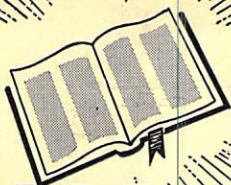
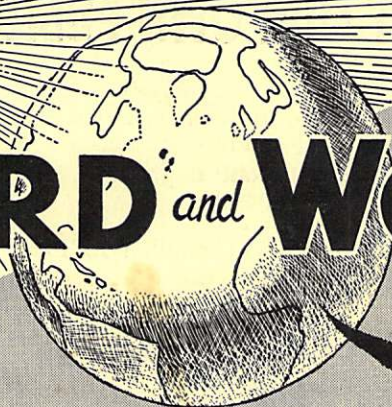


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



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JANUARY, 1977

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Robert Heid is a minister in Louisville, Kentucky



## God's Family

W. R. H.

### RESOLUTIONS

Many years ago it was a custom in this country for men and women to make "Resolutions" on New Year's Day, at which time they would bind themselves to quit some particular habit or vice during the coming year. It became a joke, how soon these resolutions were broken, yet the parties would try again a following year, usually all in vain. Occasionally, however, by sheer will power, some would seem to be successful over drink or swearing or smoking.

One reason why so many resolutions were broken was that the Lord was not taken into the transaction, for the divine help that He could offer (and which was so sorely needed). Another reason was that in a few days time, the mood changed, the sin didn't seem so bad after all, and Satan would win out.

But the Bible has three things to tell us about resolutions, besides giving us numerous accounts of them. First, that they are in order, when we see our needs; second, that they are made in the sight of God, and regardless of what day of the year it is; and thirdly, their consequences are lifetime and even eternal.

Daniel "purposed in his heart" that he would not defile himself with the king's food and wine, and God blessed that resolution with a most useful and successful life.

Joshua, after the conquest of the land, gave this challenge to Israel: "Now therefore fear Jehovah and serve him in sincerity and truth . . . and if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve: . . . but as for me and my house, we will serve Jehovah." This firm resolution not only carried for the families of Joshua and Caleb, but rallied all of the people to re-dedicate themselves to Jehovah as they settled in His land.

Ruth said to her mother-in-law, Naomi: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: Jehovah do so to me, and more also,

if aught but death part me and thee.” This resolution on the part of a young Moabitess widow, was the one thing that changed her lot from mediocrity, as with the other daughter-in-law Orpah, to her high place in the lineage of David, Solomon, and our Lord Jesus Christ.

Jacob, at Bethel, awaking from his dream of the ladder which reached from earth to heaven, said “Surely Jehovah is in this place; and I knew it not. And Jacob vowed a vow, “If God will be with me, and keep me in this way that I go, . . . so that I come again to my father’s house in peace; then this stone which I have set up for a pillar, shall be God’s house; and of all that thou shalt give me I will surely give the tenth unto thee.” This experience came in a time of deep distress, but it opened a door of fellowship between Jacob and the Lord that remained all his lifetime.

In Luke 19 we see Zacchaeus motivated by a strong desire to “see Jesus, who he was.” Quickly and resolutely he decided to run ahead and climb up to where he could see Him. This action culminated with those grand words “Today is salvation come unto this house.” He resolved to see Jesus. So opened unto him the gate of eternal life.

A poor, ailing woman, once reasoned, concerning her need and the healing power of the Lord Jesus, “If I can but touch the hem of his garment, I shall be made whole.” Pressing her way up through the throng, she did touch His garment, and immediately know the feeling of healing within her body. How important was her resolution!

Finally, we consider the situation of the prodigal son. When he was hungry and hopeless, he said: “I will arise and go to my father.” Nothing else he could do would take the place of this. This good resolution also included a confession of sin and a plea for forgiveness. And a life that was alien to the father and the father’s house, was now reconciled and reinstated. This resolution did not wait for a new year’s day to come around but its results picture to us a “being born again” of the sinner.

Are there some resolutions that you need to make in the presence of God? You need not wait until January 1.

## **Welcome to News Commentator, Bro. Jack Blaes**

We are happy to present Brother Jack Blaes as the new author of the column *Viewing the News* beginning with this issue. Our readers will all appreciate the statement from Brother Ernest Lyon, which we give below:

### **A NOTE FROM ERNEST LYON**

Fifteen years ago this month I began writing a news commentary for the Word and Work, called then “A Christian Views the News.”

For some time I have thought that the readers needed a fresh view of the news and at the same time I have wanted to have the time to write some things I have been thinking about in the way of Bible exposition. As you know, I have been requesting a replacement for more than a year. My first choice, and Robert Heid's first choice, for that job has now told Editor Heid that he will write the column beginning with this issue. Jack Blaes has been "viewing the news" from the standpoint of a dedicated Christian for a good while and is eminently qualified to take over the column. I wish again to thank all those who have contributed clippings, comment, and questions for the column. I hope that you will continue to send your materials to Jack to help him with the column month after month.

---

## May I Differ With You?

What you say and what you do should be the same.

Please consider the academic basis for fellowship and the practical basis for fellowship. The first is our explanation of our convictions regarding fellowship. The other basis is the area of practice or what we do.

A simple illustration will clarify the difference. A Christian can be heard to say, "The charismatic phenomenon (Herald of Truth, or Millennium, or music or ad infinitum) is not a test of fellowship!" That is our brother's academic basis for fellowship. However, in the practical area this same brother makes no effort to enhance, or encourage . . . fellowship. He is even shunning such brethren who differ with him. Isn't that the definition of a hypocrite?

I think there is a difference among us in what we are saying and what we are **doing** regarding fellowship.

Include self-examination in your response to this article. These two brethren have given their thoughts. As you compare your thoughts with theirs, please include a check on any differences between what you say and what you are doing about those "other brethren." —Michael T. Sanders

### THE BASIS OF FELLOWSHIP

I believe there are levels of Christian Fellowship just as there are levels of personal friendship. There are some friends that the relationship is rather superficial, others with whom one will share some personal feelings, all the way to the friend with whom one will share one's inmost and deepest thoughts and feelings.

Everyone is carrying on his own search for a friend with whom he can really bare his soul and be strengthened. Christian fellowship is much the same; there are levels and the Scriptural basis is only the beginning and most superficial as well as least satisfying . . . but none the less essential.

May I suggest two passages as the most minimal upon which Christian Fellowship may be based. Let it be emphasized that from this point one must travel on in ever growing trust, depth, and learning to share in fellowship that is spiritual and uplifting to God.

Paul wrote to the Philippians (1:17-18) that he rejoiced that Christ was proclaimed even in pretense and faction. At this point he could have fellowship but very limited fellowship indeed.

The second passage is I John 4:2-3. "One confessing that Christ is come in the flesh is of God." For the Christian here is where fellowship must begin. From this point on, the depth of that fellowship depends upon how much each loves the other in obedience to John 13:34-35.

May God help us to be looking for others (Matt. 28:19-20) to have Christian fellowship with us and with the Father and His Son. "that ye also may have fellowship with us: yea, and our fellowship is with the Father and His Son Jesus Christ" 1 John 1:3-4.

### THE SCRIPTURAL BASIS FOR CHRISTIAN FELLOWSHIP

A definition of fellowship: A sharing of Christ and in Christ with another; Worshiping, praying, enjoying, and serving God with at least one other human being without reservation; She is my sister in Christ; He is my Brother in Christ; communion; partnership; association.

According to the above definition, if a person is "in Christ," it is my privilege and responsibility to "Share Christ" (fellowship) with that (those) individuals. This may seem very naive to some of you or to all of you, but as someone else put it, "if that person is saved, then that person is my sister or brother in Christ whether I like it or not." Therefore, we must act accordingly. (Consider 1 John 1:1-7.)

So the real question is not whether we "will fellowship" this person or not, but rather is that person right with God. If saved, then I am wrong to divide the earth-wide Body of Christ. (Consider John 17:20-23.) I am not suggesting at all that all the Body of Christ be mechanically one in any given city, but that each saved person be willing to share Christ with every other saved person whether attached to the same organizational name or not.

What I am trying to say was summed up years ago with a statement that went something like this: "We can't make something a condition for fellowship if God has not made it a condition for salvation." So that puts instrumental music and "baptism into Christ" in two vastly different categories. Concerning immersion, the Bible is clear enough. The exact *why* we were immersed may differ, but that we must be immersed into Christ is without dispute in the Bible.

On the other hand the Bible simply does not attach singing (with or without) and salvation. How then can we attach singing (with or without) and fellowship? And so with many other ideas. We can consider Ephesians 4:4-6 for a list of the things that really matter. Again, not that we agree on all the subpoints, but that we basically hold to these. An example from this list is in verse four.

