

THE WORD AND WORK

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

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$3 per year, bundles of 10 or more to one address \$2.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212 Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

Vol. LXXII

SEPTEMBER, 1978

No. 9

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God's Family

W. R. H.

BROWN-BAGGING THE GIFTS OF THE SPIRIT

A brother who had listened to the glowing reports of God's glorious working in Vietnam on the day that Saigon fell, remarked to me as he left the building: "Well, we do have some great things from the Lord, but we have to 'brown-bag' them somehow, or be misunderstood."

It took an instant for me to gather the meaning of his expression, since it was new to me. But there was really no missing the point. The "treasures" have to be put away in covers that keep them out of view, so as not to permit someone to identify them, nor us as their possessors. Who knows what is in a brown bag? Or who really cares? Except for sheer curiosity, few people would bother to take a second look. Many feel safer carrying large sums in a brown paper bag than in a canvas money bag or purse.

But what is wise and right in the carrying of money or other treasures does not properly apply to Christians who bear the testimony of Jesus Christ our Lord. We may not want men to discover our cash, but we do want them to see our Savior. Knowledge of my treasures may lead a man to theft, but knowledge of the goodness of God can lead him only to eternal life.

What are the gifts of grace that we are obliged to tuck away in the recesses of our hearts? Who really knows? It may well be a glorious experience with the promise of God in James 5:13ff. The brown bag conceals times when the answer of God was "yes" both to healing and forgiveness, and the same bag contains memories of times when the peace of forgiveness was evident, but young men died with their cancers.

Two years ago God answered a prayer in 20 minutes that involved receiving, at night, an urgent phone call from a dear one travelling 1400 miles away. If I put this in a brown "coincidence" bag, it may be more acceptable to many of our brethren. For, after all, can we guarantee that God will answer our prayer the next time, or will answer a need of yours? Just who do we think that we are, anyway!

When, at study time, God gives the framework for a complete message, in answer to just a few minutes of earnest seeking in prayer, it is a thrilling experience, and as the message unfolds in preparation, we dare not call it ours, but His. But if this "treasure" should peek out of the brown bag, someone surely will misunderstand why preparation comes so late in the week, when a good steward should have his plans laid weeks ahead.

Should a Christian be ostracized just because his brown bag wears out or is not big enough to conceal all? The very best testimony that we can bear is that which glows from within. In the early church, the world "took knowledge of them, that they had been with Jesus." This was an unstudied witness, and one that could not be hidden. Jesus calls us to be lights in this dark world. The Holy Spirit sheds the light into our hearts. We dare not put it under a bushel basket.

There is something here that is more serious than brotherly fellowship itself, as important as that is. It is this, that many who have contact with us may need more than anything to have sight of these treasures we presently are hiding. A sick man needs to know that at least *some ones* believe that the prayer and anointing by the elders is still for us today. The hopeless sinner needs to know that joy in the Lord Jesus is as full for us as the burdens are that overwhelm him.

When the apostles were charged to "teach no more in the name of Jesus," they answered: "We cannot but speak the things that we have seen and heard." Do you think that they mentioned only the five-step plan of salvation? I am sure that they gave it its place, and with Holy Spirit-guided emphasis. But I also hear them telling of prison doors that opened, lame legs that leaped for joy, storms and shipwrecks and lifeboats and bonfires and uncommon kindness from heathen peoples.

"We cannot but speak the things that we have seen and heard." Today, perhaps more (numerically speaking at least) than ever, sinners need to hear what you and I have seen and heard. It may be more interesting to them than you can imagine. It may even lead to eternal life. What is witnessing, but simply telling (and telling *all*) of the pertinent facts?

FAITH

FAITH without WORKS is like a bird without wings; though she may hop with her companions on earth, yet she will never fly with them to Heaven; but when BOTH are joined together, then doth the soul mount up to her eternal rest. —J. Beaumont

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Questions Asked of Us

Carl Kitzmiller

We are all trying to get to the same place, aren't we?

This question was recently asked of me in a personal conversation. I did not pursue it at the time because I did not think a plain, point-blank answer would do anything toward reaching the individual who raised it. While we must be careful not to mislead or to remain silent when we ought to speak, the servant of God is to be as wise as serpents and as harmless as doves (Matt. 10:16). One can speak the truth unwisely, before a sufficient foundation has been laid for understanding. We need, of course, to keep a constant check on ourselves lest in the name of wisdom, tact, and concern for others we lose our concern for handling God's word faithfully; on the other hand, a sensitivity to those with whom we deal, a concern for whether they are able to bear certain truths, puts us in some very good company (1 Cor. 3:1-3; Eph. 6:4; Heb. 5:11ff; 1 Pet. 3:1-2; Jude 22-23).

Many of us are aware that such a question (or sometimes it is made as a simple assertion) is often used to justify some very lax conduct and some very divergent doctrinal positions. It may speak of a good-natured broad-mindedness which is considerably broader than God's mind. It will be good for all of us to examine some of the thinking that may lie back of the question, so that we do not deal with it too carelessly.

Yes, the question may conceivably be raised by one who is a genuine Christian, who has a good concept of the grace of God, and who has a proper concern for Christian unity. Such a one may be aware that relatively trivial issues have been raised between God's people, and he may seek to stress the fact of a common brotherhood. God loves the peacemaker, especially when his peacemaking is not done at the expense of truth.

There are at least two serious errors for us to be concerned about, however. First, not everyone who falls back on this position is really trying, in any meaningful sense. Some rather ungodly folks have found this a nice way to head off a conversation they do not want to pursue. They do not want to discuss what they believe, for they do not really believe much of anything. Their religious life is

mostly a sort of whistling in the dark. It might be expressed, "I hope I make heaven, but I am not going to let it spoil anything I want to do now." God is seen as a good-natured grandfather, probably too good to deny anyone salvation ultimately, willing to put up with almost anything. Whatever these believe, there is something they do not believe. They do not believe the way unto life is a straitened way with a narrow gate, nor that it is the relatively few people who find it (Matt. 7:14; Lk. 13:23ff).

A second error is implied. It is that anyone who tries is going to make it. There is not much critical attention given to the way. In fact, the claim is often voiced that there are many ways to heaven and it is only a matter of choice which one to use. Some may be better than others, some just about equal, but all of them lead at last to the same place. There is generally very little concern as to doctrinal belief or even in whom one believes. This goes down well so far as the religious masses are concerned, but it has one serious flaw. *It just is not true according to the Bible.*

It is all too true that men have made major issues out of minor matters and that there are narrow, legalistic concepts of salvation which do dishonor to God. But let us not forget that there is a name above every name (Phil. 2:9) in whom alone there is salvation (Acts 4:12). Jesus Christ is not a way, but *the* way (Jn. 14:6). Moreover, there is that which must be believed. Jesus is not just a great teacher, or a prophet, or some outstanding one; He is the Christ, the Son of the living God. There is a definite way by which people acknowledge Him thus and commit their lives to Him. Even having become a Christian, men may hold those beliefs in accordance with the word of God which will help keep them in a right relationship with Him. They may also cling to false doctrines which may well lead away from Him.

There is a lot of religion which has no salvation, and therefore no heaven, in it. This does not necessarily mean it does not talk about such things, but rather that it does not carry God's approval. There are non-Christian religions which make no pretense of serving Christ. It is the view of some people that the adherents of these religions are along with Christians "all headed for the same place." Sincerity and commitment are seen as good enough—in spite of abundant evidence in the Bible that this just is not so. But even of that which claims to honor and follow Jesus Christ, and which may include a lot of right beliefs and practices, there is that which has no salvation in it. There is "a form of godliness" without the power (2 Tim. 3:5). There are those very religious folks who delight in preaching, if the preacher only says what they want to hear (2 Tim. 4:3-4). There are many religionists who may be trying to get to the same place as faithful Christians, but mere "trying" is not sufficient. Unless our "trying" is in harmony with God's word, it does not avail.

Mention must be made of those good moral folks who have little use for the church, but they pay their bills, are good citizens, behave themselves, care for their families, etc. These seek salvation in their own righteousness. They propose to earn their place in heaven by the way they live. They, too, figure that we are all headed for the same place. But the word of God clearly declares there is no salvation in works of merit.

