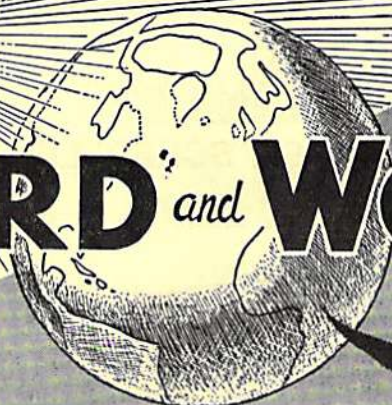


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

APRIL, 1981

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WOODLAND BIBLE CAMP

1981 SCHEDULE

- June 7-13 Worker's Week
- June 14-20 Junior Week No. 1
H. Coultas - B. Smallwood, Directors
- June 21-27 Intermediate Week No. 1
E. Pound - W. Nethery, Directors
- June 28 - July 4 Senior Week No. 1
T. Clark - N. Burks, Directors
- July 5-11
- July 12-18 Family Week
D. Lewis - E. Grimes - M. Pledger, Directors
- July 19-25 Junior Week No. 2
J. Carmichael - D. Offutt, Directors
- July 26 - Aug. 1 Intermediate Week No. 2
V. Reeves - C. Knecht, Directors
- Aug. 2-8 Senior Week No. 2
R. Shanks - R. Murphy, Directors
- Sept. 25-27 Senior Retreat
Pleasant Grove Church
- Oct. 2-4 Pre-High School Retreat
Merry Carmichael, Director

COST: The price of camp is \$25.00 per person. The \$25.00 fee is to include an insurance policy which protects each person while traveling to and from as well as giving coverage for sickness and accident during the week.

The cost for Family Week is \$25.00 each for parents or singles and total of \$25.00 for all children in the immediate family. Total family cost is \$75.00

REGISTRATION: Places will be reserved in the order that registrations are post-marked. First come, first served! All registrations will be acknowledged by mail and cabins assigned before opening day. **Deadline** for registering will be one week prior to your camp week. **Notice:** Those who want to be in a cabin together must send in registrations together. Send your registration, which will include your NAME, MAILING ADDRESS, SEX, SCHOOL GRADE NEXT YEAR, and DOWN PAYMENT of \$5.00 to Eugene W. Pound at the address below. In most cases the registration cards can be obtained from your minister, but they are not necessary if you send the required information to Eugene W. Pound. Be sure to include COMPLETE MAILING ADDRESS. Make all checks payable to Woodland Bible Camp, Incorporated.

MAIL REGISTRATION TO:

WOODLAND BIBLE CAMP, INC.

110 "B" St. N. E.

Linton, Indiana 47441

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 \$4 per year, bundles of 10 or more to one address \$3.50, 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. LXXV

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Robert Heid is a minister in Louisville, Kentucky.



God's Family

W. R. H.

THIS CHURCH NEEDS HELP

We belong to a church with about 160 people in it, and there's about eight couples that have been married and divorced and remarried. We have one member that says we can't worship with these people. He says we ought to come out and start another church where we don't have that kind of people in it. He uses scriptures like Romans 7:1-3 and 2 Cor. 6:14-18.

We would like to have two or three preachers' opinions on this.

Mrs. _____, _____, Va.

(Editor's note: There may be some in our reading audience who would like to answer. We will give the address, or forward your letters.)

Several things need to be said responding to this deplorable situation; deplorable first because 10% of the members are living in a relationship that is less than God's best, and deplorable because the spiritual leaders of the flock apparently disagree sharply.

First, let us bring two scriptures into focus. Jesus said, "Moses, because of the hardness of your heart, permitted you to put away your wives, but from the beginning it was not so." (Matt. 19:8) Again, "I hate putting away" (Jehovah, Mal. 2:16). These passages tell me that divorce, generally, is sin—although the Matthew passage gives one valid reason for "putting away, and that is sexual unfaithfulness (adultery or fornication). We are living in days when adultery and fornication have invaded not only society, but the church, and congregations are having to deal with it. Only God's Spirit, working through the Word, can give any light on this problem. God's directive will can easily be discerned in this matter, when we see the strict marital and family qualifications laid down for the offices of elders or deacons in the congregation. But, at the same time it is evident that there would be other persons in the congregations whose personal lives did not measure up to these high standards.

The Romans 7 passage cited in the letter really does not deal with the matter primarily, except to note that death is the normal and final end of the marriage contract. We recall that Paul advised the younger widows to marry and bear children, but "only in the Lord." The 2 Cor. 6 passage deals with unequal yoking with unbelievers. This is indeed needed advice for our day, and its failure to be heeded is the cause for many, many broken homes. We need more teaching that defines a believer and an unbeliever, so that young people who

think they are in love will take another look into the future and see if their intended be "in the faith." The idea that we can surely convert our spouse after we are married, is one of the snares of the Devil. Amos asked, "can two walk together, except they be agreed?"

A PERFECT CHURCH

The most important issue here is the mood to separate from brethren and sisters until we purify and become the perfect church. Notice that this would involve:

1. Judging who is perfect and who is not. Jesus early taught against this, and His injunction still stands: "With what judgment ye judge, ye shall be judged, and with what measure ye mete (punishment), it shall be measured unto you again."
2. It reveals that we mortals are less compassionate toward fellowmen than God is Himself! We would pull our robes of righteousness about us and seclude ourselves, while He "all the day long reaches out his hands unto a disobedient and gainsaying people (Isa. 65:2).
3. We would never get through this examination and separation business, as from time to time there are temptations into which Christians fall. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 Jn. 1:8)
4. We take away our "good" influence from a group that includes those who need our good "influence," and cloister ourselves with those who are also "good" like us, and need no strengthening. (This reasoning is so Pharisaical that I hate to print it.)
5. We find ourselves in the peak of bigotry, when we say, or even think, that we cannot worship with "sinners." The Pharisee thought that he could not worship with the Publican, but the Publican went down to his house justified, right after having a prayer meeting in the presence of the real sinner.

WHEN GOD CLEANSSES THE SINNER

I have had the pleasure of taking the hand of many people who have responded to the invitation and come to the Lord. Always there are some necessary questions. But I remember no time when I thought to ask if a person had been divorced and remarried, (or more than once), had ever been drunk, had ever committed fornication or adultery, was a thief or a liar, or if their spouse was any of these things. The main question, as I recall, was: "Do you believe that Jesus is the Christ, the Son of the living God, and do you take Him to be your Lord and your Savior?" When a contrite sinner answers "yes" to these questions, I leave the rest of the investigation in the hands of the Lord and His Holy Spirit.

If one has recently been living a life of public disgrace, particularly if that one be a back-slidden saint, he may ask for opportunity to make some public renouncement of his ways. But I do not ask nor expect him to catalog his sins for me or for the congregation. I count him as having been washed, sanctified, justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Cor. 6:11) Paul accepted the Corinthians as saints, on this basis.

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

Law Condemns — Not Saves

Romans 3:19, 20 is a fitting conclusion to the long section that Paul began in 1:18 to show that by nature all men are lost and can not save themselves. It might startle a person who had thought of the Law of Moses as a means of salvation instead of a means of showing men their need of Christ.

Let us note v. 19 briefly. Paul is simply assuming that all know that those who do not know the Law are lost and that the Law speaks to those that are under it to show them that there is no room for boasting because whenever they break the Law they are doing things against God. So Vincent, the great Greek authority, says that "brought under the judgment of God" should read "liable to pay penalty to God." God is the injured party, not simply the Judge. His judgment is still perfect and righteous because He is God, but they are liable to pay penalty just as those who know not the Law.

Verse 20 is a fitting conclusion to this section that shows our need of God's righteousness. Read it again and omit the little word "the" before the word "law" the two times it is used. Paul words this statement to include not only the Law of Moses but also any kind of legal requirements that anyone might devise as a means of justifying himself in God's sight. We must not forget that law, having been broken, can only condemn. If I could begin now and keep every law of God perfectly the rest of my life, that could not make up for my past disobedience, nor could it remove my guilt. Keeping of law is simply not God's way of salvation or of blessing. Paul concludes the verse with one of the purposes and results of law—bringing to man the knowledge of sin. Knowing what sin is does not make one righteous, it makes him more responsible and, when the law is broken, more guilty.

Because of the importance of this subject and of the fact that the great majority of people feel that the "golden rule" or the "ten commandments" or "the sermon on the mount" or some other statement of "thou shalt and thou shalt not" is the way to salvation, I would like to step aside from my usual presentation and quote an overwhelming number of passages from the New Testament that agree with and sometimes add to these two verses:

"We reckon therefore that a man is justified by faith apart from works of law." (Romans 3:28)

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Romans 4:5)

"Not through the law was the promise to Abraham or to his seed . . . but through the righteousness of faith" (Romans 4:13).

"For if they that are of the law are heirs, faith is made void, and the promise is of none effect" (Romans 4:14).

"For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in besides, that the trespass might abound" (Romans 5:19, 20).

"Ye are not under law, but under grace" (Romans 6:14).

"Ye were made dead to the law through the body of Christ" (Romans 7:4).