To reject the Holy Spirit is wrong. To misunderstand (i.e., disagree with *my* understanding) is not a basis for non-fellowship or dis-fellowship. Here is a saved person who thinks he is speaking via the gift of the Holy Spirit in another language. I do not agree. I think it is purely psychological. But which of us is lost? Neither! Therefore, neither has the right to exclude the other from fellowship simply because there is a disagreement on the effects of the indwelling Holy Spirit.

In all of this, *grace* is a most important word. I am insane to say I am correct and without error in my understanding of God. So I am also saved by grace, not by my perfection. Yet the Bible states that the church is to be pure. Sin is to be removed. Some people *are* to be excluded from fellowship. But let's stick to the Bible. Consider and use 1 Cor. 5:9-13.; 2 Cor. 2:5-11; 2 Thes. 3:6-15; 1 Tim. 1:19-20; 2 Tim. 3:1-9; Titus 3:10-11; 2 John 4-11; other passages which are associated with salvation. But for the sake of the cause of Christ on this earth, let's be one with every sister and brother who is saved. Leave the saving power in the blood that was shed for us. Don't put it in cups, millenniums, tongues, classes, musical instruments, etc.

Base fellowship on salvation and morality.

Jack Blaes is Minister of the Antioch Church of Christ at Frankfort, Ky., and a teacher at Portland Christian School.



## *Viewing the News*

Jack Blaes

I've been a follower of this column for a long time. I've always found these moving of national and international events quite interesting. I've known that Bro. Ernest was seeking someone to relieve him because he asked me about it four or five years ago. I was reluctant to do it for several reasons, mostly I didn't feel capable—capable to follow one who was doing such a good job, and to be associated with other of the present and past writers who have graced these pages. Well, I don't know what has broken this reluctance, but here I am. I know you will miss Bro. Ernest, but I'm sure you will read

him on other pages of this paper. I request your prayers. I may not reflect your political, social, or even your spiritual views, but I will be glad to hear from you either negatively or positively. You may even be positively negative, but I'll be glad to consider your views. And as you have bits of news in the form of clippings or whatever, send them in.

I love this country. I believe God has given us America. I am thankful to Him for her and that I am a natural-born citizen. I'll tell you right now, I'm a "flag waver." And furthermore, I'm a "Bible thumper" in the pulpit or out. Having said that,



I think you know where I stand. If not, ask me and I'll be glad to tell you more. Not a single one of my ancestors existed at any time as a no-cell nothing which became a one-cell something-or-other which survived untold changes to become what I am today. NO SIREE! I am the result of the mind and hand of Jehovah. Made in His image and likeness—redeemed by the blood of His only begotten Son, Jesus, the rightful Governor of the world. Hallelujah! And this is just exactly the image I wish to reflect in this column and in this life from day to day.

BY THE TIME you read this President-Elect Carter will probably have chosen all the members of his cabinet. If his statements during the campaign were so fuzzy that you really couldn't tell what he was for or what he was against, these choices should remove any lingering doubts. Perhaps you may be among those who didn't believe those famous words, "I'll never lie to you," so you'll not have any lingering doubts. Vice-president Rockefeller had no doubts, for he indicated privately that he believes there would be little change in foreign policy should Carter win the election. This, of course, was one man's opinion, but you can be sure it was considerably more than an educated guess. Let's look at the top slots with regards to foreign policy.

CYRUS VANCE for Secretary of State. This gentleman was recommended by almost everyone consulted as a man who could readily get along with Congress and reassure world leaders. So said Carter-Mondale aids as reported in an article in the New York Times. Reassure? Reassure about what? Maybe, just maybe there were some world leaders who thought that America was going to get back on the right track. But I rather doubt it. There may have been some of the citizens of these foreign countries who entertained such a hope, but with the appointments of Vance and Brezezinski they saw such hopes evaporate. Cyrus Vance was an accomplice (the kindest word one can use) in Robert McNamara's disgraceful handling of the Vietnam escapade. During that time he served as (1) general counsel to the Defense Depart-

ment, (2) Secretary of the Army, and (3) Deputy Secretary of Defense. Now, I ask you, what kind of "world leader" will find "reassurance" in that person?

Being such a good "collaborater" with Mr. McNamara during the war, he was sent to Paris as chief aid to W. Averell Harriman in the Vietnam Peace Agreement Talks in 1968 and '69. These talks were used to maneuver the American people into accepting a sellout in Vietnam. Are you reassured yet? Well, hang on, there's more. Later, as a reward for his distinguished (disgusting) services, he was appointed by the Nixon administration to the General Advisory Committee of the United States Arms Control and Disarmament Agency. Agency's purpose: To be a vehicle through which the U.S. would gradually be disarmed while the United Nations would be militarily strengthened to function as the police arm of a world government. (See State Dept. Bulletin 7277.)

SINCE 1973 Gov. Carter has been serving on the Trilateral Commission with Cyrus Vance, and Zbigniew Brzezinski. This committee was set up by David Rockefeller to advance the cause of World Collectivism. This makes the Governon a strange "outsider" indeed. Are you surprised when he chose Vance to be Secretary of State? Now for another surprise.

ADVISER FOR National Security Affairs. Unless you had been reading decidedly conservative papers you probably had not heard of Zbigniew Brzezinski until Mr. Carter announced the appointment. And unless you do read some, you aren't likely to hear much about him until he begins to operate in his new job. Zbig. says he believes: "The old framework of international politics—with their spheres of influence, military alliances between nation-states, the fiction of sovereignty, doctrinal conflicts arising from 19th century crises—clearly is no longer compatible with reality . . . The national-state as a fundamental union of man's organized life has ceased to be the principal creative force; international banks and multinational corporations are acting and planning in terms that are far in advance of the political concepts of the nation-state."

What kind of advice will Mr. Zbig. give the Chief Administrator of a great nation-state? Clearly he believes such concepts as individual liberty and governments of, by, and for the people have outlived their usefulness. How will a Polish-born person having such political philosophy react to his President should he wish to uphold the Constitution of the United States of America should it conflict with the Constitution of the United Nations?

And why does Mr. Carter seek the advice of such minds? I won't say he lied to us, but if I understood him correctly, he indicated that he was an outsider in Washington, and was unalterably opposed to the establishment. So naturally many concluded that if elected he would replace the "old bunch" with a "new bunch"—born-again Christians, maybe—and most assuredly America-first statesmen. Not lied to, but certainly deceived. However, Mr. Nelson Rockefeller was not in the least surprised.

SOME THINGS WE MAY HAVE MISSED in the November elections: The Massachusetts voters were faced with Proposition 5. A "yes" would mean that you were in favor of a ban on your handgun. Even if you had a license to carry one, if Proposition 5 were passed, you would have to surrender your handgun to the State. Liberals all over the country were looking forward to seeing this state, one of the most liberal places in the world, show the rest of us how to get rid of crime in our midst by getting rid of guns. But the voters voted "no" by a thumping majority! The vote was about 1,700,000 to 700,000—a one million vote majority! There is no way that we can support criminal use of handguns or any other type of weapon for that matter, but it is clear to me that the present hue and cry to register guns being raised by the liberal establishment is not intended to control guns at all, but has as its primary object the subjugation and control of law abiding people. Crime can and will be controlled when criminals are controlled.

A grass-roots drive in Michigan took the form of a constitutional amendment to limit state revenues and spending to the current proportion of

8.3 percent of the personal income in the state. It also requires voter approval for any new local taxes or tax increases. In Colorado, in spite of attempts to knock it off the ballot, a plan survived that would require approval of a majority of the registered voters in any affected jurisdiction—not simply a majority of those voting—before any new state or local taxes or tax increases could be imposed.

Those who favor such limitations maintain that the time has come for the voters to reclaim control of much more of their earned income instead of letting it be drained off for a variety of public programs promoted by special interest groups. Opponents of the Michigan and Colorado measures, a combination of big labor, government, school officials, and such groups as the League of Women Voters, and Common Cause, are wringing their hands because they say the measures will wreak havoc on the state and local government. But, if passed they will give a lot of relief to the poor working man, and will be the best thing that can happen to encourage business and increase jobs, which will reduce much of the need for welfare payments in the local community. Don't know how these measures were received by the voters; if you do, I will be glad to hear from you on it.

I COULDN'T FEEL like advising anyone about the flu shots, but I couldn't feel right about taking them either. There were too many uncertainties, and I just couldn't understand the position the Federal Government was taking on it. Smelled like a pig-pen to me. If you took the shot, I'm not putting you down, just sayin' how I feel about it. Now with so much being said about the paralysis, and connecting it with the flu shots, and all, I'm still confused. The Enquirer made a probe of the program, and have these things among many others to say about it. First they begin by calling it a hoax. "The government's headline-grabbing scare report of a swine flu case in Missouri was untrue—and responsible officials knew it. At least 113 people died after getting their shots, yet the government admits to only 41—even though they know their body count is inaccurate.