Our purpose here is to remind us that good intentions and a generous spirit are not enough. There is One in whom we must believe. There is a body of truth known in the New Testament as "the faith" which is to be believed. Not everyone who talks about heaven is going there. We must not somehow get "soft soaped" into a position which really dishonors God. Some folks are trying to get to heaven who are not on the right road. We must not be content to let them alone.

Was there healing in the waters of the pool of Bethesda (John 5:2-4), or was this merely a superstition?

A portion of this passage is not found in the best manuscripts. The translators of the American Standard (and other later versions) have left out the last part of v. 3 and all of v. 4, putting it in a footnote. There is a textual problem here, then, which if it could be resolved would likely go a long way in solving the issue before us. It may have been that some scribe wrote a commonly-accepted explanation of the troubling of the waters in a note on the margin of his copy. A later copyist then might have included the note in his text, supposing it to be a part of the text. There is some question, therefore, about this being a factual account so far as the healing power of the waters is concerned.

If this passage belongs in the text, it may simply report what the multitudes believed, not what really happened. Even in modern times there are those places which have come to be regarded as places of miraculous healings. It is a fact that our minds have much power over our bodies and in certain cases healing does take place when the individual believes it has. The healing is not miraculous in the strictest sense of the word. Nevertheless, a reputation develops for the place where it occurs. Jesus neither denied nor confirmed the belief that an angel troubled the water. The infirm man was healed totally apart from any possible curative powers of the waters. It was Jesus' power which made him whole.

Since Jesus did not somehow use the waters, and since the miracles of the Bible were not mere events which came to the person who could move the fastest but were in the nature of signs, there is reason to doubt that true miraculous healings were occurring at Bethesda. In any case, there are too many uncertainties about the portion of the account dealing with the waters for it to be a standard or a definite example of God's work.

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THOUGHTS FROM ROMANS

Ernest E. Lyon

SALVATION

We have talked a great deal about salvation in these simple messages inspired by Paul's letter to the Romans, but I wonder how many have really paused to consider what is meant by that wonderful term. I am sure we all have a vague idea that salvation means we are going to Heaven, but it is a far more inclusive word than that. It is not in the scope of this series to give a full statement of the meaning of salvation; that would take an entire book with hundreds of quotations from all over the Bible. Others have done that, so let us look simply at a few of the things that should thrill us when we say that God has saved us.

First, let us remember that being saved means that our sins have been forgiven. Each one of the many times that we went against God's will in all our lives was removed from our records. In other words, we have been justified, a word we will discuss in more detail in a later message, but which we should note now means we have been *declared righteous*. Because we have received Christ's sacrifice for us, God, the Judge of the universe, has looked at us and declared us not guilty. He doesn't say we are righteous in ourselves, but that we stand before Him exactly as one who has never sinned—a thought that thrills my heart every time I think of it.

Secondly, let us remember that God has continued to work in us through His Spirit, Who is also the power to deliver us from that great power that causes our sins—sin itself. . . Since that thought will be emphasized later in Romans, we will leave it now, but note that the work God is doing in us now is often called "sanctification." If we allow Him to do so and do not resist His Spirit, He continues His work of salvation in us day by day that we might become more like His Son. Romans 1:16-17 is often called the "golden text of the book of Romans," but another verse from another letter should be coupled with it—"Him who knew no sin (Jesus Christ), He (the Father) made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. 5:21). Next month we hope to treat of this subject at more length.

The third part of salvation that we might want to think about now is the ultimate end of it all, the final glorification and eternal

happiness that we will enter into when the Lord comes for us. That is often called the future tense of salvation. Justification is, in a sense, the past tense of salvation for those who have believed on Jesus Christ and thereby committed themselves to Him as Lord. Daily we are "receiving the end of your faith, even the salvation of your souls," as Peter tells us in I Peter 1:9; that is the "present tense" of salvation—our intellect, our emotions, our wills being made more like Him as we present ourselves to Him as living sacrifices. And all that culminates in a final conformation to "the image of His Son" (Rom. 8:29), having Him "fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3:21), made to "be like Him; for we shall see Him even as He is" (1 John 3:2), in the day when "we that are alive, that are left, shall together with them (the dead in Christ) be caught up in clouds, to meet the Lord in the air" (1 Thes. 4:17, more literal translation).

I recently heard of a good personal worker, who, when asked what it meant to be saved, replied, "It means that my past sins have been forgiven, my present sins have been forgiven, and my future sins have been forgiven." All of that is true, but there is no way that we can condense the wonders of the word "salvation" into a brief statement—nor into a short article like this one. But let us rejoice that God is working that wonderful work in all of us and look forward each day to His continuing to work in us and to that wonderful conclusion when we shall be with Him forever.

Now, with such a wonderful future assured, (remember 1 John 5:13) shouldn't we be delighted as we wait, to be serving Him in every way and in every place that He has need of us? And doing it in such a way that others will be drawn to Him Who has done such a great thing in and for us?

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Viewing the News

Jack Blaes

FROM BULLETIN, THE AMERICAN LEGION: There is one lesson for all U.S. citizens to learn from the Panama Canal issue. For the first time, it is clear-cut that some kind of human instrument is now controlling

the foreign policy of the United States and that instrument is not the people of the United States! Wake up, America.

• • • • •

IN THE CONSTANT IDEOLOGICAL

STRUGGLE between communism and democracy, democracy is slowly winning. These remarks are attributed to Senator Dale Bumpers in the Congressional Record for March 16, 1978. And to show what side he's on, he voted for the outrageous Panama Canal Treaties which gave the canal and huge sums of capitalist dollars to a Marxist dictator—really to the Marxist world—to use against democracy. I suppose Dale and his buddies just wanted to turn the tide in the Marxist favor.

LONG RANGE POSTAL PLANS are for a 9-digit Zip Code to replace the current 5-digit system. Look for it in about two and a half years. It must be in the mails now if we are expected to get the word in time to use it.

REPRESENTATIVE JACK KEMP of New York has introduced Resolution 1284 to urge that the 1980 Olympics be pulled out of the Soviet Union. Concerned citizens are asking Fred Silverman, president of NBC, 30 Rockefeller Plaza, New York, N. Y., how he can justify NBC's multimillion dollar deal to broadcast the Moscow Olympics and the propaganda for the brutal Soviet regime that will come with it. Do you think there would be much protest if they were scheduled for somewhere in Rhodesia?

THE MOST OUTSTANDING FIGURE IN WASHINGTON TODAY? The National Debt!

"A CALCULATED POLICY" OF THE DEPARTMENT Of Health, Education, and Welfare to block further development of new medical devices and drugs to treat cancer, arthritis, hepatitis, and emphysema," declared Senator Robert J. Dole of Kansas. "For more than a year now, potentially life saving medical technology from the world's most renowned medical research laboratories supported by the National Institutes of Health has been shut down. HEW has decided to pull the plug on the development of biomedical research and withhold from the American public potential cures and revolutionary new diagnostic techniques for treating such

diseases as cancer, arthritis, hepatitis, and emphysema." The Senator affirms that the problem is not an "unavoidable bureaucratic delay, but a calculated policy of 'search and destroy' aimed at innovations from this country's scientific research programs."

TWENTY TWO YEAR OLD SENIOR granted a \$2600 gift by the National Endowment for the Humanities. For what? Well, to mount a medicine show. Tax money, remember. Yes, young Mr. David Baum (or could it be bum?), said the grant literally "made his dream come true" of becoming a gypsy entertainer given for the express purpose of mounting a "medicine show." The N.E.H. did not explain how the "humanities would be advanced by this encroachment on the poor taxpayer. It seems that Baum isn't even an "inner-city youth" to whom federal money is given as a matter of course.

IF EVERY PIECE OF SO-CALLED MONEY PRINTED by the U.S. Government were backed by a fixed amount of gold and/or silver, the government could then issue just so much paper "money" before it ran out of monetary backing and had to quit. And the inflation would be knocked into a cocked hat. The business community insists that your check be backed by the current medium of exchange or you will be a criminal. The government can write "bad checks" right and left, and be thought of as honorable. But the economy knows the difference and we are all the worse off for it.