"But now we have been discharged from the law" (Romans 7:6).

"Christ is the end of the law unto righteousness to every one that believeth" (Romans 10:4).

"Until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ" (II Corinthians 3:14).

"A man is not justified by the works of the law but through faith in Jesus Christ" (Galatians 2:16).

"If ye are led by the Spirit, ye are not under the law" (Galatians 5:18).

"Law is not made for a righteous man" (I Timothy 1:9).

"For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God" (Hebrews 7:18, 19).

Romans 1:18-3:20 is not the gospel, the good news. It is the background that makes the wondrous light of the gospel stand out. It shows the need of salvation and beginning with the very next verse Paul will expound unto us the good news that what we could not get by law-keeping we can get by faith in the One Who died for us. Read Romans 3:21-28 and rejoice in the good news. If you are not saved, place your faith in Christ and be saved. I beg of you. Christ died for you; don't let that death be wasted for you.



STUDIES ON PRAYER

Jesse Z. Wood

Of the nine "Fruits of the Spirit" in Gal. 5:22, the first three, "Love, Joy, and Peace", stand out above the rest, just as "Red, yellow and blue" do in the color scheme. Not that the other six fruits are min-

imized, but Where Love, Joy, and Peace exist, the remaining Fruits just "fall in line" almost as a consequence of the first three.

Numberless books and articles have been written on Love. Perhaps we can say "Love is the Key word of the Bible", with John 3:16 the Key verse of the whole of God's revelation to man.

"Joy and Peace" are the expected response to God's Love for us. If we believe God and accept His Love, Joy and Peace should naturally follow.

Now, the Lost world, rejecting God, and therefore rejecting His Son whom He sent to save the world,—these know nothing of real Joy and Peace. To such, "Joy is temporary, fleeting, and is based on fleshly appetites, which are terminated at the grave!

Between Nations, "Peace" merely means "a temporary ceasing of hostilities" and lasts only as long as the "other side" does not "shoot first" and so, breaks the "Truce". (Of course this is not PEACE.)

Families that agree not to speak to each other, in order to "get along", are not really at PEACE. Neighbors that build tall fences between them to keep from troubles between them, do not create Peace.

What is Peace? The Lord Jesus, when about to leave, said to His disciples, "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." (John 14:27)

QUESTION: "What did He mean when He said, 'My' peace I give unto you?" What kind of Peace did He have to Give? What kind of Peace did He himself enjoy? The best answer will be found in a Boat! Remember? See Him, asleep on a cushion, in the back of that little craft, out on the stormy Lake of Galilee? See those waves splashing over the edges of the boat? Try to picture those frightened fishermen as they feverishly attempt to keep the boat from capsizing? As the bottom of the boat begins to take on more and more water, the storm grows more severe, the men grow more and more frantic, and their beloved passenger, remains peacefully asleep, then, when things began to look almost hopeless, they reluctantly, yell out to Him, "Teacher, carest Thou not that we perish?"

Imagine that! Imagine the Lord NOT caring, if that boat was about to sink! Imagine it sinking with His beloved disciples perishing! And, so, He awoke. The first thing He then did, was to say to the wind and the storm: "PEACE—Be still!"

Had those men, (dear to their Lord Jesus) really known and understood that this passenger of theirs was the creator of the world, you'd think they would have just said to the wind, "Go on, do your best, our Lord is in this boat; we'll dare you to sink THIS boat", but they were like you and me,—their faith was too small; they feared the Storm rather than looking at that Peaceful face, fast asleep—Storm or no Storm!

His next words were: "Why are you fearful? Have ye not yet faith? "And they feared exceedingly, and said one to another, "WHO THEN IS THIS?"—that even the wind and the Sea obey Him?" (Mark 4:35-41)

A nice, interesting story to read, isn't it? But is THAT all there is to it? Was He just trying to entertain us, when He caused Mark to remember to record this story? (Mark, a student under Simon Peter, likely got Peter to tell of that exciting story (see I Pet. 5:13).

And so we go on, fearing every storm and wind, and the waves that rise above our little craft; and at the least little trouble on our tiny sea we fret and fear, and feel like crying out, "Lord don't you care whether we sink or not?!"

Now, He would whisper to you and say, "Where's your faith? Don't you know that I'm in control? Don't you know that I'm in the little boat with you? Don't you know that My Father wouldn't let that Boat sink on Galilee Lake, and I've already assured you that my promise still stands, "I will never leave you, neither will I in any wise forsake you." (Heb. 13:5)

The Lord inspired Paul to restate the Lord's promise in these words: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the PEACE OF GOD, which passeth all understanding, shall guard your hearts and your THOUGHTS in Christ Jesus!" (Phil. 4:6, 7)

"Thou wilt keep him in PERFECT PEACE, whose mind is stayed on Thee, because he trusteth in Thee." (Isa. 26:3)

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Viewing the News

Jack Blaes

CASA LINDA PRESBYTERIAN CHURCH in the Dallas, Texas area recently became a new Presbyterian congregation. The members voted to leave the Presbyterian Church in the United States (PCUS) and join the smaller more conservative Presbyterian Church in America. The congregation decided to leave PCUS when after studying PCUS beliefs and practices they concluded that the denomination was calling for economic and social changes that indicated a trend toward socialism and/or communism. Mr. Char-

les Cobb, a member of the PCIA commission, which installed the new congregation said, "We are separating, but by God's word we are not splinters. We are not schismatic. We're up and about God's work." Cobb also said that on the whole, from the top down, the Presbyterian Church of the United States has become disobedient. It is with no pleasure that we have watched that great ship sinking by the bow. Other things session members were objecting to was the Presbyterian plan to write a "non-sexist Bible" and other

practices requiring that women be placed in leadership roles in the church.

LLOYD DALE, CERTIFIED BIOLOGY TEACHER, IS DISMISSED by Lemmon, South Dakota School Board. Mr. Dale was not charged with withholding scientific knowledge from the pupils under his charge, nor was he charged with being an evil or immoral influence upon any of them. In fact, he has received recognition and numerous honors for his teaching skills, and his pupils are known to do well on standardized tests in his subject. Dale's problem with the Board cropped up over his teaching creationism to his students as a valid scientific alternative to evolutionism. Judge Brandenburg of the circuit court rejected the teacher's appeal on the grounds that the court could only decide if the board acted within its legal framework in the case. Evidently the court thought it had. However, the South Dakota Education Association who had filed and supported his appeal, is going to take it to the State's Supreme Court. Another illustration of the truth that the State must be as far removed from education as from the church. And, in as much as education in essence is a search for truth, it is surely the work of the church.

LOUIS JENKINS OF THE LOUISIANA HOUSE OF REPRESENTATIVES predicts that by 1995 there will be more Christian schools in America than public schools. He gives five reasons for this belief. 1) Physical danger to students. 2) Widespread availability of drugs. 3) Lack of emphasis on basics. 4) Lack of standards. and 5) Lack of wholesome values.

THE U.S. MAY BE SUFFERING FROM THE LACK OF LINGUISTS. American students of today are not mastering foreign languages. 85% of America's colleges had a foreign language entrance requirement in 1915. In 1966, 34% had such requirement, and today, only eight percent feel it is that important. Less than two percent of today's high school graduates have any foreign language competence. The number of institutions of higher learning offering language courses has dropped 21% in the last twelve years. Only twelve Foreign Service Officers

are able to speak Chinese at a "useful" level, and only nineteen have mastered Japanese at that level. Only one top officer in our Moscow Embassy can speak Ukrainian. And there are more such deficiencies to be pointed out. Efforts are under way to stimulate interest among American students in foreign languages. Washington State, where an enormous export business is done with the Far East, made the study of foreign languages a part of the basic public-school curriculum in 1979, and a number of California school districts are considering the same action.

HOUSE BILL 2442 MAKES SENSE. Introduced by Rep Carroll A. Campbell, Jr. (R.S.C.) it allows the Postal Service to cover part of its deficit by allowing business enterprises to purchase advertising on postage stamps, or to display advertising on trucks or at any facilities or other property belonging to the Service. Political advertising is expected. It is quite possible that the revenue from such could be sufficient to eliminate the need for future increases in postal rates.

TAX CUTS, BUDGET CUTS—WHO WANTS THEM? President Reagan says that some of his critics caused the economic crisis in the first place and are not "qualified to bring an end to it." He said that the American people want the kind of economic program he has proposed and that some of those who have evidenced their "dislike of this program have fussed up the issue to the place that we have got to convey to the people that first of all those who have brought about the present economic crisis are not automatically, by virtue of doing that, qualified to bring an end to it."

AND WHO WILL BE HURT BY THEM? We should be aware that there are many more than the "poor" receiving benefits from the taxpayers. The Census Bureau gives the following figures: 39.5 percent of the households receiving food stamps are above the official poverty line. Same for 52.5 percent covered by Medicare; in subsidized housing 52.4; subsidized lunches 57.3, and 82 percent covered by Medicare. These may be hurt, but it will come as relief to the middle-class

working man. He wants some tax and budget cuts!

