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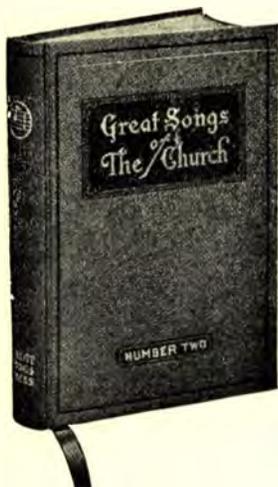
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The Word and Work (USPS 691-460) is published monthly except December for \$3 per year, bundles of 10 or more to one address \$2.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212 Second class postage paid at Louisville, Ky.

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

Vol. LXXIII

January, 1979

No. 1

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## God's Family

W. R. H.

### IF YOU LIKE OLD THINGS

I especially like to browse through a museum, particularly giving my attention to old tools, old machines and engines, implements, clocks, and books. It is no wonder that I make it to more auctions than necessary. Some years ago a friend gave to me an old braille typewriter that looks to be an antique. It still rests close beside the Linotype machine (which itself is some 65 years old and is still producing these Christian publications).

Isn't it wonderful to see old things restored to their first condition, and made useful again? My nextdoor neighbor in Floyd Knobs has an old steam tractor and huge threshing machine. Recently he set up the rig and had a threshing party for the community to share. I got to rumble along with him on the steam tractor as it went to the job, and helped move the pulley wheel when the steam engine had stopped on dead center. To me it was a bit of worthwhile education. Why should the arts of yesterday be buried in the technology of today? Jeffersonville, Indiana has a steamboat museum, as Louisville has its Steam Locomotive museum. Although I haven't found time to visit them yet, I still hope to do so. In San Francisco Bay we were able to climb aboard an old wooden vessel. Walking in the very depth of the hold, who could help but admire the craftsmanship in the laying of the keel and the other massive timbers that formed the skeleton of this monstrous boat? There was a small smoke stack, a coal bunker, and a steam engine; but the engine had been employed for loading and unloading the cargo, —there was no shaft nor propeller. I appreciated that some ones had gone to the expense to restore and display it all, for me to see and enjoy.

Thinking, then, along the line of restoring old things to their former condition and usefulness, I would like to consider the oldest of all social institutions — the FAMILY. If we can make a few parallels and observations in this area, I feel that we shall all be challenged and perhaps benefitted. Several social ills are catalogued in our day, as though they were some new malady for which we are yet seeking an effective cure. I think the cure is right at hand (or maybe a distance behind us), and that we need to open our eyes to it.

*The generation gap.* If there is any generation gap in your family, it needs to be removed by some restoration. The notion that young people live in an entirely different world is hog wash. Surely there has been progress, and we parents need to keep somewhat abreast of it, too. But the basics haven't changed all that much. Children need a balanced diet of the old and the new. We often times have failed to bridge our half of this gap, being so wrapped up in our own little circle that the children are strangers to us.

*The Senior Citizens.* She's not a senior citizen, she's my mother. He is not one to be simply provided for, he's my father! All of the aged are someone's kinfolks. If love has so fled that we would rather they be off to themselves, and they also prefer to be off to themselves, then there is indeed a flaw in us that needs restoration. It is more than amusing, that we can spend \$400 a month to place one senior citizen, and then spend \$5 a night for some teenager to be baby-sitter for our one child, while we go and spend another bundle for an evening of entertainment. Then we complain about the high cost of living!

*The Unwanted Child.* The greatest shame of the deteriorated families of today, lies in this attitude of rejection of innocent, helpless children. This is blatant sin against the whole plan of creation. We read that in the last days, one mark of man's fall will be that they are "without natural affection". This is the root of the abortion issue, and bears its fruit in taking the innocent life.

*Situation Ethics.* The first word of this couplet, gives us a hint as to where the trouble begins and can be met. Families have the power to create good situations. In fact, our homes should be a constant lesson in what is good, moral, enjoyable, and healthful. If we can make and keep our homes at the level that God intends, the situations outside of the home will not have such a pull, for the young ones will have a footing and a foundation that will be more able to stand against the pull of the world. The pull of sin is not anything new, but the wretched situations that many young folks experience, coupled with a steady diet of "assert yourself" and "do it now", puts an intolerable strain upon "ethics" which have already been undermined with humanism and deletion of God's word.

In restoration of the family to its original godly design, all of the aspirations of our hearts could be quickly and spiritually reached, to wit:

*Companionship and love*, at the highest level

*Interest and involvement*, in life at its most crucial stage

*Fulfillment*, in completing the role that has been God's design for us

*Sacrifice*, to any and all degrees of which we are able to give ourselves

*Challenge*, in working with eternal souls of men

*Satisfaction*, of having improved the most valuable commodity; life

Continued on page 32

Carl Kitzmiller is a Minister in Oakdale, Louisiana.



## Questions Asked of Us

Carl Kitzmiller

*Why should some sinful act or choice made before one is a Christian disqualify that one from certain Christian service, such as being an elder?*

Not every sinful act or choice, having been forgiven, does disqualify one for service to God. All have sinned and come short of the glory of God. Even so, there are acts and choices which have far-reaching effects and which might greatly hinder or disqualify.

In our zeal to declare the great forgiveness of God we sometimes leave wrong impressions. We tend to forget that it is especially the *guilt* of sin that is removed when we are forgiven, and we may suppose that forgiveness wipes out every feature of the sin as if it had never happened. Sometimes a play on words is made, so that justification is explained as meaning "just as if" we had never sinned. But justification is speaking of our relationship with God, not necessarily the results of sin in our present earthly lives.

