way, that the devil was wrong, adding, "The old rascal, to offer Christ the kingdoms of the world, why he never possessed so much as a "tater skin." But, as Denney points out, "This saying, which in Luke is put into the lips of Satan, is not meant to be regarded as untrue. There would be no temptation in it if it was untrue." The right apparently belonged to him by virtue of his victory over man, the rightful heir to creation, in Eden.

The reply (4:10-11). If Satan thought he would be successful, he was sadly mistaken. Our Lord is not a Jesuit; the end does not justify the means. He will not use the world, nor its methods, to attain His destiny. He must not become the Messiah of the world, nor of Satan, but of God. As Horatius Bonar wrote:

"The Kingdom that I seek
Is Thine; so let the way
That leads to it be Thine."

The reply, a third citation from Deuteronomy (6:13), is the final thrust of the sword of the Spirit. The citadel is held, and the foe is vanquished. But does our Lord march from the battlefield as other conquerors? Let us listen to Thielecke's answer: "By no means; how different is this victory from those of men! He rises to His feet, and immediately sets forth on His *via dolorosa*. He, too, goes forth into the world. Once again He will have to contend with the powers of evil which rise against Him. He goes through this world, which is a theatre of war and a battlefield between God and Satan. By winning His first victory He has entered this world. Christ will fight for the souls of the men He meets, whether they be publicans or Pharisees, fools or wise men, rich youths or poor men, working-class men or lords of industry, the hungry and thirsty or well-fed and safe—He will fight for the souls of all these men alike, and He will die for all of them.

"Thus does the victor in this fight take His way hence (Matt. 26:46), going straight towards His cross, as though God had forsaken Him (Mark 15:34).

"Is He not after all really the loser—a bankrupt king who has gambled away His crown—as He sets forth on His path from the desert to the cross? Has He not won a Pyrrhic victory? He travels the path beset with pain which leads to the cross, and not the way of glory and triumph which is also the way of God (for how can God's progress be other than triumphal?).

"Perhaps this contest in the desert was after all a drawn game. Perhaps in the long run the dread opponent will prove to have won the victory and regained his power over the world. Is there any man alive in the twentieth century who does not think that all the evidence points in this direction?"

"But something more happens in the desert when the two go their ways: 'The angels came and ministered unto him' (Matt. 4:11). He must after all have won the victory."

There is one practical lesson that we must not miss. It is the supreme need of a knowledge and use of God's Word. Jesus defeated the devil by the application of Scripture to His temptations. The threefold "it is written" highlights the victory, and points the way to victory for the saints. And, it must not be overlooked in Bible study, Deuteronomy. How many texts from this section of Scripture have been hidden in the hearts of the saints? If victory depended upon its use, would the prize be gained?

We shall conclude this study with several general observations concerning the doctrinal significance of the temptation. In the first place it is important to observe that the temptation marks Jesus Christ out as one perfectly qualified morally to be the promised Davidic sovereign. Manson comments, "In the Temptations the Messiah is being invited to take the centre of the stage in one role or another. It is significant that each time the response of Jesus puts God in the centre of the stage; and each time the implication is made perfectly clear: even the Messiah is only God's servant—indeed, just because He is Messiah He must be pre-eminently God's servant." This victory is one in a series that shall find a thrilling consummation in this book in the exultant declaration, "All power is given unto me in heaven and in earth" (28:18). And that, too, is a further step in the process that shall be crowned with the climactic utterance of the voices in heaven at the sounding of the seventh trumpet of the Apocalypse, "The kosmos-kingdom of our Lord and His Messiah has come, and he shall reign unto the ages of the ages (Rev. 11:15).

In the second place, in the experience of the victory of the temptation Jesus Christ is seen to be perfectly qualified morally to be the Savior. The cross was anticipated in this conquest. Milton indicated this by concluding *Paradise Regained* at this point. In the temptation there was, then, a pledge of the crucial victory of Golgotha, which Paul describes in these words, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:15).

Finally, in the wilderness experience Jesus Christ is seen to be perfectly qualified to be a sympathetic high priest. This is the principal use which the author of the Epistle to the Hebrews makes of the incident. He writes, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (2:18). And again, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (4:15). To those related to this High Priest there is no more appealing note upon which to conclude a study of the temptation than the exhortation which naturally follows, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (4:16).

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Missionary Messenger

"Greater things for God"

Donald and Delores Harris

Salisbury, Rhodesia

December 5, 1975.

