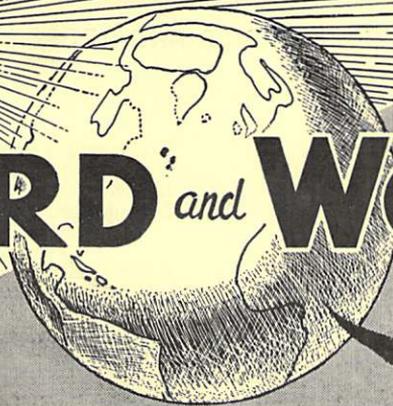


*"Holding fast the faithful Word . . ."*



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



*"Holding forth the Word of life."*

AUGUST, 1977

PCHS

## **UFO's – Real Or Imaginary?**

**"Our Brethren Worship Under the Fear of Intimidation or Even Abduction"**

(Missionary Messenger Section)

**SALT and LIGHT –  
Do Our Actions Measure Up?**

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In order for any roster to be useful, it should be both complete and accurate. There may well be other names that should be added, or that will be entering the field later. Also, some of these addresses may need more information to be complete. Kindly help us to make this roster useful.

—MISSIONARY MESSENGER

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# THE WORD AND WORK

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## God's Family

W. R. H.

### SKY WATCH

In Louisville, as in many other cities, the traffic department has employed a pilot who is supplied with a small helicopter and given the responsibility of observing the traffic pattern during the rush hours, and contacting the local radio station, advising what accidents, fires or other circumstances have hindered the flow of cars, in order that these areas might be avoided. Just the other morning, we were tied up for more than half an hour on the Sherman Minton bridge, and as we inched along in the company truck (which has no radio) I observed with mixed emotions that Sky Watch was making a few passes over our area, probably warning a few late-comers to use an alternate route. As for us, we were at a point of no return, so it was useless to us now, even if I could have tuned him in, to hear his call. I have heard him on other days, when I was radio-equipped, and appreciated his various words of warning.

Occasionally someone will say to me: "I could have told you . . ." this or that. Once, on vacation, a service man in St. Louis told me, "You can't burn regular gas in *that* car. It requires premium. No wonder it has quit." Or, "I could have told you that this kind of printing would not be acceptable." Or, "I could have read proof for you and avoided those typographical blunders that got through in the Sunday school lessons." In such cases as these, the proffered information and/or aid would really have been welcome and would have resulted in a considerable saving of money and face. But it is not always possible for the person who has the knowledge to find the man who needs it, particularly in ample time. And really, it does little good, if any at all, to say, when it is evidently too late, "I could have told you."

There are things that Christians know, that the sinner does not. "I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know Him who is from the beginning." Yes, those who know Jesus have many things that they can tell, and the longer they live with Him as Lord of their lives, the more they will be able to tell. This is what is presently called "Sharing."

We might say, for example: "I could have told you that you have no guarantee of life, even though you are young. Be prepared to meet your Lord." "I could have told you that you must take Jesus into account in your marriage, if you want it to be all that it can be." "I could have repeated God's warning that illicit sex is like taking fire into your bosom." "I could have told you that man, in his own righteousness, is a wretch in God's sight." "I could have told you that the sooner you meet God and begin to serve Him, the more blessed will be your days."

I sat in a room at the Veteran's hospital and heard a young doctor tell an alcoholic just what he could expect. It was a serious forecast, set out in short sentences. "If you choose to drink, you need not call for me. I will be unable to help you. You are extremely lucky to be able to go back home this time. Mind what I have told you. End of lecture." Since we are "a royal priesthood, a people for God's own possession, that we might show forth the excellencies of Him who called us out of darkness," I wonder if we consider our information as being as precious and as urgently needed as did that doctor his on that critical occasion.

This year the Louisville area churches engaged a booth at the Kentucky State Fair. As I write, we are in the midst of this effort, with different area churches manning the booth on each of the eleven days of the fair. I am sure that much good is going to be accomplished, especially in the lives and witness of those who have taken part in the doing. But only eternity will tell what all has actually been done. And this is not only true of this particular eleven days, but this is also true whenever a word of testimony or an act of love is done in the name of the Lord Jesus.

You may think, Yes, but there are those who are not tuned-in, who are not about to hear my words, for one reason or another. This is all too true. However, there is power to help in this very area. We all, even on the most fruitful occasions, need to ask the Holy Spirit to go before us and break up the fallow ground. It is His task to convict the world of sin, of righteousness, and of judgment. When we intercede, and this convicting work is done, we will find that the seed of the Word has entrance into many hearts.

Christians are God's Sky Watch. In a very real sense we have a perspective that is from above, and we should be able to use our vantage point to alleviate the mistakes and roadblocks that are along the road for mankind. As lights, we ought to be shining in this dark place. This will bring glory to our Father who is in heaven. But what good will it do if we say, "I could have told you..."?

Carl Kitzmiller is a minister of the Church of Christ in Oakdale, La.



## Questions Asked of Us

Carl Kitzmiller

Where can we find a good young preacher?

Unless I miss my guess badly, this is a question that more and more congregations are going to be asking—for at least two reasons; the scarcity of preachers and the premium that is often attached to youth. There may be many young men unknown to me who are available, but most of those who are prepared, committed, and who show evidence of being equipped by God are snatched up rather quickly. I am fairly often asked something similar to this, and I have to say much of the time, "I don't know." Now I do not want to be guilty of Elijah's mistake (1 Kgs. 19:10-18), but the situation as I see it is not especially encouraging.

When Jesus taught His disciples to pray for the Lord of the harvest to send forth laborers into the harvest (Matt. 9:38), I believe He had in mind more than just preachers. There is need for elders, deacons, teachers, and Christians in many walks of life who will use their gifts for the Lord. But He surely must have meant to include preachers, and His words apply to us today. Frankly, I do not hear very many people expressing concern in prayer for laborers in the harvest of the Lord. If a congregation needs a preacher, there may be a momentary concern, but if their need is met they may cease praying for needs anywhere else or for the need of other laborers in their midst.

If I were in a position of responsibility in a congregation looking for a preacher, I am sure that I along with other brethren would seek the best qualified man available. I would be praying and I would want the congregation to be praying that the Lord would somehow overrule to send the man of His choice. And, having been young myself, I can realize that there are some advantages to youth, especially with respect to energy and the reaching of youth. It may be that the average congregation in looking for a preacher is not very realistic, however. Sometimes the "fine print" in the list of qualifications is such that the kind of man they are looking for simply does not exist. If the desires were all spelled out it might go like this: We want a young man who can reach the young people; but he must have a good education; he must be mature and able to answer any question, to handle any doctrinal problem, and

to handle the exposition of any passage in the Bible. He should have a fairly small family so he can get by on the marginal income we can give him. We want a "full-time" man, readily available when needed, so if he has to supplement his income he should be careful not to encroach on his duties. He should be a good speaker, a good mixer, a man of whom we can be proud in the community. He must be zealous for visiting and making contacts we are too busy (or too lazy) to make. He should hang around with the young people if they choose to stay up until 1 or 2 A.M., but if we decide to call him about 6 A.M. with, "Preacher, did I wake you up?" we want him to be able to declare he has been up spending time in prayer and study. We want a man who will *produce* (translation: "make the church grow")—no cheap theatrics, mind you, or superficial stunts—but in any case we want the numbers that those things can bring. We want a leader, but he must be the kind of man who will do exactly as the men of the congregation suggest, even if they can't agree among themselves. We want a man who will stand up for what's right (so long as it does not make anyone mad, cause them to quit, or hurt the offerings). Etc., etc.

Now I am the first to concede that the picture here is over-drawn . . . but not in some cases by a great amount. We do sometimes want the quality of man who would command an excellent salary in business or industry, but we want him to deny himself material things so we don't have to deny ourselves any of those things to support him. We do make demands which only very exceptional human beings could ever meet. We do want the zeal and energy of youth but the maturity, knowledge, and experience of age. We do sometimes pray for the Lord to send us a man, but then we don't want what He sends. We do sometimes get rid of good men (either by choice or by unreasonable demands) when these men are not the problem.