Let us declare positively and certainly that God forgives sin. He saves from the uttermost to the uttermost. No man has sinned so terribly (except for the unpardonable sin) that he cannot be forgiven through the Lord Jesus Christ. This requires a real repentance, not playing games with God. It means bringing the sin before God according to His directions, not telling Him what concessions we are willing to make. But the forgiveness of God is reality! He cleanses, covers, removes, forgets, puts behind His back, removes as far as east is from west, etc. Moreover, in Christ the blood goes on cleansing us from all sin. Keep in mind, however, that it is the guilt of sin before God that is in view in such declarations. God no longer counts us guilty. If the matter could be reduced to simple bookkeeping terms, God marks our account "Paid", and no condemnation will be brought against us before God for forgiven sin.

Now removing the guilt of sin does not wipe out every feature of the sin as though it never happened. Perhaps this can best be set forth by a few illustrations. A man begins to drink heavily. He loses his job because he cannot function well. Marital problems ensue, and he loses his wife. His children are alienated. His health

deteriorates. He ends up in the gutter, on "skid row". Here he hears the gospel of Christ, turns to the Lord, and is forgiven of this sin as well as all others. The man is saved, and assuming he continues to walk in the light, will live with the saints of God evermore. There are some consequences of his sin which will continue to haunt him, however. He may not have lost his skills and he might get the old job again—or one just as good. It is by no means a certainty and is not included in God's promise. He may be reconciled to his wife; but, again, she may have remarried and may have no interest in the return. His children may be reconciled; but human beings, even children, are not always as forgiving as God, and such reconciliation is not a certainty. His health may gradually improve with his abstinence from drink, but again, it may not. Some aspects of that sin may go to the grave with him.

Parents may live for the devil all their early years. Their children are not only nurtured in the things of God but are nurtured in the ways of the world, the flesh, and the devil. When the youngsters are grown the parents turn to the Lord. They are forgiven! But they cannot recover those lost opportunities. Their children may continue to walk in the ways of the flesh.

A man may marry and divorce, perhaps several times, without regard for God's law. He misses out on being a real father to his children. Then in maturer years he not only genuinely turns to the Lord and is forgiven but he grows in the word and shows evidence of leadership. His name is put forth as a possible elder. He possesses some of the qualities (1 Tim. 3:1-7; Tit. 1:5-9), but then it is pointed out (not necessarily unkindly or without regret, but with a concern for things scriptural) that his marital status is questionable, he has not ruled his own house well, and he therefore does not have a good report from some of those without. Likely his children are not believers. Now the man is forgiven, and he may be able to do much in the Lord's work, but he may never be able to qualify as an elder. He "blew" that opportunity during the period of his life when one gets some proper training for being an elder. Suppose we excuse him and say, "But that was before he became a Christian, and he has been forgiven." Even so, he does not now meet God's qualifications for being an elder. He does not suddenly have that necessary experience in handling people which comes through ruling a family well and leading one's own children to Christ.

A young man marries badly, after the flesh. Later he is converted and even becomes a preacher of the gospel. That wife, however, may be a weight about his neck. He chose her in his uncovered days and is under obligation to honor his marriage vows and stay with her. She has little sympathy with his desires though and is just about everything a preacher's wife should not be. Can we say that a church is simply unforgiving when they hesitate to choose that man for the pulpit? After all, God has forgiven him. But it is not necessarily a matter of being forgiving. Here is a sinful choice he made with which he still has to live, and it will affect his work.

While public opinion is not as binding as specific qualifications laid down by God, it may sometimes be a factor. Whether we like it or not, human forgiveness often is not as easy to have as God's forgiveness. In the matter of eternal life God's forgiveness is what counts, but in serving the Lord while we still remain in the flesh human attitudes can not be totally disregarded. Saul the Pharisee persecuted the church and killed and imprisoned some of them. When he was converted, his sins were fully forgiven by the Lord, but there was a period during which the early church was suspicious of him. They did not know as much about him as the Lord knew. Even as the sincerity of his conversion became evident there seems to have been provision for him to work away from Jerusalem, where his persecuting work had centered. His greatest work was among the Gentiles, far from the locale of his persecuting work. Men may certainly live down a bad reputation which they developed during their unconverted days. This is more easily done among brethren in the Lord, who more nearly understand the grace of God. But since we must reach out to and deal with the unconverted, our past cannot always be ignored.

Forgiveness does not necessarily wipe out a sin "just as if" it never happened. Like the pebble dropped in the lake, the results of any single sin may bring great circles of influence. Our evil choice may have encouraged another to sin also. We repent and are forgiven, but that does not withdraw the former influence or chain of events. We may be able to so act that some of the negative influences can be destroyed by positive good. We may even be able to capitalize on past sins to show the amazing grace of God in His forgiveness of so great a sinner. And we must not let that which is past and forgiven immobilize us from being used of God where He can. A man forever disqualified as an elder is not disqualified as to many other valuable functions in the Body of Christ. Our young people need to be aware of choices that will later be great barriers to effective Christian service, but, if the deed is done we need not "cry over spilled milk". We can only repent, rejoice in God's forgiveness, and be the best vessel the Lord chooses to make of us.