We are so happy to have Bob Morrow with us here in Salisbury. He is staying at Robert Garrett's house while he is here. The Lord willing we will have him with us until Dec. 22. The 14th we are to have a revival at Arcadia with Bro. Morrow speaking. Everyone here at the home is well. Sis. Garrett and myself have been making all the girls a skirt to wear to the candlelight service they are to sing at, Dec. 9 at Waterfalls. The Lions Club asked them to lead in song singing.

Three of our boys here at the home are out of school this year. Donald is now with Rodney seeing about a job. Jobs are hard to find now so if they do get one they had better hold it. They are seventeen years old now. We will have to work things out carefully, as these are the first ones old enough to be working. They may stay until they are 19 but they have to comply with the rules that are set for them until they move. Then they will be on their own, they and the Lord, that is.

Alvin Hobby

Livingstone, Zambia

December 23, 1975.

We were glad to see the Mitchells return from Rhodesia yesterday evening. They had been gone about two weeks. Dennis' brother, Loy, lives and works as a missionary at Umtali and had invited him to come and speak on a lectureship.

Since the rains have started, we cannot get to many of the villages, even in a Land-Rover. But there is plenty of work to keep us busy in the towns. Georgia has her Bible classes with women and I have a Sunday morning Sunday school class with men. Then, there is the language work I have, in helping with the revision of the Tonga Bible. Recently I have been reading and checking the Tonga manuscript of 1 Samuel.

Elaine Brittell is in town now, trying to get an Employment Permit for her brother, Lester, who is ready to come to Zambia as soon as this permit is in hand.

J. C. and Joyce Shewmaker

Bulawayo, Rhodesia

November 25, 1975.

Work has, at last, begun on our new building. The complete cement foundations were poured yesterday and the brick walls should start tomorrow. They have not started a day too soon to suit us, as we are becoming a bit apprehensive that we may not be allowed to continue much longer at the school where we are now meeting. Our Sunday school enrollment continues to stay

at a pleasing level. The uncertainty of a place to teach the children causes a bit of lack of zeal in inviting others to come. Because funds are not available, we had to cut out the construction of three classrooms we had planned. Those of our members who are in position to do so have given liberally and sacrificially. We think there is great spiritual benefit in sacrificial giving. To this end we teach.

Sister Beth Ewing flew to the U.S. yesterday to be at the bedside of her youngest son, George, who has been involved in a motorcycle accident, and is in a state of coma in a hospital at Fort Lauderdale, Florida. She had been notified by her other son, Pat, who lives in Jackson, Miss. Prayers are needed on behalf of George, Sis. Ewing and her aged parents, the Shorts, whom she left here in Bulawayo. She plans to fly back in a few days, depending upon the outcome of this serious accident.

Later: A telephone call from Beth at Ft. Lauderdale, to the Shorts, says that George is still in a serious condition, having long lapses back into the coma.

Bro. and Sis. Stewart-Brown South Africa December 28, 1975.

God has called another couple to go for Him in full-time service, from our new congregation in Kraaifantein. Praise God for the lives of these young people, as we use the "Key of Heaven" asking God's blessing on them in their services for Him. As soon as the Bible school reopens at Benani in the Transvaal, they will be starting their studies to prepare them for their work in His Vineyard.

Since last I wrote you, we have had many baptisms, loosing count of numbers now. Wonderful to see these young ones stand out for God, especially the young men.

Our building is really crowded now. At the moment, there are open spaces as many are on holiday, it being school holidays; but from Jan. 19 we will have full house again, for that is when schools re-open.

Our colored work is growing, but also needs our prayers almost daily, and for those working with them, especially Bro. Hartle.

Thomas W. Hartle Cape Town, S. Africa December 27, 1975.

We rejoice and give God the praise that on Dec. 7th just before our morning service started, a young lady, Miss Hazel Langeveld, came and requested to be baptized; yet another young soul having remembered her Creator in the days of her youth. She is now able to rejoice the old year out, and the new year in, and go forward with the new name Christian, with a new hope and new potentials. God grant her the boldness in wanting to share Christ with others.

We are also praying that all the various families that have been taught during the year of 1975 shall very soon appreciate what they have heard and have been taught, and then decide to obey the gospel of Christ. These prayers we offer for others do not

exclude the tract-drives done at various hospitals. I must mention here that the program was augmented by other of the brethren having conducted cottage meetings as well, as families were willing to accomodate them.

The family that I have been teaching for quite awhile now, not far from my home here in Cape Town, has still to see two more film strip series.