HELP MAKE GOVERNMENT EFFICIENT. This was the battle-cry for proponents of Proposition 13. The proposition which made California famous. This statewide referendum limits property taxes to one percent of market value and prohibits increasing the assessed value by more than two percent in any one year. This has been talked about in the media all the way to Bangor, but have you heard this? Proposition 13 also required that any new taxes at the state or local level would have to be approved by a two-thirds majority of the responsible legislative body. Sounds mighty like something those

"Taxation without representation people" would write. This last proviso has been ignored or played down by almost all of the media, yet it is certainly as significant as the cut in property taxes. The mass media can no longer ignore the fact that a tax revolt is an idea which is exceedingly popular with the middle American who has reached the limit of endurance with inefficient and ever-increasing government.

LOCAL PROPERTY TAXES in California grew from \$6.6 billion in 1967 to \$12 billion in 1977. Nationwide government will consume \$757.2 billion. This means that government costs \$9,960 per American family. In 1967 it cost each family \$4,092. It is clear that no government at any level is going to voluntarily give the overburdened tax payers a break. It is incumbent upon the citizens to use the constitutional means handed them by the founding fathers to bring sanity into the economic policies of this country. An unbalanced budget is a mark of unbalanced thinking. It just won't work.

INTERNAL REVENUE SERVICE FOCUSES ON church related and church operated schools. Federal Register, Vol. 43, No. 163—Tuesday, August 22, 1978 is the source of this information. Entitled **Proposed Revenue Procedure on Private Tax-Exempt Schools**, it informs as follows: The proposed revenue procedure deals primarily with two types of schools: (1) Those which have been held by a court or agency to be racially discriminatory, and (2) those which have an insignificant number of minority students and were formed or substantially expanded at or about the time

of desegregation of the public schools in the community. Section 2.04 explicitly applies this ruling to colleges or universities, and to church related and church operated schools as well as secular private schools. These IRS guidelines continue: Sec. 4.03: Operation in good faith on a racially non-discriminatory basis. 1. Granting scholarships or other financial assistance on a significant basis to minority students. 2. Vigorous minority recruitment programs. 3. An increasing percentage of minority student enrollment. 4. Employment of minority teachers or professional staff. 5. Other . . . (c) Participation with integrated schools in sports, music and other events or activities. (d) Making school facilities available to outside, integrated or charitable groups. (e) Special minority-oriented curriculum or orientation programs. (f) Minority participation in the founding of the school or current minority board members. This means that when a school is found by the IRS to be racially discriminatory by these procedures, contributors can not report their gifts to these schools as tax-deductible. Some donors will not be affected by this, but perhaps many will be. This could mean the difference between operating or closing the doors of some Christian schools. It seems to me that the intent of this procedure is not so much to raise revenue as it is to close private and Christian schools.

How close we must be to "the evil day." We must be much in prayer for elected officials of our nation and all those in "high places" the world over. "More things are wrought by prayer than this world dreams of."

Thanks for encouraging words.

THERE'S A BIG DIFFERENCE

Alex V. Wilson



I may be wrong, but for years it has seemed to me that an important point in prophecy is often overlooked. That is, the difference between the Great Tribulation and the Day of the Lord.

Often it seems to be assumed that the Great Tribulation and the Day of the Lord occur at the same time, or at least overlap. Sometimes it is definitely said so, as in this quote from a book: *"The Day of the Lord is that extended period of time which begins with the inception of the Tribulation following the rapture of the Church and extends through the millennial age."* That is, the author believes the two periods begin at the very same time. (From now on, we'll use the abbreviation GT for the Great Tribulation, and DL or "the Day" for the Day of the Lord.)

The Great Division.

That idea seems untenable because of the clearly-stated fact that something divides the GT from the DL. Notice carefully the following Scriptures: (1) *"Immediately after the (great) tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken . . ."* (Matt. 24:29,30). (2) *"The sun shall be turned into darkness and the moon into blood, before the day of the Lord comes"* (Acts 2:20, where Peter quotes Joel 2:31).

If Friday comes after Thursday and before Saturday, then Thursday and Saturday cannot overlap. Likewise, if the darkening of the sun and moon follows the GT but precedes the DL, then those two periods cannot be simultaneous or even overlap, can they? These passages give us this order of events: the period of the GT, followed immediately by the stunning sign of the sun and moon being turned off, followed by the period of the DL.

The two references given above are not the only places where inspired writers mention the lights of the universe being put out. This cosmic crisis is often referred to in passages that describe the DL.

The time of fierce judgement and wrath that closes this present age is a constant theme of the prophets and is known to them as the "Day of the Lord." Isaiah, Ezekiel, Joel, Amos, Obadiah, Zephaniah, Zechariah, Malachi, Luke in Acts, Paul in Thessalonians and Peter, all use the term. In their descriptions it is frequently accompanied by tremendous natural disasters.

Apart from the Revelation, we are told ten times (if my count is correct) that there will be signs in the sun, moon, and stars. It is one of the most unmistakable signs of the end of the age, and one of those most often given in the Bible. —G.R. Crow

Let's notice two of the main passages regarding these signs and and the DL, in addition to Acts 2:20 which we quoted above. Isaiah says, 'Behold, *the day of the Lord comes*, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it. For *the stars* of the heavens and their constellations will not give their light; *the sun* will be dark at its rising and *the moon* will not shed its light. I will punish the world for its evil" (Isa. 13:9-11).^o

Then in the last book of the Bible, we read of what will happen when Christ opens the sixth seal: "There was a great earthquake; and the sun became black as sackcloth, *the full moon* became like blood, and *the stars* of the sky fell to the earth . . ." Then all the ungodly will cry out in terror, "The great *day of God's wrath* has come, and who can stand before it? (Rev. 6:12-17).

Thus Isa.13, Joel 2, Acts 2 and Rev. 6 teach that there will be a darkening of the heavenly bodies *before* the DL bursts forth. And Matt. 24:29 (also Mark 13:24-25) reveals that the GT occurs *before* that miraculous universal blackout—and thus before the DL begins, of course.

So, What's the Difference?

"What difference do these facts make?" you may be wondering at this point. The answer: A great deal of difference. For the passages commonly used to show that the church will escape the GT do not actually refer to the GT (at least so it seems to this writer), but to the DL! If this be true, then we are not promised escape from the persecutions of the Beast but rather from the outpouring of divine judgements during the Day of God's wrath that follows (and brings to an end) the reign of the Beast.

Look, for example, at Luke 21:36. Christ says, "Watch at all times, praying that you may have strength to *escape all these things* that will take place." He implies that those who watch and pray will escape. But escape what? "All these things." But what are those things to which He refers? Verses 25-35 give the answer.

There will be *signs in sun and moon and stars*, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of THE THINGS which are coming on the world; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and glory. Now when THESE THINGS begin to take place, look up and raise your heads, because your redemption is drawing near (25-28).

. . . When you see THESE THINGS taking place, you know that the kingdom of God is near (31).

... Pray that you may have strength to escape all THESE THINGS that will take place (36).

The things we should pray to escape are the devastating judgements which will follow right after the signs in the sun, moon and stars—the cosmic convulsions we mentioned earlier. But when will they take place? “Immediately *after* the tribulation,” says Christ in Matt. 24:29 and Mark 13:24-25. This entire passage in Luke seems strongly to indicate that Christians will be on earth when God veils the heavenly lights (how else could we “see these things taking place?”). Thus we would have to be on earth during the GT that precedes that veiling, would we not? However, by watching and prayer we can escape the awful outpourings of God’s wrath that follow, during the DL.

Another oft-quoted verse is 1 Thes. 5:9, “God has not appointed us for wrath, but to obtain salvation through our Lord Jesus Christ.” It is said that this proves that the rapture mentioned in 4:16,17 will occur before the GT. But is that really what Paul says here? Paul never mentions the GT even once in this entire prophetic section (4:13-5:11).

But he does mention the DL. “You know well that the day of the Lord will come like a thief in the night,” bringing destruction on those in spiritual darkness (5:2-3). For *them* the Day will be unexpected, like a thief’s coming, and inescapable, like travail before birth. But, in contrast, “*you* are *not* in darkness, brethren, for that day to surprise you like a thief” (4). Christians ought not be surprised when the DL comes. Why? Is it because they will have been raptured years before that time? No, rather it is because they ought to know the “times and the seasons” (1). That is because they should know that the GT will come first, before the DL!

