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Wm. Robert Heid, Editor

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God's Family

W. R. H.

“WHERE YOUR TREASURE . . . THERE YOUR HEART”

One of the blights of society in the present age is the onset and insidious development of materialism, throughout the world. Man's increasing abundance of possessions has brought its predictable result, materialism and humanism: the ascendancy of man to the preeminence that is properly reserved for the God of heaven. This is easily seen as man begins to deny the existence of God, and flatly rejects the Holy Book. Money becomes his security, his ticket to pleasure, and the very heart of life and working. Hence, we read that “the *love* of money is the root of all kinds of evil”

Is God opposed to wealth? Of course not. He is the one who created the gold and silver, and multiplied the cattle upon a thousand hills. He has given man “the power to get wealth.” And it was His holy temple in Jerusalem, built by king Solomon, that was the richest and most magnificent building ever built. He gave the beautiful garden in Eden to Adam and Eve, gave riches to Abraham, Isaac, and Jacob, gave the wealth of Egypt to the children of Israel before leading them across the Red Sea, set a hedge of riches about Job, and finally tells us that He is the Giver of every good and perfect gift to us. His supply is so vast that poverty is not necessary for anyone. “He giveth us all things richly to enjoy.”

HOW MUCH DOES IT TAKE of this world's goods, in order for it to become a snare unto us? This is up to you and me as individuals. It takes only a thin film of silver, applied to my window, to turn it into a mirror that makes me see only myself. All vision of the outside world, with its needs and challenges is totally cut off. So it is that to some, even a small treasure as the world would count it, can so possess our thoughts and energies that we become quite useless to God in His worldwide program for the salvation and well-being of fellow men. Desiring to lay up for the future, they usually arrive at that future quite abruptly, and find that money is not legal tender in the eternal age. Then, it is not a matter of how much money I have, but how much my money has me. The rich young ruler was hopeless, because he trusted in his riches. And the only way he could rid him-

self of trusting in them, as Jesus pointed out, was to give them away and follow Him.

WHERE YOUR TREASURE IS, Jesus said, there will your heart be also. But before we start looking to find *where* our treasure is, it is well to discover *what* our treasure is. We readily think of money, stocks, bonds, and savings accounts, but should also realize that other things can vie for first place with us. A musician may well insure his hands, where a lawyer would insure his library. Both consider that their future would be devastated by an untimely loss. The merchant may have his entire assets (treasure) tied up in inventory, knowing that only by "trading therewith" can he gain "other five pounds." But our most valuable treasures are those that are part of our lives such as health and strength, creative mental ability, capacity to love, and length of days. It is in this area that we tend to be most selfish.

BUT THERE IS A WAY TO SEND our treasures ahead, and in a very real sense enjoy them through eternity! It was Jesus who told us to "lay up for yourselves treasure in heaven, where neither moth nor rust consume, and where thieves do not break through and steal." This is a glorious and marvellous privilege, that is possible only because of the kindness and mercy of God. If Jesus had not told us it could be done, it would be utterly presumptive for us to try to send treasures on ahead of us, into that eternal home. The way to give to Him and open an eternal savings account, is to meet the needs of His "little ones, even these least." And this is more often done with loving service than it is with cash. The widow who cast two mites into the treasury, giving all of her living, gave more than those who cast in much. For example, people who have given of their time and their talents to rear up children in the fear of the Lord, as well as those who have worked with less fortunate ones from broken homes are really doing service that brings eternal reward, and "laying up in store for themselves a good foundation against the time to come."

We all need to be investing in eternity. Someone pointed out that the Jerusalem Christians who gave away their possessions and sold their fields were the winners in two ways. First, they had the blessing of God upon their liberality, and then later, at the destruction of Jerusalem, they had no treasures to be lost in the great judgment. I wonder how many have their treasures totally invested in things, that when the great tribulation comes, will be utterly lost. It was Jim Elliot, the young missionary to the Auca Indians, who earlier had said, "He is no fool who gives what he cannot keep to gain what he cannot lose." These words quite well sum-up my theme of this page.

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



THOUGHTS FROM ROMANS

Ernest E. Lyon

"There Is None Righteous"

In our last article, on Romans 3:9, we pointed out that all mankind had been brought under sin, that we had all fallen from the good estate in which God made man and were now "under sin". To understand that just picture a person "under quarantine." Just as the movements of a person under a quarantine are restricted by the quarantine, the actions of men are directed by sin. In verses ten through eighteen Paul quotes from the Old Testament a collection of passages that show just how thorough the control of sin is. Let us look together at the statement in verse 10: "There is none righteous, no not one."

This statement is apparently intended by Paul to be a summary statement of the following eight verses. It is not a word-by-word quotation, but the idea is found in Psalm 14:1, Psalm 53:1; Job 9:2; and Ecclesiastes 7:20 (the most nearly direct quotation). Since the Psalmist recognizes that there is a salvation from God he is not (neither Job nor Solomon, the writer of Ecclesiastes) saying that no one ever comes to a standing of righteousness before God but that by nature no man can be examined by the Law and found righteous. Paul uses the statement in the same sense here, or course, for in verse 21 of this very chapter he is going to start setting forth how one does get a standing of being righteous before God through Christ Jesus.

Many would like to imagine that Paul here excludes some few people (especially themselves, of course) when he says that there is *none* righteous. The Holy Spirit knew in advance that some would imagine that, so he had Paul add "no, not one," and then had him say "none" twice in verse 11, once more in verse 12, adding "no, not one" and then, when drawing his conclusions from this and preceding passages he added "that *every* mouth may be stopped and *all the world* may be brought under the judgment of God" (verse 19). There is simply no reasonable way to look at this passage and imagine that there is a possibility for any human beings to stand before God on their own deeds and be declared righteous.

Many claim that they live by the golden rule—but have you kept it perfectly at all times? Many look to the ten commandments, but you know it is impossible for anyone to live without thinking or otherwise acting wrongly according to that strict code and Jesus said that, for

example, he who lusts after a woman in his heart is an adulterer already. I have even heard that there are some who look to a "silver rule" (don't do unto others what you don't want them to do to you) as their means of justification; but even then in this low standard where can you find the perfect example?

I suppose that the reason that so many feel that their lives will stand God's close inspection is that they do not really grasp the holiness (inward state) and righteousness (outward showing of holiness in relation to others) of God. They are like the woman who washed an old fine piece of linen and remarked about how pure white it was. Then she went outside and laid it on newly fallen snow—and found that the linen was yellowed. It is not enough to wish with the poet Burns that some power would give us the gift to see ourselves as others see us. We need to be able to see ourselves as God sees us. And when we do that, we suddenly realize that Isaiah was right when he said, "all our righteousnesses are as a polluted garment (as filthy rags, according to the King James)" (Isaiah 64:6). If our righteousnesses are that bad, how bad must our unrighteousnesses be—and we have plenty of them by nature!

In the coming eight verses Paul will show the character of sin in all men (verses 10-12), the conduct of sin in all men (verses 13, 14) and the cause of sin in all men (15-18). He will look at us as a judge would look (verses 10-12), as a physician would examine us (13-15), and as a historian would look (16-18)—and not as a human judge, physician, or historian would look but as the eyes of the One Who sees all, knows all, has all power—and as the One who made us. Thank God that One loves us and gave His Son to die for us. Come to Him and receive the righteousness that you must have to spend eternity with Him.

Alex Wilson is a missionary in the Philippines.



The Sun That Brings Darkness

Alex V. Wilson

Did you know that marriage is essential to complete salvation? Did you know that a "third Adam" is coming? Don't you want to follow a preacher who was in heaven for nine years being taught by Jesus? You can do so—through the Unification Church. At least that's what *they* say!

Facts about the Unification Church

ITS FOUNDING: It started in 1954, in South Korea, by Sun Myung Moon.

ITS SCRIPTURE: Like many other cults, the "Moonies", as members of the Unification Church are sometimes called, quote the Bible and claim to follow it. But their real guidebook is entitled **DIVINE PRINCIPLE**, which was first published in Korean in 1957. It was translated in English in 1966, and a revised edition in English came out in 1973. There are a number of differences between the two English editions. Moonies say that without **DIVINE PRINCIPLE** the Bible is not complete and also cannot be properly interpreted.

ITS HEADQUARTERS: Though the movement began in Korea, its headquarters now are in Tarrytown, New York, where Moon lives with his family in a mansion on a large estate. Moon claims that God told him on January 1, 1972, to move to the U.S.