The things I have said here might discourage some young men who feel led to preach, but I doubt they will discourage any of the right kind. I believe there is something more than the pay, the working conditions, the contradictory demands, etc., that is causing a shortage of preachers. These things might be an influence on those who would be mere professionals, but the real man of God who preaches because he loves the Lord, because he "cannot help it," because he works (in the final sense) for the Lord, this man will work even in the face of the difficulties.

The problem, it seems to me, is that we are not praying for the Lord of the harvest to raise up laborers and Christians are not living this kind of prayer in their homes. The Lord can raise up laborers from many sources. Some very fine preachers among us did not begin as young preachers. They turned to the work from secular occupations. Some missed out on specialized education for preaching. Formal education is not necessarily essential (although the demands of the day generally require that a preacher

be a student, in the best sense of that word). The Lord can even raise up laborers from homes where "hashed preacher, fried in oil" is common fare at the Sunday dinner. But when our Christian homes care more for the things of God than for material gain, and mothers and fathers again pray for their sons to be active servants of the Lord and for their daughters to be wives and helpers of the same, it is much more likely we will see more of our young people ready to "suffer hardship" as a good soldier of Christ Jesus.

Did Moses have two wives? In Exodus 2:16-22 there is mention of the daughter of the priest of Midian and in Num. 12:1 a Cushite woman is mentioned.

We are concerned here with a matter of information, not with some possible flaw in Moses' character. Multiple wives were not uncommon in the O.T. times. While this was not the highest will of God (Cf. Mark 10:2-12), He allowed it in that time of less spiritual light. So we are not under any necessity of protecting Moses' good name in whatever decision we might reach.

As is pointed out, the two accounts seem to imply two wives, since there is a change in the national or racial designation. It may be that this matter will not be settled this side of eternity. God's word does not answer every question our curiosity digs up, and in the matter of races and genealogies the identities are not always clear. Incidentally, the King James version translates "Cushite" as Ethiopian." Personally, I doubt that two different women are in view (although you are free to disagree with me).

*Jamieson, Faussett, and Brown's Commentary* says that the Midianites were descendants of Cush and that in all probability the Cushite woman was not another wife but just another designation for Zipporah. This authority also says that "Arabia was usually called in Scripture the land of Cush."

The *Schaff-Herzog Encyclopedia of Religious Knowledge*, in an article too long to quote extensively here, says that Cush or Cushite is a tribal and place name "until recently always supposed to refer to a region south of Egypt. Since the decipherment of the cuneiform inscriptions, and a more thorough examination of the historical inscriptions of Assyria, Babylonia, and Arabia, it has been discovered that the form may represent two other regions and peoples." Concerning Num. 12:1, this source says, in part: "While the presence of an Ethiopian woman in the camp is not precluded, the probabilities are greater that by 'Cushite woman' a native of Cush in Arabia is meant, since the name is that of a district not far from the locus of the story."

It is not evident from the account in Num. 12 whether Miriam and Aaron spoke against Moses and the Cushite woman because she was a foreigner; because she may have been of darker complexion than they ("Cush" means "black"); or because she is identified with Jethro, who advised Moses concerning a power structure for

Israel (Exod. 18), with Moses as head of the system. There was a question of authority of some sort, but it is not altogether clear why it involved Moses' wife.

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## THOUGHTS FROM ROMANS

Ernest E. Lyon

### Grace and Apostleship

"Through Whom (Jesus Christ our Lord) we received grace and apostleship unto obedience of faith among all the nations, for His name's sake" (Romans 1:5).

Paul here summarized two points about the Lord's dealing with him by saying he received from Him grace and apostleship. Please note that grace came before service, that before we can serve the Lord we must first receive the gift of His unmeritable favor. Paul had been an "up and coming" worker among the Jews and had "advanced in the Jew's religion beyond many of mine own age among my countrymen" (Galatians 1:14), but we can't serve God in the energy of the flesh. The strongest body, the most brilliant intellect, the most gifted tongue and all other natural gifts and accomplishments are not sufficient to make us "good servants of Christ Jesus." Jesus said that they that worship God must worship Him in spirit and truth (John 4:24), and service must be on that same basis. Service and worship, by the way, are very closely related words.

Paul gives a longer statement of his grace and apostleship in I Corinthians 15:9, 10: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." We are inclined to look at Paul's zeal and think that the Lord chose him because of that zeal. Paul didn't think so; he felt that the Lord called him in spite of his

former life in the flesh. Paul had had zeal, he had "lived before God in all good conscience" all his life, he had studied with the greatest of the teachers of that day, and he had in every way distinguished himself; but all that he accounted refuse (Philippians 3:8) along with his proper racial background. Paul had a very realistic view of his service to the Lord. He knew that much had been accomplished through him, but it was God working in him that had done it, and that was not because of Paul's worth but because of God's love.

Paul's success in his fleshly work among the Jews is a good sign of how natural talents and a decision to serve God on a fleshly basis can have great success from the viewpoint of our fellow men, even though it is really working against God. Many a man has built up a large following, had the reward of seeing a congregation grow in numbers and then found that the energy of the flesh works only what is fleshly.

All of this is not to say that success is a sign of wrong ways or that God does not use a zealous man. Paul's far greater success for the Lord after he turned his life over to Him is ample proof that that is not true. It may have looked to non-Christian Jews and Gentiles of that day that Paul had given up everything and gained nothing, but even the world remembers him today for his labors in Christ, even though they don't remember his work before his conversion.

The great difference, of course, is that God's love flowed out to Paul and the Lord at that time called him and sent him out to serve Him. An apostle is "one sent" and Paul never forgot Who he was representing.

Today two groups of church members are making different mistakes in their own service to the the Lord. One group tries it in the flesh. Many of them are fighting against God even though they seem to be "advancing Christianity beyond many of their own age." The other group feel that they must wait for God to uproot them and accomplish His purposes without even their cooperation. They forget that Paul said, "What shall I do, Lord?" (Acts 22:10) as soon as he found he had been fighting against God. While it was God's grace that did it, God never forces a man's will but gives him the opportunity to yield. If you want God to send you into the work that He has called you for (and He calls every one of us to His way, His life, His work—even though the work of each of us is different from the other), then say, "Here am I, send me," as Isaiah did (Isaiah 6:8). God has never turned down one who truly volunteers to be used of Him. Volunteer today.

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



## *Viewing the News*

Jack Blaes

### **An Answer to a Critical Letter**

Dear Brother ———,

Thank you for writing the *Word and Work* sharing your feelings about my column. I'm sorry that you don't like it. These things disturb me, too. My feeling is that it is better to be disturbed when we can do something than later when it is *too* late.

I can see how a person may feel as you do about many of the things I have written, and, the Lord willing, will yet write. There are times when to be silent is to be traitorous, while to speak is to be offensive. I am looking to God for wisdom to know when and how to do either. I do not savor the idea that anyone would be offended by anything I do or say. However, if we thought about offending or not offending, we may never do anything for the Lord, for most everything we teach is offensive to someone. I do not mean to dismiss lightly the thought of being offensive, however; I realize that it is a very serious matter. James 3:1: "Be not many masters, knowing that we shall receive the greater condemnation."

You identify the political position of *Viewing the News* as "radical" and "rightwing." Also its religious position as "professing (insincere) Christianity." Then you indicate that there is a contrast between the *Viewing the News* and "sincere people," and that these "sincere people" are "more moderate" in their viewpoint. Then your letter indicates that these "sincere and more moderate" people are so weak that they may even be alienated when faced with the viewpoint of *Viewing the News*. It seems unfair to me that you should judge sincere, moderate, and truly Christian people as being unable to consider another point of view than their own. I have thought of people who cannot face or consider another point of view as being at best unteachable. Other ways such people may be described are: prejudiced, or bigoted, or even intolerant. Unless we know everything there is to be known, we will be faced with new truth and ideas. Unless we are willing to con-

sider new truth, we will not grow (change). Unless we change we will stay the same. I am sure that you want to change into the pattern God has laid out for you. That is the reason God is always giving us new truth to receive and walk in in freedom. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). Truth makes men free only when they change from false, prejudiced notions and live according to new-found and welcomed truth. It is every Christian's duty and responsibility to seek, love, and hold to truth. And then to pass it on.