This was also a major point of his second letter to Thessalonica. Don’t get excited, he warned them, by thinking “that the day of the Lord has come. Let no one deceive you in any way; for that day will not come, unless ... the man of sin is revealed” (2 Thes. 2:2,3). I.e., the Beast and his reign (which is during the GT) precede the DL. He does not say, “You can know the DL isn’t here because we Christians will all be raptured years before the DL comes”—though that would be the thing to say, if it were true. Instead he says, “The DL can’t be here now, because the Man of sin hasn’t appeared yet and he must come first.” So again we get the same order: the GT, followed by the DL. And notice that from the context Paul seems to expect that the DL is the time of “the *coming* of our Lord Jesus Christ, and *our gathering together unto Him*” (v.1). Isn’t that “gathering together” of Christians to Him the rapture? Notice that Matt. 24:29-31 also puts these two things together—“the Son of man coming” and the angels *gathering together* His elect—and says it is “after the tribulation.” So the DL seems to be the time of: (a) the rapture (2 Thes. 2:1-2; Matt. 24:29-31); (b) God’s judgements outpoured (Isa. 13:9-11); and (c) the defeat of the Beast at Armageddon (2 Thes. 2:8; Rev.19:11-21). And this period follows the GT and the darkening of the sun and moon.

Abom. of Desolation	The Great Tribulation	Signs in Sun, Moon	The Day of the Lord
(the Beast persecutes Israel & Christians)			(1. Rapture & 1st resurrection 2. Bowls of God's wrath 3. Christ comes to destroy the Beast.)
(Note: the diagram makes the GT and the DL look as though they are about equal in length. Actually the GT is 3½ years long, but the DL seems to be only a few days or weeks.)			

Revelation 3:10

Another verse supposed to support the pre-tribulation rapture is Rev. 3:10. Christ says, "Because you kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth." Notice whom this hour of trial will try—"those who dwell upon the earth." That sounds like everybody, but in Revelation John uses this term to describe *only the unsaved*, not the people of God. See 6:10; 11:10; 13:8, 14 for proof of this. So this hour of trial from which faithful disciples will be kept is a short period of awful trouble for the unsaved. Now the DL fits that description well, but the GT does not. The GT will be a time of trouble for *Israel* (the "day of Jacob's trouble" when God will chasten the Jews until they awake and repent, Jer. 30) and for *all followers of Christ* (Rev. 12:17; 13:7; 14:12). But the DL will be the time of God's worldwide plagues of judgment upon the *unrepentant*, "those who dwell upon the earth." Thus Rev. 3:10 promises protection from the DL, not the GT.

Tribulation, Not Wrath

There is another important point: tribulation from men should be distinguished from the wrath of God. People sometimes say, "We cannot go through the GT, for that is when God will pour out His wrath and He promises that we shall escape His wrath."

It certainly is true that we shall never be the objects of *God's wrath*, for the Lamb of God has borne that for us. "Since we are now justified by his blood, much more shall we be saved by him from the wrath of God" (Rom. 5:9). "Jesus . . . delivers us from the wrath to come" (1 Thes. 1:10; also 5:9). We are promised escape from God's anger.

But we are never promised escape from *tribulation*—the persecutions of men. Just the opposite, we are repeatedly told that tribulation is the Christian's normal lot! "In the world you will have tribulation . . ." (Jn. 16:33). "Through many tribulations we must enter the kingdom of God" (Acts 14:22). "We told you beforehand that we are to suffer affliction" (same Greek word translated "tribulation" in the other two verses; 1 Thes. 3:4). Many other scriptures state the same truth: 2 Tim. 3:12; 1 Pet. 2:21; 4:1, 12-13.

Now the GT is just what its name says—the most terrible time of *tribulation* that will ever take place. But we are nowhere prom-

ised protection from tribulation, or the GT, that I can find. It will be the time of *men's* wrath against Christians, of *Satan's* wrath and the *Beast's* wrath. From such we have no immunity, though we are provided divine strength to meet those trials when they arise.

What we are promised is deliverance from *God's* wrath, and that will be unleashed during the DL. In the book of Revelation, God's anger is especially related to the seven bowls of wrath. That period is previewed in Rev. 6:12-17 (the sixth seal; note "the day of wrath"); introduced in 11:15-19 (the seventh trumpet; note "thy wrath" and "destroy them that destroy the earth"); and actually portrayed in chapters 15-16 (the seven bowls, "which are the last plagues, for with them the *wrath of God* is ended," 15:1). It seems this time could only last a matter of days (or a few weeks at most), for how could anything exist longer under such conditions? Notice 16:14, 15 in passing, where Christ warns, "Lo, I am coming like a thief! Blessed is he who is awake" right after "the great *day of God*" is mentioned. This fits in with the other passages where Christ's coming and the DL are mentioned together: 2 Thes. 1:6-10; 2:1-2; 1 Cor. 1:7, 8; and Matt. 24:29-31 compared with Acts 2:20.

Conclusions

We realize these views are contrary to the cherished beliefs of many wonderful Christians. We do not wish to offend anyone, nor to stir up angry debate, nor to cause divisions in any way. On the other hand, these views are not at all novel or new. Many fine Christians have held them: George Mueller, G. Compbell Morgan (though not in his early years), Horatius Bonar, A. B. Simpson, S. P. Tregelles, Oswald Smith, and others. But we must never decide on our beliefs by looking to see who else believed this way or that. The Word of God is always to be the final basis. Examine, then, the teachings set forth earlier; and if there be errors, please correct them.

We conclude with two quotations from Oswald Smith, one a warning and the other a word of wise advice:

I wonder if we have been lulling the Church into a false security? Can it be that we have been preaching an easy escape? Ought we to prepare the Church for the greatest of all ordeals? Should not our teaching harden her for the fires of the Tribulation? What kind of soldiers are we training? We need men and women today of the martyr spirit.

• • • •

You ask, Is the Church to go through the Tribulation? That is not the question. It is this: Is the Church ready? Are you ready, ready either for Tribulation or Rapture? If you are, that is all that matters. What difference does it make so long as you are ready? If you are to be in it, you cannot avoid it, and if you are to escape, you will not be in it.



Reflections On The Restoration Movement

Larry Miles

LET CHRISTIAN UNITY BE OUR POLAR STAR

The noble words quoted as the title of this article could best sum up the contribution that Barton Warren Stone made to a movement "to unite the Christians in the sects." Barton W. Stone was born on Christmas Eve 1772 in Port Tobacco, Maryland. Of the Big Four of the Restoration Movement Thomas, and Alexander Campbell, Walter Scott, and Barton W. Stone, Barton Stone was the only American-born reformer. The family of Stone were devout members of the Church of England. Stone was sprinkled as an infant in the Anglican Church. In 1775 his father died, leaving his mother to raise the family alone. Shortly after this, they moved to Virginia.

We want to tell a little about the early education of B. W. Stone. After receiving his share of his father's estate, he entered the famous David Caldwell Academy near Greensboro, North Carolina. This school was steeped in Presbyterian tradition. It was here that Stone became acquainted with the tenets of Calvinism. He finished the classical course in three years. His plans were to study law. But all of that changed in February 1791 when he was converted to Christ while a student in Greensboro. Discussing his conversion, Stone wrote the following in his autobiography: "I . . . sunk at His feet a willing subject. I loved Him—I adored Him—I praised Him aloud in the silent night, in the echoing grove around. I confessed to the Lord my sin in disbelieving His word so long and in following so long the devices of men. I saw now that a poor sinner was as much authorized to believe in Jesus at first, as at last—that now was the accepted time, and the day of salvation."