ITS MEMBERSHIP: The movement claims to have over one million followers around the world. It estimates that during 1979 in the U. S. alone it grew from 37,000 to 50,000 members. The majority of its members are young people in their twenties. Fulltime workers for the Unification Church are called core disciples. Their number grew in the past year from 7,000 to 7,700 in the U. S.

I repeat: 7,700 *fulltime* workers in the U. S. alone!" "Thus the Unification Church has more fulltime evangelists than any Protestant denomination," observes William Petersen. Workers are supported by the Church's multimillion-dollar network of business enterprises.

The history of Sun Myung Moon

Moon was born in Korea in 1920, and reared in a Presbyterian family. According to U. C. literature, "On Easter morning in 1936, while sixteen-year-old Sun Myung Moon was in deep prayer on a mountainside, Jesus Christ appeared to him to tell him he had an important mission to accomplish in the fulfillment of God's providence."

He was to complete Christ's unfinished work. The details of this vision are not exactly clear. . . . In the early days of the movement, he reported that he not only saw Jesus but also heard a voice from heaven that said, "You will be the completer of man's salvation by being the Second Coming of Christ." Recently however that theme has somewhat diminished. (Peterson)

Korea was ripe for such ideas, for among some church groups there had been predictions that a new messiah—a Korean!—was coming.

In the following years Moon gradually developed his doctrines. He says he was guided in this process by Christ Himself. A newspaper article alleges that Moon claims he has authority to speak for Christ because "I was in Heaven. I met Jesus Christ. I met John the Baptist. Jesus taught me for nine years."

In 1945 he started preaching. It seems that at that time he was part of an underground Pentecostal movement in North Korea, which was under Communism. He was imprisoned by the Communists for three years. He claims it was due to his anti-Communism, but some other people say it was due to immoral activities.

After gaining his freedom he moved to South Korea, where he started the Unification Church (U. C.) in 1954. He gave it that name

(Continued on page 288)

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

FIRST SOME OLD NEWS. Even if it happened in 1932, if you haven't heard of it before, and it significantly effects the events of the hour, it is important news. In 1932 William Z. Foster, then National Chairman of the Communist Party, U.S.A., wrote a book called *Toward a Soviet America*, in which he observed: "Among the elementary measures the American Soviet government will adapt to further the cultural revolution are the following: the schools, colleges, and universities will be coordinated and grouped under a National Department of Education and its state and local branches. The studies will be revolutionized, being cleansed of religious, patriotic, and other features of bourgeois ideology."

HOW DO YOU LIKE THE TERM AMERICAN SOVIET GOVERNMENT? It helps to know and face the truth. That is the only way we will be led to seek a remedy. Our schools are now, in fact, "coordinated and grouped under a National Department of Education and its state and local branches." The studies are now, in fact, "cleansed of religious, patriotic, and other features of bourgeois ideology." The head of the Nation's Department of Education, Shirley M. Hufstедler, is eminently qualified to carry out whatever plans Comrad Foster has recommended to "further the cultural revolution in Soviet America." She has long been a leading advocate of radical causes. For instance, her membership on the Board of Trustees of the Aspen Institute for Humanistic Studies reveals her devotion to the fanaticism of secular humanism. As you very well know, such humanists deny the role of Jehovah in the Universe, oppose national sovereignty, and

advocate sexual license, abortion, euthanasia, and government (rather than parental) authority over our children.

PRESIDENT CARTER WHO MADE MANY FALSE PROMISES TO get Congress to create the new Department of Education is now asking Americans to return him to the Whitehouse for four more years so he can further the Soviet American cultural revolution of Comrad Foster.

ANOTHER SURVEY OF THE CANDIDATES. One of the Gallup surveys showed the following results among many others. 88% of those questioned thought of Carter as a religious person, while only 36% thought of Reagan as religious. As to a man of high moral principles 85% rated President Carter here, and only 73% so regarded Governor Reagan. Evidently they considered moral principles as very slightly influenced by religion. But what makes these statistics interesting to me is the following: As to a man you can believe in, 38% gave Mr. Carter the nod to 51% for Mr. Reagan. People seemed to have little or no faith in a religious person.

THE SELECTED COMMISSION ON IMMIGRATION AND REFUGEE POLICY is considering a proposal to require identification cards for all workers, citizens and aliens alike. President Franklin Roosevelt issued an executive order encouraging the use of the Social Security card as a sort of national ID card, but it has never been so used. It is felt that the public would be quite resistant to such use. Three years ago, a presidential commission pondered at

length a suggestion that Social Security numbers, license-plate numbers and other such symbols be stored in centralized computer information systems. The commission concluded that being labeled with a number is "dehumanizing" and that "clearly, a society in which each of us is called upon at every turn to state 'name, rank, and serial number' is not pleasing to contemplate." The great majority of the world's people take it for granted that they must carry official identification documents with them and show them to any policeman or soldier who asks for them.

AS THE CULTURAL REVOLUTION is furthered we can expect to join the rest of the comrades and be ready to show our ID card to any American Soviet soldier who stops us and orders us to display it promptly and properly

EIGHTY-YEAR-OLD MRS. HELEN RENNARD of Akron, Ohio was evicted from her dilapidated house which had been condemned for health code violations. She objected to leaving her home, as so many do. Investigating officials soon understood why. Scott Gordon, the court-appointed guardian found money all over the house. Rare bills in mattresses, silver certificates under heaps of trash, old coins under piles of broken furniture that reached to the ceilings. The money found there has a probable face value of about \$50,000, and the rare bills (some of them not printed since 1914) could boost that figure. The officials also turned up five account books with a total of \$24,000. Mrs. Rennard, now in a nursing home in Cuyahoga Falls, was once a house-keeper for many of Akron's wealthiest families.

AS TO THE RELATIVE VALUE OF PAPER AND GOLD. Which would you rather have? Representative Philip Crane (R-Illinois) has introduced H.R. 7917, which would make all Federal Reserve notes and other currencies of the United States redeemable in gold. The Secretary of the Treasury would be directed to conduct and complete (within six months of the bill's adoption) "a full assay, inventory, and audit of

gold reserves of the United States... together with an analysis of the sufficiency of the measures taken for the security of such reserves." For more information write your Congressman. Needless to say, it will not be popular with most of the incumbents.

ANOTHER STEP IN THE MOVE TO A SOVIET AMERICA. President Carter strenuously supported and the Senate passed 78 to 14 the Alaska Lands Bill reserving 104 million acres of land super rich in critically short energy and mineral reserves for national parks and wildlife refuges. Alaska Senator Mike Gravel says the bill "goes far beyond what is reasonable in locking up" Alaska's resources.

WHEN WILL WE EVER LEARN? As Senator Jesse Helms (R-North Carolina) sees it: "It may rank, now, as a footnote to history, but in years to come I fear that the fall of Africa to communism may very well be charged to U.S. failure to support the anti-communist government in Rhodesia." Known now as Zimbabwe, Rhodesia is moving toward total Communist control, warns Senator Helms. The white citizens are leaving "in droves," and it "is expected that no more than 150,000 whites will reside in the country." Much of the "expertise of running the country's business and agriculture" is lost with the departure of these citizens. "Meanwhile, the Soviet Union (and the Washington-based administration) looks on happily. Another African nation appears to be falling into the grasp of Marxism. Once again, by failing to lend a hand and a bit of understanding to an anti-communist friend, the United States has pushed yet another country into Communist barbarism."

HOW MANY ARE THERE? The Communist Party, U.S.A. is often reported as having only about 15,000 actual members in the United States. Now, Gus Hall and Angela Davis are campaigning for President and Vice President of the United States on the Communist ticket. In the State of California alone the Communist Party poled 135,000 signatures on behalf of their team to gain position on the California ballot.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

If some tragedy befalls a Christian, doesn't that prove that he has failed in some way to live up to the Lord's standard?

Maybe. Maybe not. All cases are not necessarily alike. There are evils that come as a result of sin, to be sure. These evils could have been avoided if the individual had lived according to the standard God has given. There is a law of harvest that says: "He that soweth to the flesh shall of the flesh reap corruption." We have no way of knowing just what percentage of troubles arise from harvesting the kind of seed that was sown, but we suspect it is rather high. There is just something about human nature which, when trouble comes, likes to forget the times God's word has been ignored, the delight with which we did wrong, the wrong choices we deliberately made, etc. God does chasten those He loves, as well as allowing a bad sowing to bear fruit, so we should keep in mind that there are troubles we can avoid by being faithful, obedient children of God. Some troubles do arise because of our sins.