As I have read and re-read your letter, I have not found where you either said or indicated that *Viewing the News* was not giving the truth. If I am telling falsehoods, I do want to know it, as that would truly bring me under the righteous judgment of God. But, as I said, you do not accuse me of that. Neither, by the way, has anyone else. As to the terms, "radical" and "right-wing," they are relative terms. As you used them the worst thing I can say about them is that they are uncomplimentary. I will just accept them as your opinion which you are, of course, free to hold. I must hold you as sincere and more moderate as you have said, and as having many Christian characteristics which bless and delight fellow believers who know and associate with you.

Now, about linking Christianity with a single political viewpoint which links the success of Christianity with the success of that viewpoint. First, the political viewpoint which I hope to be portraying in *Viewing the News* has nothing to do with "divisive, party-spirit" politics. In fact, political parties—that is the Democrat and Republican parties—have all but destroyed my "single political viewpoint." Both of these parties are under the control of those who are energetically trying to destroy the American form of government and finally merge the United States into a federation of world states under one single head. And they do not have in mind retaining those political rights guaranteed to individuals under the American constitution. *Not one single one of them!*

The single political viewpoint that I hold (sincerely and unequivocally) is that expressed so majestically in the Declaration of Independence and the Constitution of the United States. Every citizen should own his own personal copies of these documents, and should read them often enough to be familiar with this viewpoint. And every citizen should love, hold, and support this viewpoint. And, I'm sure that the majority do.

The framers of the constitution did not link the success of Christianity with this viewpoint, but they did link the success of this government that Providence decreed that they should form with Christian or Biblical principles. As long as the people held

to and faithfully followed these principles this government succeeded. With the forsaking of the Word of God and the Savior has come the eroding and near dissolution of this once great and free nation.

I do not want to judge you falsely, but you indicate that no one political viewpoint is better or worse than another. Any people are going to live under some form of government guided by some philosophy. I know that *some* are intolerable. My fifth-grade pupils have read of the struggles of men under tyrants from Pharaoh to Brezhnev. They know of the unparalleled freedom that has been enjoyed on these shores under a constitution written by the people to render those who administer the governance of the people powerless to trample upon the personal liberties of even the poorest citizen of the land. These fifth-graders know that there is a superior political position. If you do not see that, I'm sorry for you. If the sincere and moderate people whom you defend do not see that, I'm sorry for them. If there are a sizeable number of Americans who do not see that, I'm sorry for us all.

Because of the freedoms known and enjoyed to the greatest extent only in America, American Christians have built more congregations, preached the Word more fully, sent more missionaries, and given more spiritual and physical help to all the world than any other nation ever known in the world before. It seems to me that this is no accident; this is the work of God. And this is the target of the socialists who are trying to destroy this "single political viewpoint." It is hard for me to be moderate when the enemy is coming in like a flood. I'm not disturbed because people are moderate. I want to know *why* they are moderate. Do they realize what is happening? I think that most do not. The established media is diligent to keep them from knowing. So they need the truth. Disturbing? Yes. But remember Paul Revere said, "Get outa bed!" (paraphrased) —disturbing news to a fellow like me who likes to sleep! But the oppressed farmers rolled *out*—not over, and they gained their freedom—and ours. We can't sleep and keep it. The *Word and Work* is "set to declare the whole counsel of God." Some of God's counsel is telling it like it is on the street as well as within the "sanctuary." It is really distressing when someone realizes the situation and is too moderate to do anything about it. Who fails to provide for his own house is worse than an infidel and is really a denier of the faith.

I ask for grace to love and show love toward all mankind. The cancer of Socialism is out to destroy the God-decreed happiness of all. It is not to be tolerated. It must be exposed for the good of God's creature, man. If I seem to be intolerant in my column, I hope you can see that it is not toward men, but toward a Satanic, enslaving socialism.

Indeed, there is a time to speak, and a time to keep silence. Now, my brother, which of us shall tell the other when, where, or how is the time? This would be a terrible responsibility to have over another person. I surely reject it for myself. I doubt if you want it either.

I hope that you will find something in my reply that will, at least, let you read my column with more understanding as to what I believe and feel about politics, and, I trust, you will regard me as sincere and Christian. I close,

In Christian love,  
Jack Blaes

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## REPRINTS:

### The Good Lord

E. L. Jorgenson 1966

God is either very great, or else there is no God. The human mind can frame or conceive of no God less than One supremely great. The conception of a universe without God has never entered the mind of the heathen. Only men who are "educated," brain-washed, can disbelieve in God. Therefore Paul says of men who knew God only by the light of nature (Rom. 1:20, 21) that, knowing God, they glorified Him not as God. Thus they became, and are, "without excuse." It is an awful situation—Light enough, when spurned to damn them, yet not the gospel light to save them! Is it small wonder that many young and able Christians, who have these benighted regions on their hearts, stand ready to go? The tragedy is that the churches enrich themselves at home, but do not stand ready to send! Romans 10:15 may have primary reference to being "sent" of God (and no one else is fit to go); but in both Old Testament and New, its proper application goes further.

That God is great and God is good are both revelations of the Old Testament. In fact, they lie side by side in the 86th Psalm. In verse 10, "Thou art great, and doest wondrous things." It was on this theme that Carl Boberg of Sweden, eighty years ago, wrote the words of the song that now, at long last, has swept the Christian world: "How Great Thou Art." Every word of it is true, every word worth singing and worthy of its fame. But if that were all, if God were only great, we would be of all men most miserable. For then He would be the monster that the heathen have made of Him. He would indeed be feared, but not beloved and worshipped.

King David, as few other men of Old Testament times, had tasted that the Lord is gracious. Therefore he wrote (in verse 5 of the same Psalm): "Thou, Lord, art good, and ready to

forgive, and abundant in lovingkindness unto all them that call upon thee." Yet—*how* good, *how* abundant in mercy, and *how* ready to forgive—how could David know the measure of those qualities, though he had anticipated the Day of Grace as few others ever had? How could any man know the height and breadth, the length and depth of it—until Jesus came? But when He who had lain in the bosom of the Father from eternity, hearing there the inmost beating of His great, pulsing, vibrating heart of love, came to "declare" Him (John 1:18)—then I knew! I knew indeed, from His revelation in nature (Rom. 1:20), and from inspired Old Testament declaration, that God is great; that He rides upon the storm, and holds the winds in His fists and the waters in the hollow of His hand. This I knew; but I did not know that He would fill a widow's coal shed for the winter and her larder with nourishing food; I did not know that He would stoop to pick up a poor wounded sinner and carry him to the Inn, saying, "Take care of him and charge it to me"—until Jesus came. No, nor did I know that God, who was in Christ, would go up the stony hill, the road that has never been traveled by you or me, to pay all the debts and back-dues of my bankrupt life—until Jesus came!

But still there is this final word: *How* good God is, *How* abundant in mercy, and *How* ready to forgive—these are qualities that each one of us must discover for himself, through our experiences, our transactions with God, our dealings with the Mighty One. How can any man live outside of this transcendent Being? To this end God teaches us and chastens us—that we may know Him whom to know is life eternal, and that He may conform us to the image of His Son, our beautiful, adorable and glorious Redeemer.

## Son of Man – Son of God

Stanford Chambers – 1945

"Who do men say that the Son of man is?" "Whom do men say that I the Son of man am?" Of course the Son of man is Mary's son. Yet Peter was blessed for answering, "Thou art the Christ, the Son of the living God." In order to have that conviction faith was required. He was the Son of man to sight; He was the Son of God by the Father's revelation. Who is the Son of man? He is the Son of God. "The Word" (He who was the word, He who was the expression or revealer of the Father as a word is an expression of an idea) that Word, "became flesh, and dwelt among us." "He who was manifest in the flesh" is Paul's way of saying the same thing John said.

What think ye of the Christ? whose Son is he?" They answered that he was David's son. "How then did David call him Lord?"