RICHARD SCHWEIKER, SECRETARY OF THE DEPARTMENT of Health and Human Resources: "The government should not be in the business of sex education." The secretary said that in his view, sex education is the responsibility of parents. He also confirmed his stand against federal funding of abortions. It is refreshing to have men in high places to be speaking out on these issues in this fashion. We need to back them with our prayers, and be thankful to Jehovah that He has seen fit to give us such leaders.

LIBERALS REACT TO THEIR LOSS OF CONTROL of the Southern Baptist Convention. Sixteen concerned Baptist pastors met in Gatlinburg, TN, recently to plan strategy for rescuing the Southern Baptist Convention from the political clutches of a conservative faction that has vowed to take control of

the 13.7-million-member denomination. Dr. Ken Chafin called Biblical inerrancy a "phony issue." Dr. Bailey Smith, the current SBC president elected by the conservatives at the convention in St. Louis, last June, doesn't think it is a "phony issue." Dr. Chafin's argument against the conservatives is like this: "They are people with a different set of egos with different ego needs—one old one that should retire, one with a secular vocation wanting to be in a religious vocation and one with a second-rate institution wanting to be in a first-rate institution." Sounds like little boys just about to say, I'll take my ball and bat and go home. It wouldn't be so sad if they were just little boys.

BIG BUSINESS HAS MUCH TO ANSWER FOR. Yes, the nation's abortionists earned at least \$329 million in 1979. Can a business that profitable ever be stopped? Thirty percent of all pregnancies were terminated by abortion in 1979. Thirty-one percent of the abortions were performed on teenagers.

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

Can we use the Old Testament to show what God approves or disapproves today?

Yes, but not in exactly the same way we use the New Testament. If we use the Old Testament without discernment, we can "prove" that God wants animal sacrifice and observance of days, allows divorce for many reasons, approves of vengeance slaying sometimes, forbids the eating of pork, expects us to work for our salvation, and many other things. Paul's admonition to Timothy was that he should "give diligence to present thyself unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15). We need to handle aright the word of truth. This instruction is needed by all who handle the word of God, both in the Old Testament and in the

New, and it is needed in a definite way by those who apply the Old Testament to life today. The Old Testament is a mine of information, instruction, and suggestion to those who follow the Lord, but it does require that we know something about how to use it. There are religious groups today which greatly err because they have tried without proper discernment to combine the old and new covenants into a system of belief for us today.

Now there is a serious reaction to this possible misuse of the Old Testament. Some almost totally ignore it. They read, study, and cite only the New Testament. It is almost as though the old did not exist. Other than as historical material about Abraham or other Old Testament characters, or maybe historical references to Israel as a people, it is not regarded as being worth much. And this is to miss a wealth of material about many matters of importance to us as Christians.

Much of the Old Testament is taken up with instructions to Israel as a specific people, and much of it is a setting forth of the old covenant. It speaks its commands in great measure to a people who live under the Mosaic dispensation. It reveals the outworking of the law in the lives of such ones. Christians today, of course, are under the new covenant as a way of life. One of the first needs, then, is an understanding of the covenants and an understanding of what Old Testament teaching is distinctly a part of the old covenant. This portion was canceled by the death of Christ on the cross ("the commandments contained in ordinances," Eph. 2:15). In the matters of a salvation and manner of worship, the New Testament has teaching which replaces and changes the principles and practices of the old. Wherein the two testaments speak with a different voice, then, the New must be considered the instruction for our day.

In certain matters the New Testament represents fuller revelation of the will of God. Under the Old Testament some things were tolerated by God which were never a part of His will. God withheld making the full requirement of man under the old in some cases. Just as a parent must consider the ability of a child to receive certain limitations and must temper his requirements, so God was watching and waiting for the coming of the time when He could express His demands more fully to the human race. Hence, whenever the New Testament raises the standards and requirements of God from those expressed in the old, we must recognize the higher expression of His will as binding on us.

Some of the teaching of the Old Testament is affected by the fact that it was given to Israel—a specific people, a nation set apart from all the other nations. The secular and religious were not so distinct as they are for people today. Jehovah was their King, in theory at least, and many of the events of Old Testament history are colored by the unique position Israel held among the nations. We need to be able to discern what teaching was limited to Israel and what was of a more permanent nature.

Having noted there are some ways in which the teaching of the New Testament has superseded the Old, let us now note those areas of teaching that will give us great help. Since God is an eternal Being,

there is much here that reveals Him. He may change His methods from time to time, but He Himself is unchanging. His character remains the same. Wherein the Old Testament reveals the character and attributes of God, we do well to take note of them, for we are dealing with the same Being today. And the Old Testament does reveal much about God—His love of man, hatred of sin, action in human affairs, readiness to reveal Himself to mankind, etc. We would be very much poorer without the revelation of His qualities as seen in the Old Testament. His faithfulness to His promises, His patience, His ultimate justice, including judgments on evil, are illustrated over and over again in the events recorded of old. And knowing the character of God is a help in knowing what He approves or disapproves today in our characters. Even those instances where we must make some allowances for the covenant under which the teaching was given, there are still basic truths which are at times evident.

The Old Testament contains a wealth of examples—both positive and negative—practical illustrations of God at work in the lives of people and in the world, examples of how evil finds us out, cases of imperfection in men of faith, etc. We learn much about human nature in the Old Testament. Many of these things are illustrations of abiding principles, and others serve to show us why God needed to make a change of covenants. The unfaithfulness of the children of Israel serves as the basis for several warnings about unbelief, clear evidence that God meant for us to consider the examples of the Old Testament to discover what they have to say to us. We can read wrong conclusions into these examples, but that does not mean they were not written for our learning. Instead, it means we must discern what God meant to tell us. Even the truths of the New Testament can be wrested to our own destruction.

There is a great body of prophetic truth in the Old Testament—some of it fulfilled, some of it yet to be fulfilled. A study of the fulfilled prophecies is not only valuable for the identification of Jesus as the Christ, a solid foundation for our new covenant faith, but they also show how Jehovah keeps His word, guide us in principles of interpretation, reveal more of God's character, and establish the continuity of God's purposes. The unfulfilled prophecies are of great concern because they deal with things yet future and thus speak quite loudly to the redeemed of today concerning what God approves or disapproves. Prophecy is a lamp in a dark place, and that goes for the things revealed in the Old Testament as well as those revealed in the New.

We must be careful not to set the Old Testament against the clear teaching of the New. We must learn how to eliminate the non-applicable things and still get the message that is there for us. We must be careful not to misapply. We must not jump to conclusions that are not warranted. We certainly need to use care that we do not make the new covenant a new law, adding the requirements of the old to the new. But the Old Testament has the ability to help us greatly in understanding the will of the Father. It is so basic to our understanding of the new covenant that there is no real understanding of the

latter without it. The church or Christian that writes it off and does not study it will be missing a most valuable resource which God has given. Satan will in a measure have had a victory, for it is still a part of the inspired word of God given to make us complete servants of God. It was the "Bible" that the early church used before the completion of the New Testament. It is a part of the whole counsel of God.

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

PROPHECY:

Edited by Dr. Horace E. Wood

MUST WE LIVE?

Winston N. Allen



"And as were the days of Noah, so shall be the coming of the son of man" (Matthew 24:37).

"But know this, that in the last days grievous times shall come" (2 Timothy 3:1).

"And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death" (Revelation 12:11).

Because of the fear of economic collapse and the resulting panic in cities, because of the fear of nuclear war, because of the fear of natural disasters, because of the fear of escalating crime, many Americans are stockpiling food and arming themselves to fight for their possessions and lives. Convinced that the social order is crumbling and that violent chaos will result, some are preparing to take the law into their own hands. "Survivalism will be one of the great growth industries of the 1980's," said Peter Weyland of Washington. William Pier, a California supply distributor says he made more than a \$1 million profit last year selling freeze-dried food and other items. Survival schools and weapons training camps are teaching people to live in remote areas and to defend their possessions against all comers.

Self-preservation is uppermost in the minds of many. A young person was asked, "What do you want to be when you grow up?" He replied, "Alive!" Recently I saw the results of a poll which indicated that 25% of Americans would kill for a substantial sum of money (\$50,000) if they felt convinced they could get by with it. Hans J. Schneider has written a very popular 288-page book on survival entitled "Timely and Profitable Help for Troubled Americans." Truly

we are living in perilous times. Conditions that prevailed before the flood and during the time of Lot characterize the 1980's. The Doomsday Clock which has been kept by The Bulletin of the Atomic Scientists since 1947 has been moved ten times. 1980 was a very bad year, the clock was moved twice.