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



## *Viewing the News*

Jack Blaes

THE SOVIET RECORD ON TREATY KEEPING. In 1955 the Subcommittee on Internal Security published its first staff study of the Soviet treaty record from 1917. In a foreword to this work, Chairman James O. Eastland (D. —Mississippi) summarized his findings as follows: 'the staff studied nearly a thousand treaties and agreements, both bilateral, and multilateral, which the Soviets have entered into not only with the United States, but with countries all over the world. The staff found that in the 38 short years since the Soviet Union came into existence, its government had broken its word to virtually every country to which it ever gave a signed promise. It signed treaties of nonaggression with neighboring states and then absorbed those states. It signed promises to refrain from revolutionary activity inside the countries with which it sought 'friendship', and then cynically broke those promises. It was violating the first agreement it ever signed with the United States at the very moment the Soviet envoy, Litvinov, was putting his signature to that agreement, and it is still violating the same agreement in 1955. It broke the promises it made to the western nations during the previous meetings 'at the summit' in Teheran and Yalta. It broke the lend-lease agreements offered to it by the United States in order to keep Stalin from surrendering to the Nazis. It violated the charter of the United Nations. It keeps no international promises at all unless doing so is clearly advantageous to the Soviet Union. I seriously doubt whether

during the whole history of civilization any great nation has ever made as perfidious a record as this in so short a time... Is the signature of any Communist government worth the paper it is written on?"

PRESIDENT CARTER'S LATEST MOVE ON CHINA. The President has announced his intention to abrogate the mutual defense treaty between the United States and the Republic of China on Taiwan in order to pave the way for official recognition of the Communist regime on the mainland of China. The announcement came as no surprise, for it is a reasonable followup of the outrageous Panama insanity foisted upon the American people earlier this year. Have you yet asked yourself the obvious question: "How can this be for the best national interest of the people of the United States?" Our President said that that is the reasoning for so doing. And, even if he didn't say it, he is only supposed to act in our best interest. Isn't that what a government is for? I can see, with no trouble at all, how the Senate served Communism when it passed the Panama treaties. I can see, again with no trouble at all, how what President Carter proposes will destroy a proud and prosperous ally while it will serve Communism one of its greatest successes. If this serves our national interest, then our national interest is not worthy to be served. We need a change, if that is the case, and that is exactly what candidate Jimmy Carter promised, again, . . . and again, . . . and again.

SENATOR BARRY GOLDWATER has promised any move to abrogate the treaty with Taipei will result in a proposal of impeachment against Jimmy Carter. HOW DO YOU FEEL ABOUT DICTATORS AND PRESIDENTS who do not live up to treaties (international agreements)? Don't just tell your neighbor, tell the one most involved—the President.

“HUMAN RIGHTS UNDER THE LEGAL SYSTEM IN MAINLAND CHINA.” This was the title of an address by Dr. Liang-chen Cha, chairman of the Board of directors of Tunghai University. That internationally respected scholar observed: “When the Chinese Communist Party (CCP) came into power in 1949, the gradual development of respect for human rights in mainland China suffered a major setback. During the period between 1949 and 1954, the legal system of the Chinese Communists served primarily as a blunt instrument of terror, as the Chinese Communist Party proceeded relentlessly to crush all sources of political opposition. The Republican legal apparatus, including the bar and legal codes, was formally abolished at the beginning of the Communist regime, yet it was not immediately replaced by a well-regulated legal system. How many persons were eliminated by the people's courts or public security organs during this period remains a mystery. Mao Tse-tung once acknowledged that at least 800,000 ‘enemies of the people’ were liquidated, i. e., killed. Other sources indicated a higher figure of several million.”

PROFESSOR RICHARD L. WALKER, director of International Studies at the University of South Carolina and a lifetime student of Chinese affairs, offers evidence that the Communists on the Mainland are directly responsible for the death of at least 64,000, 000 of their own people. He said: “The Communist movement in China, despite its proclaimed high ideals, must be judged on its performance, and, as regards the human equation, there is little to commend it. Those

who wish to rationalize public assassinations, purges of classes and groups or slave labor as a necessary expedient for China's progress are resorting to the same logic which justified a Hitler and his methods for dealing with economic depression in the Third Reich.” But those who have the President's ear know all this.

THE NATIONAL CONFERENCE BOARD reports that “Help Wanted” advertising rose in August to 151 percent of the 1967 average from a revised 150 percent a month earlier. “The index is considered a ‘coincident’ indicator of general business,” noted the Wall Street Journal. More important, it is an indication that there is hardly one excuse for able-bodied people to be without work and on Welfare.

DON'T LET THE LEFT DECIDE YOUR RIGHTS. The Animal Charter, adopted by the United Nations Educational, Scientific, and Cultural Organizations, opens with the words: “All animals are born with an equal claim on life and the same rights to existence.” That will be good news to cows, pigs, chickens, sheep . . . And don't doubt that the U. N. means business. The Wall Street Journal notes that “Agricultural Department researchers devised a jogging program for cows; a moving tailgate pushes the cow around a fenced ring.” How is that for equality?

DIET AND SAVE A WATT OF ENERGY. If every overweight person slimmed down to an ideal poundage, according to The American Journal of Public Health, the Nation would save the energy equivalent of almost one and one-half billion gallons of gasoline per year. That, continues the Journal, is the estimated amount of energy it takes to produce, market, and cook the extra food people eat—but do not need. “There's 2.3 billion pounds of excess weight burning up our energy, which translates into enough energy to meet the electricity demands of Boston, San Francisco, and Washington D. C.”