But David did call Him Lord; so He was to be of the two-fold nature—human and divine. And divine before as well as while human. “Existing in the form of God . . . on an equality with God . . . emptied himself, taking the form of a servant being made in the likeness of men . . . humbled himself, becoming obedient even unto death, yea, the death of the cross.” So His incarnation, condescension, humiliation! And all the while, He was the Son of God. “Thou art the Christ, the Son of the living God. He emptied Himself, not of His deity, but of His glory and majesty and heavenly association. “He that hath seen me hath seen the Father.”

But now that He has suffered death, how is it? “Put to death in the flesh, quickened in the Spirit,” He is yet man? In His death and in conquering death by resurrection, He laid aside His humiliation, but not His humanity. Wonderful and glorious as His resurrection body is, it is in kind the glorious body awaiting His saints at their adoption (Rom. 8:23) as they do not lose their humanity in their glorification; so neither did He. “This same Jesus.” “I am Jesus of Nazareth whom thou persecutest.” So as He was Immanuel on earth, He is of the same two-fold nature now. Yes, a Man at the throne! Humanity has a true representative there! “There is one God,” Paul writes Timothy, “and one Mediator between God and man, himself man, Christ Jesus.”

And when He comes again, it will be “this same Jesus.” “Jesus Christ the same yesterday, today, and forever.” In foretelling His coming again, over and over again He speaks of “the coming of the Son of man.” “And when the Son of man cometh will He find faith on the earth?” “But when the Son of man shall come in his glory . . . then shall he sit on the throne of his glory,” etc. So it will be the Son of man when He takes the throne of His glory on His return, even as now He is the Son of man on His mediatorial throne at His Father’s right hand. As it was a matter of comfort and strong encouragement when He identified Himself with humanity to share the experiences common to mankind, in all points “made like unto his brethren,” so it is comforting and strengthening to know that He is still identified with His own, whom He represents at His Father’s throne; that it is such a one who is known in heaven “to appear before the face of God for us.” (Heb. 9:24) and that when He, the “King of kings and Lord of lords” comes from heaven (Rev. 19:11-18), comes thus in His glory, (Matt. 25:31) and shall then “sit on the throne of his glory,” He is not yet identified with humanity. He is still “Son of man,” not Son of man dethroned, but Son of man on His throne! Great is the mystery of godliness,” “The mystery of Christ”—our Christ! Hallelujah!

# PROPHECY

Edited by Dr. Horace E. Wood



## UNIDENTIFIED FLYING OBJECTS

Winston N. Allen

"Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." --Luke 21:10, 11.

In the late summer of 1972 I was on a two-day trip to examine some open-to-entry state land available at that time several miles northeast of Talkeetna, Alaska. The trip would involve an overnight stay in the wilderness, so included in my pack was a lightweight tarp, ground cloth, and sleeping bag. When it came time to rest, the tarp was put up as a lean-to, hunger was satisfied, and food for the next day was cached in a tree some distance from the shelter. Knowing there were bears in the area, I knew it was best to take precautions. A loaded .357 magnum revolver was placed near the head of the sleeping bag. Before going to sleep I prayed for angelic protection and quoted a passage of scripture which Irene's Sunday school class of children had recently learned and recited, "The angel of Jehovah encampeth round about them that fear him, and delivereth them" (Psalm 34:7). Also the statement in Heb. 1:14 gave reassurance, "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?"

Unknown to me, during the darkest part of the short night a bear (probably a black) had stealthily made his way to a spot just a few feet from my head. When I changed position in the sleeping bag the bear heard the slight sound and made a rush to get away. The noise of his sudden move and running awakened me. Alarmed by the nearness of the bear, I tried to grab the gun but had some difficulty opening the sleeping bag. Finally a shot was fired as a warning. Adrenaline had done its work so well that for some time after I was unable to sleep. Appreciation was expressed to the Lord for His over-ruling providence, and I was grateful that He and His angels do not slumber nor sleep (Psalm 121).

About two hours after the bear incident I was still alert even though quiet reigned supreme in the wilderness. The southern portion of the star-filled sky was visible from the lean-to, and suddenly attention was attracted by what appeared to be a shooting star or meteor. However, instead of continuing to fall and then disappear, as the luminous object neared the horizon it changed direction and appeared to move horizontally at tremendous speed until lost to view. I wondered if I had seen an "Unidentified Flying Object."

In 1956 at the White Sands Proving Ground, our atomic testing field in New Mexico, security was severe. But security measures did not prevent a domed-circular UFO from landing on the ground about 10 miles from the base. It touched down close to U.S. Highway 70, and havoc ensued. Nearby autos experienced electrical failures. Traffic to Holloman Air Force Base began to back up. Many people, including two Air Force Colonels, observed the UFO while it was stationary for some ten minutes. Then it took off and flew away. The Pentagon, the CIA, and the Air Intelligence investigated the occurrence but it could not explain it.

In 1977 over 50% of Americans believe that UFO's are real, and more than twenty-five million adult Americans claim they have personally seen UFO's. Around the world UFO's are sighted at the average rate of six per hour. They have been seen over every major American and European city as well as over military installations. Several astronauts have given their testimonies regarding UFO's observed in space. Today the sightings are accelerating in number; in fact there is a virtual explosion of this real and persistent phenomenon. Evidence keeps piling up that UFO's are controlled by intelligent beings. They go where they please and when they please. Their performance is far beyond anything American or Russian scientists have been able to achieve. UFO's have been clocked by radar at speeds up to several times that of any craft man has made. Sudden changes in direction are made at speeds which would bring death to human occupants. According to visual and photographic evidence, their performance is scientifically impossible.

The opening sentences of the book "UFOs: What on Earth Is Happening?" by John Weldon and Zola Levitt state; "The UFO's are real. Those Unidentified Flying Objects are really up there. Millions of people the world over have seen them, including unusually reliable observers of all kinds. Scientists, government leaders, the military, clergy, and ordinary citizens everywhere are seeing them regularly. It's time to decide what they are and what they want."

Does the Bible tell us what these things are, where they come from, and what they are doing? And what about the future?

God has His angels who do His bidding, and there are many instances in both the Old and New Testaments of their supernatural power. Satan also has his demons or fallen angels who carry out

his orders, and their power is supernatural. Many Christians are coming to the firm conviction that demons are behind the numerous UFO phenomena and that their increasing appearances and activities are designed to prepare the way for the acceptance of Antichrist by the world's millions after the rapture of the church. Dr. Emil Gaveluk asserts that the desire to contact space beings is prevalent today "so that perhaps they can help us to get out of our current dilemma." Obviously the space beings want this. They have given their allegiance to Satan whose enmity against God and whose desire to rule the world has not diminished. In Ephesians 2:2 Satan is called "the prince of the powers of the air," and in Ephesians 6:12 we read, "For our wrestling is not against flesh and blood but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

David Webber said, "It is my opinion that these UFOs are piloted by fallen angels" who "will precipitate the mass rebellion against God as outlined in Psalm 2."

Captain Ivar McKay of Britain and UFO investigator Brad Steiger have noted many areas of correlation between the occult and UFO phenomena. These include levitation and teleportation, sudden appearances and disappearances, heightened psychic abilities on the part of contactees, clairvoyance, astrol projection, and possession.

The Israeli psychic, Uri Geller, performs incredible feats of mind over matter and openly asserts that he receives his power from "extraterrestrials" and that UFOs converse with him. His biographer, Dr. Andrija Puharich, obviously thinks of Geller as a messianic figure and believes he is called to an important mission for Israel and the world.

In 1959 an incident with a UFO occurred that was silenced by the government until 1974. Betty Hill from Maine claimed to be in contact with occupants of UFOs representing the United Planets Organization. To officials she gave extraordinary information and data about the planets which astronomers did not have at the time and were not able to verify until five years later. She was investigated by the Canadian government, by U.S. Naval Intelligence officers, and by the CIA. Evidently information was conveyed by demons to this woman. However it should be emphasized that Satan is a liar and a murderer and "the deceiver of the whole world." Those who yield to him and are deceived by him and by those in his kingdom (some come as angels of light) pay a terrible price here and hereafter. His information and miracles and promises are for the purposes of deceiving and destroying.