Barton W. Stone decided that he wanted to be a Presbyterian minister. His next step was to make application for his license from the Orange Presbytery. He was assigned a subject to write on, and after passing the upcoming examination he was told that his license would be presented at the next meeting of the Presbytery. In the interim he went to Georgia to visit his brother. While there he was engaged in teaching in an academy operated by Hope Hull, a Methodist minister. He remained in Georgia for the entire school year (1795-96). He returned to North Carolina in 1796 and received his license. He began a preaching tour throughout North Carolina, Virginia, Tennessee, and Kentucky. Within a few months after

receiving his license Stone was ministering as the supply pastor to two Presbyterian churches in Kentucky. One was called Concord, located a few miles from Carlisle, Kentucky, and the other, the most famous, was Cane Ridge, located eight miles east of Paris, Kentucky. At the time of Stone's ministry, both congregations were located in Bourbon County, although the site of Concord is now in Nicholas County. In the autumn of 1798 Stone was called by the two churches to the stated ministry. This meant that he had to be ordained. He applied to the Transylvania Presbytery. Stone held some views that were contrary to the Westminster Confession. At the meeting of the Presbytery Stone was asked the following question: "Do you receive and adopt the Confession of Faith as containing the systematic doctrine taught in the Bible?" Stone replied so that everyone in the meeting could hear, "I do, as far as I see it consistent with the Word of God."

In 1801, Stone, now 29 years old, married Eliza Campbell of Greenville, Kentucky. He returned to Cane Ridge with his bride to take part in one of the largest revivals that this country has seen. Called the Cane Ridge Revival, it lasted a week with nearly 25,000 people in attendance. The reason for the short time was a shortage of food. There were Baptist, Methodist, and a few Presbyterian ministers involved. Stone and his Presbyterian comrades preached the free grace of Jesus Christ. This was contrary to Calvinistic predestination. It was bound to bring trouble from the hierarchy. It took a few years, but the opposition grew. B. W. Stone had been the pastor at Cane Ridge and Concord for six years. He informed his parishioners that he could no longer preach for the Presbyterians and that his "labors should henceforth be directed to advance the Redeemer's kingdom, irrespective of party; that I absolved them from all obligations in a pecuniary point of view, and then in their presence tore up their salary obligation to me, in order to free their minds from all fear of being called upon hereafter for aid."

As we said before, Stone and some other Presbyterian ministers had taken part in the Cane Ridge meeting. They also were experiencing opposition and were taking the same course as Stone. They were Robert Marshall, John Dunlevy, Richard McNemar, and John Thompson. On September 7, 1803, the Synod of Kentucky, meeting in Lexington, brought heresy charges against McNemar. He was charged with teaching matters contrary to the Westminster Confession. B. W. Stone and the others realized that the Synod was going to vote against McNemar, so they withdrew from the jurisdiction of the Synod. The five ministers were suspended from the Presbyterian ministry. Sometime after September 1803 they formed their own independent presbytery, the Springfield Presbytery. It must be noted that the road out of denominationalism is sometimes a long and rocky road. In January of 1804 they issued a pamphlet called *An Apology for Renouncing the Jurisdiction of the Synod of*

Kentucky. The lifespan of the Springfield Presbytery was short. Its leaders realized that in employing a presbytery they were furthering the cause of denominationalism. On June 28, 1804, they issued what will go down as one of the most important documents in our history. It ranks in importance with Thomas Campbell's "Declaration and Address" as one of the most important of the non-inspired writings. Because of its importance we give it to you in its fullness at this time.

THE LAST WILL AND TESTAMENT OF THE SPRINGFIELD PRESBYTERY

For where a testament is, there must of a necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth; but now he hath promised, saying, but once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. —Scripture.

THE PRESBYTERY OF SPRINGFIELD, sitting at Cane-ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die: and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz.:

- Imprimis. We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.
- Item. We will, that our name of distinction, with its Reverend title, be forgotten, that there is but one Lord over God's heritage and His name one.
- Item. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.
- Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men or the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.
- Item. We will, that the church of Christ resume her native right of internal government—try her candidates for the ministry, as to

the soundness of their faith, acquaintance with experimental religion, gravity, and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look to the Lord of the harvest to send forth laborers into his harvest; and she resume her primitive right of trying those who say they are apostles and are not.

Item. We will, that each particular church, as a body, actuated by the same spirit, choose their own preacher, and support him by a freewill offering, without a written call or subscription—admit members—remove offenses; and never henceforth delegate her right of government to any man or set of men whatever.

Item. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We will, that the Synod of Kentucky, examine every member, who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately, in order that the oppressed may go free, and taste the sweets of Gospel liberty.

Item. We will, that J—, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally, we will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery: L. S.
June 28, 1804

Witnesses:

Robert Marshall
John Dunlavy
Richard McNemar
B. W. Stone
John Thompson
David Purviance

So here we have the text of The Last Will and Testament of the Springfield Presbytery. Stone is usually credited with the authorship. We want to relate a little about what happened to Stone and his associates in the time after 1804. It takes conviction to stand for the simple Gospel. It seems that the associates of B. W. Stone were not really committed to standing for the Ancient Order. Within a few years after the signing of "The Last Will and Testament," only Stone and David Purviance remained faithful to the preaching for and standing upon the everlasting Gospel. Richard McNemar and John Dunlavy were swept away by the strange gospel of Shakerism. In 1806 Barton Stone said this about the Shakers: "The Shakers are a set of worldly minded, cunning deceivers, whose religion is earthly, sensual and devilish." Robert Marshall and John Thompson returned to the Presbyterians and upon repenting of their sins were restored to full fellowship. Of the original six men who signed "The Last Will and Testament of the Springfield Presbytery," only Stone and David Purviance remained faithful to the preaching of the primitive Gospel. Stone continued to preach and establish churches. Later, more will be said of the later ministries of Barton W. Stone.

May we always be willing, as Barton W. Stone was, to "take the Bible as the only sure guide to heaven," and be willing to preach the simple Gospel until Jesus returns for His Bride, the church of Christ.

LIVING FOR SELF

I planned an ultra-modern home, but a Korean citizen whispered, "I have no home at all."

I dreamed of a country place for the pleasure of my children, but an exiled lad kept saying, "I have no country."

I decided on a new cupboard right now; but a child of China cried out, "I have no cup."

I started to purchase a new kind of washing machine, but a Polish woman said softly, "I have nothing to wash."

I wanted a deepfreeze to store quantities of food, but across the water came a cry, "I have nothing to eat."

I ordered a new car for the pleasure of my loved ones, but a war orphan sobbed, "I have no loved ones."

I planned a stained glass window above the choir stalls, but a Mexican pastor murmured softly, "My church has no walls."

—Selected

AT BILL AND BETTY'S

It's All Right For You.

The minister's wife stopped me after Church last Sunday night just as I was going out of the door.

"Mrs. Turner," she said, "I've been wanting to see you. I believe you know Mrs. Young who joined our group at the beginning of last year?"

"I don't know her very well," I said. I had heard about Mrs. Young. She's only about thirty, and has two children, and her husband has left her for a young woman he met at the Badminton Club connected with his firm.

"She's very unhappy at the moment," the minister's wife went on. "And I thought it might cheer her up if you went to visit her. I've written her address on this piece of paper."

"I'll go tomorrow," I said.

I spent some time in prayer before I visited Mrs. Young, because I knew that it wouldn't be easy. Mrs. Young was very quiet at first and then it all came bubbling out.

"I thought if I tried to be Christian," she said, "and went to Church and tried to lead a good life; then God would look after me and Fred and the kids, and see that we were all right. But now I know it doesn't matter a jot. God just doesn't care!"

"God *does* care, Pam," I said. "But what you are doing is blaming him for what has happened. And that's not quite fair."

"But he's meant to be Almighty, isn't he?" Pam said bitterly. "He can stop things happening if he wants to, can't he?"

"He won't force anyone to obey him," I said. "If he did, we should be reduced to puppets, *forced* to do his will. Your husband knows that what he has done is wrong, but he is shutting his ears to his conscience and God, and doing what *he* wants to do. You can't blame God for that, any more than I would blame you if your little boy disobeyed his teacher at school, for instance."

"And I thought God was meant to comfort you when you were in trouble," Mrs. Young went off on a different track. "Well, he doesn't! I can tell you that."

Her voice broke and I felt desperately sorry for her. I knew what she meant, for I've sometimes felt a *block* between me and God, just when I need him most.