In view of current conditions and the imminent return of Christ, what should be the attitude of Christians regarding survival? To His own the Lord says, "fear not," "be not afraid," "fear not their fear," and "I am with you always, even to the end of the age." Paul said in Titus 2:11-14, "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world: looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

In response to Christians who were in guilds that specialized in making images for unbelievers and who justified their behavior by saying, "We have to live," Tertullian replied, "Must you live?" He said there is only one must for the Christian. "We must obey God rather than men" (Acts 5:29b). There is nothing more important than loving the Lord and being faithful to Him regardless of the cost. "Safety first" rather than "duty first" may save a person's skin but not his soul. Vance Havner said, "It is better to die with a conviction than to live with a compromise." Survival was not uppermost in the minds of Daniel and his three friends; it was not uppermost in the minds of the prophets and apostles and early Christians. It is not uppermost in the minds of many today in Communist countries. The attitude "better red than dead" was not the attitude of Patrick Henry and others of his caliber who said, "Give me liberty or give me death." The average American now says, "Give me." So many are more concerned about gold than God, more concerned about silver than souls, more concerned about a house than the heavenly home. During the approaching Great Tribulation millions of people will wear the mark of the beast in order to survive, but notice what God says about their choice: "and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name" (Revelation 14:11).

No, the Christian does not have to survive; our function now is to serve, to be faithful stewards of that which is entrusted to us. In Phil. 1:21 Paul, who faced death numerous times, said, "For me to live is Christ and to die is gain." And in Acts 20:24 he said, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." Our Lord gave the secret of being an overcomer when he said in Rev. 12:11, "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."

Must we live? No, we do not have to survive here. But we must obey God.



"For Such A Time As This . . ."

Antoine Valdetero

Our day has witnessed an upsurge in interest in religious things. This interest is at such a peak that we have radio stations and television networks devoted to what is called "Christian programming." Much of what is said on these stations is good. The moral tone held up is commendable. The Lordship of Jesus is proclaimed—and it should be! However, in much of this programming there is a discrepancy. People are called to honor the Lordship of Jesus and yet the one act of faith that puts a man into the body of Christ is either omitted or, in some cases, made fun of. That act of faith is immersion in water in obedience to the divine command of our Lord.

Our generation is one that has been raised on the "easy-payment plan." Everything has to be easy. This has carried over into religious things and today we see an "easy believism" concerning one's acceptance of Christ. Is it unfair to ask how many responses some national evangelists would have if they had a tank on the football field and asked people to express their faith in a physical way by being immersed on TV for the nation to view their faith in action? I think the number responding would drop considerably.

I have been asked if I believe that God can save someone who has not been baptized. Yes, I do, but God has not told me who that person is and my responsibility is still to preach what is in the Word of God, which includes obedience in baptism. All the good works seen in the lives of un-immersed people does not "let me off the hook" in fulfilling my responsibility "to preach the Word."

One may ask: Why is baptism so important? I would like to share with you some things I shared recently at the assembly where I preach. They have been written and preached long before my time, but that does not lessen their importance.

1. Baptism is important because of Him who is our Commander-in-Chief. Jesus said to be baptized and that should settle the matter once and for all. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. What a duplicity for men to herald the Lordship of Jesus and then to refuse obedience to Him! The command is clear in Matt. 28:19-20 and Mark 16:16.

2. Baptism is important because it is our permission for God to operate on our souls. Col. 2:12 speaks of being "risen with Him through faith in the operation of God..." When we go under the water the Lord is permitted to apply the surgical knife of the blood of Jesus to our sin-sick souls and remove the death bringing curse.

3. Men need to be baptized to be saved from hell and saved for heaven. See Mark 16:16. Many would readily agree that to baptize a man a 1000 times who states he has no faith is just to give him a glorified bath. But isn't the reverse just as true. To hear a man say a 1000 times he believes in Jesus but refuses to be baptized is just as fruitless! Faith must be expressed verbally in that "good confession" and physically in immersion.

4. Baptism is that one act of obedience that gives us a "good conscience" before God. What a relief to man when his own conscience bears evidence of having done that which pleases God. See I Peter 3:20-21.

5. Baptism is necessary for the remission of sins and to receive the gift of the Holy Spirit. This is what the inspired Apostle Peter said in Acts 2:38. If one is not baptized then can we not safely conclude that his sins have not been remitted and that he is not indwelt with the Holy Spirit?

6. Baptism points to that point in time where we "died" to the world. The teaching of Romans 6 is death and the subject used is baptism. Most immersed people can tell you the circumstances surrounding their baptism, but many who "got saved" are very fuzzy about it all. Why? Because baptism is death to the old man and a public expression of that.

7. Baptism puts us "into Christ." Gal. 3:26-27. Baptism is to the Christian what the marriage ceremony is to the husband and wife. It is the time of being joined to Jesus by our entering into His body, the church.

Many reading this article can think of many more reasons why this act of obedience is so important. We should not shy away from preaching on it several times a year. Young people are coming on and they need to know. To shy away from it may be to raise "a generation that knew not Jehovah." Preach baptism in its proper light in relationship to Jesus, but preach it!! Let us not let the misuse of any Bible subject cause us to stay away from it. The abuse of a truth does not nullify the truth. When all of the arguments are ended the Bible still says, "He that believeth and baptized shall be saved." Until Jesus comes we have the responsibility to fulfill His divine command!



An Experience With Jewish Evangelism in Jerusalem

Dr. David R. Reagan

I was sitting in on a Bible study in Jerusalem being conducted by a Hebrew-Christian named Joseph Shulam.

Joe had just opened the study to questions and comments when a

young Jewish man from England said: "Joe, I keep running into Christians back home who claim that there are no Jews. They say the Jews ceased to exist hundreds of years ago. I respond to such strange allegations by pointing out that I am a Jew. They say I'm mistaken. Joe, I ask you, if I'm not a Jew and you aren't a Jew, then what are we?"

"I guess we are some species of Cocker Spaniel!" quipped Joe.

A GIFTED TEACHER

As the class broke into gales of laughter, I marveled at the wit and teaching ability of this new found friend named Joseph Shulam.

I had first heard of Joe about six months earlier while I was holding a prophecy seminar at the Brookvalley Church in Atlanta. The minister of that congregation, Jim Bevis, told me that they were helping to support a remarkable missionary in Jerusalem named Joseph Shulam.

I noted Joe's address, and when I returned to Texas, I sent him a copy of a cassette tape sermon of mine entitled "The Jew in Prophecy." Joe responded to the sermon with great enthusiasm, and we began to exchange correspondence concerning modern Israel in Bible prophecy.

GETTING ACQUAINTED

In March of this year when I conducted my third pilgrimage to Israel, I decided to look up Joseph Shulam when I arrived in Jerusalem. He beat me to the punch. He came to the hotel looking for me before I could call him.

I liked him immediately. Although he was brash and aggressive in the classic Jewish style, I was captivated by his refreshing candor, his driving zeal, and his love of the Lord. He appeared to be in his late 30's. He was small and thin in stature. After I got to know him better, I decided that his thinness is due to the hyperactive schedule of Bible teaching that keeps him busy every minute of every day.

During the next two days I learned that Joe is married and has two children, a boy and a girl. He was born and raised in Jerusalem. When he was in Jr. High he was assigned a paper to write on Christianity. Being the studious type, he left no stone unturned in his research. The turning point came when he read the New Testament and realized that Jesus of Nazareth was the Jew's Messiah. He accepted Jesus as Lord and Savior at age 16, and his parents promptly disavowed him and kicked him out of the house.

A CHRISTIAN RABBI

By a remarkable series of "God-incidences," Joe ended up at David Lipscomb College in Nashville. After graduating there, he returned to Jerusalem and entered a Yeshiva (a rabbinical training school). Needless to say, he had some most interesting experiences as a Christian in a school for Rabbis! But he so impressed the faculty that he was invited to become an instructor when he finished his studies. That teaching post lasted only a year before the ultra-orthodox Jews forced the Yeshiva to terminate Joe's employment.

Joe then began an independent teaching ministry that has been greatly blessed by the Lord. One of the keys to Joe's success seems

to be the fact that he has avoided the traditional approach of "setting up a church" and then waiting for the Jews to come and hear the Gospel.

Instead, Joe has concentrated on taking the Gospel to the Jews in a low key, home Bible study approach that has little visibility but great results. The news of his work is spread entirely by word of mouth. He sets up Bible studies wherever he can, whenever he can. Most are conducted in Hebrew.

A CHRISTIAN SYNAGOGUE

A congregation has evolved out of these studies. It is a diverse group of young and old, native Israelites and immigrants. They meet at a Baptist Study Center on Saturday evenings and conduct in Hebrew what Joe refers to as "a very Jewish worship service." I was invited to attend, but I could not do so because of a previous engagement. But this worship service is going to be high on my priority list when I return to Israel in November. Incidentally, Joe was quick to point out that the group meets on Saturday evening because "that is when the New Testament churches met."

A CHRISTIAN CLASS

The Bible study group I attended met at the Baptist Center on a Monday evening. The class was conducted in English because it was composed of new immigrants to Israel who are still trying to learn Hebrew.

As we gathered for the class, I was most impressed by the class members I met. Most were young Jews from the States who had been in Israel for only a few months. They were filled with idealism and enthusiasm for their newly adopted country. They were living in government run "absorption centers" where they are taught Hebrew for six months and are assimilated into the culture of Israel.

A DISILLUSIONED NATION

At first I was somewhat perplexed by their great enthusiasm. The reason is that Israel is currently going through a very depressing period. The economy is in utter chaos, with the inflation rate at 140% (the world's highest) and the prime interest rate at a whopping 110%!