The supernatural powers of Satan are repeatedly set forth in God's Word (Exodus 7:8-13; Job 1 and 2; II Thess. 2:7-12; Rev. 9 and 13). Daniel 10 describes a conflict in the air between two of

God's angels and two of Satan's angels. Revelation 12:7-12 describes a future war between God's angels and Satan' and his angels. Two verses which give the eternal destiny of Satan and his angels are Revelation 20:10 and Matthew 25:41:

And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels..."

In the meantime, as we watch for the second coming of Christ and for the space flight described in I Thess, 4:16 and 17, it is vital to heed the admonition in Ephesians 6:10-20. Verse 13 reads: "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

## Missionary Messenger

*"Greater things for God"*

### Betty Allen Joins Missionary Office Staff

Last month we announced that Gail Kane, assisted by her husband Ron, would have charge of the Missionary Office, still under the guidance of the elders of the Highland Church of Christ. At that time we hoped that Sis. Myrtle Smith would be able to continue her work with the office.

Sis. Smith has decided that it is time for her to turn over the work of correspondence with the missionaries and other duties in the work of the Missionary Office to a younger person. However, she did not do so until she had found a most suitable replacement. Betty (Mrs. Dennis L.) Allen, who has had much experience in the mission field and knows most of the missionaries we support, has agreed to work with the Kanes in their support of the missionaries. If you have need of correspondence and much information, missionaries or those who wish to write to or about missionaries, contact Sis. Allen at 421 N. 26th Street, Louisville, Ky. 40212. To make contributions to missionaries or to conduct any other business concerning the mission work, write Sis. Kane at 2614 Aintree Way, Louisville, Ky. 40220. May the Lord continue to use these fine workers to His honor and glory and expand the support given to missionaries by the office.

—Ernest E. Lyon, for the Highland Church of Christ

Our work here is continuing to be hampered by the restrictions on our movements. We are encouraged from time to time as we hear of the faithfulness of the Christians in so many places.

Bro. Elias came to visit us a few days ago. Bro. Elias is caretaker for the Hillside congregation and also spends much time in personal work among the African workers in that area. He had been home to Dolo and reports good church services there. Bro. Cain Sibanda, a young man from there who finished the three-year course at Umtali Bible School in December 1976, is still at his home and preaching in the area.

Bro. Elias also reports that the drought of December '76 going over into '77 (January) has hit the people around Dolo quite badly. Some have food over from 75/76 harvest, but many have nothing. These are having to buy everything and finding things very difficult.

The African congregation here in Bellevue keeps around the same number; it is such a moving community among the workers in this area. We have a few very faithful ones who are at almost all the services and Bible studies. We can only sow, praying the Lord to give the harvest in due season. Two or three Shona-speaking Christians are not very faithful. They have difficulty understanding Sindebele, the local language. What a problem—these languages and dialects are.

Please remember the Christians here in your prayers, especially those of our brethren and sisters who live out in the areas where they worship under the fear of intimidation and even abduction. May the Lord's blessings be with you.

Alvin Hobby

Livingstone, Zambia

July 25

Our first, over-night village trip since I was burned turned out pretty well. Georgia and I went to Syandubu Village, 26 miles from here, on July 9. We showed Bible slides that night and stayed over for the usual Sunday morning service the next morning, before coming back to Livingstone. It seems there were no untoward effects on my surgical areas, only I was very tired the evening and the next day after the trip was over.

Now we are planning another over-night trip this coming weekend to a village about 60 miles from here, and then another to a village about 85 miles from here, if this second trip turns out all right.

J. R. Stewart-Brown

Cape Town, South Africa

July 20

We have been away to visit our son in S. W. Africa. We left the 5th of June and arrived back the 8th of this month (July). We really had a wonderful holiday, but are glad to be back as well.

I do feel so sorry for some of the Coloured people who live in tin shanties, houses made of old pieces of tin. They were just flooded out during the heavy rains. They are squatters and just

put up little houses anywhere that are unsuited for the Cape weather—dreadfully hot in summer and terribly cold and wet in winter.

Please pray for these people that the Gospel of Jesus Christ become imbedded in their hearts; that they, too, may experience this wonderful joy which only Jesus can give. There is so much unemployment at the moment—my heart bleeds for these people. They have families to support and no work, especially in the building trade and factories. Thousands are out of work. Only God can intervene in all these unsettled conditions.

Donald Harris

Salisbury, Rhodesia

July 21

There is not much to report at this writing, and it will be a long time before the new building is complete. We still have to obtain some more cement before we can complete the slab floor, but we have received a few funds and will start working again soon, if the Lord wills.

We are still seeing how things are going in this country and the work here as to how everything will be affected. You have probably read that Mr. Smith, the prime minister, is calling for another election next month, and no one can be sure of the out-come. One thing we can be sure of is that it is God who puts up kings and puts down kings.

Elaine Brittell

Livingstone, Zambia

July 21

For many months plans have been underway (having been submitted to the town council) for an extension on the church building in Livingstone, using the money from Sinde, so the church will continue to be using what came from the Sinde property. Today the builders have come to lay-out the foundation, and will continue to work until the building is completed, Lord willing. The Christians will help in their spare time, so all working together helps us all to grow in Christian love. Truly God works in wondrous ways. The Christians here had planned before we came to meet here, to extend the building, but other commitments hindered. Now the Lord has let their plan be fulfilled through His direction that the government take Sinde—which will be made into a rural health center. Sinde will still be a great blessing to so many people, and the church and apartment for the preacher at Sinde are right by the clinic, so the people can be helped spiritually when in sorrow.

Addie Brown

Salisbury, Rhodesia

July 22

A middle-aged white woman was baptized here last Sunday. Daddy Brown has been speaking on unfulfilled prophecy this month, and it has been good. He plans to speak on The Judgment Seat of Christ and the Marriage Supper this Sunday. We have had visitors, and among them last Sunday was a 92-year-old man! He said he had never seen an immersion before!

Our ladies' class is studying the letters of John—I, II, and III John now. The Holy Spirit is teaching us that it is absolutely necessary to *love* the brethren if we would be saved. O, that we may allow the Spirit to shed abroad in our hearts the love of God! What a revival that would bring about in most congregations, I believe.

You probably heard the news that Mr. Smith has called an election here. We don't know what the future holds for Rhodesia. May the Lord hasten His coming.

Shichiro Nakahara

Shizuoka City, Japan

July 12

Annette is now spending the summer down in Texas, enjoying her life so very much. She is with the Yarbroughs in Dallas, helping Sis. Yarbrough with her class in Vacation Bible School.

Teruko and I are both under a doctor's care for having high blood-pressure. She learned of hers after consulting with a doctor; I have had it for a while. Neither of us is too serious except for taking medicine and regular check-ups. We're all right, otherwise.

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## **Bible Exposition -- Matthew**

### **THE SIMILITUDES: The Salt of the Earth, and The Light of The World**

S. Lewis Johnson, Jr.

#### *Introduction*

In the Beatitudes the Lord Jesus has set forth the characteristics of the disciples of the Kingdom. They are to be identified by their conformity to the principles contained in the eight immortal epigrams of truth.

The eighth of the Beatitudes, having to do with the believers' persecution by the world, was something of a transition to the Similitudes that follow them. In the Similitudes the Lord outlines the influence that the believers are to have upon the world, and what a beautiful presentation of this influence is found in them. The disciples of the King are "the salt of the earth" and "the light of the world" (5:13, 14). What is connoted by these terms?

We must not forget that, just as in the case of the Beatitudes, this section refers directly to the disciples of the King and describes an interim ethic by which they are to live as they serve and await the Messianic Age. The Similitudes express the relationship they have to the world during that time. Of course, as we have said repeatedly, these declarations have their application to believers who live in the Age of the Church. It is not surprising, then, to see reflections of the teaching of the Lord in the epistles of the New Testament. For example, Paul writes to the Philippians

and says, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as LIGHTS IN THE WORLD" (2:15). And Peter also reflects some dependency upon the section when he writes, "Having your behavior honest among the Gentiles, that, whereas they speak against you as evildoers, they may BY YOUR GOOD WORKS, which they shall behold, GLORIFY GOD in the day of visitation" (1 Pet. 2:12). It is clear that the apostles regarded the words of our Lord as having a clear application to them and to us.