They quote Congressman Larry McDonald (D., Ga.): "I think the swine flu program is a tailor-made hoax that finds its roots in frightening the American people. I believe that a full investigation of those in charge should be launched. . . and if it turns out to be a dishonest promotion, everyone responsible should be removed from their jobs." McDonald is a practicing physician.

Congressman Ron Paul (R., Tx), also a medical doctor, told the Enquirer, "I am outraged by this program. It has been a shocking misuse of funds . . . and an evil political maneuver. There are people whose careers are in question because of this program. And I predict those blatant advertising efforts to panic the American people into taking the swine flu shots will fail.

"I think Congress has wasted more than one hundred million dollars. Dr. J. Anthony Morris, the government's top expert on vaccines, until he was fired for objecting to the swine flu program, says swine flu "is not contagious and not a killer"—and "the vaccine is worthless. There's no evi-

dence that it will protect you against swine flu because there've been no cases to test it against."

In Chicago, Dr. Hubert Ratner, an area public health official for 25 yrs. summed up the feelings of a growing number of experts:

"The whole immunization program is suspect because the ---- vaccine isn't any good. The Government's Center for Disease Control knows it and we know it. And if some 40 people died after getting shots in the first couple of weeks after the program began, they're still dying. But we're not hearing of any deaths now."

Christians should be praying for their government. We should also be well informed about what is going on, and let our elected officials know how we feel and why. Tell them how you would vote if you were sitting in their place when the Equal Rights Amendment, Abortion, and other moral issues that they face day after day come before them.

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## FLUSHING OUR ELDERS

Audry (Tooger) Smith

I read and hear about the need for preachers. "Pulpits are empty! Where are the preachers?" I would agree. We need preachers! But we need them to go out and preach to the lost. What we need in more congregational pulpits are the appointed elders of the congregations. We need to flush our elders, for if elderships were doing their rightful jobs,, we'd have plenty of preachers—preachers to fill the pulpits in struggling, elderless congregations. In nearly every congregation I know, the eldership has "bought a preacher" to come and do their work. And the biggest groups get the "biggest" preachers while the struggling elderless groups who *need* a preacher have nothing, or else have a "20 year old" who is saddled with the job of *The* elder when he may not be old enough yet to even have voted in a presidential election. (He should be training under a real eldership.)

Yes, we need more preachers. But first we need to flush our elders . . . not down the drain, but out of the bushes. They're in hiding. More concerned with their secular jobs than with *the* job of being a shepherd. More on fire for the lodge than *the* assembly.

More concerned with being chairman of a board than shepherd of *the* assembly. And as long as congregations and preachers tolerate it (even enjoy it) nothing will be done differently.

Don't hand me that tradition stuff either. I know we've been under the "king" (preacher) system for years and years. I know all "successful" assemblies have their king. (Though even most with a king are hardly what anyone could call successful.) But tradition can be untaught. Just because there are no(?) successful assemblies led only by an eldership does not justify any eldership sitting idly by and refusing to do what they ought to be doing. "Break man's traditions! Teach us!"

There are assemblies I know today in which at least one elder could do everything the preacher does, and better, if only he *wanted* to do it. As a combined eldership their work would far surpass what a preacher does. There *is* work for the preacher(s). And they have to live somewhere. And they should be associated with some assembly. But they are not to be doing the eldership's work, even though an assembly wants to support them. The preachers do have a work to do. The elders have a work to do. And God knows we need them all!

When a man is chosen by an assembly of saints to be one of their elders, his life must change. It must change dramatically. He is now a shepherd of souls. Not a mule-headed old goat who dominates everything, but a shepherd, like the Chief Shepherd, who is responsible for some sheep. They are *his* responsibility. The sheep are far too precious to be farmed out to a "professional preacher." The hired one is not responsible for the souls!

There are elders I know who spend considerable time with the affairs of the assembly. But they are *physical* things. Things like cleaning the building, turning the heating system on and off, repairing a parsonage, keeping the money bag, etc. These are jobs for the sheep, not for the shepherd! The shepherd leads the sheep to pasture and water . . . not to warm buildings and balanced books. Most any sheep can flip a switch, but few can shepherd a soul. This physical business is a great soother of the conscience, though.

I further hold to the conviction that the 30 minutes or so we call a sermon (performance) on Sunday morning plays a small part in the over all upbuilding and growth of a congregation. If *real* food is *prepared* and *then* fed, it will be digested whether presented "beautifully" or not. The real fellowship and growth takes place all week where the elders are in the homes and the hospitals and the prisons. They laugh and cry and pray with the sheep. They share in every way. Then, when comes a time to speak to the assembly it's not performance time . . . "it's the shepherd trying to teach me. He loves me. He really cares!! I'll listen and

follow him, because I see he cares.”

If the eldership is not functioning (that is, they just basically hire and fire preachers and delve into physical things) there follows even a worse evil, that being the lack of training of the younger men. And with no training there is no one to fill the shoes of the elders. And now the congregation is back to the “pauper” system—perhaps never to really live again.

Congregations, it is past time to flush elders! Then, send the preachers out to save souls in your community, or to work with a group until an eldership can take over, or to start a new assembly. And preachers, do you want to really preach for a change? Or do we like the snugness of the “king” system? Elders, the Chief Shepherd is coming back. Will He be pleased if all you’re doing is hiring and firing a professional so you can play or make more money? “You are our *shepherds*, LEAD US!!”

---



## Questions Asked of Us

Carl Kitzmiller

Why is such an issue made by Christians over the virgin birth?

Nothing is too hard for God, so He could have sent the Lord Jesus into the world in some other way than He chose. Probably no one insists that Jesus had to come as He did. There is certainly much that is very suitable and fitting about the way He did come. It helps us to see Him as both God and man, and it is more evident how He could be untainted by sin. Much of God’s wisdom is demonstrated in the way He arranged all of it. The issue is not what God could have done,, but what He did. The issue raises when men begin to disbelieve and deny the record that God has given of these events. God might have chosen other ways to bring His Son into the world, but He did choose the one set forth in the Bible. He caused the inspired prophets to speak certain details of it, and He has given us a factual account of what did take place. It is no longer what He might have done but what He did, and we either believe that account or we do not. In a very definite sense the truth and inspiration of the Bible are tied up with the virgin birth. Moreover one’s estimate of Jesus is also closely involved.

Those who believe the Bible to be true, who believe its record that God intervened in human history, that the Son of God lived among us, and that miracles took place as recorded in the Bible

have no difficulty with the virgin birth. Those who believe Jesus was the unique Son of God that He claimed to be have no trouble with the virgin birth. This denial arose when men began to discover the scientific reasons for many things and noted the laws of nature and when they, therefore, began to suppose that miracles could not happen. Because the laws of nature require a human father and a human mother for the birth of a child, men began to doubt the Bible record of Jesus' unique birth. And, of course, if the Bible is mistaken about or falsely reports His birth,, then there is but a step to denying Jesus' identity as God in human flesh. So this becomes an issue because it is part of the watershed between belief and unbelief. In this a person reveals much of his basic attitude toward other things.

A lot of questioning has taken place concerning the proper translation of Isa. 7:14, a key O.T. prophecy of Christ's birth. Some contend that the Hebrew word used in this passage does not necessarily mean virgin. But when we come to the N.T. account there is no room for doubt concerning the nature of Jesus' birth. One cannot accept these records and at the same time believe Jesus to be merely an illegitimate child born to Joseph and Mary in the usual manner of human births. The N.T. records do not allow room for anything but the virgin birth, so that a denial of it is also a denial of the truthfulness of this portion of God's word.

**How much must one give in order to please God?**

In some cases it may be much easier to please God than it is to please men. Men sometimes get greedy in supporting their pet projects and abuse the people of God in an attempt to accomplish their aims. We can be glad that the most important thing about our giving is pleasing God. Of course, while this means protection from those who zealously require too much, it also means that God knows when we fail to do the right thing.

One woman gave two mites, probably equivalent to a cent in our money, and pleased Him (Mk. 12:41-44). It did not amount to much and would not have bought much, even in that day (two sparrows, Matt. 10:29). More important than "how much" is the manner of our giving—our liberality, our cheerfulness, our readiness to sacrifice, our sense of fellowship in the work of God—and the attitude we hold toward all that we have. How much we keep for ourselves is as much an issue as how much we give to God.

It should be established that Christians are not under the law of the tithe. Some religious groups which strongly stress the grace of God are very contradictory when it comes to giving. They have reduced the N.T. teaching on giving to law and make demands on their people in a legalistic way. The O.T. requirement of tithing (giving a tenth) was nailed to the cross along with the rest of the law of Moses. To give a tenth of one's income with the idea that one's salvation depends on that would be displeasing to God, no

matter how faithfully it were done. Law may result in more funds collected, especially from those who are immature or carnal Christians, and it might develop a preacher's reputation for being a fundraiser, but it is not the right motivation for Christian giving. Our Lord wants us giving as an act of love and worship,, giving because our hearts and minds are set on Him. He does not reduce it to a law for mere external compliance no matter how we may feel about it. He is not just after dollars and cents. There are guidelines in the word of God to help us determine what we ought to do, but they are not lifegiving commandments.