Regarding our new building project, we are still carrying out further negotiations, with regards to possibly getting a sub-contractor to do the entire foundation, depending on the cost. When we have ascertained this we shall be able to fully go ahead with the project. We pray that the Lord in His own time shall see to it, and we know He will, that it shall culminate eventually in an area "ripe for harvesting."

Elaine Brittell

Livingstone, Zambia

November 21, 1975.

Thank you so much for your untiring labors of love so that we in other lands may be here to help spread God's good news so the lost may be saved. God knows all you dear ones who so untiringly spend your lives for others and He will lay up your reward in heaven. It is always a blessing from God that you help each month to send for the work here. Sometimes we on the field forget to thank you who bear so much of the burden of getting the Gospel out to the lost. The Lord will reward you.

A friend just brought a little donkey by—and he caused much excitement among the visiting children. To think that Jesus rode on a donkey when He was here on earth—His only means of transportation besides walking. He was content with just whatever God provided for Him, so why shouldn't we be content with what He gives us each day? He was always busy about His Father's business—spreading the good news!

The thunder is rumbling in the sky—God walking on the clouds as the children used to say. And now the cooling rain is falling—thanks to our Father. "He sends the sunshine and the rain, He sends the harvest's golden grain. Eternal life, eternal joy—He's my friend!"

NEWS AND NOTES

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

Church Leaders' Workshop

February 27, 28

A "Church Leaders' Workshop" will be held at the Lilly Dale church near Tell City, Ind. There will be one session Friday night, starting at 7:30, at which time Robert B. Boyd is scheduled to speak on "Duties and Responsibilities of Elders," followed by a discussion period.

On Saturday, Feb. 28, the all-day schedule will start at 9:45 a.m. with a prayer meeting, after which there will be speeches at 10 a.m., 11 a.m., 1:30 p.m. and 2:30 p.m. on such themes as song leading, personal work, the Sunday school, and the work of deacons. Speakers scheduled are: Joe Blansett, Eddie Hoagland, Glenn Baber, and Tom Rowe. Each

session is followed by a discussion period. Lunch will be furnished and served at 12 noon.

Overnight accommodations can be made for those who do not live in the Tell City area by writing to Harry K. Coultas, R.R. 1, Box 206A, Tell City, Indiana 47586. Telephone 812-836-4262.

MEN'S FELLOWSHIP DAY

March 6, 1976

Twice a year the church of Christ in Denham Springs, La., hosts a men's fellowship day. Speakers from various churches of Christ in Louisiana present edifying messages on assigned topics. Delicious food is prepared by the ladies of the local congregation. The number of men attending usually runs around forty.

Visitors from out of state also are welcome.

Speakers on March 6 will include: Edward Coon, J. M. Forcade, John Burgess, Odus Ford, and Carl Kitzmiller.

S.C.C.: The enrollment for the Spring semester ('76) is 83. There are six new students in the dorm, two of whom are Bible majors.

The Challenge for Life Seminar will be held February 13-15 on the S.C.C. campus. Speakers at the seminar will be Orell Overman, Dick Lewis, Bob Ross, Vaughn Reeves, Don Finto, Jack Blaes, Victor Broadus, Billy Lewter, and Charles Knecht. We urge everyone to try to attend and experience a challenge concerning your Christian life. We would especially like to see high school and college students at the seminar.

Highview Church, Louisville: Jack Blaes, teacher at P.C.S. and minister at Antioch church of Christ, Frankfort, will preach at Highview on the evening of Feb. 22. Bro. Schreiner will take his place at Antioch for that service.

Sellersburg, Ind. - Maple Manor: Bro. Howard T. Marsh, who has been associated with the Maple Manor Home since its beginning as the Sellersburg Children's Home in 1946 and living on the place for the past fifteen years would like someone to help with the work with the idea of becoming its leader in the future. If interested please call 812-246-2018. If you know of anyone who could

serve as house-parents or as house-mother please ask them to call the above number.

Expenses have been heavier this year due to the demand of state authorities for updating and remodeling of building and facilities, in the amount of eight to ten thousand dollars. Keep this matter in your prayers. Six new children were added to the Home this week bringing the total to 41.

Sellersburg Church, Indiana: The adult class is beginning a study on the book of Hebrews on Wednesday evening, Feb. 4. A prayerful approach is intended with a practical application of spiritual truths to everyday living.

Under leadership of Ronald Hickman a new singing group is developing. The group, members of the congregation, meet on Monday evenings at 7:30.