"I know that this is going to sound very hard," I said. "And please, please don't think that I'm being unsympathetic. But some-

times when we're very unhappy we dwell on our troubles to the exclusion of everything else. We're so sorry for ourselves that we want God to feel sorry for us as well. We don't ask for, and seek, his strength and his courage; we just want him to pat us on the back and tell us that we're hard done by. When something hard hits us—as it has hit you—we have to pick ourselves up and start all over again—and if we really try to do this, then God gives us the strength to make it possible."

"But I loved Fred so much," Pam sobbed. "And still do, for that matter."

"I know," I said, putting my arms round her as if she was one of my children. "And the children must still love him too. Think how hard it must be for them. They'll need twice as much love from you to make up for what they are suffering."

"I haven't been very loving lately," Pam said honestly. "I just don't feel like being loving to anyone."

"Then you've got something to work at," I said quietly.

"Oh, it's all right for you," Pam broke out, bitterly. "Your husband loves you, and you've got nothing to worry about."

I can see that friendship with Pam isn't going to be an easy thing. It won't just mean a couple of visits and then finish with it. It will mean keeping really closely in touch and realising that she doesn't really mean the hurtful things she says, but is just hitting back at life for the knock it has given her. Somehow I'll have to try and fill those lonely evenings for her too, for it's after the children are in bed that must be the worst time for her.

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Youthful Responsibility

Sandra Naugle

Do we as adults teach or "train" our youth as we should? I am speaking of those youths who have accepted Jesus as Savior. Do they know what the Lord desires of them? What He expects of them?

We as adults teach the way of salvation to our young but do we teach the Lordship of Jesus? Do we live as though we know of the position Jesus is to have in our lives. It seems to me our youth who accept the Lord have the idea that they do not have to begin serving Him until they reach a certain age. At this point they will suddenly have attained the knowledge and maturity to begin serving Him. They then allow him to rule in their lives and submit themselves to His will.

Two separated incidents recently involving some of our Christian youth have seemed to indicate that this is the idea many have. Does God expect a seven or eight year old child, who has the knowledge that brings him to a conviction of sin, to begin at that point to serve Him? We are expected to grow in the grace and knowledge of the Lord Jesus only if we have reached a certain age and gained a certain maturity? No. We are to begin our growth immediately upon our becoming a child of God. No matter at what age this occurs. Are we teaching our youth in our Sunday schools and youth groups, and yet not ourselves expecting them to serve Him? We are doing these young-in-age Christians a grave disservice if this is the case.

How many of our youth are diligently seeking the will of God for their lives? I am afraid that there are few who even consider what God wants of them in their everyday lives. How many have the courage to witness to their unsaved friends? Does this even come to their minds? Do they have any concern at all for those who are lost? And if not, what is missing in what they have been taught?

What about setting an example? Are they taught this by us who are teachers and parents? More importantly, are we, as teachers and parents, setting an example for them to follow? What about our attitude toward the worship services? Do we really think it not really so bad if we miss a service because we are tired, or we just have too much to do, or, God forbid, there is a TV show we want to see, or we just don't care to make the effort to be there? There are many parents who lament the fact that their children lose an interest in the worship service as they grow older. How important was getting to church to these parents when the children were at home under their influence? I am continually thankful for parents who were consistently at church when the doors were open. There was no question of going or not going. And that included my brother and me also. In our home our children know what is expected of them when it is time for church. They never ask if they may stay home. My prayer is that this attitude will continue as they grow older.

We hear often that as adults we must set an example for younger Christians. But what about these younger Christians? Do they not have a responsibility to set an example for those younger than they? Or for their peers? How much teaching are they getting about their responsibility to God? And to others?

Jesus as Savior and Jesus as Lord must enter our lives at the same moment. But how many are desirous of having Jesus as Savior but do not want this same Jesus to be Lord of their life—at least not just yet? How many drift away from serving the Lord because they have never really begun? Because they have never been taught that service to God and living for Him must begin when we accept Him as Savior. Do we lose some of our youth to the

world because we have not assumed our responsibility in teaching and in setting an example that they could respect and follow?

We need to search our own hearts and lives and evaluate our own responsibility to God. Above all, we need to begin when a new birth occurs to teach the Lordship of Christ. To instill in that one a desire to be pleasing to God and to turn his life over to God's leading through the Holy Spirit. A new Christian must be taught to rely on the Lord and to let the Holy Spirit overrule any fleshly intents and desires. If we fail to teach this because of the youthful age of the new child of God he may wonder later, if he remains faithful, why he was not taught this as a child. And what will our answer be to this question?

THE NINTH OF AB

Dr. Daniel Fuchs

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. . .
(—Luke 13:34, 35).

This sorrowful prophecy by our Lord was literally fulfilled. Titus did not want to destroy Jerusalem and the Temple. Fanatical zealots forced his hand. Jerusalem was besieged and the city destroyed. The carnage is described by the Jewish historian Graetz:

On the 9th of Ab, the Judeans made another desperate sally, but were driven back by an overpowering force of the besiegers. But the hour of the city's doom was about to strike, and in striking, leave an echo that would ring through the centuries to come. The besieged attempted one more furious onslaught upon their enemies. They were again defeated, and again driven back to their sheltering walls. But this time they were closely followed by the Romans, one of whom, seizing a burning firebrand, mounted upon a comrade's shoulders, and flung his terrible missile through the so-called golden window of the Temple. The fire blazed up; it caught the wooden beams of the sanctuary, and rose in flames heavenwards. At this sight the bravest of the Judeans recoiled terror-stricken. Titus hurried to the spot with his troops, and shouted to the soldiers to extinguish the flames. But no one heeded him. The maddened soldiery plunged into the courts of the Temple, murdering all who came within their reach . . .

—Heinrich Graetz, *History of the Jews*, Vol. 2, p. 307.

Jerusalem was demolished. The nineteen-century-long dispersion had begun. Once more it was the ninth of Ab!

Sixty years later in 130 A.D., the Roman Emperor Hadrian visited Judaea.

“He was a great builder; he hated to see once flourishing cities lie in ruins. He ordered Jerusalem rebuilt. But it was to be a pagan city, to be called Aelia Capitolina! It was to have an altar; but it was to be a pagan altar dedicated to Jupiter whose high priest Hadrian was.” —Solomon Grayzel, *A History of the Jews*, p. 181.

It seems as if history was repeating itself. In 166 B.C. another emperor, the Syrian Antiochus Epiphanes, erected an altar to Jupiter. He had also forbidden the rite of circumcision.

Shortly after Hadrian's decree to build Aelia Capitolina he, too, issued a decree prohibiting circumcision. Naturally the Jews considered Hadrian to be another Antiochus. It was under Antiochus that the Jews revolted and gained a momentous victory. It was the time for another revolt.

The most influential among the leaders of this second revolt was the eighty-year-old scholar, Rabbi Akiba ben Joseph, who had risen from an ignorant shepherd to be the most outstanding teacher of Judaism . . .

Who was to lead the fight? The aged Akiba certainly could not do so. It had to be someone younger and more energetic. Just such a man was found in the person of Simeon, a native of the town of Koziba. Strong, imaginative and inspiring, he gave promise of becoming a second Judah the Maccabee. Akiba was pleased with him. He called him God's anointed, in other words, messiah. For most Jews still believed in a messiah of flesh and blood who would be sent by God to redeem the Jewish people. Accepting the biblical sentence, “A star (kochab) has come forth from Jacob,” as a reference to the Messiah, the old scholar and patriot changed Simeon's name from Bar Koziba “the man of Koziba” to Bar Kochba, “the son of the star.” The Jews who flocked to his banner from every corner of the land enthusiastically endorsed Akiba's phrase. Under Bar Kochba's leadership hundreds of thousands gathered, making up by numbers for their lack of weapons, and by burning zeal for their lack of military training.”