The N.T. speaks of "how much" only in general terms. We are to give as we have been prospered (1 Cor. 16:2) and as we have purposed in our hearts (2 Cor. 9:7(. Reduced to practical terms this means that those with better incomes can give more, and it means that one should have a determined purpose or method for deciding how much. For most people a decision to give a certain percentage of the income is a very practical way of doing this. There are some other factors which also should have a bearing, however. For example, a man might decide that God had so prospered him that he could stop giving one percent and start giving two percent. That would be proportionate and would be what he had purposed in his heart. So we need to add something else. We need to know that God wants us giving freely and liberally (Mt. 10:8; 2 Cor. 8:2; 9:6; 9:13). One or two percent could not be called liberal except by the most destitute.

While we are not under the law of the tithe, someone has pointed out that the covenant of grace should get better response from us than the law. This is a good point. Probably none of us should ever give less than ten percent, and as we are enabled by God we ought to go much beyond that. Those in higher income brackets might be able to multiply that several fold. The examples of giving in the N.T. impress us with the fact that what we have left for ourselves is a part of the whole question. This does not mean that every luxury is denied to the Christian, nor should we feel guilty for buying a pack of gum with a dime that could have gone to a missionary. But it does mean that one could give a good percentage of his income to the Lord and yet be very selfish and un-Christian and displeasing to God in the way he used the remainder.

Another Christian does not have a right to bind on me the requirement that I give ten percent, twenty percent, thirty percent, or any other percent. Let that be a choice between me and God, based on my love for Him and His work, and on my desire to be a faithful or even an abounding giver. (Another Christian does have the right, even the responsibility, of teaching me what I ought to do.) But while another can not bind a percentage on me, such percentage giving is often a useful thing for me to adopt for myself so that I do not deceive myself into thinking that I have given more than I have.

Our Lord is very concerned with our hearts in this matter. If a man wants to give and does not have anything to give, even that is pleasing to Him (2 Cor. 8:12). God has promised to bless us in our giving (2 Cor. 9:8-10), but we should beware of giving so that we may receive, operating strictly a business deal with the Lord. Someone has said that "God has a bigger shovel and when I shovel out He shovels in faster than I do." This is often true, but it must not be reduced to a scheme for gaining earthly riches.

One of the finest ways of determining how much to give is to follow the example of the Macedonian Christians. They first gave themselves to the Lord (2 Cor. 8:1-5) and thus had no problem in determining how much. They overflowed.

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### CONCERNING THE DAY OF THE LORD

(1 Thes. 5:1-11).

There are times and seasons which the Father hath set within His own authority (Acts 1:6,7). The secret things belong to the Lord our God, and the things that are revealed belong to us and to our children for ever (Deut. 29:29). The time and date of the advent of the Day of the Lord—which always means that day of wrath and vengeance when divine judgment will be executed upon the world—is one of the secret things of God.

The Thessalonians did not need to be told of this again. They knew perfectly "that the day of the Lord so cometh as a thief in the night." Some have taken this to mean that it will come in gradually, stealthily and unperceived, and that men would not be aware of the fact that it had come. But the point of comparison lies in the suddenness and unexpectedness. As the thief and the robber always come by the way of surprise, so will the Day of the Lord overtake the careless world. "Suddenly, as a snare," shall it "come upon all them that dwell on the face of all the earth" (Lu. 21:34,35).

Not so shall it be with the people of the Lord. From verse 3 through verse 11 the apostle draws the strongest contrast between the guilty world, upon whom the Day of the Lord will come as a thief, and the church of the Lord. It is the distinction between "they," the people of the world, and "ye," the Christians at Thessalonica to whom Paul is writing (sometimes himself included, when he says "we"). The contrast is between those who are Christ's and "the rest" (v. 6. Comp. 1 Thes. 4:13, and Eph. 2:4). "When *they* are saying, Peace and safety, then sudden destruction cometh upon *them* as travail upon a woman with child, and they shall in no wise escape. But *ye* brethren are not in darkness that that day should



overtake *you* as a thief: for ye are all sons of light and sons of the day: ye are not of the night nor of darkness." This, of course, cannot mean that Christ's disciples would know when that day is coming, any more than the people of the world—except that they will be able to see things shaping up, and will recognize the "signs of the times which the blind world cannot read ("Jehovah, thy hand is lifted up, yet they see not," Isa. 26:11). But they know that that day is coming. They are alert and expectant. They "see the day approaching" (Heb. 10:25). They are not put to sleep by the lullabies of false prophets. They are not deceived by glowing forecasts of world betterment, progress, and peace. As Noah foresaw the doom of the great world of his day, so does the Christian today know beforehand the impending end of the age and the downfall of the present world system with all its vaunted civilization and glory; and they value all things accordingly. But it is needful that they maintain their watchful and expectant attitude. "So then let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night, and they that are drunken are drunken in the night. But let us, since we are of the day be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation (vs. 6-8).

But the mere fact that Christians are enlightened as to the coming of the Day of the Lord, would of itself, be worth nothing. We might even say that this were a case where ignorance is bliss, and 'tis folly to be wise. "The wise man's eyes are in his head, and the fool walketh in darkness; and yet I perceive that one event happeneth to them all . . . and why was I then more wise?" (Eccl. 2:14,15). No—they not only expect that day, but they expect to be *exempted* and *delivered* from the wrath and the judgments of that day. On the dark night of the Passover Egypt was asleep, or engaged in the nocturnal revellings, as they had been on many nights before. But behind blood-sprinkled doors the Israelites, the people who had the promise of deliverance, kept solemn vigil, with their loins girded and their feet shod, and their staffs in their hands—waiting, not for judgment, but for the summons to depart from Egypt and her bondage for ever. That was a type, a foreshadowing. Christ's own people are today waiting and watching. They know the day of the Lord is approaching; but they are not waiting for *it*. Their expectation is the coming of Christ, "who delivereth us from the wrath to come." (1 Thes. 1:10). This is the event of 1 Thes. 4:16, 17, which must necessarily precede the Day of the Lord. And (as will be seen more fully further on) when Jesus comes in glory to execute judgment upon the world, His saints are already glorified and come *with* Him.

Christians therefore, wearing the breastplate of faith and love, and for a helmet the hope of salvation, are fully awake, knowing what is coming; and they are watching and praying, assured that they shall "*escape* the things that shall come to pass," and "stand before the Son of man." (Luke 21:36.) "For God appointed us

not unto wrath," says Paul, "but to the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep, we may live together with him." (v. 9). Not "wrath," but "salvation" awaits them. And this is that salvation which shall be brought to us at the coming of Christ, when He comes to take up His saints. (Heb. 9:28.) "Wherefore exhort one another and build each other up, even as also ye do."

There is always the danger that we think of those saints of old, to whom, and about whom, such glorious things were said, as being a class of very strange and extraordinary beings; paragons of virtue and spiritual giants; and thus we subtly discount such teaching as this, as not applicable to ourselves. Ah yet, (we are prone to think) if we could be like those Christians at Thessalonica! But, alas, we fall so far short: we are weak, stumbling, blundering, halting believers. However, those Thessalonians were like us—of poorer background than most of us, and sorely beset with trials and temptations just as we are. They had but lately come out of paganism (1 Thes. 1:9,10) and turned to the Lord who has promised, and who is able to save. They were common, ordinary people, whom God had called out of darkness into His marvellous light. What was said to them He says to us. Let us appropriate their promise and share their hope.

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## PROPHECY

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### Prophetic Light on Lebanon's Civil War

Wim Malgo

"Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them" (Deuteronomy 1:7-8).

If we want to study the bloody events in Lebanon from a biblical and prophetic point of view in the Word of God, we must keep in mind the following fact: when God promised Abraham, Isaac and Jacob their own land with an oath, Lebanon was included in this.

Now to the civil war. In order to understand these horrible murders it is necessary to consider it from three aspects:

Firstly we must view it *worldwide*, secondly from the point of view of the *Arabs*, and thirdly where *Lebanon* itself is concerned.

In conclusion, however, we must see these aspects in relation to Israel.