There are promises God makes to His people which, if taken absolutely with no exception allowed, would seem to say that troubles are always caused by sin. We need to be careful, however, that we do not isolate God's promises from the total truth of scripture. It is always the *sum* of God's word which is truth. Let's take a few of those promises for consideration.

In Matthew 6:33 we read: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "All these things" refers to the necessities of life earlier mentioned. Hence, if someone is hungry or destitute, thrown out of a place to live, does that not prove that they have *not* sought first the kingdom of God? If we had the means and the wisdom to investigate all such cases we would likely find that in most cases the kingdom of God had not been put first. But is it possible for the righteous to lack necessities? Does God never allow or use such a thing? David, of old, observed: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25). If a man must beg bread, does that prove that he is not righteous? Generally, yes! But I believe these are general promises and observations, not absolutes. If God sets them aside for some reason it is that higher good may come. Consider Lazarus, the beggar of Jesus' account in Luke 16:19ff. He

was begging bread, but he was righteous enough that when he died (starved to death?) he was carried by the angels into Abraham's bosom. Such a one as the apostle Paul could say that he knew what it was to be "abased" (Phil. 4:10-12), explaining that he did not actually want. The reason he did not "want" was that he had learned to be satisfied with very little. By many human standards he would have been considered in want.

We might examine another kind of trouble—sickness, untimely loss of loved ones, financial disaster, physical violence, etc. Is the Christian who walks in the will of God exempt? There are certainly promises which speak of a great difference between the servant of God and others. With the Lord as our Shepherd we need "fear no evil, for Thou art with me" (Ps. 23:4). Those who abide under the shadow of the Almighty are told that "a thousand shall fall at thy side, and ten thousand at thy right hand; but it (destruction) shall not come nigh thee" (Ps. 91:7). Surely the Father who knows of the sparrow's fall and who knows the very hairs of our head (Matt. 10:29-30), who is working all things together for our good (Rom. 8:28), will never allow anything that we might call tragedy in our life! Or, if it comes, must we not assume it is because of sin and rebellion? One could make out a pretty good case that any such suffering is because of our failure to honor God as God, to obey Him as we ought. But then "again it is written" and there is the man Job, a model of righteousness. Job in one brief period experienced financial disaster, the untimely death of his children, and tragic physical affliction. It was not Job's sin that caused it; in a sense it was his righteousness. But even Job's friends tried to tell him that there was some sin back of his troubles. In many cases, yes. But in this case God was glorifying Himself and moving Job to an even greater understanding of spiritual things. Don't forget also the man who was born blind (John 9). Who sinned, this man or his parents, that such an affliction befell him? Jesus answered plainly that it was neither this man nor his parents who were the cause of the man's affliction. Not every sufferer has disobeyed God or rebelled against Him.

There are great natural disasters which come to mankind. I recall a tornado which some years ago thoroughly tore up a small town, destroying all the church buildings in tow except one at the edge. Human nature being what it is, there were those who saw that as divine approval of the one religious body and condemnation of the others. If such were always the pattern in every tornado, then we might indeed begin to think God was trying to tell us something, but that is not the case. Such disasters do not single out only those who are unrighteous. Sometimes God's people suffer too. It may be that they were unfaithful and invited chastening. Or it may be that He had other purposes in view. We need to recognize that this type of thing is not imposed altogether on the basis of righteousness or unrighteousness. Jesus discussed judgments on occasion (Lk. 13:1-5; Matt. 11:20-24), pointing out that God does not now always render the same judgments on unrighteousness. Generally we can observe that even in natural disasters God has a way of caring for and blessing

His own, but it would be a grave injustice to declare that all loss, destruction, and death in such events would have been avoided if there had been faithfulness on the the part of His people.

All of which says that tragedy (as humans define it) can come to the child of God and that not every event of this sort declares some wickedness on the part of the sufferer. In fact, there is a type of suffering which comes to the child of God because he is a child of God and because he is faithful. We speak, of course, of persecution. For the sake of greater good God sometimes allows His people to be shamefully treated and misused. Some are imprisoned and some are killed. None of this makes void the promises of God which speak of His care, but some of it may be misunderstood by those who observe. We need to realize, to be sure, that there is enough unfaithfulness in any one of us to offer God an honorable exemption from His promises. Many of them, however, are meant to be general statements and not something with which we try to back God into a corner. If we are seeking *first* the kingdom of God, then we are ready if and when it serves Christ's purposes to experience the troubles for His sake.

Satan was right about Job—God had set a hedge about him. But it is not Job alone He has set a hedge about. This is true of every child of God. It is a reality. But just as God saw fit to remove a portion of that hedge from about Job, so He may see fit to remove it from any of us—always for His purpose and always with our good in mind.

Now, having noted that God uses suffering in a variety of ways—including the maturing of the child of God and bringing glory to God Himself—we do need to come back to an earlier note and recognize that a lot of serious and grievous afflictions and tragedies are self inflicted, so to speak. God does chasten. Just as the disobedient child invites chastening from a parent, so God's children invite chastening. Moreover, He does allow our folly to bear fruit. He does allow those who sow to the flesh to reap a harvest therefrom. While we may need to be careful about how we judge others and declare them to be "getting just what they deserved," we do need to examine our own disappointments and tragedies to see if God is speaking to us. After all, it must have been God's love that sent a famine to the prodigal son in the far country!

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When Will the Rapture Occur?

Part IV

Dr. David R. Reagan



During the past several months we have looked at seven arguments in behalf of the Pre-Tribulation Rapture—the concept that the Rapture will occur *before* the Tribulation begins. In our analysis of these arguments, we have seen that although none of them individually proves when the Rapture will occur, all of them put together produce a strong, *inferential* case that the Rapture is *most likely* to happen before the beginning of the Tribulation. To wrap up this in-depth consideration of the Pre-Trib Rapture, we must take a look at the four most common arguments that are presented *against* the concept.

THE NEWNESS ARGUMENT

The first attack that is usually thrown at the Pre-Trib concept is that the doctrine is too new to be true. In other words, it has no roots in Christian theology.

This has been an effective argument of A-Millennialists, because it is true that the Pre-Trib concept of the Rapture is relatively new and has no roots in historic Christian thought. Those who have grown up with the doctrine of the Pre-Trib Rapture are often shocked to learn that the concept was not developed until the 1830's. It was conceptualized at that time by a remarkable group of British prophetic scholars called the Plymouth Brethren. Their leader was John Darby. They developed the doctrine of the Pre-Trib Rapture after spending some 20 years of study on the subject in prophetic conferences held throughout Europe. The doctrine was introduced to this country during the latter part of the 19th Century through the preaching of D. L. Moody. It was popularized by the publication of the Scofield Study Bible in 1909.

So, the concept *is* new, but that does not necessarily invalidate it. The reason is that the doctrine falls into the area of Christian theology known as Eschatology (doctrine of the end times). This is the one and only area of theology where new doctrine development should be constantly expected and where the newness of a doctrine should not be held against it.

Here's the point. If some one were to come to me claiming to have discovered a whole new concept of salvation, I would be highly skeptical, because I do not believe that God would keep His scheme of redemption a secret for 2,000 years. In like manner, and for the same reason, I would be skeptical about any newly discovered concept of the role and purpose of the church, or the nature and process of

sanctification, or the structure and conduct of worship. But when a person comes to me with a newly discovered concept of prophecy relating to the end times, I am eager and willing to listen with enthusiasm, because *the Bible teaches that much of its prophecy regarding the second coming of Christ has been "sealed up" until the end times.*

THE DANIEL PRINCIPLE

I call this the "Daniel Principle" of prophecy. The reason for the title is that Daniel was constantly perplexed by most of the visions which God gave him. It is true that he clearly understood and interpreted Nebuchadnezzar's dream. But he was puzzled and baffled by the visions which were given directly to him. In fact, he became so frustrated over the meaning of the visions that he actually had seizures!