The mood of the country is disillusionment bordering on despair. Many people are leaving the country. A recent public opinion poll showed that the economic instability and the stress of the constant threat of war have undermined the public's confidence in democracy. More than 40% of those interviewed said they would prefer the abolition of democracy and the establishment of a dictatorship with a strong leader at the helm who could get things under control. It appears that the Israeli people are being prepared psychologically for the emergence of the Anti-Christ.

A PERPLEXING QUESTION

And so, as I met the enthusiastic young immigrants that evening, I kept asking myself, "Why would any young person immigrate to Israel with enthusiasm today? Why would anyone pull up all their roots and move to a country where they would have to learn a new

language, serve two years in the military (both men and women), and then 'settle down' to live amidst economic chaos and constant threat of war?"

My questions were soon answered during the give and take of the Bible study when it became apparent that nearly all of these new immigrants were Hebrew-Christians who had come to Israel in response to the call of the Lord. They had come to serve the Lord in any way possible, and they were anxious to witness their faith in Yeshua (Jesus) as Israel's Messiah.

EQUIPPING THE SAINTS

In fact, the purpose of the series of studies which Joe conducts with such new immigrants is to equip them to witness Jesus more effectively to their Jewish neighbors, friends, and fellow employees. The evening I attended the study, Joe's lesson was entitled "Why the New Testament is a Jewish Book." He presented a carefully reasoned outline of arguments in behalf of the Jewishness of the New Testament, trying to show his class members how to convince a Jew that the New Testament is not a "Gentile Book."

As Joe taught, it occurred to me that we have just the opposite problem here in the States. Our problem is to convince Christians that the Old Testament is not an exclusively Jewish book. Christians in general have rejected the relevance of the Old Testament just as Jews have rejected the New Testament.

One thing that really impressed me about Joe's teaching was his constant emphasis upon the need to de-Hellenize our interpretations of scripture. Over and over he pointed out that we have corrupted the meaning of the scriptures by reading them as if they had been written by Greeks with a Greek worldview. He stressed that both the Old and New Testaments are products of the Hebrew mind, and that we pervert them when we give them interpretations based upon Greek philosophy. A case in point is the meaning of resurrection. Whereas the Hebrew writers always thought in terms of bodily resurrection, we have often corrupted their thought by interpreting their remarks about resurrection to refer either to spiritual rebirth or the resurrection of the soul.

WITNESSING TO JEWS

After the Bible study was over, I had an enlightening talk with Joe about how to witness to Jews. Joe said the Restoration Plea is the most effective way to bring a Jew to Christ. "Jews view Christianity as a disjointed movement of warring parties who do not live the love they preach," he observed. "The best way, therefore, to talk with a Jew about Jesus," Joe continued, "is to agree that modern Christianity is bankrupt and that we need to return to the purity of the Christianity espoused in the New Testament."

Joe said he also tries to emphasize in his teaching to the Jews that they do not have to give up their Jewishness in order to become a Christian. "I point out that they remain a Jew after their acceptance of Jesus, but they are then a 'Completed Jew,'" said Joe. He also stresses that part of the freedom in Christ that a Completed Jew has is to continue to observe the Law. Pointing to Romans 14, Joe

observed: "The Gospel gives me the freedom in Christ to continue to observe the Sabbath, to practice Circumcision, and to obey the dietary laws, if I so chose. Again, I don't have to surrender my Jewishness to become a believer in Yeshua."

A RECOMMENDATION

I left Jerusalem praising God for the ministry of Joe Shulam. I ask you to remember him in your prayers, and I urge you to consider supporting him financially. Please also remember his wife in prayer. She is suffering from acute rheumatoid arthritis and may have to come to the States for treatment. Joe's address is P.O. Box 8043, Jerusalem 91080 - Israel.

I ask then, has God rejected his people? By no means! I myself am an Israelite... God has not rejected his people whom he foreknew... there is a remnant chosen by grace... O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscutable are his ways! (Romans 11:1, 2, 6, 33)

MORE THOUGHTS ON THE RAPTURE

by Phil Reedmore

As a reader of Dr. Reagan's magazine *Lamplighter* and also his articles in *Word and Work*, I am helped by his teachings. It's good he is reaching members of all branches of the Restoration Movement. Especially interesting was his series of the timing of the Rapture, and the following statements he made:

Although the event of the Rapture is clearly taught by the Bible, its timing is purely inferential. The Bible does not anywhere state when the Rapture will occur. It only provides hints. (May 1980)

We could probably go so far as to say that the Bible teaches that the Rapture is most likely to occur before the Tribulation. But that is still a long way from stating dogmatically that the Bible "guarantees" a Pre-Tribulation Rapture. There is no such guarantee in the Bible. And those of us who are Bible teachers need to keep that in mind. We need to emphasize that the Pre-Tribulation Rapture is an inference and not a guarantee, because it is downright dangerous to teach that it is guaranteed by scripture. (August)

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. (September)

Then in the Nov.-Dec. issue he leans much stronger toward a Pre-Tribulation Rapture, raising new questions and giving three new arguments. Also he mentions two recent books favoring the Post-Tribulation Rapture, which he feels are very weak.

It is interesting that since studying Dr. Reagan's series, I saw another book favoring the Post-Tribulation position, which deals with each of his three new arguments and many others too. It is *The Church and the Tribulation*, by Robert Gundry, published by Zondervan. Since this book was not mentioned in the *Word and Work* series,

maybe Dr. Reagan has not seen it yet. It would be helpful if he could interact with its strong Biblical reasoning.

POST-TRIBULATIONAL BUT ALSO DISPENSATIONAL

Dr. Gundry is unusual in that he is dispensational even though he believes the Church will go through most or all of the Tribulation. He says, "If an event such as the destruction of Jerusalem prophesied in the OT (Dan. 9:26) fell within the Church age (A.D. 70), then from the dispensational standpoint other events foretold in the OT and relating to Israel, such as tribulation events, might equally well fall within the Church age." In other words, dispensations overlap, and during the Tribulation God may deal both with Israel (purging it) and through the Church (as His worshipping, witnessing people who will suffer as during the times of the Caesars and of the Inquisition).

If the Church is to go through the tribulation, God will work simultaneously with two groups of covenant people, Israel and the Church... (However) the tribulation knows only one group of redeemed people, the Church. The regenerate Jewish remnant will belong to the Church then as now (Rom. 11:5) and will be raptured at the post-tribulational advent of Christ. That unconverted part of the Jewish nation who by God's special protection will physically survive the tribulation (Rev. 7:1-4) will repent, believe and be saved as they see their Messiah descending. But they will have missed the rapture. Instead, they will enter the millennium as the natural-bodied subjects of the restored Davidic kingdom. Indications are strong that the conversion of those Jews who will form the nucleus of the Davidic kingdom will take place suddenly at Jesus' return following the tribulation. (Zech. 3:8, 9; 12:1-14:8; Mal. 3:1-5; Jer. 30:7-11; Rom. 11:26, 27).

THE MILLENNIAL POPULATION

The quotation just given answers Dr. Reagan's question about who will be the peoples who will repopulate the earth during the Millennium. The author later spells out his idea in more detail. He suggests they may be the 144,000 Israelites mentioned in Rev. 7. During the Tribulation "they would be 'orthodox' (though unconverted) Jews who will resist the seductions of the Antichrist. The designation 'bond-servant' (Rev. 7:3) anticipates their role in the reestablishment of the Davidic kingdom (during the Millennium). They are converted immediately after the rapture as they see their Messiah descending onto the earth."

THE RAPTURE IN REVELATION

On this question Dr. Gundry says,

Whereas we have in the whole of Revelation no description of a pre-tribulational return of Christ, rapture, or first resurrection—an absence incredible from the standpoint of the book's being addressed to the churches and its purporting to reveal in detail final events—we do have the first harvest in 14:14-16, the return of Christ in 19:11ff., and the first resurrection in 20:4-6—all post-tribulational... The second harvest in Rev. 14:17-20 lands the wicked in 'the great winepress of the wrath of God' (Armageddon; cf. Joel 3:13). But in the first harvest (verses 14-16) there is only the reaping as though the Son of Man gathers the harvest to Himself. The two harvests, then, seem to be distinct. The Son of Man reaps the first, an angel the second. The first lacks the elements of wrath, the second exhibits it prominently. The first reaping immediately follows the beatitude upon 'the dead who die in the Lord' (14:13). Consequently, a description of the rapture in which 'the dead in Christ shall rise first' (1 Thes. 4:16) follows very fittingly.

The book of Revelation is addressed to churches, to encourage them in their hardships by pointing forward to their final victory and the glory of Christ. "Yet nowhere does John describe, straightforwardly or figuratively, a pre-tribulational return of Christ, resurrection, or rapture of the Church. On the other hand, the descriptions of the reaping done by Christ (14:14-16) in connection with Armageddon (14:17-20), and of the post-tribulational advent, and of the first resurrection between the tribulation and the millennium perfectly fit and strongly support post-tribulationism." In other words, Revelation *does* teach the Rapture! John portrays it symbolically in chapter 14:14-16 after telling of the Tribulation in chapter 13.