1. From a worldwide point of view, Lebanon is the nearest country to Israel in the north. Jeremiah says: "*Out of the north an evil shall break forth . . .*"

The conflict in Lebanon has already taken on worldwide dimensions, for the two super powers America and Russia are involved more or less. The U.S.A. has 44 warships in the Mediterranean, before the coast of Lebanon, among them the huge aircraft carrier "America." Russia has even 74 warships lying ready to intervene. America is inwardly too weak to take action, France too polite and England, which is completely undermined by Socialism, is too decadent. The atheistic big power of the Soviet Union, on the other hand, is active in the conflict, audacious and cold-blooded. Thus the Chinese news agency in Peking reported that 70 per cent of the Russian fleet in the Mediterranean was lying before the coast of Lebanon and that the Soviet Union is preparing a surprise attack on Lebanon after the pattern of that on Czechoslovakia in 1968. Even if the Chinese are presumably exaggerating, for they hate the Soviets, in one point they have hit the nail on the head: the one who is pulling the strings in this terrible massacre in the tiny land of Lebanon is the Soviet Union. This has long been sensed in Israel. Those officers of the Israeli army who were the bravest in the last Middle East War said it openly. The famous General Arik Sharon said in an interview: "We could be suddenly confronted by a Syrian-Egyptian-Iraki front with Russian support."

We as the Church of Jesus Christ, however, still have reason to rejoice. Why? Because the fulfillment of the prophecy of judgment upon Russia and her satellites is approaching with divine precision. I would remind you of Ezekiel 39:2 where the Lord says to Russia:

*"And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."*

The Soviet power has already started out on the long way from Russia to Israel in recent years. We have the first stage of the way to Israel in Turkey, where the Russians attempted particularly during the Cyprus crisis to gain influence and foothold. Few people know that the Soviets have already set up various bases in Turkey. The second stage was Cyprus. During the crisis in Cyprus there were many Soviet "advisors" in Cyprus. Cyprus, therefore, was the second springboard to Israel. The Lord has turned the Soviet Union around, from the South, from Egypt, to the North, to Syria and Lebanon, because she has lost influence in Egypt and gained it in the North. According to my understanding, Lebanon is the last springboard for the Communist hordes; for them to cover Israel "*like a cloud,*" compare Ezekiel 38:9).

The following is striking, namely: neither in Turkey nor on Cyprus was Russia able to establish herself on her way to judgment, and in Lebanon she will not succeed either, because God the Lord is drawing her farther and farther south—until she ventures the pounce on Israel.

The following also deserves consideration: during the Cyprus conflict the Greeks and the Turkish Cypriots fought one another with American weapons. In Lebanon the Palestinians and Syrians are fighting one another with Soviet weapons. This is the exact prelude described in Ezekiel 38:21 where the Lord says:

*“And I will call for a sword against him throughout all my mountains, saith the Lord God: every man’s sword shall be against his brother.”*

Soviet weapons against Soviet weapons on Israeli ground—still in Lebanon today. This is testified too by the following press report: “The Middle East is the trial ground for Soviet attack weapons against Soviet defense weapons. For both the T54 tanks employed by the Syrian army and the ground-to-ground rockets type “GRAD” which have been used against the El Fatah unions come from the Soviet weapon industry. Moscow also financed and delivered the anti-aircraft guns, land mines and grenades of the other side.”

The terrible murder which is taking place in Lebanon was foreseen thousands of years ago already by the prophet Isaiah when the Lord spoke of the Egyptians and in a wider sense of the Arabs:

*“. . .and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom.”* (Isaiah 19:2).

We must realize just how far the fulfillment has progressed. Directly on the northern border of Israel the thunder of God’s weapons is already audible. Truly, the laughter of the scornful is silenced. This gigantic danger from the North causes great anxiety in Israel of course for it is the fulfillment of Jeremiah 10:22:

*“Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.”*

Even if Jeremiah first heard this in connection with Babylon, he also heard behind it the noise of the Soviet Union’s battle in Lebanon, Russia’s last springboard to Israel. Press reports from the Middle East confirm clearly that the U.S.S.R. is the actual driving force behind the Lebanon drama:

“Gospodin Aleksanr Alexjewitsch Soldatow, the Soviet ambassador in Beirut is the most dangerous outsider in the Lebanese civil war. ‘Nomen est Omen’—this Latin metaphor fits no one better than the man called Soldatow. ‘Gentle as a lamb,’ a Western diplomatic

colleague described him, 'and dangerous as a viper!' His excellency in the bombastic diplomat's uniform of the proletarian world power is the one who is really pulling the strings of the Left in the Levantine land. When Soldatow was appointed ambassador in Lebanon, not long before the outbreak of the civil war there, the Western diplomatic centrals were puzzled over the reason for this appointment. Apparently no one took the trouble to inquire from the Secret Service. Only Israel knew the reason. The 'Mossad,' who once specialized in hunting down the top Nazis in hiding in South America, knew the influence of the supposed diplomat on the guerilla scene there. In April 1975 the first shots were fired. They were fired by Christians, and Moslems were the victims. The events in the civil war were controlled more from that moment (and still are today) by criminal bandits who are actually unpolitical despite their 'Nasseristic' label, under the command of the ex-pimp Ibrachim Koleitat.

Soldatow has obviously a definite mission in Lebanon. When he was sent there, Egypt which until then was reputed to be the most reliable satellite of the Kremlin in the Middle East, under the leadership of President Mohammed Anwar el-Sadat, slowly but surely broke with the Soviet Union. The 'ambassador' literally 'extra-ordinary' and 'plenipotentiary,' is acting here in the truest sense of the word as a trouble-maker. The trouble is just good enough, even at the price of a fifth Middle East war, to build up a new position of power for the Kremlin in the Middle East. A conclusion of peace in Lebanon, however, and this is Soldatow's risk, would possibly make the sinister KGB Gospodin a loser, for the first time in his career."

Thus prophecies like Jeremiah 4:6 are coming alive:

*"Set up the standard toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction."*

Or Jeremiah 6:22-24:

*"Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy."*

The Soviet regime is truly cruel and merciless. We only have to think of the hard lot of the Jews and the Church in Russia which is persecuted to the point of bloodshed. Further it says of this people:

*"Their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof; our hands wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail."*

But praise the Lord: Israel will be wonderfully saved from all this fear:

*". . . and I will destroy the counsel thereof (of Egypt)" (Isa. 19:3b, compare also Ezekiel 38 and 39).* The civil war in Lebanon with

Soviet weapons has brought God's judgment upon this big power a giant step nearer. He that hath ears to hear, let him hear! In Lebanon, a Soviet battle is actually taking place with Soviet weapons on the ground of the promised land of Israel. We shall come back to this later.

2. Now to the second aspect of the civil war in Lebanon. We are speaking here of the Arabs who are mutually exterminating one another. Firstly, the Christians fought the Moslems. Then the Palestinians, the El Fatah people, became a dominant factor and then the Syrians began to exterminate Arafat's people, that is the Feddayin. It has long since ceased to be clear just who is fighting who. The sad result to date is already 20-30,000 dead and over 100,000 wounded. Lebanon is bleeding to death—and the cowardly U.N. is silent!

What is actually happening here? What is the reason behind it all that these Arabs, who were brothers so recently are now fighting and murdering one another? The "Israel News" wrote the following about the illogical events in Lebanon:

"The senseless, cruel murder of the American ambassador in Lebanon, Francis Malloy, the U. S. Economic attache and the embassy chauffeur throw a new glaring spotlight on the bloody anarchy which has gripped the once so peaceful 'Switzerland of the Middle East.' Rightly Ascher Ben-Nathan said that today logic is sought in vain in Lebanon. The murder was not only a symptom of the predominant wild chaos but also the resistance of extremist Palestinians towards U.S. politics which supports Syria as 'order-makers' in Lebanon. And yet Syria was almost a satellite of Moscow, yesterday. In this way the tactical-strategic moves on the chessboard bring about the strangest partnerships continually."

Everything is upside down in the Arab world. In a further press report it said:

"In Tulkarm, in Israeli-occupied West Jordan, angry pupils wrote anti-Assad slogans on the walls of their school.—Only six months ago they had renamed their school after the "champion of the Palestinian cause" Hafis el-Assad.

In Beirut Palestinians accused Syria if instigating a 'black June' for the exterminating of the Palestinian resistance, six years after King Hussein's 'black September.'

In Cairo Sadat's Foreign Minister Fahmi accused the Syrians of "bloody slaughter" and a 'war of extermination.' At a hastily arranged meeting of the Arab League P.L.O. chief Yassir Arafat threatened to turn Lebanon into another Angola.

The happenings of the past weeks in the Middle East were more chaotic than the war in Angola. Before the eyes of a disconcerted world Arabs once again fought Arabs; with words and in-

trigues, with rockets, tanks and aircraft. Coalition and friendships of yesterday came apart; heroes like Assad became traitors overnight.

The starting point of the latest Middle East trouble was the land which is being ruined through civil war—Lebanon; the main figure was the one time left and radical Syrian president, Assad.”

We must remember that all those who are mutually exterminating one another in Lebanon are without exception enemies of Israel. The Syrians have killed more Palestinian terrorists than Israel has in a decade of penal actions, so that an Israel newspaper writes:

“In the Lebanese civil war the whole of the Arab world threatens to lose its head. The Middle East conflict has taken on a new dimension through the inter-Arab conflict which has broken out, the development of which is not able to be estimated. The Syrian march into Lebanon has not brought about peace but the opposite. The strained relations between Cairo and Damascus since the Israeli-Egyptian Sinai agreement are at the point of an official break.”