The Jews eagerly accepted this false Messiah. Fanned by Messianic hope they gained one victory after another until Hadrian had to summon his ablest general Julius Severus from Britain. Instead of accepting open battle with the Jews, he laid blockade to the land. Starvation set in and it was then that the Romans advanced on the plains of Megiddo. City after city fell to the onslaught. The last to fall was Betsar. For a full year this fortress withstood, but finally a traitor showed the Romans an underground tunnel. Again we quote from Graetz:

“Horses were said to wade to the nozzle in blood—a river of blood flowed into the distant sea, carrying bodies along with it. One can scarcely credit the numbers said to have been slain, and

yet they are confirmed by Jewish and by Greek historians. The authentic historian Dio Cassius relates that besides those who died of hunger and fire, there fell half a million Jews."

—Heinrich Graetz, History of the Jews, Vol. II, pp.418, 419.

It was the ninth of Ab. The ninth of Ab could well be called Armageddon Day. On that day Nebuchadnezzar approached Jerusalem from the valley of Megiddo. Titus attacked from the valley of Megiddo, and it was also on that fateful day that Julius Severus defeated Bar Kochba in the valley of Megiddo.

Once more as we read our newspapers we realize the dreadful fact that Israel again faces Armageddon. But in the midst of this realization there is a brilliant ray of shining hope. As the Chazan reads his dirge it is not entirely a message of despair, for it was after the ninth of Ab that Jeremiah wrote:

His compassions fail not. They are new every morning; great is thy faithfulness" (Lam. 3:22-23).

In the rabbinical writings there is a beautiful story of four rabbis. Once as they approached the Holy City they saw a fox running from the ruins. Three of the rabbis wept, but the fourth laughed with joy. When the others scolded him for his levity he answered, "There are two prophecies concerning Jerusalem. The first by Micah says that 'Zion shall be plowed like a field, and Jerusalem shall become heaps' (Jer. 26:18). (See Micah 3:12.)

"The other by Zechariah says, 'There shall yet old men and old women dwell in the streets of Jerusalem' (Zech. 8:4). Until the first prophecy was fulfilled I could not be sure that the second would ever be true. But now that the first is completed we are assured that the second definitely will come to pass."

Israel once more faces Armageddon. Because of this we seek to reach all Jews everywhere with the message of God's redeeming love. And also because of this, by God's grace, we are asking all of the redeemed of the Lord to join us as we proclaim a National Day of Prayer for Jerusalem on the tenth of Ab, August 13, 1978.

Next year we will have a widely publicized day of prayer not only for Jerusalem but also for our nation. The same sins that the prophets decried are not even recognized as sins in our own land! We, too, have sinned and we need the prayers of God's children beseeching the Lord to withhold His judgment on our nation. Our motto for next year's day of prayer is Psalm 122:6:

Pray for the peace of Jerusalem; they shall prosper that love thee.

We must learn that the peace of the U.S.A. is centered in the peace of Jerusalem.

Missionary Messenger

"Greater things for God"

Robert and Joy Garrett

Salisbury, Rhodesia

July 25.

We praise God for the wonderful camp meeting that was held at the new Mufakose church July 8-11. At the Sunday morning service there were 513 present. The building was so packed for every service that the children sat in the aisles and on the pulpit. Except for Bob's daily Bible study, the speakers were members of different congregations.

On Monday afternoon the various Sunday schools sang and gave memory work. Both teachers and pupils must have worked hard. Even the new church at Patronage Mine which was only started last December had its songs and memory work. Under the direction of Harare church this little group had six men leaders, their families, and some local children at the camp meeting. There were at least 16 churches represented. The young men of Mufakose did a good job of feeding that big group. We thank God and those who contributed for the beautiful little church at Mufakose. One woman was baptized and two came forward in repentance.

September 6

While Donald and Delores Harris took a short break, we helped Mother Garrett at the Arcadia Children's Home for two weeks. The children are very well trained and everything goes off like clockwork. We washed walls and windows and Robert and boys put down the malthoid (dampproof course), built up corners and assisted in laying over 1,000 brick on the new home. It was good to see the Harrises safely home and looking rested.

We were overjoyed to hear of the arrival of our first grandchild, Philip Gordon Heid, born to Brenda and Bob Heid, August 17. Our triplets are at Southeastern Christian now. How we miss them; but we are thankful that they are able to attend a good Christian college.

In these evil days we ask for your prayers for God's work in Rhodesia.

Addie Brown

Salisbury, Rhodesia

August 29.

We have had a busy August. We have had visitors from South Africa, a Gospel meeting, etc. We had a good day on Sunday. Daddy B. spoke on Walking in the Light in the morning, had dinner on the grounds, singing in the afternoon, and closed with a night meeting. It was a very good day. The results of the Gospel meeting

were four baptisms, a number of rededications, and some who are still being counselled.

We have had beautiful weather here for weeks! How blessed we have been weather-wise. Each day has been sunny and pleasant.

Elaine Brittell,

Livingstone, Zambia

September 9.

Next month will be "Independence Celebration" on the 24th. We pray it will be peaceful. Some think drinking is how to find "peace in life," only to wake finding sorrow. Great peace has the child of God, which only our Father can give—free to all who will accept it.

One more has become a child of God, as the student preachers go about in the suburbs studying God's word house to house. Pray for teachers for Namwianga Christian Secondary School at Kalomo—78 miles from here.

Thomas Hartle

Cape Town, South Africa

August 28.

I have been very busy conducting cottage meetings in various homes on Tuesday and Thursday evenings, apart from all of my other activities and working schedules each day through the week. We have found the attendances at these meetings both thrilling and encouraging, and we pray that its results might give cause for great rejoicing in the near future. The one area is Lansdowne, and the other where the attendance is so good is Bokmakirrie, where I preach on Sunday morning and evening during the month.

I will be having what I term a "One day campaign with the Bokmakirrie congregation on the 3rd of September, morning and evening services. Then on the 11th and 14th of September, will be conducting a campaign with another small congregation in the area of Steenberg. We pray and ask you to share, to the intent that in all these activities mentioned, a "rich harvest might be reaped to the glory of God.

It was a joy and a privilege for us as a family to have enjoyed the visit of Bro. and Sis. Alvin Hobby, with us here in Cape Town for a short while, when coming to Cape Town to fetch their car, during the month of August, and while it was just for a week, it brought back memories to me and my family when I met them when they first came to Africa in 1938." I was able to take them to visit a few of the congregations where I preach and assist. Their visiting time being so short, they could not visit more of the congregations. They returned to Livingstone, Zambia, on Sunday the 13th of August and our prayers went with them for a safe return home.

BOOK REVIEW:

by Alex Wilson

FIVE BOOKS BY JOHN STOTT

Not many outstanding preachers are also outstanding writers, and vice versa. But many people, including myself, would grade John Stott A-plus in both. For twenty-five years he pastored a church in the heart of London, England. For the past several years he has been exercising a world-wide ministry of Bible teaching and writing. Condensations of sermons he has preached have appeared in *Word and Work* from time to time.

Stott combines a firm belief in the infallibility of Scripture with an intense desire that through it God should speak to contemporary needs. He seeks to scratch us where we itch, as he unfolds the meaning of the Bible with amazing clarity. You won't agree with everything he writes—I don't at least—but you'll find his books faith-strengthening, heart-warming, thought-provoking, and ease-disturbing.

His expository books (the last four books reviewed below, where he expounds Galatians, 2 Timothy, Romans 5-8, and Matthew 5-7) are especially valuable, most of all for preachers. For in them the reader not only profits from the *contents* of the Biblical passages, but also finds in Stott's arrangement and presentation of the material an excellent pattern of *form* in expository preaching. In other words, he is superb not only in *what* he says but also in *how* he says it. We need more expository teaching in our churches today, in which the preacher unfolds long passages of Scriptures rather than always taking a verse from here, there, and yonder in talking about a topic. And in expository preaching Stott excels.

To whet your appetite for his books, We now provide for you excerpts from some of them. All of the following books are published by InterVarsity Press, Downers Grove, Ill., except for *Our Guilty Silence*, which is published by Eerdmans, Grand Rapids, Mich. Any Christian bookstore can order them for you. And while you're at it, why not add some of these to your church's lending-library-for-members? (Your church doesn't have one? Alas! Why not begin one now?).