JOHN 14:1-3

The promise of Jesus, "When I go and prepare a place for you, I will come again and take you to myself," was made to the same apostles to whom He had given detailed instruction about the future just two days before (Matt. 24, Mark 13, Luke 21). "Did our Lord give them, up to two days before His betrayal, full teaching about the coming in glory with which they were acquainted from the Old Testament Scriptures, and of which He had spoken to them on many previous occasions; and then without any explanation give them two nights afterwards in one brief sentence, *a different hope*? No! Especially when this one brief sentence, 'I will come again and receive you unto myself,' contains no hint of secrecy; no hint of being a new revelation; no hint of being anything else than a simple reference to the coming of which He had already so fully instructed them. If they received John 14 as apostles of the Church, why not Matt. 24? Any attempt to rule the Church out of Matt. 24 (on the ground that it was given them before the day of Pentecost) would equally apply to John 14 and even to Acts 1:11." (Rowlands) In other words, if John 14:1-3 refers to a coming of Jesus which is distinct from His coming in power and glory after the tribulation (Matt. 24:29-31), then He surely would have made that fact clear to His listeners. But He didn't do so.

But what about the many "mansions" or "rooms" in the Father's house?

The pre-tribulational interpretation would require us to believe that the Church will occupy heavenly mansions for a short period of seven years, only to vacate them for a thousand years in order to reign with Christ 'upon the earth' (Rev. 5:10; 20:4-6). A thousand years' delay before habitation of the mansions poses no greater problem for post-tribulationists than a thousand years' vacating them does for pre-tribulationists. . . . We might avoid the difficulty by regarding the New Jerusalem (where the mansions are assumed to be) as a millennial as well as an eternal city. Then the Church would not have to leave her mansions during the millennium because they too will descend from heaven after the tribulation. But if this view be adopted, no difficulty arises for post-tribulationism either! For if the mansions in the New Jerusalem will descend at the beginning of the millennium, the Church will not need to return to heaven before the tribulation in order to dwell in them. (Gundry)

In spite of the explanation, John 14:1-3 seems to be a problem for the Post-Tribulation viewpoint.

PASSAGES TO CONSIDER

But both views have problems, as Dr. Reagan's series repeatedly demonstrated. The following verses seem to contradict the Pre-Tribulation view. *Matt.* 13:24-30, 36-43. How can the wheat (Christians) and tares (unsaved church-members) "both grow *together* until the harvest" which is "the end of the world" if the wheat is raptured from earth seven years before then, as the Pre-Tribulation view says? *Matt.* 28:18-20 says Christ will be with Christians "even unto the end of the world" or "the consumation of the age." How can that be if we are to be removed seven years earlier? *I Tim.* 6:14 urges Timothy (and all Christians) to keep God's commandment "until the *appearing* of our Lord Jesus Christ," which most scholars agree is after the Tribulation when Christ defeats the Beast. In fact the Greek word translated *manifestation* in *2 Thes.* 2:8 (the Lord Jesus shall bring the lawless one to nought by "the manifestation of his coming") is the same word translated *appearing* in *I Tim* 6:14. How can Christians keep God's commands (for example, the Great Commission) until Christ's Post-Tribulation appearing if they will be taken from earth before the Tribulation?

Acts 3:21 says heaven must receive Christ "until the times of restoration of all things, whereof God spake by . . . his holy prophets." But those times of restoration are the Millennium, not the Tribulation! So it seems this verse teaches that Christ will remain in heaven until time for the Millennium to start, after the Tribulation. *2 Thes.* 1:4-10 seems to be one of the strongest arguments favoring the Post-Tribulation view. Paul says that "at the revelation of the Lord Jesus . . . when he shall come," God will repay affliction to those who afflict the church and *also* will give rest from affliction to Christians. How can this be if Christians have not been around for years? How can they be afflicted if they are not on earth? How can they be given rest *then* if they got it years earlier?

So we see lots of reasons supporting Dr. Reagan's statement, "We need to emphasize that the Pre-Tribulation Rapture is an inference and not a guarantee." Christ may come for His Church before, during, or at the end of the Tribulation. Christians should face up to all three of these possibilities.



Moto. Nomura

Tokyo, Japan

March 2nd.

My booklet, *Tears of Jesus*, finally came up. About 870 copies all together for about \$1,500 or Yen 300,000. Due to lack of postage funds I am sending them out to our friends who have helped my Korean ministries slowly each week, but so far 1/2 have been mailed out

and many letters of appreciation and re-dedication for the Lord and for the poor peoples of the world are coming into my desk. It deals with my personal life and how the Lord saved me and used my family for His glory. I praise God for the souls who came a step closer to the Lord through a thin booklet of mine for His glory and honor. I must thank YOU for helping me walk always closer to the Lord each day. It took many, many years of patience in love to help me grow in His grace, and I must thank God for your part in my life. Thank you.

On the 25th, a Mr. Kobayashi had his wedding in our small church. They will be sent to a Japanese school in Chicago for two or three years starting this April. We want to know a Christian congregation in that area where they can worship together. He said he wants to become a Christian. Please help me/us on this in finding a good congregation or a group of dedicated Christian people in Chicago area. Thank you.

Feb. 12 was a newly legalized holiday in Japan, the Foundation Day of Japan, and of course the day is connected with both the emperor worship and Shintoism as well as the fanatically ultra right winged nationalism. These factors and elements led Japan into the bottomless cruelty and misery of the Pacific War as you remember. After the World War II, as Japan surrendered to the Allied Forces we once abolished this exclusively ultra-nationalistic holiday from our calendar. But once again it recently came back to us. On this day so many ultra-nationalists and gangsters and ultra-right winged politically minded people demonstrated throughout the nation with national flags and military march songs which once invaded various parts of Asia by the name of Emperor. Shintoism is always connected with Emperor worship, and the Emperor with ultra-nationalism. So we Christians believe that a darker day is soon and rapidly approaching to our doors with the sounds of military shoes and voices of command. We believe that Japan is once again in the days of 1935 to 1945 when it comes to political/national/religious atmosphere is concerned. We must prepare for any directive persecutions. We must labor for the Lord Jesus now. We must build up strong the Body of Jesus Christ for that day.

Thomas W. Hartle

Cape Town, South Africa

March 11th

Dear Fellow Workers in Christ, you must please forgive me in not having advised you directly about my new address. I considered that the Missionary Office might have given you my new address. Anyway my address is : II Killarney Mansions, Gorge Road, Oranjezicht, Cape Town, Republic S. A.

Other than this we as a family do appreciate receiving the *Word and Work*; enjoy reading its contents, and my occasional news items which I send via the Missionary Office. I only realized that you had not had my new address when a lady phoned us to say that she had some post of mine at the old apartment where I use to stay!

Once again accept my apology, and in closing, trust my brief note shall find you one and all in good health and strength as it leaves us, as a family by the grace of God, and till we meet again, love and Christian greetings to you one and all connected with the publication and distribution of the *Word & Work*.

I received a phone call from a Brother some distance from us, a couple of days ago. He said, "The Lord has been working in my heart, and I have just awakened to the realization as never before that Christ's return is upon us, and I am getting areas of my life sorted out, because I want to be fully prepared when He comes." All I could say was, "Amen, the snatching away of the church is at hand, and this should motivate in many ways, but one important way is to Godly living."

This Brother was concerned about strained relationships with fellow believers. That is something many Christians need to become concerned about, for what is not corrected here will certainly be corrected at the Judgment Seat of Christ.

The Lord is adding His blessing to the teaching and preaching of His Word in our area, but not without opposition. Very often I think, opposition is the sure sign that God is working. This past week two white women who had been sprinkled as infants, came to obedience to God's Word and were immersed into the death of Christ, and raised in the likeness of His resurrection. After our Thursday night Bible study, we gathered at a swimming pool in Renishaw, and I had the joy of Baptizing them.

Pray for our Brethren in Zimbabwe. There are increasing signs of a break down in law and order there. Several murders have taken place during this past week. Tribal differences could very easily trigger a civil war.

It has been a number of years since I have been States side, and we have been praying about making such a visit. Highland church of Christ, our sponsoring church, have come to the decision after prayer, that Colleen and I should come. Assuredly gathering that The Lord is leading in this, we shall begin to make plans for a visit. At present our plans are indefinite, but we are hoping that we can make arrangements to come over sometime in May, Lord willing. If you would like for us to visit your congregation, we would be happy to come, if the responsible leadership will contact Bro. Ernest Lyon in Louisville and let him know that you would like for us to include you in our visit. A definite date can be arranged later when our plans become more definite.

Thank-you for your prayers. The Lord bless you.

My wife and I have been having Bible studies with a young couple in their home on Tuesday nights. They wanted to study Revelation. I said, "Oh boy, here we go!" It is always such a blessing to go through that wonderful book. I was listening to the tapes from brother Boll and getting some pointers from him. My what a great teacher he must have been. I wished I could have known him, but I will just have to wait until that day when we are all called home and then, the great supper together. What a day that will be, to see Jesus face to face, and not only that, but to be united with loved ones

gone on before us. My father and our son Drake to mention just a few will be there.