The Syrians are also beginning to fight one another, however. A headline in the *France Soir* read: “Syrian units mutiny against President Assad.” A German newspaper *Die Welt* wrote:

“According to a report of the French news agency AFB, a battalion of the Syrian army has declined to intervene in Lebanon. The Syrian head of state, Assad is said to have put the air force into action against the rebels. ‘The voice of Palestine’ reported that fighting had occurred between the rebels and the government troops. A Palestinian pilot of the Syrian air force fled with his military airplane to Iraq. This was announced by a Syrian military spokesman on Tuesday in Damascus.”

As we see, nobody knows a clear answer to these tragic events in Lebanon. But the Bible throws light on these inexplicable killings. We are concerned with two things: firstly the equalizing righteousness of God in that the murderers of Israeli women and children are being murdered by their own promoters. Secondly, we are concerned with the fulfillment of prophecy over those who hate Israel: The Lord says through the prophet Ezekiel for instance:

*“Because thou hast said, These two nations (Judah and Israel) and these two countries shall be mine, and we will possess it; whereas the Lord was there; therefore, as I live,, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume . . .”*  
(Ezekiel 35:10-12).

In this connection I would quote again Isaiah 19:2-3:

*“And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom . . . And I will destroy the counsel thereof.”*

It is understandable that the Israeli Minister of Defense, Peres, said of the fight between the Arabs, “We have no reason to shed tears when the Syrians kill the terrorists.” Whatsoever a man soweth, that shall he also reap! What is happening in Lebanon is divine revenge, for thus saith the Lord: *“Vengeance is mine; I will repay”* (Deuteronomy 32:35).

I would call to all those who can pray, Let us intercede before God for the poor, innocent victims in Lebanon, that the Lord can meet them. We have heard that evangelistic radio programs are having a tremendous reception; people are listening to the Gospel in the air raid shelters and taking it in hungrily as never before.

Now let us consider the bloody events in Lebanon where the land itself is concerned. Lebanon lies, as we have already mentioned, to the north of Israel. Lebanon means “the white mountains” in English. This mountain range is about 170 kilometers (110 miles) long and reaches along the Mediterranean coast from Tyre to Arvad. Right next to it lies a small mountain range called Antilebanon. We must remember that the whole of Lebanon and not just parts of it belong to Israel, for in Joshua 13:5, where the Lord speaks of the remaining lands which Israel is to possess He says to Joshua:

*“And the land of the Giblites, and ALL Lebanon, toward the sunrising, from Baal-gad under mount Herman unto the entering into Hamath.”*

In this statement from the Scriptures we have—as far as Lebanon herself is concerned—one of the most important prophetic backgrounds to the civil war there.

Because Lebanon has a connection with Israel through God’s promises as well as an inward one, she is used in the Bible as a picture of all that is great and glorious. According to the promise Lebanon will belong to Israel in the millennium. And what about her inward connection with Israel? The whole glory of Lebanon belongs to Israel because Jerusalem and Israel are often compared with Lebanon. It says for instance in Isaiah 35:2:

*“It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.”*

And in Hosea 14:5-7 Lebanon is compared three times with Israel. The Lord says there:

*“I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They*



*that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon."*

We could also compare the connection between Lebanon and Israel with the kingdom of God which is within us and will become outwardly visible in Israel.

The prophet Zechariah described Jerusalem and the Holy Land even with the name Lebanon. In Zechariah 11 the judgment over Jerusalem is proclaimed:

*"Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage is come down" (v. 1-2).*

We know that the houses in Jerusalem at the time of the kings were often built with cedar wood from Lebanon, which is the reason for this comparison. But in Jeremiah 22:6 the identity of Lebanon is even clearer. It says of the king in Judah:

*"For thus saith the Lord unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited."*

It was Moses' last wish to see the promised land and also Lebanon:

*"Let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deuteronomy 3:25).*

These mountains were at that time already, and particularly at the time of King Solomon, rich and famous for their cedars. A one hundred year-old cedar has only the thickness of 6-8 inches in diameter, the biggest cedars in Lebanon must be about three thousand years old—evergreen monuments from the time of Solomon. Children of God who are planted in the house of the Lord are compared to the cedars of Lebanon:

*"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon" (Psalm 92:12).*

The Lord had His house, His Sanctuary, built by Solomon amongst other things with cedar wood from Lebanon. Solomon gave King Hiram of Tyre the following charge:

*"Now therefore command thou that they hew me cedar trees out of Lebanon" (1 Kings 5:6), and Hiram confirms this in verse 9: "My servants shall bring them down from Lebanon unto the sea . . ."*

And then we read in 1 Kings 6:15-16:

*"And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling; and he*

*covered them on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar; he even built them for it within, even for the oracle, even for the most holy place."*

To summarize: the Lord did not only confirm with an oath that Lebanon belongs to Israel according to the promise, but also through His deed, in that He put the city of Jerusalem, the land of Israel, His house, His most holy place even and in addition the believer also, on a par with Lebanon. Just as under the old covenant the Lord identified Himself with Lebanon in all things, even as far as into the sanctuary itself, so the Lord Jesus identified Himself with each of us and was made like unto His brethren (Hebrews 2:17). He was not ashamed to call us His brethren.

These tremendous biblical facts show us the battle which is being fought in Lebanon by strangers, by Arabs, amongst one another, in a completely new light. It is comparable to the soul of the child of God in which strange powers wrestle with one another and fight for what does not belong to them. Is it not so that the enemy often wants to conquer our souls although he has no right to it? The devil has no right to blood-bought souls. This very fact compels us to evangelize the world; people must know that they are bought by the precious blood of the Lamb of God and that the devil has no right to them. This is what drives us to proclaim the Gospel to the millions of people in South America and other continents.

To come back to Lebanon: the strangers, in this case the Syrians and Arabs, who are mutually slaughtering one another over Lebanon have no right to this land because they are not the heirs to it. They are killing one another in the land and over the land which does not belong to them.

Before the first world war,, Lebanon was Turkish for many years. The Turks were not the heirs to the land, however, and had to leave it. Then in the twenties the French came as a mandate power. They were not the heirs either, however, and had to withdraw. The present state of Lebanon received its own constitution in 1926, 50 years ago. Everything seemed fine. Lebanon was called the "Switzerland of the Middle East." But this mixture of Moslems and Christians of Arab, Armenian and Kurdish origin was not the heir to the land either. And so we must see the bloody battles from a spiritual, biblical point of view, as what they are, namely a desperate resistance to the true heir: Israel. Is it not striking that the more Israel as a state grows and becomes a factor with which the Arab world also has to reckon, her enemies fight all the more over the territories which Israel will yet possess?

When we consider the political and religious balance in Lebanon in this light, namely 53.7% Christians and 45.3% Moslem, many things become clear. Here we have one of the deepest causes of

the hopeless position of Lebanon, firstly concerning her confusion towards Israel. Lebanon was the only Arab state of which it was supposed that she would make peace with Israel. She kept out of all the Middle East wars. She felt instinctively somehow her unity with Israel according to the promise, but already as the founding of the state of Israel in 1948 she did not have the inner strength to stand by Israel. Today high Lebanese personalities say openly in their desperate situation, "Let us seek refuge in Israel." But it is too late. The land and the people are prostrated. In recent months a surprising phenomenon has been visible in this connection: the common people of Lebanon are pouring over the border into Israel to seek help and healing for their wounds. The following report describes this:

"The northern border between Israel and Lebanon is very busy. Many hundreds of wounded Christians from Lebanon come to the border in taxis. There the door to Israel is open. On Israel's side ambulances with Israeli doctors and nurses are ready to treat the wounded Lebanese. Often Lebanese who are healed come back to thank the Israelis and bring wounded relations and friends with them. The Israelis also give the Lebanese medicine. Israel does all this free of charge. The Lebanese often stand queuing for hours in the hot sun of the Middle East. They do not complain at all. They are supplied with cold drinks and coffee by the Israelis. The children are given sweets. One Israeli soldier said to a journalist: I am not treated like this by my health insurance company. Not only Christians come but also Moslems. There is no more medicine in Lebanon. The Lebanese have no possibility of treatment there. Badly wounded Lebanese patients are transported to hospitals in Haifa or Safed."

These wounded Lebanese are helped but afterwards they return to their hell. This situation shocked me because it contains a prophetic warning: woe betide those who are inwardly unclear towards the God of Israel and therefore towards Jesus Christ. The results are disastrous, as we see in the tragedy in Lebanon, namely, whoever does not make his decision is torn to pieces by the enemy.