"As for me, Daniel, my spirit within me was anxious and the visions of my head alarmed me." (Daniel 7:15)

"As for me, Daniel, my thoughts greatly alarmed me, and my color changed." (Daniel 7:28)

"And I, Daniel, was overcome and lay sick for some days . . . I was appalled by the vision and did not understand it." (Daniel 8:27)

"Oh my Lord, by reason of the vision, pains have come upon me, and I retain no strength . . . now no strength remains in me, and no breath is left in me." (Daniel 10:16 & 17)

"I heard but I did not understand. Then I said 'O my Lord, what shall be the issue of these things?' He said, 'Go your way, Daniel, for the words are shut up and sealed until the time of the end.'" (Daniel 12:8 & 9)

What does all this mean? I think it means that much of Bible prophecy will not be understood until the time nears for its fulfillment. It is only natural, therefore, that as the time approaches for the Lord's return, new prophetic truths should be discovered as the Holy Spirit illuminates the minds of those who are studying the scriptures which have been "sealed until the time of the end." (Note Jeremiah 30:24 and Hosea 14:9.)

THE OLIVET ARGUMENT

A second argument that is often presented against the Pre-Trib Rapture is that no such concept of Rapture is mentioned by Jesus in His Olivet discourse. As a matter of fact, in that speech Jesus seems to tie the Rapture to His second coming at the end of the Tribulation.

This appears to be a strong counter argument to the Pre-Trib Rapture. Just look for a moment at the structure of Jesus' discourse as it is recorded in Matthew 24:

- 1) Signs of the Times (24:4-14)
- 2) Revelation of the Anti-Christ (24:15-20)
- 3) The Great Tribulation (24:21-26)
- 4) The Return of Christ (24:27-30)
- 5) The Gathering of the Elect (24:31)

If the events of Matthew 24:4-31 are presented in chronological order (and there is no reason to assume they aren't), then they defin-

itely do not picture a Pre-Tribulation Rapture of the church—and, in fact, the Rapture appears to occur at the *end* of the Tribulation as an event simultaneous with the return of Christ, just as envisioned by the Historic Pre-Millennial position.

There's just no way to get around the fact that in Matthew 24 Jesus is silent about any rapture of the church occurring *before* the

(Continued on page 280)



STUDIES ON PRAYER

Jesse Z. Wood

Baseball has its "Hall of Fame," made up of outstanding players of the past. Each of these men achieved excellence, some as pitchers, other as catchers, short-stops, etc. Some, like "Babe Ruth," became "Great," because they could knock the ball completely "out of the park." "Home run knockers" still bring excited applause even from the radio announcers at the games.

In college my experience was as a "Track man." I was chosen to be "Anchor-man" for our relay teams. Our Coach was among the best. He trained all his boys early and late. Consequently, our medals were more often gold, than silver or bronze.

After college days, on trips back to the campus, the first thing we enjoyed visiting was the "Trophy Cabinet," where we'd look at the Trophy Cups we had helped win. And, our names were inscribed on the Cups. But, later, on visiting the college we noticed that the cups and other trophies with our names inscribed, had been removed, to make room for Trophies won by a newer generation of runners who ran faster than we had run. "What a let-down." "What a disappointment!" They've forgotten us "old-timers," came the secret thought.

The English poet, Gray, once took a meandering walk through an old cemetery, reading the epitaphs on each tomb-stone. Later he wrote his "Elegy in a Country Church-yard," in which he wrote: "The boast of Heraldry, the pomp of power, and all that beauty, all that wealth e'er gave, await, alike the inevitable hour: the paths of glory, lead but to the grave."

"The Glory that is of men, is nothing compared to the Glory that is of God" (see: John 12:42, 43).

Now, God has His "Hall of Fame," (though He does not call it that). He has men and women "Whose names are written in The Lamb's Book of Life" (Luke 10:20; Malachi 3:16). And God does not forget them! (Heb. 6:10).

One day a Mother came with her two sons, and asked the Lord to give them "top places" in His Kingdom (Matt. 20:21-24). The Lord gently told her that it was not His to give, but the Father's. But, of course, you may count on it, that James and John will undoubtedly have a pretty high place in "The Father's House" (John 14:2).

In Ezekiel 14:14, 20, God picks out three men who were very special to Him: Noah, Daniel, and Job. Not that these were the only ones in high standing with the Lord, but they were indeed counted worthy of Special mention.

Noah! "What a Man!" Question: *What made him so Special?* For 120 years, Noah witnessed to a wicked, rebellious world, while building an Ark of Refuge for any who would heed God's Word of Grace. Noah kept his ears attuned to the voice of his great Architect. There must have been much communication between the Lord and His believing "Carpenter-Preacher," for, Moses, who wrote the account, said, "And Noah did according unto all that Jehovah commanded him" (Gen. 7:5). (God is still looking for men like Noah!)

Job! Again, What a Man! What tenacity—holding on, in faithfulness to his God, in spite of all Satan could "throw at him." The first two chapters of Job's Book, which Job hoped would be written, and which he, no doubt wrote (Job 19:23), outlines, briefly, how desperately Satan attempted to pierce through the armour of faith of God's child!

About Job's "Prayer-life," it is of special note that the first we learn of him, he was praying for his children; and the last we read about him, he was praying for his discouraging friends. Then, as a postscript to his life story, God gave him back much more than Satan was allowed to take from him.

Daniel! Read about him, again and again, and you will get a glimpse of what the Lord yearns for in His search! (see Chron. 16:9; John 4:23). God wants more men and women who will stand up for Him like Daniel did. What awards, what Trophies await such believing, obedient, fearless men, of Daniel's character! He would not stoop to bribery. When offered a reward for relaying God's answer to Belshazzar's frightening experience regarding the "handwriting on the wall," Daniel said to the wicked ole king, "Let thy gifts be to thyself, and give thy rewards to another—" (Dan. 5:17).

What a Prayer-life Daniel had! A stranger in a foreign land, threatened by a heartless heathen king, (unless he would give-in to the whims of the world monarch in Babylon) this stalwart Citizen of heaven took his stand on the solid Rock of Ages—and His God led him in total victory, (as He will do for you and me, if we cling on to Him with purpose of heart). (See Acts 11:23; 2 Cor. 2:14.)

Do you envy Noah, or Job, or Daniel? You need not! As someone has said, "There's plenty room at the top;" and remember, your name will not be dropped to make room for others. "Draw nigh to God and He will draw nigh to you" (James 4:8). (Heb. 13:5.)

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PROPHECY

Edited by Dr. Horace E. Wood

Do You Strive to Please Man or God?

Ray Allen Young

In order to please God, you must obey him. Obedience embraces not only things not to do but things to do. We are not laboring the question of salvation but the question of pleasing God. Our pleasing God works not only to his glory but to our reward.

There are two main ways to displease God. One is to transgress his law, the other is to fail to obey his command. These two categories are brought out as it is written, "If every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation."

"For our learning and admonition"; an outstanding example of disobedience will be cited in the life of King Saul.

God commanded Saul to slay King Agag and all his people and all his animals. Saul saved Agag and the best of his animals alive.

For this God said "Saul hath not performed my commandments". Saul said to Samuel "I have performed the commandments of the Lord" and Samuel said, "What meaneth then this bleating of the sheep?" Saul said, "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord."

Samuel said to Saul, "Wherefore didst thou not obey the voice of the Lord?" And Saul said unto Samuel, "Yea, I have obeyed the voice of the Lord." Saul continued, "The people took the things which should have been utterly destroyed to sacrifice unto the Lord."

Samuel asked Saul, "Hath the Lord as great delight in burnt offerings as in obeying the voice of the Lord?"

God labeled this failure to obey his command completely as "Rebellion, sin of witchcraft, stubbornness, and idolatry."

Samuel continued, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Saul said unto Samuel, "I have sinned, for I have transgressed the commandment of the Lord, and thy words: because I feared the people and obeyed their voice."

Since the above was "written for our learning and admonition" what admonition can we derive from it? While God is pleased in direct proportion to the degree that we obey him, there is no intimation that our salvation is dependent on 100% obedience. If that were true, no one could be saved. Saul admitted his sin. His sin caused a "Just recompense of reward", rejected from being king. We should not infer that God sent Saul to hell. In fact we have good reason to reject that conclusion. Samuel certainly was not in hell when he said to Saul, "Tomorrow you and your sons will be with me."

Saul's great sin was his desire to please men more than to please God. Saul knew that God's command was not popular with the

people. He was more afraid to displease the people than he was to displease God. He showed himself to be a plain coward.

The big question is, can we see a condition that exists today that is parallel to Saul's experience? We certainly can. It is quite evident that Saul had an itching ear that could only be scratched by catering to the whims of the people.

In becoming king, Saul accepted the responsibility of leading his people in the paths of God. The preachers today have that same responsibility.

Saul disobeyed a command of God because it was unpopular with the people. There are preachers today, and their name is legion, who are not obeying a certain command of God because the command is unpopular with the people.