## THOUGHTS FROM ROMANS

Ernest E. Lyon

### WHY CHRIST'S DEATH IS "THE GOOD NEWS"

If one would begin reading Romans at verse 18 of chapter one and stop after reading verse 20 of chapter three, he would wonder why Romans is referred to as the book of fundamentals of the gospel, the good news. 1:18 starts off with the revelation of the wrath of God and 3:19, 20 shows all men under the judgment of God and without hope of salvation by keeping God's law. Yet 1:18 immediately follows two of the most glorious verses of good hope in the Bible which show the book to be about the good news of salvation through faith.

The reason for this apparent contradiction is, of course, that for anything to be good news there has to be a background that could be bad news. If I were lying in the sun enjoying its warmth it would not be good news for you to come to tell me that the sun was shining—it wouldn't even be news! But if it had rained for a month and you would come into a building where I couldn't see out and tell me that the rain had stopped and the sun was shining, that would be good news to me. If I were enjoying my family in a joyous occasion it would not be good news for you to knock on the door and tell me that all is well with my family, but if they had been on a train that was wrecked and you bring me the news that they were not hurt—that would be good news. Even so, if men were on fine terms of fellowship with God, it would not be good news that the Son of God had died to put me into fellowship with God. But if, as is true, men are by nature at enmity with God, without God and without hope in the world, facing an eternity of suffering banished from God's presence—if that is the situation and you tell me that God's Son took my sins upon Himself and died in my stead so that I could be saved, then you are bringing me good news indeed. That is the great overall purpose of Romans 1:18-3:20. It is the black background of the gospel. To conclude this paragraph with one other illustration—if you take a piece of white chalk and mark on a white board it is hardly noticeable, but if you make that same mark on a blackboard then it is clearly visible. God wants us to see the great light of the good news of His love shown in Christ's death and resurrection, so He has Paul take slightly over two of the thirteen chapters of Romans to show us the background on which we can see the wonderful good news—Christ died for our sins.

Before starting into a very long series of thoughts on the various verses of Romans 1:18-3:20 next month, let us look briefly at the entire passage this month. It begins with the wrath of God revealed from heaven against *all* ungodliness and *all* unrighteousness of men. That immediately brings all of us under condemnation. Paul then goes on to show that men can perceive His everlasting power and divinity by looking at nature and that men started out knowing God but turned away and became foolish enough to worship even creeping things. As a result God let man go his own way and the rest of chapter one shows the dismal trail of man going his own way. To make it brief, chapter two deals with two groups that might (and usually do) feel they are right with God—the Gentiles (or Jews) who feel they are too good to be condemned and then the Jews who feel that they are right with God because they have the Bible and are a part of God's chosen people. The principles of God's judgment apart from Christ are clearly stated and man is left without hope because of natural disposition or position privileges.

To continue our brief outline of this section, note that in the first eight verses of chapter three Paul temporarily halts his argument to take note of a problem that he will deal with extensively in chapters 9-11, the matter of how the leveling process of the gospel leaves the spiritual advantages of the Jew.

In 3:9 Paul returns to his main purpose for this section and from there through verse 20 shows that both Jews and Greeks (Gentiles) are all under the power of sin. His gathering of verses from the Psalms and Isaiah in verses 10-18 is the most complete refutation that we have of those who feel that there is something good about men that would keep God from sending men (or allowing to go) into eternal torment. This picture of man by nature as seen by God's holy eyes is awesome, to say the least. Then Paul summarizes what he has been saying by showing that those under and those not under the law are alike condemned with no possibility of being justified (declared righteous). The Law (or, as the Greek really reads, simply "law") simply brings a knowledge of sin, not the power to have victory over it.

In closing, let us thank God that Romans does not stop with 3:20. From here on Paul will be showing us the glories of the gospel, the wonderful, almost unbelievable, things that God has done for us in Christ. But let us now forget 1:18-3:20 so we can be more thankful for the wonderful news that Christ died for our sins, according to the scriptures.



# Reflections On The Restoration Movement

Larry Miles

## Walter Scott: The Work of the Golden Oracle on the Western Reserve

The Campbells and their associates had found only hostility in their relationship with the Redstone Baptist Association. To the Pharisees of the Redstone, the teachings of the Reformers was considered to be heresy. When the Redstone was about to expell Alexander Campbell in shame he outwitted them. As we related in the previous article, he and some others from the Brush Run Church left to start a new work in Wellsburg, Virginia (now West Virginia). The Wellsburg Church affiliated itself with the Mahoning Baptist Association. It was to be in this association that the teachings of New Testament Christianity would spread. The majority of these congregations were located in what was called the Western Reserve.

It might be helpful, at this time, to give a little geographical background. A. S. Hayden, in his book, *A History Of The Disciples On The Western Reserve*, had this to say,

This district of country, also called the Connecticut Western Reserve, and New Connecticut, is situated in the north-east part of the State of Ohio. It is bounded on the north by Lake Erie, east by Pennsylvania, south by the 41st parallel of north latitude, and on the west by Sandusky and Seneca Counties. ... The area includes about 3,000,000 acres.

Here the restoration spirit would gain a foothold and spread. Before we deal with the main character of the subject of this essay, let us relate some background material on how the Ancient Order got the chance to gain a foothold in a fertile land. Alexander Campbell, had in June 1820, debated the Presbyterian Minister John Walker at Mount Pleasant, Ohio. One person who had read the printed text of the debate was the minister of the Baptist Church in Warren, Ohio, Adamson Bentley. While on a preaching tour in Kentucky, Bentley, along with his brother-in-law Sidney Rigdon, paid a visit to Campbell at his home in Bethany. They spent the night and left the next morning with a promise that Alexander would come to the Western Reserve so that all might be given a chance to formulate their own opinions on whether what he taught was scriptural.