In our exposition of the Gospel of Matthew we now turn our attention to the Similitudes with their figures of salt and light.

### I. THE SIMILITUDE OF SALT

*The affirmation* (5:13a). In saying that the disciples of the King are "the salt of the earth" the Lord Jesus gave men a very beautiful and meaningful expression. If we wish to say that a man or woman possesses qualities and characteristics that mark them out as genuine, useful, and admirable people, we say of them, "they are the salt of the earth." Thus, to say that the disciples are the salt of the earth is to affirm of them an extremely high station in the world. There was an ancient Latin proverb, which contained a play on words, *nil utilius sole et sale*. It means, "There is nothing more useful than sun and salt." One can see, then, that to say that the believers are the salt of the earth is to say that they are a valuable and useful body of men and women.

Salt was highly valued in the world of New Testament times. It was particularly connected with three or four special qualities.

(1) First, salt *provides savor*. Food without salt can be awfully insipid and tasteless. It is the function of salt to give it taste and appeal. "Christianity," Barclay comments, "is to life what salt is to food." Better, Christian men and women are to life what salt is to food, for the similitude has to do with the disciples personally.

Christian men and women, then, should lend to society flavour and taste. "The tragedy," Barclay continues, "is that so often people have connected Christianity with precisely the opposite. They have connected Christianity with that which takes the flavour out of life. Swinburne had it:

Thou hast conquered, O pale Galilaeen; the world has  
grown gray from Thy breath.

Even after Constantine had made Christianity the religion of the Roman Empire, there came to the throne another Emperor called Julian, who wished to put the clock back and to bring back the old gods. His complaint, as Ibsen puts it, was:

Have you looked at these Christians closely? Hollow-eyed,  
pale-cheeked, flat-breasted all; they brood their lives away,

unspurred by ambition: the sun shines for them, but they do not see it: the earth offers them its fulness, but they desire it not; all their desire is to renounce and to suffer that they may come to die.

As Julian saw it, Christianity took the vividness out of life." It is evident from this last description by Ibsen that he had come into contact, not with genuine Christians grateful for grace, but with legalistic ascetics, a pale mockery of the real thing.

Neitzsche, the mad German philosopher, wrote some things that are quite similar to these compliants. In his *The Antichrist* he said, "I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhand, too underground and too petty—I call it the ONE IMMORTAL BLEMISH OF MANKIND." Kind words! He also said a very telling thing, to which all believers would do well to take heed. "You Christians will have to look more redeemed, if I am to believe in your Redeemer."

Believers, then, are to reflect in their lives that beautiful, attractive, compelling character of their Lord. The Apostle Paul alludes to one aspect of its manifestation when he writes, "Let your speech be always with grace, SEASONED WITH SALT, that ye may know how ye ought to answer every man" (Col. 4:6).

(2) Second, salt *preserves from corruption*. The commonest of all the preservatives in the ancient world was salt, and our Lord must have been alluding to this use of the seasoning when He called His disciples "the salt of the earth." Salt is an antiseptic, a substance that prevents and retards corruption, and this is the influence that believers are to have in the world, a cleansing antiseptic in the society of men.

(3) Third, salt *promotes purity*. Related to its antiseptic influence is the purifying influence of salt. Perhaps the glistening whiteness of salt made the connection easy. At any rate, it was one of the earliest of the offerings made to the pagan gods, and biblical students will remember that certain of the Levitical sacrifices were to be made with salt (cf. Lev. 2:11, 13). The Christian, then, is to be characterized by purity in all the relations of life, in speech, in thought, and in conduct. Barclay writes, "No Christian can think lightly of the lowering of moral standards in a world where the streets of every great city provide their deliberate enticements to sin. No Christian can allow himself the tarnished and suggestive jests which are so often part of social conversation."

*The admonition* (13b). There has been a great deal of discussion over the remainder of the statement in verse 13, since it is claimed that salt cannot lose its savor. And some have even

suggested that, since Jesus knew as well as anyone that sodium chloride does not deteriorate, He was purposely using a figure of something naturally impossible to show the incongruity of a true disciple not being all that salt suggests. "Can you imagine salt losing its saltiness!" But the salt of ancient times was not all that pure. It was frequently found mixed with sand or earth, and it did tend to lose its pungency and effectiveness.

The point of the reference, of course, is an admonition to the disciples to remain true to their profession of faith. Hendriksen suggests that it may be a warning against apostasy on the part of mere professors, pointing to Matthew 12:32 and Hebrews 6:4-6 as parallels. If not that, then one might adduce Demas as an illustration. Of him Paul wrote, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (2 Tim. 4:10). May it never be said of us!

## II. THE SIMILITUDE OF LIGHT

*The affirmation* (14a). If salt suggests *influence*, light suggests *eminence*. The believer must be in the world and therefore, salt; he must be above the world and, therefore, light.

"It may well be said," Barclay points out, "that this is the greatest compliment that was ever paid to the individual Christian, for in it Jesus commands the Christian to be what He Himself claimed to be. Jesus said, 'As long as I am in the world, I am the light of the world' (John 9:5)." It is as if He said, "Now when I leave the world, you must take up the work of being lights."

Again, just as He did not say, "You *have* the salt of the earth," or, "You *dispense* the salt of the earth," but, "You *are* the salt of the earth," so here He says, "You *are* the light of the world," not "You have the light of the world," or "You dispense the light of the world." And yet, there is a sense in which it is correct to say that they (and we) dispense a light that is not theirs. Paul puts it properly when he says, "For ye were once darkness, but now are ye light IN THE LORD; walk as children of light" (Eph. 5:8). Our light is a light that is received from Him; we have none of ourselves.

The figure of *light* suggests several things:

(1) First, light provides illumination *without*. One is reminded of Israel's calling (cf. Isa. 49:6). The believer is the light of the world, and is, thus, a guide for the lost. Just as city lights are intended to make plain the outlines of the city's roads and streets, so the disciple of Jesus Christ is to be a living example of the way to eternal life through Christ.

The two illustrations (Cf. vs. 14-15) show the reasonableness of the command to illumine the world through the light implanted within the believer. Light is given for illumination.

The light given for illumination not only indicates the outline of the way; it also acts as a warning light, showing places of peril. It is often necessary for the Christian disciple of Jesus Christ to warn his fellowman regarding the danger of rejecting the way of salvation through the Lord Jesus Christ.

(2) Second, light provides illumination *within*. While the reference in verse fifteen may be simply an illustration, the words, "it giveth light unto all that are in the house," suggest that the believer is to be a light to those within the household of faith, too. One is reminded of 1 Timothy 5:4 and of other similar passages.

*The application* (5:16). The final verse of the section contains the application of the figure of light. The motive and the method of the application are given.

(1) First, the *method* of the carrying out of the injunction may be described (cf. v. 16a). "Let your light so shine before men" is our Lord's command. The ancient lamps were oil lamps and contained wicks. Remembering this, one may suggest that the oil, which refers to the energy by which the lamps burn, calls to mind the power of the Holy Spirit through whom alone effective illumination takes place. The necessary continual trimming of the wick for brightness of light suggests the need for the believer to constantly judge the manifestation of sin in his life. As Paul puts it in Romans 8:13, "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Effective communication of Christ occurs through the energy of the Holy Spirit in a yielded believer's life.

(2) Second, the *motive* for witnessing to the light of God is twofold. In the first place, the Lord refers to "good works." The adjective "good" is a word that refers not only to the intrinsic worth of the deeds, but also to their attractiveness. "There must be a certain winsomeness in Christian goodness," Barclay claims.