No man in his right mind can deny that it is a command of God that has never been revoked by God who is the only one who could exercise that right, if he so chose to do.

Jesus said, "All authority is given me in heaven and on earth." In view of this he continued, "Go ye therefore and teach all nations, baptising them in the name of the Father, the Son and the Holy Ghost."

The sin of Saul was that he did not do what God told him to do. Was not that in itself, open rebellion? If we do not do what Jesus commands us to do, in what way are we less guilty than Saul?

Saul pleaded that he had obeyed God in part. That did not prevent him from receiving that "Just recompense of reward" for disobedience.

In order to please God, we must obey him fully and promptly as is plainly stated in Psa. 119:4, "You have laid down precepts that are to be fully obeyed." Again in Psa. 119.60, "I will hasten and not delay to obey your commands."

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminar.

GLEANINGS

Compiled by Larry Miles



THE NECESSITY OF THE NEW BIRTH

It was to Nicodemus, a Hebrew of Hebrews, of the stock of Israel; as touching the law, a Pharisee; a ruler of the Jews, that the Lord Jesus declared the necessity of the New Birth. "Except one be born anew he cannot see the kingdom of God. . . . Except one be born of water and the Spirit he cannot enter into the kingdom of God. . . . **YE MUST BE BORN ANEW.**" Surely no language could have been chosen

to set forth more perfectly the indispensableness of this thing. The necessity of it is absolute. No man can have any part or share in the kingdom of God except only on condition he be born anew. (John 3.)

—R. H. Boll in *Words in Season*, 1949

PREACHING

Preaching must be direct. It must be addressed to the people right then and there before the preacher. He is a messenger from heaven with a free pardon in his hand for a man condemned to die, and that man sits right there in the pew before him. He must get the man to see the pardon, to feel his need of it, and accept it before he leaves the house.

—Louis Albert Banks, in *Moody Monthly*

THE BIBLE IS TRUE

To those of us who still believe in the Bible as the final and infallible Word of God, there remains the Christ of the virgin birth, of virtuous life, of vicarious death and victorious resurrection; and with all confidence we may go forward with our work of seeking the lost, remembering His promise: Lo, I am with you always.

—G. Campbell Morgan

WHEN GOD'S WORK IS DONE

“Who does God's work will get God's pay

However long may seem the day,

However weary is the way.

“Though power and princes thunder, Nay!

No human hand God's hand can stay:

Who does His work will get His pay.”

—S. S. *Times*

WHEN I SURVEY THE WONDROUS CROSS

When I survey the wondrous cross

On which the Prince of glory died,

My richest gain I count but loss

And pour contempt on all my pride.

“Were the whole realm of nature mine

That were a present far too small:

Love so amazing, so divine,

Demands my soul, my life, my all.”

—Isaac Watts

FIVE THINGS “WE KNOW”

1. That the judgment of God is according to truth against them that do evil. (Rom. 2:2).

2. That the Son of God has come and has given us an understanding that we may know him that is true. (1 John 5:20).

3. That all things work together for good to them that love God, to them that are called according to His purpose. (Rom. 8:28).

4. That if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal, in the heavens. (2 Cor. 5:1).

5. That if He shall be manifested, we shall be like Him, for we shall see Him as He is. (1 John 3:2).

—R. H. Boll, in *Words in Season*, 1937

SENTENCE SERMONS

A God-forsaken man is a man who has forsaken God.

A river becomes crooked by following the lines of least resistance, and so does a man.

An infidel is a man who builds a house without windows, and then blames God because he has to live in the dark.

Some temptations come to the industrious but all temptations attack the idle.

—Charles H. Spurgeon

We hope you will be with us next month if the Lord tarries. Until next time, MARANATHA!



David Brown

Scottburgh, South Africa

August 21st

At last we will be getting settled in the area where the Lord has led us to serve Him. Next week, we are to move thirty miles South of Durban, to the smaller town of Scottburgh. Housing is a big problem in South Africa, and it is in Scottburgh that The Lord has provided this need for us. It is not the place we would have selected, but with much prayer, and a great deal of looking around, it is the place that God has provided. So, we believe assuredly that He wants us there.

About four miles from Scottburgh is the Indian town of Umzinto. The main thrust of our work may well be in Umzinto, at least to begin with. It may be of interest to know that Indians are the largest population group in the province of Natal. The original ones were brought over from India. Many of them hold to Hindu and Muslim religions.

During this time of waiting upon The Lord for guidance in the work He wants us to do, The Lord has given us opportunity to give teaching on Prophecy. People here have a hunger to study future events, and there is an awakening to the nearness of Christ's return. We have shared these truths in home Bible studies and in a local church on the Bluff, which we found moving toward the New Testament pattern. We were asked to share our understanding of God's Prophetic Word. We have been doing this over a period of some weeks. There has been great interest and responsiveness to the Prophetic Word.

We appreciate Bro. Winston Allen's article in the March issue of *Word and Work*, titled, "Where Are We Now?" It just came the other

day. Dr. Reagans articles are much appreciated too. If there ever was a time when Christians should be as "men waiting for the Lord," it is now. We have been approaching our studies from the stand point of lives being affected by the reality of these truths. What a difference when truth is a living reality in life, and one is gripped with the expectancy of being snatched away at any moment.

Please pray for us daily. Maranatha!

Excerpts from Letter from Nemesio Auxtero, who with his wife Myrna was sent back in May from Manila Church (where Alex/Ruth Wilson help to minister) to be evangelists and church-planters in Nemesio's home province of Bohol.

Nemesio and Myrna Auxtero

Bohol, Philippines

August 2nd

We thank the Lord that since we arrived here, electrification has come to our town. It is a great blessing to have electricity now.

We have started our high-school Bible club ministry. After many trials we finally secured a permit from the superintendant of schools and the principal of the high-school here. The principal was friendly at first, probably because he thought it would be impossible for us to get the other required permit. Now that we are in, he is antagonistic.

However, since we have the permits we were allowed to announce our Bible-club meetings from room to room in the school. In giving the announcements we gave a short program: sang to them and invited them to attend. We saw a lot who are interested, but the majority are fearful and suspicious. Parents complained to the principal, asking why he let us in. The day after we made our announcements, the principal announced during the flag-raising ceremony that because the students are Catholics they should not attend our classes. When we heard this, all the more we were challenged. We believe the Lord has already prepared people in this school. For a while, we may have to suffer painful words, but we shall be glad to harvest someday. Some of the teachers are open-minded.

Reaching the high-schoolers through Bible classes is very strategic here. Few young people continue on to college. Students come to this school from different barrios or outlying villages around the town. If converted, they will be witnesses to their homes. I will have 3 classes, Myrna and my brother Zenon will share 3 more classes, and some other believers whom we are training will have other classes. Each class is composed of 60-65 students.

AT BILL AND BETTY'S

KNOCK DOWN MY PEDESTAL

We've had a missionary couple staying with us for a few days. They're home from Kenya on their first furlough.

I've been rather wary of putting up missionaries before. They always seem such "good" people—far better Christians than we are, and I could never imagine them getting angry or bad tempered, or having doubts about their faith.

Anyway, that's what I've always thought that missionaries were like—so you can imagine how surprised I was when I discovered that Lyn Sutton was not like that at all.

"It's worrying, really," Lyn said, "To know that people think of us like that—put us on a pedestal and imagine that we're somehow 'set apart' and don't have the same problems and annoyances and weaknesses as other folk."

"Take me, for instance," she went on. "I absolutely loathe being left alone with the kids while Peter goes up to the hospital every day. His life is full of interest and excitement, and he has tremendous fellowship with the other Christian doctors and nurses at the hospital. Sometimes when I have a whole day when I haven't seen anyone, and Fiona has done nothing but scream, and Ian has been in one of his temper tantrums, I feel that it wouldn't take much to make me throw the whole thing up."

I was really staggered—and must have shown it in my face.

Lyn gave a wry grin. "Sorry if I'm disillusioning you, Betty," she said. "But you might as well know the truth. It's no good pretending that I'm an angel of light when I know I'm jolly well not."

"But surely you must take an active part in the work sometimes?" I asked. "Don't you get the chance to take meetings and things like that?"

"Not very often," Lyn said. "You see, with three small children I'm as much tied to the house as an ordinary English Mum. Besides, I've never had time to learn the language."

"But aren't there other missionary wives who live near you?" I asked. "Women in the same situation as you are, with whom you can be friends?"