Let us consider finally the map of Lebanon. We have here to the west the mountains of Lebanon and to the east the Antilebanon. These mountains are connected in the south by a wooded chain of hills with the great Mount Hermon, but it is not Hermon. It is deceptive. This Antilebanon reminds us spiritually of the Antichrist who also deceives. Lebanon means, as we have already seen, "The white mountains." Antilebanon means therefore "Against the white mountains," so that even the geographic facts in Lebanon show her indecision and therewith her fate. Be warned, so that you do not tolerate the Antichrist in your life beside Jesus Christ! Lebanon and Antilebanon: a visible geographic picture of the inner disruption of a nation—and we see the result.

Much more, however, the whole shattering events in Lebanon point us to the admonition of the Scriptures in James 5:8:

*"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."*

To stablish our hearts means the realization of 2 Chronicles 16:9: *"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."*

When the Lord strengthens you then you are healed of all your inner disruption. If you cling to anything other than Jesus alone, however—whether they be worldly things, superstition or such, you will be torn by the enemy. Therefore, earth, earth, earth, hear the word of the Lord!

## Missionary Messenger

*"Greater things for God"*

J. C. Shewmaker

Bulawayo, Rhodesia

October 19.

Our Sunday School numbers have increased to between 80 and 90 except when vacation times come, and some of the children go with their parents on vacation, when it may drop by 10 or 15.

We are not enjoying such success in numbers at the other services. Some of our men are being called up very regularly to do their national service on our terrorist-besieged borders.

The political situation is a bit distressing at the moment. The Communists are clamoring at our borders. We are praying that a settlement may result from the Geneva talks soon to take place, and that all races may live together in peace with mutual respect for each other. Should a settlement fail to be effected, most anything could happen, and people could be scattered to the four corners of the earth. But committed Christians will take Christ with them wherever they go even as they did when there arose a great persecution in Jerusalem after the death of Stephen. At any rate, Rhodesia needs earnest prayers in these trying times.

Elaine Brittell

Livingstone, Zambia

October 11.

Getting used to using electric lights, electric stove, electric fridge and deep-freeze, hot water heater, is such a great change after living for nearly thirty years without these modern conveniences!

Please pray for Mr. Flax, in his 90's, who asked to have God's word read to him. He is alone and blind, and so lonely. Today I read Psalm 13 to him, and Lord willing, will continue to read

and study with him each day, praying he will become a child of God. How void and lonely a life is without God and without hope. So glad Ruth Hartle could visit you dear ones.

Margaret Ho

Meghalaya, India

November 29.

Dear Brother:

In your October, 1968 issue of the Word and Work you published an article by Francis R. Steele, "Dear Ones Who Pray for Us."

This article has meant a lot to me personally, and I have quoted from it often in speaking to our supporters in the States.

I would like to ask your permission to use the article as the basis of a similar one I'd like to write for possible publication in *The Christian Standard*. Of course, the author and your magazine would be given due credit.

Your kindness will be very much appreciated.

(Signed) Mrs. Margaret Ho

(Editor's Note) Permission granted gladly.

Donald R. Harris

Salisbury, Rhodesia

October 23.

We are now hauling in dirt to fill in all the low places, so that we can do the slab floor. The foundation is completed but so are the funds. We have enough on hand to complete the slab floor. I wish that you could have seen this place last Monday. It was a holiday but there were three coloured men from the church here and seventeen of our African brothers who turned out to spread and pack dirt for this new home. It really raises the spirit to see dedicated men of the Lord who do not shrink from the work at hand. It was announced here at Arcadia and these men found out through the monthly leaders meeting, similar to the one that takes place in the Louisville area. No one asked our African brothers to come. We shall complete the floor slab as soon as all the filling is completed. Please send our regards and love to all the congregations there.

Dollie Garrett

Salisbury, Rhodesia

October 23.

I taught my 35 children at Sunning Dale this morning, but it was so hot.

Robert has his car back now after 6 weeks in the garage. We lost our movie camera and a kodak the night he had the wreck, with 2 films in it ready to send off. One film I had taken of our all-day meeting at Highfields with the African sisters. This past Saturday many African sisters came here to us and some of Arcadia sisters. Joy and I taught for 2½ hours. My class was shorter than hers. We served tea, sandwiches and cake afterward. They all went away happy.

Shichiro Nakahara

Shizuoka City, Japan

November 9.

We're all fine and busily involved in the Lord's work. On Nov. 3, a national holiday here in our country, we had for the first time a yard-sale, for which we had spent almost three months preparing. We sold more than \$550.00 worth of things made and provided by

various ones in the church, and the total number of people in and out that day was about 200—young and old as well. We had young boys to hand out tracts and hand-bills inviting them to a revival meeting to be held soon at the close of the month. We tried to kill two birds with one stone, and we surely did. I believe the distance between the church and people is so much shortened and neared because of it. A lot of people still have in their minds that the church is a very special place and only the special ones come. Yes, in a way it is right, but their conception of the thing is something else. They saw young people working happily and joyously in harmony with older ones and many are impressed with the sight. We sold good quality of things at very cheap prices which drew so many, and their comments were very desirable and acceptable. The members are eagerly involved in a project of purchasing the lot for the church, and they wish to continue the project every year. . . We have several young people who are quite interested in becoming Christians. A young sister of one who was baptized at the last summer camp wishes to become a Christian, but their folks are still opposing so bitterly to their accepting Christianity, and we talked about the problem amongst us last Sunday afternoon in a meeting. Only one way we can go is to go ahead secretly, for at this moment there is no way possible to approach them and have them understand. We wish you all to remember her and her folks.

Thos. W. Hartle

Cape Town, R.S.A.

November 26.

An exciting news item is that the family of five I was teaching and hoping might decide to turn to the Lord—well, it was on the evening of the 28th of October that the daughter of this family, a Mrs. Dewaal, her mother, and a young neighbor were baptized into Christ. And now we solicit your prayers on behalf of the rest of the family, that they too shall decide for the Lord. I know they are considering it.

Then to further add to these moments of rejoicing, it was on the evening of November 8 that a lady friend of one of our young members had requested to be baptized and what a blessing it is to know that now as a young couple, they are of one mind.

The City Chest Hospital services continue on Monday afternoons, consecutively in various wards, for this effort we can pray that along with tract distribution, its results might also “redound to the Glory of God.”

Addie Brown

Salisbury, Rhodesia

November 24.

There were 12 of us at the ladies' class yesterday morning. Dora led the class. We are now studying 1st Peter, and different ones are leading in turn. I feel this is good for development and interest. I pray that the class may remain strong and continue until the Lord comes. Most of the women really look forward to His return.

Stanley is hoping to get out of the army before long, and plans, Lord willing, to be enrolled in Harding in January.

Joy Garrett

Salisbury, Rhodesia

November 9.

On October 23, Arcadia Ladies' Bible Class invited the sisters from other churches of Christ in this area for Bible study and tea. Mother Garrett spoke on families and I spoke on health and the Bible. We had about 160 women present and had a wonderful time of learning and fellowship.

Brethren from Highfields, Harare, Glen Norah, Prospect, and Mufakose churches have been going to Arcadia to assist on the foundation work of the new children's home. This coming holiday Nov. 11 and Saturday the 13th part of them will be at Arcadia and part are going to begin to erect a building at Goromonzi. The men have contributed a substantial sum to erect this shelter. This congregation has been meeting under a tree except when the rain comes; then it meets in Bro. Goodwill Nyakudya's home. He is the preacher there. Last Saturday the men at Glen Norah and Robert put creosoted poles in the shelter (belonging to the municipality) to keep it from collapsing. Termites had completely eaten away many of the poles supporting the roof and only dried dirt was holding it up. We have been given a church site here, but have not as yet been able to start building. City government regulations make it very expensive to build a church in town, but out of town in a place like Goromonzi, it is far cheaper and there are no regulations.

A new work has been started at Machado's Farm by brethren from Highfields congregation. Two couples have been baptized.

Rena Stewart-Brown

Caue Town, R.S.A.

Un-dated.

The church at Belleville where we worship is still growing at a steady pace. We are still receiving many visitors each Sunday.

Our ladies' class and Sunday school is benefiting by all this, and we are also having special Bible classes for men each week, training them to go out into the world for the Lord.

We are very happy here at Disa House, our new abode. God has also led me to help with the "Meals on Wheels," taking food to the very poor, lonely and sick old people, some living in tiny rooms. How grateful they are to get the lovely warm cooked food, which is brought to them each day of the week. We do different areas each day. My day is on Mondays, the driver and I start about 9:30 a.m. and do not arrive back home before 3 or 3:30 p.m. It is very tiring, as it is up and down stairs, up and down dale, but we have an opportunity to speak to them about the Lord.

Irene Allen

Eagle River, Alaska

November 28.

Thank you for all you constantly do for us. Another year is drawing to a close and we can only praise the Lord for His provision and sustaining grace.