In the second place, the ultimate motivation for effective shining is the glorification of God. Peter refers to the same thing, illustrating the dependence of the apostles and the remainder of the New Testament on the thought of the Sermon on the Mount, when he says, "Having your behavior honest among the Gentiles, that, whereas they speak against you as evildoers, they may BY YOUR GOOD WORKS, which they shall behold, GLORIFY GOD in the day of visitation" (1 Pet. 2:12). When disciples by their shining give testimony to God and His grace, men are to see *the light*, not *the lamps!* "At a conference at which D. L. Moody was present there were also present some young people who took their Christian faith very seriously. One night they held an all night prayer meeting. As they were leaving it in the morning they met Moody, and he asked them what they had been doing. They told him; and then they went on: 'Mr. Moody, see how our faces shine.' Moody answered very gently: 'Moses

wist not that his face shone.' The goodness which is conscious, which draws attention to itself, is not the Christian goodness."

While it is possible to be a secret disciple of Jesus Christ, it certainly is not a desirable thing (cf. John 19:38).

### *Conclusion*

First of all, one notices in reviewing the two figures used by our Lord in His exhortation to the disciples that the emphasis of them rests upon the character of the believers, and not upon their conduct, upon their position, and not upon their practice primarily. If the character is right, the conduct most likely will be, and if the character is flawed, then the influence will be dimmed. This is beautifully illustrated in the life of Lot, who, when he warned his family of the coming destruction of Sodom, because of the worldliness of his life in Sodom "seemed as one that mocked unto his sons-in-law" (Gen. 19:14).

Second, the two Similitudes contain within them an emphasis upon the necessity of actually making contact with the world, if the world is to be influenced for Christ. The salt must contact that which it preserves from corruption, and the light must be near to that which it illuminates.

Finally, the salt (no sugar!) will often irritate that with which it comes into contact. It will irritate a wound, a very suggestive thing in the light of the predicted persecution of genuine believers in verses ten through twelve. The light will attract not only those who need its illumination in order to find the way, but it will also attract bats and insects! It is not unexpected, therefore, that the light of God should also attract to its vicinity some who do not really form part of the elect company. In the finest of assemblies of the saints one usually finds representatives of the Evil One (cf. Acts 20:29-30).

May God help us to shine as lights in the world, and may He deliver us from the adulteration of the salt!

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## **Just As I Am—Without One Inkling**

Billy R. Lewter

Each of us is likely to think of God with the attitudes and feelings we have toward people. Some of us can think of God as loving, accepting, and forgiving, because we have experienced love, acceptance, and forgiveness. Others may think of God as a harsh judge who rejects and punishes them, because rejection has been a dominant experience with parents, teachers, and peers.

We're also limited in knowing ourselves. Our deepest needs and motivations, and the reasons for fear, anger, guilt, even love, are beyond full comprehension. There's more to us that we don't

understand, than there is that we do.

We each carry images of what we're like. These result from the reactions of others to our behavior, and our interpretations of what they think of us. This self-concept may be one that makes us certain we're loved; or we may be convinced that no one loves us. We may have a sense of competence; or we may think of ourselves as failures. We may deny certain attitudes, or rationalize them and give good reasons for bad things, or we may project our faults on someone else. We sing "Just as I am, without one plea," but have no idea "just what we are."

How is it possible to know? How is it possible to change our concept of ourselves? The problem can be overcome by reflecting on the life of Jesus. God revealed Himself in the form of a man, Jesus, and this revelation enables us to know both God and ourselves more accurately.

Through Jesus we can see something of God: His wisdom, power, majesty, justice, mercy, grace, and love for the individual. Jesus particularly portrayed God as a loving father, not permissive, but loving. The Old Testament never pictured God in such a close relationship.

In Jesus we also see what a real man is. He was the epitome of mental health and maturity. He was always in control of Himself to those offering the most reward. He acted in terms of His own values. He never betrayed Himself nor others. He had strength and dignity to bear reproach and persecution. He was tempted in all points like we are, yet never gave in to sin. That's maturity! That's mental health!

The low self-concept so many Christians still have may result largely from not spending enough time considering the humanity of Jesus. Meditation on Jesus as a man could give us a new inspiration, a new confidence, a new enthusiasm, a new self-concept, and a knowledge of God and ourselves so deep and personal that we begin to see ourselves as *He* sees us.

This doesn't mean we won't have our share of conflict and sorrow. It doesn't mean we'll be a hundred percent successful in everything. It doesn't mean we'll comprehend all the mysteries of our personal or spiritual natures. It does mean that the perfect man, Jesus, is both our example, and our present help in our personal struggle for peace; and that makes all the difference in the world.

## How Can They Sit There, Lord?

How can they sit there, Lord?  
Week after week they come.  
Some even two, three times a week.  
Only to hear the same things,  
Over and over and over again.

They truly love you, Lord.  
At least it seems so to me.  
And,  
The minister,  
Such a humble servant is he.  
And yet . . .  
It's all wrong!  
Something's wrong!  
The foundations are laid  
One thousand times over.

The minister draws  
On his long years of experience,  
An his having taught  
Or preached from  
This  
Or that  
Particular passage  
Many times past.

And attentively  
They appear to sit.  
And,  
As they leave,  
They sincerely compliment  
And thank him  
For his fine efforts.

What of the Spirit, Lord?!  
What of something fresh?  
Something new?  
Even  
Something old and true and proven,  
But from one newer born,  
A younger child of the Kingdom.  
So that  
It springs forth in Life,  
Rather than  
Drawn upon from experience.

What of Freedom, Lord?!  
Freedom of your Spirit  
To move,  
To chasten,  
To convict,  
To grant revelation,  
A psalm,  
A song,  
A prayer,  
An exhortation,  
To reveal the innermost secrets  
Of the heart?

What of discernment, Lord?  
Must all disagreement  
Be kept secret,  
Or worse,  
Grumbled about behind backs?

And that humble servant, Lord,  
The minister,  
Free him, too, Lord!  
Free him from the "role"  
Of "being" a minister,  
And let him minister.  
Free him from the pressures  
Of having to come up with something,  
Anything doctrinally sound,  
And let him again  
Respond in Life  
To your Holy Word.  
Free him from having to  
"Know the answers,"  
Of necessarily being the only one  
Drawing upon the interpretation,  
The inspiration  
Granted by your Spirit.  
Free him from the burden  
Of spoon feeding  
All of the rest  
And let him search again,  
Even question again,  
Your scriptures.  
Lord,  
Free him so that he, too,  
Can be ministered unto.

More questions spring up  
In my heart, Lord.  
Where is the breadth  
And length  
And height  
And depth  
Paul says is to be apprehended  
With all the saints?

Where is "every spiritual blessing  
In the heavenly places?"

Why do they not cry out  
"Lord, there must be more!"

Lord,  
Begin the work  
In the hearts of believers.  
Prepare them for the day  
When your bride  
Will "make herself ready."

Forgive me, Lord,  
For judging my brethren.  
For dragging my feet,

Only,  
Give me,  
Give us,  
Your children,  
Citizens of your Kingdom,  
What only You  
In Your wisdom  
Know that we need.

And free us up  
So we will know it  
When it comes.  
Hasten the day, Lord!

Fred W. Schott  
May, '73

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## WISDOM AND KNOWLEDGE

*Give me now wisdom and knowledge.* 2 Chron. 1:10

Wisdom would have no room for its exercise were there no knowledge. Knowledge is positively dangerous where there is no wisdom.

Knowledge consists of information as to God and all His works, as well as of all that sin has brought into the world. The former is desirable, the latter undesirable.

Wisdom is the faculty that enables the possessor of knowledge so to use it as to make it really useful, and avoid using it for what would be useless or mischievous.

*"Knowledge cries, "I know!"  
Wisdom cries, "I edify!"*

But we must distinguish between "knowledge" and "the knowledge of God." "Knowledge puffeth up" (1 Cor. 8:1). We increase in or by the knowledge of God (See Col. 1:10). The knowledge of God would lead surely to humility and reverence and the growth of a spiritual constitution pleasing to Him. In our title we refer to knowledge.

The first mention of knowledge in the Bible is in Genesis 2:17. There we see preeminently the need of wisdom. The hand of disobedience was put out. Eve took of the forbidden fruit—her husband partook of her sin—our first parents fell, and in their fall they dragged down the whole human race. Knowledge was acquired, but no wisdom; and man's knowledge since then has been his ruin—knowledge of good, but no power to practice it; knowledge of evil and no power to resist it. And since that day man's so-called wisdom has been consummate folly.