"Afraid not," Lyn said. "All the nurses at the hospital are single. That's another thing that makes me mad. If ever one of them comes down to the house, it's always Peter they get talking to—about some wretched patient or other whom they have both seen that day. Nobody's particularly interested in Paul's new tooth, or the fact that Fiona can write her name all on her own."

"I suppose there aren't many shops either," I said thoughtfully. "If an English housewife gets fed up she can always go for a walk round the shops."

"We have got one shop," Lyn admitted. "But it wouldn't take you more than thirty seconds to 'walk around it'. It's kept by a rather elderly native who doesn't speak very good English!"

"Letters must mean a good deal," I said.

"If only people realized how much they meant to us they would probably find time to write a little more frequently," Lyn said, a trifle wistfully. "I'm always hopeful when I hear the post is in, and you feel so deflated when there's nothing for you."

"I seem to have done nothing but moan," she went on apologetically. "I don't want you to get the idea that missionary life is

nothing but a bed of thorns, but it's not a bed of roses either. Most of the time of course Peter and I get on like a house on fire, and neither of us have any doubts that we are in the place, and doing the work, that God wants us to do. We have our highlights too—when someone for whom we have been praying for a long time is suddenly converted, and we know this could well be the beginning of Christian work in a completely new village. The opportunity of travelling, too, and seeing other parts of the world is one of the bonuses of missionary life."

"Do you ever have doubts about your faith?" I asked her.

"When the Quiet Time and Bible reading gets pushed out by other things I get just the same kind of doubts as you must do," Lyn assured me. "Only in a way it's worse—because being a missionary one shouldn't, so you have a terrible guilt complex and don't often talk to people about it."

It did me good to talk to Lyn. I've never realised before what was involved in being a missionary wife. I shall be able to pray for her much more constructively in the future, because I'll really know something about her difficulties.

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REPRINTS:

TRUE RELIGION.

K. C. Spaulding

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world."—James 1:27.

My dictionary states that religion is a system of love and service to God. It will, then, not be too abrupt a conclusion for us to draw when we say that a man may not truly love and serve God apart from the doing of these things. These characteristics distinguish the Christian from other men.

It is somewhat curious, although the most ordinary thing, that in the proportion that men lose real heart religion, to that extent they become formal, and superstitious in attempted service. Worthless ceremonies and countless other forms of "dead works" are offered as a substitute for that which God requires: "A right spirit and a clean heart." The effort, of course, is to simulate what is presumed to be the proper outward expression of inward righteousness. What a burlesque it really is!

Our obligation toward God is fulfilled principally in our relation to our fellowmen. As has been fitly said, "The only way we can do anything for God is by doing something for one of His children."

"Keep one's self unspotted from the world." In Jesus' day the world was a very bad place; so bad that it was said to be completely in

the possession of Satan. Has Satan ceased his rebellion? If not, why so many Christians who are on friendly terms with the world? Why are Christians accepting the world's standards and the world's modes? Ah! disgraceful confession, they have compromised their Lord's will and abandoned His services. My faint-hearted brother, be warned today. You may not indulge and remain the same. Others far braver and stronger than you have dallied with the world and have been overpowered. You are on the road to self-willed destruction. Cast yourself upon the Lord that his mercy may cleanse and save you.

The Lamb Who Leads and Devours

"See, the *Lion* has triumphed. He is able to open the scroll."
Then I saw a *Lamb*, looking as if it had been slain."

"... the *wrath* of the *Lamb*!"

"The *Lamb* will be their *shepherd*."

—Rev. 5:5, 6; 6:16; 7:17.

Jesus is the *Lion*:

In that coming wrathful hour
He it is that will devour
Evil with His mighty jaws;
Pride and greed will feel His claws.
He it is who takes the scroll
And with strength fulfills the whole;
For He conquered in the past
And will smash all wrong at last.

The *Lion* is the *Lamb*:

He now strong was once so weak
That He died in patience meek;
Without protest gave His life,
Thus by losing won the strife.
Trespass-offering lifted up—
Drank the Judge's bitter cup.
Offers peace—an open door—
Before earth shall hear Him roar.

The *Lamb* in the *Shepherd*:

Those who would escape His wrath
Ought to follow in His path,
Listen and obey His voice,
In His shepherd-care rejoice.
Those who tend to stray He guides,
Living water He provides.
Lamb of God, and Shepherd too,
Mighty *Lion*—we worship You!

—Alex V. Wilson

When Will The Rapture Occur?, continued from p. 270

Tribulation. He says "the elect" will be gathered *after* the Tribulation when He returns in glory (verse 31), and His description of that event sounds like Paul's description of the Rapture in 1 Thessalonians 4:13-18.

Those who advocate a Pre-Trib Rapture respond to the silence of Jesus in Matthew 24 by arguing that it would have been "inappropriate" for Him to mention the Rapture because the entire discourse was aimed at Jews and what they will experience during the Tribulation. The "gathering of the elect" mentioned in verse 31 is interpreted to refer either to the rapture of those converted to Christ during the Tribulation or to the gathering of those Jews who believe on Christ when He returns, or both.

A problem with this counter argument is that those who offer the argument usually turn right around and point to Luke's account of the same speech, claiming that Jesus *does* mention the Rapture in that account of His remarks. Specifically, they point to Luke 21:28 where Jesus says "when these things begin to take place, look up and raise your heads, because your redemption is drawing near." Now, if Jesus does not mention the Rapture in Matthew 24 because it would have been "inappropriate," why does it suddenly become appropriate for Him to mention it in Luke's account of the same speech? The answer may be that Matthew's account of the speech is aimed at the Jews, as is his whole gospel, whereas Luke's account stresses those aspects which would have been of special interest to the church.

THE TRUMPET ARGUMENT

Another strong argument against the Pre-Trib Rapture concept is based upon Jesus' statement in Matthew 24:31 that the gathering of His elect at the end of the Tribulation will be announced by the blowing of a "loud trumpet" (RSV). Since Paul says in 1 Corinthians 15:51 & 52 that the Rapture will occur at the blowing of the "last trumpet," then how could the Rapture occur *before* the "loud trumpet" which is to be blown at or near the end of the Tribulation?

This argument is used by both Mid-Trib and Post-Trib rapturists. The Mid-Trib rapturist identifies the "last trumpet" of 1 Corinthians 15 with the "7th trumpet" of Revelation 11:15. The Post-Trib Rapturist identifies the "last trumpet" with the "loud trumpet" which Jesus refers to in Matthew 24:31. The Post-Trib rapturist seems to have the stronger argument of the two, for the "7th trumpet" of Revelation 11 is clearly blown before the "loud trumpet" which Jesus says will be blown at the end of the Tribulation.

This leaves the Pre-Trib rapturist in a tenuous position. If the Rapture occurs at the "last trumpet," then how can it occur *before* the Tribulation since seven trumpets will be blown during the Tribulation and one at the end? Pre-Trib rapturists usually respond to this powerful attack on their position by arguing that the "last trumpet" of 1 Corinthians 15 cannot possibly be identified with either the "7th trumpet" or the "loud trumpet" because the three trumpets are aimed at different groups of people. Specifically:

- 1) The "last trumpet" of 1 Corinthians 15 is a call to Believers only. It is a trumpet of grace.
- 2) The seven trumpets of Revelation are aimed at the unsaved world. They are trumpets calling people to repentance.
- 3) The "loud trumpet" of Matthew 24 signals the gathering of the Jewish remnant on the Day of the Lord, when Jesus returns to earth. It is a trumpet of announcement.

But this does not explain what is meant by the term, "last trumpet." H. A. Ironside always argued that it was a familiar military expression: "When a Roman camp was about to be broken up, whether in the middle of the night or in the day, a trumpet was sounded. The first blast meant, 'Strike tents and prepare to depart.' The second, meant, 'Fall into line,' and when what was called 'the last trump' sounded, it meant, 'March away.'" By analogy, John Walvoord points out that "the last trump of God for the church, following the gospel call and call to preparation, will be the call to go to be with the Lord." Walvoord further observes: "Any child in school knows that the last bell for one hour may be followed by a first bell for the next hour. 'Last' must be understood then to relate to the time order indicated by the context." (*The Rapture Question* by John Walvoord, pp. 125-126)

These arguments by Ironside and Walvoord do not really satisfy the questions that are raised in my own mind regarding Paul's use of the term "last trumpet." To me, the last trumpet is the last one, and the last one mentioned in scripture is the "loud trumpet" that will be blown after the Tribulation, on the day Christ returns to this earth.