An Encouraging Letter from H. N. Rutherford concerning Words of Life: "At our Business Meeting last Sunday night, I classified your radio work as the most effective Home Missionary Work that I know; and when the stations are opened for foreign broadcasting, then it will be the most wide-spread way of reaching people for Christ there is. And I don't know of any preaching declaring the whole counsel of God as you are doing."

"Words of Life" is expanding again. A time slot has been reserved for a three station network known as 'Radio Cayman' which serves an area of nearly 400,000 square miles, including Jamaica, Cuba, Haiti, several Central and South American countries, plus the lower part of Florida, over 5,000,000 souls. It is hoped that broadcasting will start by early March or late February.

Beuchel Church, Ky.: A reception was given at the church house for Bro. John T. Glenn, the eldest of all who worship there, on Sunday Feb. 8, in honor of his 100th birthday on the thirteenth. He and his wife, Sis. Lois, have been married nearly sixty-one years. His life and work have counted for the Lord all of the way. They have been a good team in His service. Their family has also been a blessing. School teaching, preaching, counseling and whatever else the Lord sent his way

were faithfully done in love. His very presence among us continues to be a blessing to all who have seen God's goodness to him and felt it through him. It is safe to say that every life his touched received a blessing. The number of guests was estimated at 250.

Henryville Church, Ind.: The twelfth anniversary of the congregation will be celebrated by a "pitch-in" dinner in the basement of the Maple Manor Home at Sellersburg after the morning service at Henryville. At the service on that day two new deacons will be installed, Bro. Cody Embry and Bro. Charles Weber. Bro. and Sis. Weber recently placed membership at Henryville after worshipping and working there for some time.

Highland Church, Louisville: On Sunday morning, Feb. 1, Earl Wilborn, Lafe Hirshbrunner, and Ernest Lyon were anointed elders of the congregation. The ordination service was conducted by C. V. Wilson, assisted by Robert Heid.

Highview Christian Academy is accepting pre-registration blanks now. Call 239-9852 between 9 a.m. and 1 p.m. Monday through Friday if you have someone you want to enter.

Highlands Community Ministries has a new "outreach program" for those over fifty-five beginning Feb. 9.

SCC LECTURESHIP

Dates for this year's S.C.C. Spring Lectureship are March 16, 17, and 18. The title of the program is "Conforming to His Image." Daily sessions are held at 9:50, 10:45, 1:30, 2:30, 3:30 and 7:30. Speakers include C. V. Wilson, Dennis Allen, Richard Ramsey, Robert Coleman, Bob Morrow, Robert Heid, Vernon Lawyer, Ben Rake Jr., Earl Mullins, Audry (Tooger) Smith, Mike Sanders, Robert Neil, Jack Blaes, and Orell Overman.

Portland Aven. Church, Louisville:

The Sunday evening service (Feb. 1) was conducted by the group of young people Bro. Friedley has been teaching. The whole group sang "I Wish we'd All Been Ready," then there were three very good messages brought by three of the boys. One spoke on the "Coming of the Lord,"

another on "Job and His Problems," and the third on "Trust." The whole meeting was a blessing to all. Evidently their leader has been guiding them into a love of the truth as well as the Personified Truth, the Lord Jesus.

Portland Ave. elders prayed and laid hands on Brother Dennis Allen in the morning worship hour on Jan. 18. Brother Allen makes the ninth elder for this congregation. Brother Paul Addams who had been an elder at South Louisville and Iroquois, became the eighth, by transfer of attendance with us.

A gold Pendant Watch was found at the annual Thanksgiving service. If you lost same, call C. V. Wilson, 502-897-2381.

Salisbury, Rhodesia: Dear Fellow Believers: It's time to renew my bundle sub. to W.W. We continue to be blessed through the ministry of this paper, and I can assure you that folk here look forward to every issue.

Keep up the good work. —David Brown.

May the Lord bless those who write and those who read, and those who publish the Word and Work.—Dollie Garrett.

Sellersburg Community Church of Christ. A new congregation of the church of Christ has been started in Sellersburg. It meets in the Stout Elementary School building. Some of the members of the Sellersburg church are lending themselves to this work along with the former minister, Kenneth Lawyer. On Wednesday nights they meet in the Hamburg Branch of the Sellersburg State Bank.

Fort Lauderdale, Fla.: 1975 was a time of the birth of 31 souls into the family of God through the blood of the Lord Jesus. An uncounted number of others rededicated their lives unto Him.

The church is now enjoying the use of the building almost finished in Plantation Acres. In these things they feel much blessed and are thankful.



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