Those of you who might read this short note who have not named the name of Jesus—He has blessed us so much and can bless you too. Why don't you give Him a chance in your life. No, it is not the easiest thing to do to follow Him, but the blessings far out weigh the problems we are confronted with. **GIVE UP THE FIGHT TO HIM!**

REPRINTS:

Achieving Comes After Receiving

R. H. Boll — 1939

There is a lot of difference between attaining and obtaining; between achieving and receiving. It is all the difference between the law and the gospel, between works and grace. It is in fact the difference that marks two opposite religions—the one of the flesh, the other of the Spirit; the one natural, the other supernatural; the one a religion of (attempted) self-salvation, the other a faith in the salvation of God. "All the world-religions," says Sir Monier Williams, "however widely they differ in form and creed, are based upon one common principle, namely the principle of self-salvation by works of merit." For that idea is natural to the fleshly man. It coincides with all his notions and inclinations.

Even Christians easily forget the foundation of grace on which they stand. They want to deserve God's blessing, for that is the only way they think they can ever get it. But "to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:4, 5). For faith is the only thing that is not meritorious, being simply the reliance of the lost sinner on Him who is able to save, and who saves freely all that come to Him. "Therefore it is of faith, that it may be by grace" (Rom. 4:16). "For by grace have ye been saved, through faith; and that not of yourselves: it is the gift of God; not of works that no man should glory" (Eph. 2:8, 9).

FIGHTING FOR AN ACCOMPLISHED VICTORY

There is, too, a great difference between striving to attain a goal, and striving to take possession of what is already one's own. In the one case you seek to achieve something for yourself; in the other you appropriate what has been given to you. In the one case you are fighting to gain a victory; in the other you are fighting on the basis of a foregone victory, already yours and secured to you, in the confidence of which you go forth conquering and to conquer. Does the idea seem difficult to grasp?

Let us illustrate. There is Joshua, on the eve of crossing over the Jordan into Canaan to face seven nations more powerful and warlike, "greater and mightier" than Israel. Now the victory was already his by grant of God and already envisioned by faith's dis-

cerning eye. "There shall no man be able to stand before thee all the days of thy life," Jehovah said to Joshua. "As I was with Moses, so will I be with thee." And, "Every place that the sole of your foot shall tread upon, to you have I given it" (Josh. 1). It was not as though God had said, "Go over and fight, and if you win the victory you shall have the land," but "I have given you the land; go over and take it." They must fight indeed, and they did fight—but not uncertainly. Nor did they think that it was by their fighting that they had acquired the land. It was, they well knew, by the gift of God, not by their power and efforts, that they obtained it. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou wast favorable unto them" (Ps. 44:3). This assurance beforehand, far from making them lax and careless, caused them to fight all the more lustily and confidently. "See, I have given into thy hand the king of Ai, and his people, and his city, and his land," said the Lord (Josh. 8:1). But how carefully they followed instructions, and how energetically did they carry them out.

So does faith always act. But it makes a world of difference whether you are battling with a view to victory or whether you are fighting by faith on the strength of a foregone victory, already secured to you by definite gift of God. In the former case the victory is your own achievement; in the latter case it is of God. Therefore also the glory and praise belongs to Him alone.

WORKING ON THE BASIS OF A GIFT

This principle runs all through the gospel. It is in fact the distinguishing principle between law and gospel, between works and faith. For "the law is not of faith; but, He that doeth them shall live in them" (Gal. 3:7). And "Moses writeth that the man that doeth the righteousness of the law shall live thereby" (Rom. 10:5). The righteousness which is of faith, on the other hand, says that "if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:6, 9). In the one case salvation is to be worked for; in the other it is the gift granted freely from the start, to be worked out (Phil. 2:12). Thus are all the gifts bestowed in the gospel-order.

Christians receive the free gift of righteousness (Rom. 5:17) that they may "follow after righteousness," and do righteousness. They are freely sanctified that they may "follow after sanctification," "perfecting holiness in the fear of God." In Christ they are *dead* to sin, and on that basis they "*put to death* their members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness which is idolatry" (Col. 3:3,5). Thenceforth they will be putting on Christ day by day (Rom. 13:14). They are children of God, destined to be like Christ when He shall appear; and everyone who really has his hope set on Him will here and now "purify himself even as He is pure" (I John 3:1-3). Because the gift and the calling is Christ's, and the outcome is sure, the Christian takes up the battle unto certain victory.

Gordon Linscott is a guidance counselor at a high school in Louisville.



Unhappily Ever After

Gordon R. Linscott

This is a personal letter, never intended for publication. However, it touches on problems so common—and commonly ignored—that we think it must be printed. The names and certain other details have been changed to protect family privacy.

Bob is dead. Michelle lives alone and holds a job. Their children are all on their own.

Dear Bro. Gordon:

I'm glad to see the upsurge in interest in marriage relations among church people. I attended a wedding several weeks ago in which the bride was asked to "love, honor, and cherish her husband"—and almost as an afterthought—oh, yes, and the husband is to love his wife.

Though the definition of love has been a little elusive, the comparison is plain, "as Christ loved the church and gave Himself for it." The relationship described in Eph. 5 is one neither Bob nor I understood. We didn't have it and couldn't teach it, and it is something that should be taught beginning at a very early age.

If a man's relationship to his wife is not right, how can she ever fulfil his expectations?

Older women are to teach the younger about such things, but it looks like that mothers will have to teach their sons—or nobody else will. I've listened (often resentfully) to many a man tell what a woman's place is; surely there's a man somewhere who will listen to a woman's viewpoint.

Christ's intention is to present His bride without blemish before His Father. It doesn't matter whether He means without a flaw, or fully developed, or complete. God created woman to fill in the gap. The man was not "perfect" without her. He is to leave father and mother, "and the two shall become one flesh." I think that means that together they function as a single unit. But all facets of a unit have to fit as designed or the unit malfunctions.

The "worthy woman" in Proverbs was, I believe, a product of that relationship. She did a lot of things she probably didn't learn at her mother's knee—bought a field, manufactured and sold merchandise, ordered her household. Her husband was a city father, busy himself no doubt, and apparently quite pleased with her accomplishments. At

any rate, "The heart of her husband trusteth in her and he shall have no end of gain." Somehow the development of her potential was a mutual benefit.

Lydia (in Acts) is another. Who taught her to run a business—but a believing husband who saw her capabilities and developed them! After his death she was able to sustain herself. (I may be reading between the lines here, but it makes sense to me.)

The women who ministered to Christ—I've wondered often about them. I figured they had to be single or widows—but one was the wife of Cleopas—himself a faithful follower!

Bob would never have allowed that! Brother Gordon, he really believed that God created me to keep house for him!! When I asked him what he expected out of marriage, "A half-clean house" was the only answer I was ever able to get.

Long before I ever met Bob, I prayed faithfully for two things: 1) A healthy, happy, Christian home, and 2) to be a top notch accountant. My family was healthy and as Christian as it knew how to be; but happy it wasn't.

Bob resented my love for accounting, and though I never worked without permission, there was always friction over it. I only dabbled in it enough to keep it from slipping completely away.

If I can believe what gets back to me, God has answered the second prayer. For the first time in my life I have been able to devote myself to the thing I think God has especially fitted me for, without apology or conflict. My children think I'm killing myself (I worked seven days this week) but I'm seldom tired after an 8-hour day. After a 16-hour day, I have to confess weariness—but it is so satisfying!

If I could have kept house to suit Bob, I might have gotten even more satisfaction out of accounting. Bob was a fine man and my intention is not to knock him. He did the best he knew how, and so did I—but there has to be something better than we got out of marriage!

Did God create me and give intelligence and skill and life only to be pressed into a mold to no one's satisfaction? Is that the abundant life and the freedom for which He set us free? Are my bounds to be set by a husband who won't venture within them and who considers as intrusion my interest in his affairs? Where is the oneness?

About the time we came to (a certain city) I was thinking how readily people set goals for us to reach, but nobody told us how to reach them. Then I read *Changed into His Likeness*. (It was a gift from a relative, but Bob had never read it.) Watchman Nee knew how! Christ is going to present His bride without blemish. Since He isn't given to failure, my perfection is assured—it is His doing! A husband who desires to present his bride fully developed before God and a bride who desires to be so presented have but to ask for that heavenly (humanly impossible) relationship. Christ said, "Ask and ye shall receive." We are invited to "come before His presence with boldness." If we want what He has promised (or demands, or enjoins of us), what should keep us from having it??? A gift, priceless and

out of reach... to be treasured and kept, nourished, watered and pruned... Like salvation, unattainable in any other way!

Here's the "happily ever after" of the fairly tales. I truly believe that the satisfaction of such a relationship will override the stormiest external circumstances.

((But I may never be able to prove it!))

Within that relationship could I not be a good wife and mother—and also a good accountant? I really don't know how; my mind is negatively conditioned at this point. Must my two careers be incompatible? Could Bob not have been at least appreciative of my accomplishments? He resented them!