THE RESURRECTION ARGUMENT

The fourth and final argument against the Pre-Trib Rapture is that it contradicts what the Bible teaches about resurrection. The point here is that the Bible teaches there will be two resurrections, whereas, the Pre-Trib Rapture concept includes at least three resurrections.

Jesus refers to two future resurrections in John 5:29 where He says there will be a "resurrection of life" for the good and a "resurrection of judgment" for the evil. Jesus also mentions the "resurrection of the just" in a parable recorded in Luke 14. Paul, in his sermon to Felix at Caesarea, states that there will be a resurrection of both the just and the unjust (Acts 24:15). In Revelation 20 the "first resurrection" is defined as the resurrection of those who will reign with Christ for a thousand years (Rev. 20:4-6). The second resurrection is pictured as taking place at the end of the thousand year reign of Christ. It is a resurrection of the unjust who are taken before the great white throne for judgment (Rev. 20:11-15).

A-Millennialists lump all these resurrections together, stating that they will all occur on the same day when everyone will be resurrected for judgment. This simply does not coincide with what the Bible says, and A-Mills recognize this fact. They try to get around the fact by spiritualizing the first resurrection. They argue that the first resurrection refers to the spiritual rebirth which occurs when a person places his faith in Jesus. They then say that the second resurrection is a literal one which involves the physical body. I would suggest that

language is rendered meaningless when the same word in the same context (Revelation 20) is interpreted two different ways. The A-Mill view simply cannot be reconciled with what the Bible says about resurrection.

The Historic Pre-Millennial view which places the Rapture at the end of the Tribulation is the easiest viewpoint to reconcile with what the Bible says about resurrection. It teaches that the righteous (both Old Testament and New Testament) will be resurrected at the second coming of Christ, and the unrighteous will be resurrected at the end of the Millennium.

The Dispensational Pre-Millennial view—the one which advocates a Pre-Trib Rapture—envisions at least three future resurrections:*

- 1) The first will occur before the Tribulation begins. It will include the dead in Christ.
- 2) The second will occur at the end of the Tribulation when the Lord returns to earth. It will include the righteous of Old Testament times and the saints martyred during the Tribulation.
- 3) The third will occur at the end of the Millennium. It will include the unjust of all ages.

Now the question which presents itself is how can this scheme of three future resurrections be harmonized with the Bible's teaching that there will be two resurrections? The usual response is to argue that when the Bible speaks of two future resurrections, it is speaking of two in type rather than two in number. Thus, there will be two *types* of resurrection: the just and the unjust. But the just will be resurrected in two groups (Pre-Trib and Post-Trib), whereas the unjust will be resurrected in one group (Post-Mill). John Walvoord explains it this way: "the term *first* is used in contrast to the final resurrection mentioned in Revelation 20, the resurrection of the wicked. The resurrection of all the righteous is first, not in the sense of number one, but in the sense of being before the final resurrection." (*The Rapture Question*, p. 208)

AN EVALUATION

Looking back over these four arguments against the Pre-Trib Rapture, I would conclude that the first, the Newness Argument, is the weakest—so weak, in fact, that it is really invalid. I would rate the Olivet Argument as the next weakest. It appears that Jesus *does* allude to a Pre-Trib Rapture in Luke's account of His Olivet discourse (Luke 21:27 & 28). The silence about the Rapture in Matthew's account is perfectly understandable since Matthew was writing for a Jewish audience. And the fact that Jesus does not go into detail about the Rapture in either account is understandable since the discourse was delivered to a Jewish audience *before* the establishment of the church.

*Note: Some Dispensationalists envision four or more future resurrections. For example, the "Overcomers Rapture" concept states there will be four future resurrections: one before the Tribulation, one during the Tribulation, one at the end of the Tribulation, and one at the end of the Millennium.

The Trumpet Argument and the Resurrection Argument are both powerful arguments in behalf of the Historic Pre-Millennial position that the Rapture will occur at the end of the Tribulation. Both of these arguments have to be "explained away" by the Dispensational Pre-Millennialists who hold a Pre-Trib Rapture view. No explaining has to be done by the Historic Pre-Millennialists since their view places the Rapture at the blowing of the last trumpet, and their view includes only two resurrections, both in type and number.

OVERALL CONCLUSION

If these four arguments were all I had to go on, I would conclude that the Historic Pre-Mill view of a Post-Trib Rapture is correct. But we have previously surveyed seven arguments in behalf of the Pre-Trib Rapture, and the weight of those arguments combined still convinces me that the Rapture is most likely to occur *before* the Tribulation.

The fundamental problem with the Historic Pre-Mill view of the Rapture is that it makes it possible to calculate precisely the day on which the Lord will return. The Historic Pre-Mill view combines the Rapture and the Second Coming as one event which will happen at the end of the Tribulation. That means the Rapture and the Second Coming will both occur 3½ years after the revelation of the Anti-Christ in the Tribulation Temple in Jerusalem. And that means that all the Bible's admonitions to be watchful for the Lord's return are meaningless. Why should I be watchful if I know that the Lord can't return until 3½ years after the Anti-Christ reveals himself?

The Bible definitely pictures two comings of Jesus, one *for* His church and one *with* His church. I would contend that it is not possible to combine these into one event (as the Historic Pre-Mills do), because the coming *for* the church is pictured as a sudden event of unknown timing which could occur any moment, whereas the coming *with* the church is pictured as an event that will occur exactly 3½ years after the revelation of the Anti-Christ.

The Rapture may occur sometime after the Tribulation begins. It may even occur late in the Tribulation period. It most likely will occur before the Tribulation starts. But it just does not seem possible to Biblically combine it with the Second Coming as an event that will occur *after* the Tribulation.

(Next month Dr. Reagan will present an analysis of the "Overcomers Rapture.")

The Sun That Brings Darkness, continued from p. 262

because, as he says, "My mission is to try to unite all Christians into one family before the Lord arrives."

Time Magazine called Moon's book *DIVINE PRINCIPLE* "a curious mixture of Christian fundamentalism, Taoist-like dualism, numerology, and even metaphors from Moon's electrical engineering. The book points to a new Saviour from Korea, whose timing is remarkably similar to Moon's."

God's plan, says Moon, was that the *first* Adam and Eve would have perfect children and thus establish God's kingdom on earth. But that plan was spoiled when Adam and Eve sinned. Thus neither they nor their children were perfect; they could not inaugurate the Kingdom of God.

God's plan centered around Jesus, the *second* Adam. He was a perfect man, but not divine. He was to find a perfect mate, and they would then produce perfect children and thus establish God's kingdom. But that plan was spoiled when men crucified Jesus, thus preventing Him from marrying! "Jesus accomplished man's *spiritual* salvation. But since He was crucified before He could marry, He couldn't finish man's *physical* salvation, thus—regaining what the first Adam and Eve lost in the Fall."

Since neither Adam nor Jesus, the second Adam, fully accomplished God's purpose, a *third* Adam is required! He is sometimes called "the Lord of the Second Advent." He will marry a perfect mate, who will produce perfect offspring. And thus, somehow, the blood of the whole human race, which has been tainted since the fall of Adam and Eve, will be purified and God's Kingdom will be established on earth.

Who is this third Adam? Moon doesn't say that he is the one, but he doesn't say he is *NOT* the one, either! What he does claim is that whoever the third Adam is, he was born in Korea around 1920! What a coincidence!

And how does he know that this messiah would be from Korea? Because of Revelation 7:2-4, which tells of an "angel ascending from the rising of the sun, having the seal of the living God."

How the Moonies "evangelize"

According to Isamu Yamamoto, the Moonies' main message is that they are a movement to unify people of all races and beliefs into one loving brotherhood. They dress neatly, smile constantly, and act politely as they invite you to lectures or to dinner in one of their home churches.

They want to impress upon you that they love you. Along with meal, a speaker gives a lecture about the problems and needs of the world and how they are building a community based on universal love. Moon is rarely mentioned to anyone at the first encounter or here at the dinner (Yamamoto).

People who become interested are urged to attend workshops, which may last for several days or even weeks. During all this time, you are never left alone. All activities are rigidly scheduled, with no free time. Participants are divided into small groups, strictly controlled by a leader.

Rarely are you permitted to engage in casual conversation with anyone. Creativity is taunted and you see only conformity. All day you are bombarded by ideas. There is little relaxation, and so your resistance is low. When you refrain from sharing or resist in any way, you are met with benevolent concern. . . .