Perhaps a little about the forming of the Mahoning Baptist Association is in order. The Mahoning Association was formed on Wednesday August 30, 1820. This Association was open to the views of the Reformers. In 1824, the Wellsburg Church was admitted with-

out having to submit to the credal views of the Philadelphia Confession. We are going to give some highlights of this period (1820-1830). The main character will be Walter Scott who was called "The Golden Oracle."

We want to give you some facts about Scott prior to his association on the Western Reserve. Scott was born in Scotland on October 31, 1796. His family was devoutly Presbyterian. Scott had a good college education. This enabled him to support himself as a teacher. On July 8, 1818 he arrived in the New World. Some time later, he arrived in Pittsburgh, Pennsylvania and became the assistant in an academy operated by George Forrester. As providence would have it, Forrester was the minister of a small group of saints who took the Bible alone as their guide and rule.

Scott, after a study of the New Testament, discovered that he had not been scripturally baptized and asked Forrester to immerse him into Christ. He then assisted Forrester in the little church. Upon Forrester's death by drowning, Scott closed the academy and went to New York. He later returned to Pittsburgh and started another academy. Among his students was Robert Richardson, who would later become the biographer and physician to Alexander Campbell. It was in the winter of 1821-22 that Scott first met Alexander Campbell. They became close friends and associates. In 1826 Scott was located in Steubenville, Ohio. Alexander Campbell, along with his father-in-law John Brown, called on Scott on the way to attend the annual meeting of the Mahoning Association. They urged Scott to attend with them. He came along and was granted a seat as a teaching brother. Alexander Campbell and John Brown went as messengers from the Wellsburg Church. Dr. Robert Richardson, in his *Memoirs of Alexander Campbell*, has this to say about one of the most important things that took place,

On the following day, the first item of business to be considered was a request sent up from the church at Braceville, of which Jacob Osborne was elder, as follows: 'We wish that the Association may take into serious consideration the peculiar situation of the churches of this Association, and if it would be a possible thing for an evangelical preacher to be employed to travel and teach among the churches, we think that a blessing would follow.'

As it turned out the man chosen was Walter Scott.

Walter Scott entered into his work at once and began laboring among the churches. On the subject: What Must I Do To Be Saved?, Scott said that there were certain obligations that the sinner had and that if he met those obligations, then God was obligated by His Word, to do certain things. The sinner's part consisted of Faith, Repentance, and Baptism (Immersion into Christ - Rom. 6). God's part was to Forgive Sins and give the Gift of the Holy Spirit. As a result of both parts, the new Christian was automatically added to the church of Christ (Acts 2:47). Scott called this the "five-finger exercise."

We want to relate one preaching experience Scott had. On Sunday, September 27, 1827, Scott preached at the Baptist meeting-

house in New Lisbon, Ohio. Talking about this day, James DeForest Murch, wrote these words in *Christians Only*,

In his sermon he discussed the text (Matthew 16:16) as a fact which the four Gospels were written to establish; to which type and prophecy in the Old Testament had pointed; which the eternal Father had announced from heaven at Christ's Baptism and Transfiguration. Scott then showed that the foundation truth of Christianity was the deity of Jesus and that belief in Him was essential to salvation. He insisted that this belief would produce such love in the heart of the believer that he would be led to true obedience in all things necessary to the acceptance of Christ as Saviour and Redeemer. The speaker then showed that this same Peter was the first to declare the terms of pardon under the new dispensation of God's grace. It is said, that as Scott spoke, he was gripped with the idea that if what he was saying was true, the Spirit-guided answer of Peter to the cry of the people, 'What must we do?' was the only answer that any minister of Christ had a right to give to the same question now. With great boldness of spirit, Scott thereupon concluded his discourse with these words, 'Repent and be baptized, everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.' (Acts 2:38)

At this meeting a very pious Presbyterian man came forward. Scott thereupon baptized him into Christ as commanded by the Living Oracles. What is interesting about the incident is that the man, William Amend, only heard Scott's concluding remarks about baptism for the remission of sins. It seems that he had in his own independent study of the Word, become convinced that baptism was indeed by immersion and for the remission of sins. He then resolved to come forward when he heard this great Biblical Truth expounded. As Scott continued with this teaching, the churches of the Mahoning Association one by one accepted the New Testament view of conversion. Murch says that "the Mahoning River became a veritable Jordon as Scott immersed hundreds of believers."

At the next meeting of the Association in August 1828, Scott reported that the Association had doubled its membership. At that meeting, William Hayden was added to the evangelistic team. Another important day in the life of the Association was the annual meeting at Austintown, Ohio in 1830. Concerning this meeting, Murch wrote,

The Mahoning churches were shaking off their allegiance to the Philadelphia Confession of Faith and were determined to give up every man-made tradition and practice that could not be supported by a 'thus saith the Lord'. The idea of an association, they had come to believe, was unscriptural.

A motion was made to dissolve the Mahoning Baptist Association. This motion came at the urging of Walter Scott. The motion passed and like the Springfield Presbytery, the Mahoning Association "died and sank into union with the Body of Christ at-large." We hope this brief history will let you know of the efforts to preach the Everlasting Gospel to a world dying with the leprosy of sin.

In our next article, we will be dealing with the events that led up to the union of the Stone-Campbell Movements. Also, we will turn our attention to the years 1830-1840. Let us always be willing to lift up the Lord of Glory as the Hope of the World (John 14:6) and let us be living our lives in anticipation of the return of the Blessed Hope (Titus 2:13). Until next time, MARANATHA!