Maybe what I've said is not contrary—or new—to your present line of teaching, but I feel bottled and corked. If somebody doesn't profit from our mistakes they are surely wasted! I'm a woman, and no man wants to be taught by one, but all the obedience in the world to a man who isn't even aware of his privileges and responsibilities is frustrating to the point of insanity!

I feel better for having said it. Thanks for listening. I'm trying to teach the children, but I'm about —years late.

In Christ,
Michelle

Some will read this simply to find fault. Big deal! You're reading the wrong magazinellll! This does not pretend to be the last word on marriage. As you look at Michelle and Bob, maybe you will see something of your own marriage—something that can give your life a new dimension and a new direction. Maybe you will gain some insights that will enable you to help other couples along the way. As a minimal return from reading this, we could hope that some will go back to the Scriptures and re-study for themselves the whole topic.

WATCH AND PRAY

(A sermon by John Stott)

In our study of "The Real Jesus" over against a variety of popular caricatures, we have to consider that remarkable incident, His agony in the Garden of Gethsemane. There are two immediate lessons which we can learn from it.

First, *the humanity of Jesus*. Jesus in Gethsemane felt deep human emotions of distress and sorrow, and shrank with all His being from death on the cross. We are told that He agonised in prayer "with strong cries and tears" and that He sweated so profusely that His sweat fell from Him like great drops of blood. He also clearly had a will of His own, so that He could distinguish it from and surrender it to the will of His Father. So this was no ethereal Jesus, remote from human temptation, grief and pain. It is understandable that the story was a theological battleground from the beginning. On the one hand, the Arians (who denied the deity of Jesus) used this

story to bolster up their case. On the other, orthodox Christians used it against the Docetists who taught that Jesus was not a real man, but only a phantom. The same argument goes on today. We have to contend both for the deity of Jesus (against those who try to reduce Him to mere manhood) and for His real tear-sweat-blood humanity (against those who idealise Him and remove Him from our humanity). It is because He experienced weakness, suffering and temptation that He is able to sympathise with us.

Secondly, *the veracity of the evangelists*. It is extraordinary that this story was faithfully preserved by the gospel writers. Let me remind you that the gospels are not historical biographies in the modern sense, but "gospels", whose purpose is to bear witness of Jesus in order to elicit faith in Him. Therefore the evangelists were selective in their material, and it would be natural for them to include stories which magnify Jesus and omit those which present Him in a poor light.

Yet here He is in Gethsemane, recoiling in horror from death, sorrowing, weeping, sweating and praying that if possible the cup may pass from him. Unfriendly critics of Christianity would be sure to use this story to discredit Jesus and to claim that many martyrs have gone to their death more bravely than he did. So the fact that the Synoptic evangelists incorporate the story, including both the horror of Jesus in prospect of His death and reprehensible sleepiness of the apostles, is one of many phenomena in the gospels which confirms our confidence in their reliability.

So why was it included? The evangelists seem to lay their emphasis on the contrast between the prayer of Jesus and the prayerlessness of the apostles. Three times He asked them to watch with Him while He went away to pray, and three times He came back to find them asleep. The gospel writers seem to be saying that the agony of Jesus is an experience we cannot share, whereas the sleep of the apostles is an example we must not copy, at least if we value our Christian stability.

THE AGONY OF JESUS

Matthew and Mark say that He was "greatly distressed and troubled", using words which denote both amazement and alarm. He Himself said: "My soul is very sorrowful, even to death". Because of the greatness of His burden He took Peter, James and John further into the garden with Him, and going on alone prostrated Himself on the ground, prayed out loud with cries and tears, and kept repeating His petitions. It is Luke who adds a reference to the "agony" He experienced under tremendous strain, which resulted in His bloody sweat.

What did it mean, this crisis so intense that its symptoms were not emotional merely, but also physical? There is no doubt that the reference is to his coming death, but why did He recoil from it when so many martyrs have met death with composure and even gaiety? Was Jesus afraid of scourging and crucifixion? Did He prove in the hour of His testing a coward? Such an interpretation we reject vehemently because all the evidence of His former life contradicts it and so

does His later demeanour when eventually He came to suffer and to die.

In that case, what He was shrinking from was something worse than physical torture by crucifixion. He referred to it as "this cup". He pictured a cup being offered Him by the Father, and shrank from drinking it. The Old Testament imagery tells us what this meant, for a cup in the hand of God was a recognized symbol of His judgment, of His righteous wrath against sin. To give but one example: "rouse yourself, stand up, O Jerusalem, you who have drunk at the hand of the Lord the cup of his wrath" (Isaiah 51:17). What Jesus shrank from was not death as an experience of pain, but death as the penalty for sin; not physical death at the hands of the Romans but spiritual death at the hand of His Father; not the nails which would tear His flesh but the sins which He would bear upon His soul; not the moment when all His disciples would forsake Him but a far worse experience of being forsaken, which would wring from His lips that awful cry, "My God, my God, why have you forsaken me?" Jesus knew that He was to endure Himself the wrath or judgment of God, the God-forsakenness which we deserve because of our sin and guilt. No wonder He cried that if possible He might be spared it. It is a prayer we can never echo. Suffering and pain we have to bear, but not the anguish of sin-bearing or the pains of hell. Only Jesus, the spotless God-man, could do that.

THE SLEEP OF THE APOSTLES

Both Jesus and His apostles were on the threshold of testing. Although His own ordeal was unique, yet both He and they were to face fanatical opposition. Both knew that they would be tempted to compromise. How then did they prepare? The answer is that Jesus prayed, but the apostles slept!

Jesus prayed not only that the cup should pass from Him, but that God's will might be done. Luke tells us that an angel appeared to strengthen him. We know that He emerged from His agony with complete serenity. When Peter drew his sword and tried to protect Him, Jesus said: "shall I not drink the cup which my Father has given me?" Before His judges, when He was accused, insulted and mocked, we are astonished by His unflinching courage and unruffled calm.

But the apostles? "They all forsook Him and fled." Three times Peter totally disowned Him, even with curses and oaths. The reason is that they were totally unprepared. Jesus had urged them: "Watch and pray that you may not enter into (that is, succumb to) temptation". Of course we have every sympathy with the apostles, for sleep is a natural demand of the human body and they were desperately tired. Nevertheless, Jesus knew that they would never stand against temptation if they did not pray, and for this reason He kept waking them up. "The spirit is willing, but the flesh is weak", He said. That is, we have a desire to pray (it is a sign that we are Christians), but we are frail and fallen humans, and our performance does not match up to our desire.

Twice the apostles thought that they could meet the emergency with force. When Jesus spoke of His coming death, they said "Look,

Lord, here are two swords", and when Judas came, they said "Lord, shall we strike with the sword?" (Luke 22:38, 49) But Jesus' kingdom is not of this world, and he said to them: "Put up your sword". As Earl Ellis comments: "Eager to fight God's war with man's weapons. . . , the disciples fumble with the weapon that counts". We too have to remember that, because our warfare is spiritual, "the weapons of our warfare" must be spiritual also. And prayer is the chief among them.

Here then is the contrast which the evangelists paint. Where did Jesus get His incredible calm and courage? Answer: He prayed! Why did the apostles fail Him so abysmally? Answer: they slept!

What are your battles? Are you a lonely Christian in a non-Christian environment, tempted to deny Christ or to run away? Are you beset by some fierce temptation—to jealousy, malice, lust, temper or pride? Are you single when you long to be married, or married and finding your marriage under great strain, or experiencing some other frustrations

Then let me ask you some further, simple questions: do you sleep when you ought to be praying? Your spirit is willing? (it must be if you are a Christian), but your flesh is weak? All of us need to learn to discipline our flesh. Only those who "wait on the Lord" renew their strength (Isaiah 40:31). Jesus commands us to "watch and pray". Dr. W. E. Sangster once remarked that "There is no instance of one great holy person who was not great in prayer".

So then, if we marvel at the serenity of Jesus and of the faithlessness of His apostles, let us remember that they slept, while He prayed.

NEWS AND NOTES

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

Many thanks for the many years of blessings from the Word & Work.

—Irena Hart

I look forward to getting the magazine each month and keeping up on articles pertaining to the 2nd Coming of Christ and Our Blessed Hope. The Church of Christ where I attend never mentions that part of God's Word.

—Mary M. Klor

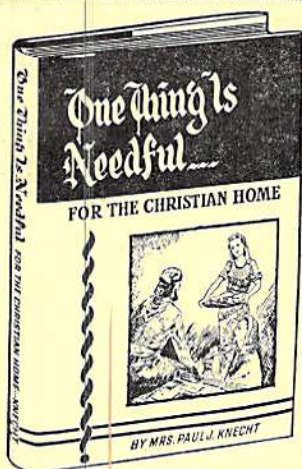
Enjoy reading the paper.

—Mrs. Marjone Ewing

It is usually three months before we receive the W. & W. as mails are very slow. We are always thankful to receive them as the articles are interesting, edifying and helpful. We pass them out to any who can read English and want them.

—Mrs. D. Garrett

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