Throughout the workshop you are flooded with affection (Yamamoto).

Toward the end of the workshop the lectures become more emotional. Then they ask you to join the movement. They "will beg and plead with you. There will even be tears along with the promises."

The booklet from which we just quoted was written in the U. S. in 1976. Whether they follow exactly the same tactics here and now, I do not know.

Other miscellaneous facts:

° Converts are expected to give all their possessions to the U. C.

° Members "are taught that everyone not in the movement is under the influence of Satan and that you should mistrust them."

° Members "are taught that, because Satan deceives God's children, you are justified in deceiving Satan's children, a doctrine known as 'heavenly deception'" (Yamamoto).

° To become fully saved, you must marry. To marry you must become a perfect member. To become a perfect member, you must receive Moon's blessing. And to receive his blessing you must convert three outsiders to the U. C.! Thus they are zealous to win people.

° The U. C. leaders arrange the marriages between the members. Often mass marriage ceremonies are held, with perhaps several hundred couples being married at the same time.

° Families are urged to have as many children as possible.

° The U. C. does not practice baptism or the Lord's Supper.

° They do practice spiritist activities, emphasizing communication with the dead, clairvoyance, etc.

° The movement stresses not only brotherhood, but also patriotism and anti-Communism.

Refuting the Moonies

1. They claim that the "last Adam" will be the third one.

But 1 Cor. 15:45-49, 57 shows that Jesus Christ is the last Adam—not the middle Adam!

2. They claim that Christ provides us only a spiritual salvation, not a physical salvation.

But our salvation in Christ includes our future resurrection and even the transformation on the entire material universe—not just spiritual blessings: 1 Cor. 15:22, "As in Adam all die, so in Christ"—not some third Adam—"shall all be made alive", Phil. 3:20, 21; Rom. 8:18-21.

3. Moon teaches, "The crucifixion was not at all the original mission of the Son of God, but represented an alteration of his intended course—a secondary mission."

But before Jesus even started His public ministry, John the Baptist proclaimed Him as "the Lamb of God." Christ predicted His death on several occasions, and declared that He came for the very purpose of giving His life as a ransom for many (Mark 10:45). And Peter wrote that *before the creation of the world* Christ was chosen as a lamb or

sin-offering (1 Pet. 1:18-20)! Also see Acts 2:23; 4:27-28.

4. They deny Christ's deity.

See Col. 2:9; John 1:1-3, 14; 20:28; Phil. 2:5-8.

5. They make their book, DIVINE PRINCIPLE, equal with the Bible.

See 2 Tim. 3:15-17; Jude 3.

6. They engage in spiritist practices, seeking to communicate with the dead.

See Deut. 18:9-12.

7. Contrary to them, we are saved by faith, not marriage! Notice 1 Cor. 7:8, 26-28. And what we need is not physical birth from two perfect human parents, but spiritual birth—new birth from above, from God (John 3:3-6; 1:12, 13).

They used to say that Moon is the second coming of Christ. It is unclear whether they still teach this. But at any rate, DIVINE PRINCIPLE states that the 3rd Adam (whether or not he is Moon) "must be born on earth, in flesh," in order to accomplish man's physical salvation.

But the Bible teaches that our salvation will be completed at Christ's second coming. And it says that His coming will not be as a baby born on earth, but as the glorified Lord returning with power and glory. Also His return will not be restricted to some local area, such as Korea, but will be transcendent—seen and known worldwide. Study Matt. 24:3-31, which begins with our Lord's warning. "At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. For false Christs and false prophets will appear..." Moonies, take heed.

Of the above eight refutations, probably No. 3 is the most important, for it strikes at the heart of their false system. Emphasize Christ as the Lamb, the Saviour whose death for our full salvation was planned from before the creation of the world. Christ and Him crucified is what the Moonies need to know—and He is the One they need to trust.

HOME INSURANCE

Mrs. Paul W. Knecht

Insurance against divorce is built into the wedding ceremony. We happily vow before God "to love, honor, cherish (or obey)" the companion we love "until death do us part." The marriage vows, however, are becoming more and more incapable of holding together for very long the couple who made them. Divorce is quickly resorted to in many cases. No longer frowned on by society in general as it used to be, it is on its way to acceptance by the religious segment of society. The last divorce this writer read about (in a Louisville newspaper) told of a young couple who repeated some pledges in a church and turned away from the altar with the blessing of the minister—"just divorced."

When the vows are kept they serve to undergird the relationship until the bond of love grows deeper, stronger, more enduring as the years go by. When vows are not kept it is no light matter with the Lord. The only acceptable divorce in His sight is that which is caused by the sin of fornication (Matt. 5:32; 19:9; 1 Cor. 6:13, et al). Those whose vows are broken for other reasons must answer to God. He has said concerning vows made to Him, "It is better not to vow than to vow and not pay." He said (Eccl. 5:4-6), "When thou vowest a pay that which thou vowest. Better is it that thou shouldest not vow; than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the works of thy hand?"

Many marriages would not fail if vows were faithfully kept until love could mature into settled happiness to bless not only both partners to the contract, but all of the offspring of the union.

"Lo, children are a heritage of Jehovah;
 And the fruit of the womb is his reward.
 As arrows in the hand of a mighty man
 So are the children of youth.
 Happy is the man that hath his quiver
 full of them:
 They shall not be put to shame,
 When they speak with their enemies
 in the gate."

Psalm 127:3-5

NEWS AND NOTES

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

CENTRAL LOUISIANA CHRISTIAN FELLOWSHIP

Glenmora Church of Christ

November 17-20, 1980

Theme: "The Church"

Monday Night

7:00 pm "The New Testament Concept of the Church"

Chairman: Bob Morrow

Ray Naugle

Tuesday

Chairman: Stan Broussard

9:30 am Prayer and Worship

10:00 am "The Influence of Past Generations on the Church"

Howard Marsh

10:50 am Break

11:10 am "Church Leadership Series"

Robert Boyd

12:00 pm LUNCH

1:30 pm "Opinions vs. the Authority of the Word"

Robert Gill

2:20 pm Break

2:40 pm "Current Issues"

Bruce Chowning

7:00 pm "Baptism in the Message of the Church"

Jerry Samples

Wednesday

Chairman: Dennis LeDoux

9:30 am Prayer and Worship

10:00 am	"The Work of the Church"	Bennie Hill
10:50 am	Break	
11:10 am	"Church Leadership Series"	Robert Boyd
12:00 pm	LUNCH	
1:30 pm	"The Work of the Holy Spirit in the Church"	Harry Coultas
2:20 pm	Break	
2:40 pm	"The Challenge to the Church of Modern Lifestyles"	Ralph Leach
7:00 pm	"The Holy Spirit and the Fundamentals of Christian Living"	John Adams

Thursday

Chairman: Carl Kitzmiller

9:30 am	Prayer and Worship	
10:00 am	"The Church and Her Young People"	Vaughn Reeves
10:50 am	Break	
11:10 am	"Church Leadership Series"	Robert Boyd
12:00 pm	LUNCH	
1:30 pm	"Women in the Church"	A. J. Istre
2:20 pm	Break	
2:40 pm	"Men in the Church"	Nathan Burks
7:00 pm	"The Future of the Church"	T. Y. Clark

CHRISTIAN WOMEN'S FELLOWSHIP

October 18, 1980

"Our Roles as Christian Women"

Schedule:

- 8:45 – Registration
- 9:30 – Opening activities; singing
- 10:30 – Keynote Address
- 11:00 – Group discussions
- 12:00 – Lunch
- 1:15 – Group discussions
- 2:15 – Closing

KEYNOTE: As God Planned from the Beginning

—Martha Embree

Discussion Topics

1. The Responsibility of Older Women in Teaching Younger Women —Elizabeth Hampton
2. The Role of a Church Leader's Wife —Irene Chowning
3. God's Plan for Christian Motherhood —Phyllis Kitzmiller
4. The Christian Woman Given to Hospitality —Amy Reeves
5. The Christian Woman Doing Visitation Work —Faith Grimes
6. The Christian Woman as a Witness —Naomi Blansett
7. Being Sensitive to the Needs of Others —Joyce Lyon
8. Facing Up to Responsibilities in View of Today's World —Shirley Taylor
9. The Christian Woman as an Involved Citizen —Linda Hobbs
10. The Role of Teenagers in the Church —Pi Satterfield
11. The Christian Teenager in Today's World —Susan Bradshaw, Becky Seymour

Song leader — Cheryl Johnson

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In His Name,
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