# PROPHECY

Edited by Dr. Horace E. Wood

The following article was submitted by Horace Wood, who has personal knowledge and great admiration for this writer, who is the International Director of Friends of Israel, Collingswood, N. J., and editor of *Israel My Glory*. Bro. Rosenthal kindly granted us permission to reprint from this copyrighted bimonthly.

## ISRAEL LIVES

Marvin J. Rosenthal

From between the paws of the rock-hewn sphinx of Egypt, God brought forth the children of Israel and forged them into a great nation.

Four thousand years have extended their span between Israel's birth, demise and rebirth as a modern state in May of 1948. This prophesied rebirth is unparalleled in all the annals of recorded history. No other people, expelled for such a long time, over so wide an area, with so many obstacles, have ever returned to their land as a recognizable and viable entity. Nations more numerous like flaming meteors have shot across the sky to be remembered no more. The proud Assyrians, the powerful Babylonians, the inflexible Medes and Persians, and other nations too numerous to mention are gone. But the Jew, refusing to be either annihilated or assimilated, remains.

Her modern rebirth is clearly not the result of any material dimensions which belong to her. There is nothing global or massive about the state of Israel in political terms. Its territory and independence are considerable in history — but pathetically meager in geography. Her land, excluding occupied areas acquired in the Six-Day War, is about the size of the state of New Jersey. Her population equals that of Philadelphia, the fourth largest city in the United States.

In the calculations of the nuclear century, Israel is an insignificant piece of real estate. Her bridge is fragile; her highway narrow.

Clearly, then, if modern Israel is to be regarded as an incident of universal scope, and she must — if she has any elements of greatness, and she does — then these qualities must be vindicated in the spiritual realm. The existence of the modern state of Israel is an inexplicable enigma, apart from the promises and power of an unchanging and all-powerful God. Israel, plainly and simply, exists because God decreed she should.

When on May 14, 1948 Ben Gurion, Israel's first Prime Minister declared Israel a free and independent state, her total Jewish population numbered 640,000 souls. In thirty years she has absorbed an additional 2,400,000 people from all over the world and from every station of life. She has caused the desert to "blossom like a rose";

developed a technologically advanced nation; and simultaneously fought and won four wars for survival, though dramatically outgunned and outnumbered. Her preservation, no less than her rebirth has been miraculous.

Peace, nonetheless, continues to be Israel's unrealized goal. And true peace is not simply the cessation of hostilities, but a positive relationship based on justice, equity and mutual respect. Such a peace cannot merely be national and horizontal – it must first be personal and vertical. In the ultimate sense, there can be no national peace between men until there is personal peace with God. When this peace becomes a reality, the hopes, the dreams, the longings of men of good will will come to fruition through the One who is Israel's Messiah and world's Deliverer.

The articles that follow<sup>o</sup> are, without apology and with moral, legal and biblical justification, pro-Israel. They are not anti-Arab for Arab welfare is intricately and irrevocably bound up in the well-being of the state of Israel. They are also Christian within the biblical framework of that wonderful but often misused and misunderstood word.

Israel's past history, present reality and prophetic destiny touch all peoples, and are lofty themes concerning which the inspired authors of the Holy Scriptures had much to say. At no time in the past thirty-five hundred years were their prophetic utterances more contemporary than at this present hour.

<sup>o</sup>The writer is referring to articles in the magazine which he edits.

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## **LUKEWARM SINNERS**

Charles Kranz

I am grieved, saddened, and heartbroken (but thank God for Matthew 5:4), and even angered, when I read and when I hear on radio and television the widespread unscriptural doctrine which makes **LUKEWARM SINNERS** of the unsaved. The doctrine is that all you have to do to be saved or to be born again is to believe (some add repentance), and is further emphasized with the statement "you don't have to be a church member or to be baptized to be saved". What is sadder, more and more "among our own selves" are encouraging these false teachers by listening to them, attending their crusades, and complimenting them for their efforts. What is even worse, some "among our own selves" have become affiliated with their denominations.

Possibly, before I go further I should define what I mean by **LUKEWARM SINNERS**. I mean those still unsaved people who because they accept the doctrine of belief and repentance only, mistakenly say as did the church in Laodicea "... I am rich, and have gotten rich, and have need of nothing..." (Revelation 3:17). The truth is that they are poor, have gotten poorer and need to be baptized. They have changed from being hot or cold sinners to **LUKEWARM SINNERS** which is worse because now they are lukewarm

(satisfied) with their condition. Better were it if they were hot or cold (dissatisfied).

To illustrate this: Recently the mother of a family called and said that while she knew I would not agree, she wanted me to be the first to know that her entire family had been saved the previous Saturday night. In answer to my question, she said they had not been baptized. I told her that a further study of the New Testament would show that they had not been saved without baptism. I don't know whether this heated or cooled her, but she didn't remain a LUKEWARM SINNER because two weeks later she called saying she wanted me to be the first to know that she and all except two members of the family had been baptized.

Those who teach salvation without baptism remind me of the false prophets condemned in Ezekiel 13:1-16. God said (1) they say Jehovah saith when he has not spoken, (2) they have seduced the people by saying peace when there is no peace, (3) when one buildeth a wall they daub it with untempered mortar (whitewash), and (4) the wall and they that daub it shall fall and be consumed.

To further illustrate, we have two log cabins (could represent my wife and me) on our place that have been daubed with tempered mortar. The tempered mortar (salvation) consists of lime (belief), sand (repentance), and water (baptism). It would have been useless (even worse) to have daubed the cabins with lime only or with lime and sand only. We had to follow the instructions (Christ's commands) to add water to the mortar mix.