Writing to the church at Corinth, a place noted for its learning and notorious for its wickedness, Paul speaks of the wisdom of this world and of the princes of this world, which comes to nought. True wisdom abides. The spurious article comes to nought. Man's highest wisdom was to crucify Christ. Never was there an act of such a combination of folly and wickedness and injustice ever seen or will be in the history of this world.

Where does wisdom then begin with men? "The fear of the Lord is the *beginning* of wisdom" (Ps. 111:10; Prov. 9:10). Wis-

dom has a large place in Scripture. In Proverbs 8 and 9 it is personified in a remarkable way, while in 1 Corinthians 1:30 Christ is made unto us *wisdom*. How noticeable all this is.

In the case of the blessed Lord, all that He has worked out through His death and resurrection is all the working out of wisdom. There is a reason for everything. Everything in this connection is necessary. One thing more would have been superfluous; one thing less would have meant incompleteness.

Now as to applying it to ourselves, it is very noticeable that whenever wisdom and knowledge come together in the Scriptures, wisdom always comes first.

The first mention of wisdom and knowledge together in the Scriptures is found in Exodus 31:3—"I have filled him (Bezalel) with the Spirit of God in *wisdom*, and in understanding, and in *knowledge*, and in all manner of workmanship."

Again in the assembly it is noticeable that wisdom is put first. We read: "To one is given by the Spirit *the word of wisdom*; to another *the word of knowledge* by the same Spirit" (1 Cor. 12:8).

It is sad how dangerous mere knowledge can be. What a length it can go, when undirected by wisdom, when it could be written, "Through thy knowledge shall the weak brother perish, for whom Christ died" (1 Cor. 8:11).

Wisdom always has edification in view. Paul exclaimed that he would rather speak five words with his understanding than others might be taught, than utter ten thousand words in an unknown tongue—showy as the latter performance would be.

How much we would be spared if all this were kept in view. Mere points do not feed the soul. Much that may be privately interesting is not necessarily useful for public edification. Theories and speculations that go beyond true knowledge should, of course, be kept quite clear of; but even knowledge, true and correct, is not to be used on all occasions, save as wisdom directs.

Paul showed his wisdom with the Hebrew believers when he fed them with milk and not with strong meat (Heb. 5:12-14); and again, the same with the Corinthians when he could say, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now, are ye able" (1 Cor. 3:1-3).

May the Lord exercise us more truly as to the use we make of our knowledge. We may turn knowledge into an instrument of discomfort and even pain to the saints. Wisdom would correct all that. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partity, and without hypocrisy" (Jas. 3:17).

The wisdom that cometh from above can never be mingled with the wisdom that cometh from beneath. Carnal policy may

gain your end, whatever that end may be; but heavenly wisdom alone can reach *God's* end, and work His glory. It is only in the path of heavenly wisdom that you will meet the approval of God. Carnal policy may fail, even to reach its own end, but heavenly wisdom cannot fail to work out God's purposes; for it is "from above." Carnal policy loves darkness; but heavenly wisdom comes boldly to the light, that its deeds may be made manifest that they are wrought in God. Carnal policy puts *success* first; heavenly wisdom puts *purity* first. Carnal policy may do in a worldly society, where the potsherds of the earth are striving with the potsherds thereof. But in the things of God, carnal weapons are forbidden; for we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2). Let ours ever be that wisdom which comes from above; so that we may be able to say, "With *heavenly* weapons I have fought the battles of the Lord."

—Reprinted from *Words of Faith*

#### BEATITUDES FOR FRIENDS OF THE AGED

Blessed are they who understand my faltering step and palsied hand.  
Blessed are they who know my ears today must strain to hear the words they say.

Blessed are they who seem to know that my eyes are dim and my wits are slow.

Blessed are they who looked away when my coffee was spilled at the table today.

Blessed are they with a cheery smile, who stop to chat for a little while.

Blessed are they who never say, "You've told me that story twice today."

Blessed are they who know the ways to bring back memories of yesterdays.

Blessed are they who make it known that I'm loved, respected, and not alone.

Blessed are they who ease the days on my journey Home in loving ways.

—*Author unknown*

#### George L. Troutman —1887-1977

On Friday, July 8, the Lord called Bro. George L. Troutman home to be with Him, thus closing a life of service that would have measured ninety years had he lived until August. He is survived by his wife, the former Osie Parrish, and his three daughters, Vivian Smith, Opal Stilger, and Dorothy Reed, six grandchildren, and five great grandchildren.

In early years Bro. George lived in Louisville, and helped establish and construct the building of the 5th and "M" street church. During the depression he moved back to his birthplace, bought a farm, and cast his lot with the Nelsonville congregation. He worked in building the frame church that was erected there in 1937, and again as we rebuilt with concrete block after the fire in 1955. At this later occasion, timber was cut from his acreage to supply the necessary framing lumber, and he oversaw much of the detail work.

He was buried from the church house with a service that brought much praise and honor to our Lord, on Sunday afternoon, July 10.

# NEWS AND NOTES

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

## SOUTHSIDE CHURCH SEEKING MINISTER

We hereby serve notice to the brotherhood that we are seeking a minister.

The Lord has blessed the church by providing buildings and property appraised at about \$80,000. The church is financially sound in that we have paid off the last of our debts, and have taken on none since. We truly "owe no man anything."

However, we owe ourselves the privilege of doing the work of Christ in seeking and saving the lost! We owe the lost the message of salvation. We need a minister!

For further information, contact brother:

Harry C. Sullivan  
3643 Warwick Street  
Jacksonville, Florida 32207  
(904) 396-9573

**Cramer and Hanover Church, Lexington:** God blessed the revival meeting at Cherry St. (Ind.) where our Brother Bennie Hill did the preaching. The meeting ended with two young boys putting on the Lord in baptism. We were also blessed through those who filled-in here at home.

Two campers from Cramer accepted the Lord during their camp week at Woodland Bible Camp.

On Sunday, July 17, Gene Cook was immersed with the Lord in baptism. That day was the beginning of a meeting led by Bro. Antoine Valde-tero. There was also one rededication during that blessed week of special effort at Cramer.

The annual fellowship meeting closed on the evening of July 12. It was a time of rich blessing both in the Word of God and the fellowship of the saints. There was one new birth.

**Gallatin Church, Tennessee:** Danny Brown was used of the Lord to witness to and to baptize Gladys Thurman on Sunday, June 12. Later in the

month a young girl made that most important decision of this life and was buried with her Lord in baptism.

A Christian brother spoke to the seniors who have lunch in our fellowship hall. Soon after his talk and some further inquiry, a lady obeyed the Lord and went on her way rejoicing.

Influenced by the VBS, Kenneth Davis was baptized into the Lord in July. Three baptized believers were added to this congregation on request. They were welcomed with great joy by the members.

**Henryville Church, Indiana:** Bro. Marsh's meeting at Waterford resulted in one new birth and one rededication to the Lord.

We are happy to announce that we now have a new house-mother for the children's home.

The week of June 19 at Woodland Bible Camp was directed by Brother Howard Marsh. There were 126 intermediates together with their leaders. Ten were baptized into Christ during that week.

**Highview Church, Louisville:** Three were baptized into the Lord during recent weeks.

The first day of school at Highview Christian Academy is August 29. The school will begin with chapel service at 8:00. Kindergarten classes will meet from 8:00 - 12:00.

**Rangeland Church, Louisville:** Three young people recently responded to express concern for their own needs and the needs of others.

Concerning "Words of Life," the responses from the Nigerian, Philippine and Fremont (Michigan) radio stations continue to be encouraging. The New York station is in need of prayerful support.

Listeners in Nigeria look forward eagerly to Bro. Boyd's prospective visit to that country. Bros. Boyd, Layyer, and Gill are planning to make the trip, scheduled for early January, 1978.

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(We are aware of some passages where the words and expressions used are less than pleasing to our ears. Yet, we feel that over all, the work well deserves a place in our study.)

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