Our weather is abnormal. Whereas it should be snowing, it is raining. Then it freezes and the roads have been a glaze of ice for several weeks. Tonight, for the second week in a row, we have dismissed evening services.

Yesterday we received the happy word that Norman and his

little family will leave Keenesburg, Colorado Dec. 20 to drive to Alaska for the holidays. Naturally we are very thankful and excited. It has been quite a few years since either of the boys has been home for Christmas. Please pray God's blessing upon them, as a trip on the Alaska Highway in winter is not without potential dangers.

On Wednesdays, we women have finished our Genesis study, and this week we begin in the Gospel of Matthew. Sunday night, Dec. 19, the Sunday school children will present a very simple Christmas program. We hope some parents of these neighborhood children will attend.

## NEWS AND NOTES

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

### Portland Christian School

There was much rejoicing at the response to the invitation given (which is unusual in chapel exercises) on Monday, December 6. Fifty students (according to the count of one teacher) came forward desiring a closer walk with the Lord.

The Christmas Program was well attended and well acted out. The present enrollment (312) is the highest in the history of the school, which first opened in 1924. Prayer is going up for God's will and blessing on expansion.

One student is here from far-away Japan. Several outlying areas also have students who commute long distances daily.

**Highview Church of Christ, Louisville:** Our young people (adults also invited) are to take time out of this busy season to visit Maple Manor Homes, Sellersburg, to take "little gifts" on December 20.

### Westside Church, Ft. Lauderdale, Fla.

Three new births in October and one early in November have brought the total number for this year born anew at Ft. Lauderdale up to 25 as of November 7. Attendance has also been encouraging since the new minister, Billy Ray Lewter, has taken up the work there.

**Tell City, Indiana:** Six new births are reported from October 24 to November 14 at Tell City, and indicate a growth in numbers in that church family.

### WORDS OF LIFE

Words of Life goes on a Manila station on December 26 and on KBPC in Dallas, Texas, the first Sunday in 1977.

### Rangeland Church, Louisville, Ky.:

Attendance increases at Rangeland are encouraging. The figure went over 100 on the morning of December 5.

Brother R. B. Boyd is to deliver the annual watch night message at Portland just before the midnight hour and as usual it is to be a prophetic message.

Looking ahead in 1977, Bro. Boyd has a number of speaking engagements scheduled, many, if not all to be on Prophecy.

At Rangeland, possibly in the month of March, a special Youth Revival is to be planned.

A prisoner in Alexandria, La., as a result of messages heard over the radio and a visit from Bro. Boyd, is now teaching a daily Bible class in the prison. Some of the Louisiana brethren have been asked to assist him.

Other correspondents, from among radio listeners are passing on what they are learning and asking for more teaching.

**Sellersburg, Ind.:** In the absence of Bro. Dale Offutt, Ronald Hickman is to preach at Sellersburg on Sunday, December 26, the last Sunday of 1976. Ronald and Pam, formerly Pam Montgomery, were workers as Sel-



lersburg for some time. Now they come back for a day bringing little Shawna with them.

Our Youth Revival is scheduled for June 6-12 with Bro. Vaughn Reeves as the evangelist. The Fall meeting is marked up for September 11-18. John Pound is to be the speaker for the Fall Meeting.

Brother Dale is to continue with the church for the year 1977 (All, of course, if the Lord tarries.)

#### East Jefferson Street Church of Christ:

Annual Homecoming (1st Sunday in November) was a great day of spiritual feasting in the worship of our Lord and fellowship and communion together with Him and His saints. Two people demonstrated faith in God by confession of their Savior and the putting on of Christ in baptism, to the rejoicing of all. The speakers from night to night were: David Tapp, Robert Boyd, H. E. Schreiner, Terry Morrison, Jack Blaes, T. Y. Clark, Jimmy Wilson, Rick Coleman, Jack Thompson, and Victor Broaddus. The theme was "Revival and Soul Winning." —James Wilson

#### Jennings, La. Church of Christ:

I am presently engaged in a written discussion of future things with a young man who is the director of a college student center. Rather interesting. I am still working with a non-premillennial group in the Kinder-Eaton area in cottage meeting Bible studies. We are into our third year. As Bro. Robt. Boyd would say, many are premillennial and don't know it. Opposition to freedom to study all of God's word is growing in this area rapidly. We believe most of this opposition has come as the "preacher schools" have started graduating their products. Those grads with whom I have had contact know precious little of God's word, but think they are some kind of authority.

Please pray for us. Brother Ivy and Sister Betty Istre continue active, tho slowed by age and ill health. Bro. Stan Broussard and Bro. Francis Plaisance are not well at this writing. Bro. Jerry Samples is in need of our concerted prayer. He goes to Shreveport soon to be examined by neurosurgeons.

—A. J. Istre

#### Linton, Indiana Church of Christ:

Just a little news. God richly blessed with 4 baptisms in 5 days recently.

A former elder of the church, Bert Miller, was 90 years old on Nov. 21.

The Church is presently working on a food shower for S.C.C. cafeteria. It is anticipated that at least one pick-up truck load will be taken early in December.

Bill Vickers, one of our deacons, recently preached for the East Jackson St. church in Sullivan, Indiana. Waldo Oar reports a fine homecoming and four-day meeting with the church in Johnson City, Tenn. as well as an uplifting day with the church in Chattanooga, Tenn. on Nov. 14.

—J. Richard Lewis

#### FROM HERE AND THERE:

##### Livingston, Louisiana

I think Word and Work is a fine magazine and I'd hate to do without it. I hope it will continue to be a source of Spiritual help to many—Charlotte Detres

##### Wichita Falls, Texas

I have been a reader of Word and Work for almost 6 years and in my opinion it is the very best of its kind. Each member of our church at N. 4th and Broadway is a reader. —D. H. Johnson.

##### Neosho, Missouri

I surely do enjoy your magazine and the clean, timely articles it has each month.—Mrs. Homer Walden.

##### Houston, Texas

So sorry to be late renewing my subscription. It's worth much more than \$2.50.—Mary Marichal.

##### LaGrange, Ky.

Please use extra 50c toward postage or something. Your magazine is worth \$5. —Mrs. F. R. S.

##### Louisiana Fellowship Meeting Report

Good crowds are reported of the meeting at Glenmora. There were seven speakers, from Kentucky, Indiana, one from Dallas and others from Louisiana area. Hospitality was heartwarming, stomach-filling, and soul satisfying. Thanks to Bro. T. Y. Clark for this report.

Henryville, Indiana: The children from Maple Manor, a part of this congregation, have completed their Fall tour

as usual. It was shorter this year than formerly but many blessings were received. They went to Sellersburg, Sunday 21, and Dugger, Ind. the following Wednesday. Contributions were received in the amount of \$3521. Also many useful things including fruit, clothing,, toiletries, etc. were received.

The children recited in unison Isa. 53 and John 14. They also sang in

chorus.

**Buechel Church, Louisville, Ky.:**

One new birth is reported on Nov. 3. The lady had been a part of the Ladies' Bible Class for some time.

Thanksgiving service was held at Atherton High School auditorium as usual. There were 995 present and the offering was over \$6,000. Something more to be thankful for!

## I SHALL KNOW HIM

Mrs. Paul J. Knecht

Not by the prints of the nails in His hands  
Nor yet by His works or His words,  
For the man of sin may duplicate those  
For deception of blind hordes.  
But no man nor devil can fake His voice  
For those who His footsteps have trod;  
His wounds are the wounds of a sin-cursed man  
But His voice is the *voice of God*.

Will I know my Lord by His loving tones  
As the Marys did long ago?  
Should He call my name when He comes *again*  
Will I quickly arise and go?  
Or will the duties of daily routine  
Be pressing so heavily down  
That I'll miss the call and be left behind  
While some other obtains the crown?

If I heard when He said, "Come, follow me,"  
If I've heeded His calls to prayer,  
If I've taken time to sit at His feet,  
To be taught of His Father there,  
If my ears have been tuned to catch His words  
Through the din and hurry of life,  
If I've known the comfort His presence brings  
In the midst of everyday strife,

I'll be "swift to hear" when He calls for me  
Though the earthly clamor be great,  
And I'll know my Lord by His blessed *voice*  
Should He early come, or be late.  
*My name in His accents* will make Him known  
With its tender *familiar* ring  
And I'll hasten to go and be with Him,  
*My Savior, my Master, my King!*

**MINISTERS, TEACHERS, ELDERS . . . .**

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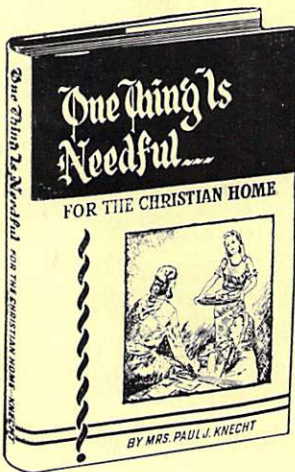
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