Some will say, "But, Brother Kranz, aren't these people you are criticizing preaching Jesus?" My answer. Preaching Jesus to the unsaved includes baptism. See the following examples in Acts - 2:38, 8:12, 9:18, 10:47, 16:15, 16:33, 19:5, etc.

However, there is danger under certain circumstances in placing too much emphasis on baptism. Some denominations that baptize (immerse), are wrong in so many other fundamentals that we should not be affiliated with or fellowship them just because they baptize. Some denominations which baptize do not have a scriptural name, have other than elders and deacons as officers, use the instrument, seldom partake of the Lord's supper (and then on week nights), practice tithing, and make their members further lukewarm by causing them to believe in the eternal security of the soul (once saved, always saved). On that last point, I can just as easily prove once lost, always lost as they can once saved, always saved. If you don't believe me, see Hebrews 6:4-6. But we have to consider other passages such as Revelation 2:5.

In conclusion, I urge that we speak against, discourage, and not fellowship those who make LUKEWARM SINNERS of the unsaved. God may spew them, as well as the LUKEWARM SINNERS, out of his mouth.

# DISTINGUISHING THE THINGS THAT DIFFER

Alex V. Wilson



Clear thinking requires accurate use of words. Our concepts are apt to be fuzzy if our terminology is imprecise. So it is important to define and use terms correctly (though we should avoid becoming extremists or nitpickers in these matters).

The needs for this are vast, as Thomas and Alexander Campbell realized long ago. They too stressed the importance for using Bible terms accurately. During the past two months we have seen that the following terms are often misapplied: *bishop* (which really is the same as elder); *pastor* (which also is the same as elder, at least to a great extent and usually); *minister* (which should be used for all Christians—at least if they are serving the Lord in any way); *preacher* (which Biblically means evangelist or gospel-proclaimer to the lost rather than deliverer of sermons to the saved).

Today we usually call all men who deliver sermons—whether mainly to unbelievers or mainly to believers—by the term “preacher.” Instead of this we should differentiate between those whose call is primarily *toward* the church (i. e. elders/pastors/teachers who train and care for believers) and those whose call is primarily *facing out from the church to the world* (i. e. evangelists/preachers who offer salvation to the lost and then form converts into congregations if none already exist). Making this distinction would help men to examine their gifts and calling from the Lord, and avoid being misfits (for example, pastoring when they should be evangelists, or vice versa; see last month’s article). Of course these two types of ministry overlap, so we must not be overly rigid in dividing them. Yet the distinction is an important one and should be recognized.

## ANOTHER DISTINCTION

There is also a difference between a teacher and an exhorter. This is not a difference of office, but of gift and function. Rom. 12:6-8 says, “Having gifts that differ according to the grace given to us, let us use them... he who *teaches*, in his teaching; he who *exhorts*, in his exhortation.”

One commentary gives this helpful explanation of this passage: “Teaching is addressed to the understanding; exhortation to the conscience and feelings and will. These must always go together, for *teaching gives exhortation its content and exhortation gives teaching its force.*”

Let's amplify this. The teacher instructs by imparting information, and explaining, clarifying, and applying it. He draws comparisons and contrasts, illustrates the truth, and tries to show how to use the facts he imparts. He not only teaches new truths but also tries to amplify old truths—to show more of their implications and applications. A first-grader told his mom, "Today we learned that 3 oranges plus 3 oranges equals 6 oranges." Mother: "3 apples plus 2 apples equals what?" Boy: "I don't know; we haven't done apples yet!" Sometimes facts that seem obvious to us are not that way at all to others. The teacher seeks to "make the message clear and plain."

A good Biblical example of a teacher is Apollos. "He was an eloquent man, well versed in the scriptures . . . He spoke and taught accurately the things concerning Jesus," except his knowledge was limited at first. Such a man you would like to teach your Bible classes, or to help you refute the views of agnostics or cultists. "He powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus" (Acts 18:24-28).

On the other hand, exhortation is stirring speech. To exhort is to attempt to arouse or incite by earnest appeal or argument; to admonish, warn, encourage or advise." In the Bible, "the verb for 'exhort' has several shades of meaning, ranging from 'begging' and 'entreating' to 'encouraging,' 'comforting' and 'consoling'" (John Stott).

A good Biblical example of an exhorter is Barnabas. In fact his real name was Joseph, but he was such a warm, generous, encouraging man that he was nicknamed Barnabas, which means "son of exhortation, or consolation, or encouragement" (Acts 4:36, 37 ASV & footnote & RSV). When he went to find out what was happening among the disciples in Antioch, "he exhorted them all to remain faithful to the Lord with steadfast purpose." He was just the kind of man to introduce ex-persecutor Saul to the church, and later help him enlarge his ministry; or encourage young John Mark to serve Christ, and even give him a second chance.

#### ***BOTH NEEDED***

These thoughts were partly stimulated by a passing remark Brother Forcade made several years ago. He said, "When Brother Boll used to hold meetings in Wichita Falls, he would preach and then often would ask Brother Tate to give a closing exhortation. Brother Tate was a good exhorter, and many times he would appeal to the people after I had taught a lesson too." This shows, by the way, the advantage of having meetings that are free and spontaneous enough to allow several men to participate according to their various gifts. Or, alternatively, the advantage of having several brethren take turns teaching the Word at different meetings (one this week, another next week). For while some men are equally capable at teaching and exhorting, they are few and far between. There is no rigid line between teachers and exhorters, of course, but most men who are capable of public speaking fall pretty definitely into one category or the other.