Basic Christianity (\$1.50) is an evangelistic book written for the "many people today who are friendly towards Christianity, but not convinced of its truth. They have a sneaking suspicion that it is not intellectually respectable." Thus the book not only presents the gospel and why men need it, but also deals somewhat with the evidence for Jesus' being who He claims to be. The first section deals with Christ's person (His claims, character, and resurrection); the second with man's need (the fact, nature, and consequences of sin). Then section three explains Christ's work (His death, Spirit, and church), and section four shows man's response (counting the cost, making a decision, and being a Christian).

Here is part of Stott's conclusion about Christ's character:

Believing Himself to be divine, He yet did not put on airs. He was never pompous as men tend to be who think themselves greater than they are. There was no touch of self-importance about Jesus. He was humble. It is this paradox which is so baffling, the self-centeredness of His teaching and the unself-centeredness of His teaching first; in deed last. He combines in Himself the greatest self-esteem and the greatest self-sacrifice. He knew Himself to be the Lord of all, but He became the servant of all.

Baptism and Fullness—the work of the Holy Spirit Today (\$2.25). This is an enlarged edition of an earlier book. It deals in a loving, balanced, Biblical way with the subject of the Holy Spirit—His baptism, fullness, fruit, and gifts. Early in the book the author states, "The longer I live the more hostile I become to all stereotypes." Therefore we should stop "neatly polarizing the situation into 'charismatics' and 'non-charismatics', since an increasing number of people appear to have a foot in both camps." Later he warns against an *over*-emphasis on experience: "We should neither covet for ourselves what God may have given to others, nor urge upon others what God may have given to us, *unless* it is plainly revealed in His Word that this is part of the inheritance promised to *all* his people."

Other excerpts:

In turning our attention from the 'baptism' of the Spirit to the 'fullness' of the Spirit, we are turning from the initial gift God has given to all his children and will never take away, to a condition which God intends to be continuous but which may fluctuate. When we speak of the baptism of the Spirit we are referring to a once-for-all gift; when we speak of the fullness of the Spirit we are acknowledging that this gift needs to be continuously and increasingly appropriated.

The church is one because the one Spirit indwells all believers. The church is diverse because the one Spirit distributes different gifts to all believers. Thus the gift of the Spirit (God's gift of the Spirit to us) creates the church's unity, while the gifts of the Spirit (the Holy Spirit's gift to us) diversify the church's ministry. The church owes its unity to charis (grace) and its diversity to *charismata* (gifts of grace).

Our Guilty Silence (\$1.45) is a call to evangelism. It deals with the motives, and the message in evangelism, and also the needed empowering by the Holy Spirit. But perhaps the most helpful section is on "the evangelistic agency." Here Stott discusses those Christians who are especially called and gifted by the Lord to evangelize, and also the fact that in addition to such men all Christians are to be witnesses for Christ. But his major emphasis in this section is on the local church. Each congregation should be witnessing to the lost by its fellowship and its worship. But in addition, every church should witness by "direct evangelistic initiatives in the neighborhood." But how can this be done? "A church engaged in *continual* (rather than spasmodic), *congregational* (rather than dependent on the preacher or other "expert") evangelism is likely to have at least three marks—a training program, house-to-house visitation, and regular evangelistic 'guest services.'" The author takes about twelve pages to enlarge on these three points. Though his Church of England background shows up in the examples he uses, nevertheless the basic principles can be applied by almost any congregation.

Balanced Christianity (\$1.25) is a plea that Christians not polarize and divide among themselves. We need each other, *because* of our differences and not simply *in spite of* them. The more intellectual believer needs the warmth supplied by the more emotional, while the latter needs the insights of the former. The tensions Stott deals with are between intellect and emotion, form and freedom, evangelism and social action, and conservatives and radicals. By the last two terms he is not referring to doctrinal viewpoints. By conservatives he means Christians whose temperament and background incline them to resist change; while by radical he means those who are inclined to overthrow the past and to advocate total change—in church programs and policies and actions even if not in doctrine. The author makes this stimulating analogy:

We need both Christian gadflies (radicals) to sting and harry us into action for change, and also Christian watchdogs (conservatives) who will bark loud and long if we show any signs of compromising biblical truth. Neither gadflies nor watchdogs are easy to live with. Nor do they find each other's company congenial. Yet the gadflies must not sting the watchdogs nor must the watchdogs eat up the gadflies. They must learn to coexist in God's church and to fulfill their respective roles by concentrating their attention on us, God's people in general, who badly need the ministry of both .

EXPOSITORY WRITINGS: Excerpts

Men Made New, an exposition of Rom. 5-8 (\$1.95).

This conflict (Rom. 7) is a real, bitter battle in every Christian's experience: his mind simply delighting in God's law and longing to do it, but his flesh hostile to it, and refusing to submit to it (as in 8:7).

It is this conflict which leads us repeatedly to utter two apparently contradictory cries: 'Wretched man that I am! Who will deliver me . . .?' (v. 25). The first is a cry of despair, the second a cry of triumph. But both are the ejaculations of a mature believer, who bemoans his inner corruption of nature and longs for deliverance, and who exults in God through Jesus Christ as the one and only Deliverer.

I do not myself believe that the Christian ever, in this life, passes for good and all out of the one cry into the other, out of Romans 7 into Romans 8, out of despair into victory. No. He is always crying for deliverance, and he is always exulting in his Deliverer. Whenever we are made conscious of the depravity of our fallen nature, we long to be rid of indwelling sin and corruption, and we cry out: "Wretched man that I am (for that is what we are)! Who will deliver me from this body of death?" But then at once we answer our own anguished question, and with a cry of triumph thank our God for His mighty salvation. For we know that He is the One who can subdue our flesh by His Spirit.

Only One Way, the message of Galatians (\$2.95).

In Galatians 3:15-22 Paul reviews 2,000 years of Old Testament history, from Abraham through Moses to Christ. He showed how God gave to Abraham a promise, and to Moses a law, and how through Christ He fulfilled the promise which the law had revealed as indispensable. For the law condemned the sinner to death, while

the promise offered him justification and eternal life . . .

God's purpose for our spiritual pilgrimage is that we should pass through the law into an experience of the promise. The tragedy is that so many people separate them by wanting one without the other. Some try to go to Jesus without first meeting Moses. They want to inherit the promises of justification in Christ without the prior pain of condemnation by the law. Others go to Moses and the law to be condemned, but they stay in this unhappy bondage. They are still "under law." Their religion is a grievous yoke, hard to be borne. They have never gone to Christ, to be set free.

Guard the Gospel, the message of 2 Timothy (\$2.95).

(Re: 2 Tim. 4:9-13) Paul did not despise the use of means. Nor should we. When our spirit is lonely, we need friends. When our body is cold, we need clothing. When our mind is bored, we need books. To admit this is not unspiritual; it is human.

Of course some Christians today scorn study all together. Let Calvin answer them: "Still more does this passage refute the madness of those who despise books . . . We should note that this passage commends continual reading to all godly men as a thing from which they can profit."

We can only mention three other books which are also real gems.

Christian Counter-Culture—the message of the Sermon on the Mount—is the latest book of expositions. It's great. *Your Mind Matters* is a short book showing from scripture that God wants us to use our mind and not live thoughtlessly or impulsively. . . *Christ the Controversialist* is a book of doctrine, based on the controversies Jesus had with the Sadducees and Pharisees. It deals in an exciting way with the authority of the Bible, and with worship, ethics, and many other topics.

These writings can help you know better the Word of God, and the God of the Word.

NEWS AND NOTES

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

Neosho, Mo.: I like your paper and am always anxious to hear of our missionaries, especially those in war-torn Africa, who need our prayers. Our relatives, the elders, and some good friends are too close, I'm afraid, for their peace of mind. May God protect and keep them safe is my prayer, for all over there. —Mrs. Walden.

New Orleans, La.: I am sorry I did not notice the advance in price. Word and Work is well worth three dollars and more. I was wondering why it had not advanced sooner. —Rebecca

Daspit.

Winchester, Ky.: A new congregation of the Church of Christ has been formed within the college community at Southeastern Christian College. The College Church consists of some students, faculty staff members and their families. On September 13 there were three baptisms of young children within faculty families. Meetings of the church are held in the auditorium and in the cafeteria on campus. Speakers thus far have been Cecil Garrett, David Garrett and Billy Ray Lewter. —Cecil Garrett.