Every speaker should try to achieve a fair degree of balance in this matter. Yet by temperament and training, most will give emphasis either to instruction or to appeal.

Teaching by itself can be dry and dusty. Or it may perhaps be interesting but make no impact on the lives of the listeners. People exposed to such a teacher are in danger of being "enchanted but unchanged", to borrow Oswald Chambers' expression. "Where the application begins, there the sermon begins," insisted Spurgeon with hyperbole.

Yet exhortation by itself is also harmful. It can degenerate into nothing but scolding, and scolding accomplishes little. Paul Little wrote,

In some cases, to keep challenging Christians merely raises their level of frustration. What they need is practical help on how to live the Christian life.

Once I listened to messages from a Bible conference. Message after message was challenge, challenge, challenge, exhortation, exhortation, exhortation. I found myself saying, "Why don't these people tell me how I'm supposed to live the Christian life they are talking about? All they are doing is challenging me to do it. I am committed as far as I know; now help me get down the road." On the other hand, practical instruction is never going to get people moving who are not motivated.

May we who give the Word of God take time and effort to do it well. May we put forth the prayer and the brain-sweat necessary to teach clearly and practically, and to exhort forcefully and movingly—enabled by the Spirit of God. And may He raise up among us more evangelists and pastors, teachers and exhorters. May He also help us to arrange our church organization, structures and meetings to allow various men with various gifts to exercise those gifts for the strengthening of us all.

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## REPRINTS:

### We Must Receive

J. R. Clark — 1963

I would like to say a few things about the secret things that belong to God and the revealed things that belong to us.

First, if the deeper things of God's word are not the secret things, what are? In Ephesians 3, Paul speaks of the mystery "which for ages have been hid in God," and in verse 1 to 6 explains this mystery as being a fusing of Gentiles and Jews into one body—the church. However, this mystery has been revealed, and is no longer a secret.

The time of the second coming of Christ is known only by God. For "of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark 13). That is one of God's secrets. "Dost thou at this time restore the kingdom to Israel?" asked the disciples. Jesus answered: "It is not for you to know the times or the seasons, which the Father hath set within His own authority" (Acts 1:6,7). That too is one of God's secrets. In Revelation 10 it is said that the seven thunders uttered their voices. John was about to write, when a voice from heaven said: "Seal up the things which the seven thunders uttered, and write them not." What they uttered is God's secret—perhaps John shared it with Him. Then, who can approach God in wisdom? "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" God's secrets are many!

As to the things that are revealed, the whole Bible from Genesis to Revelation is God's inspired message to men. In a little book "The Bible, the Word of God" *I show that in one way or another the Bible claims to be the Word of God as a whole and in all of its parts.* It is urged upon us with many infallible proofs. Paul shrank not from declaring the whole counsel of God (Acts 20:27). The Lord Jesus upbraided the two men on the way to Emmaus, saying: "O foolish men, and slow of heart to believe in *all* that the prophets have spoken!" (Luke 24).

The Book of Revelation is especially commended to us as a book to read. In Revelation 1:3 the writer says: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein, for the time is at hand." And in closing the Book, John points out that those adding to the words of this book will suffer plagues at the hand of God. And if any shall take away from the words of this book, God shall take away his part from the tree of life, and from the holy city. This is indeed a solemn warning, and applies directly to this Book.

God has fitted Christians to be free to study and teach all of His word and yet to enjoy unity. He has written His law on the hearts of Christians—the Royal Law—love. "For the love of God has been shed abroad in our hearts through the Holy Spirit, which was given unto us" (Rom. 5:5). Through the indwelling Holy Spirit we can conquer the quarrelsome flesh. We have been looking to the wrong end for unity—to adjusting the Word rather than change in us. *True unity does not come by curtailing study and teaching of any part of the Word. True unity comes from a proper relationship of men to the Lord Jesus Christ, through His cross, through which we are reconciled unto God, and through the Spirit, who gives us the unity of the Spirit, enabling us to bear fruit that binds us together in Christian love.*

"The things which are revealed belong unto us and to our children." Brethren, let us accept that which is ours.

# Missionary Messenger

*"Greater things for God"*

Robert Garrett

Salisbury, Rhodesia

December 12th

Work on the Glen Norah building is proceeding slowly. The rest-room block was completed first and the plumbing work is now in progress. We had to dig a 250 foot trench to connect with the municipal sewer. We had to call in a blasting company to dynamite some large granite boulders that were in the way. We had first tried burning old truck tires on the rocks but this only worked with some of the stone. The ones deeper down were too hard for the heat to do more than flake off a half-inch at a time.

As we do not have enough funds in hand to move very fast, so have only employed one brick-laver. Unless he is slowed down too much by the rains he should have the brick work completed in January.

Much prayer is needed for this country and her leaders. Pray especially for the Lord's people that they might be strong in the Lord in the face of problems and persecutions.

Addie Brown

Salisbury, Rhodesia

December 15th

You know doubt have heard of our fuel sabotage here in Salisbury. The fire is still burning. It has been a terrible loss to the economy of Rhodesia.

We have been having lovely rains all week. We usually have rain on Christmas day. The rains didn't help the fire situation of course.

We will say good-bye to our Sister Hill on Sunday. It will be her last day to worship with us as they are moving to South Africa. We will miss her. She was baptized here about 10 years ago. She has been so faithful and we all love her.

There are so many changes now. Sometimes they are hard to accept. It makes me think of the hymn: Change and decay in all around I see; O Thou who changes not, abide with me. So we look to the Unchanging One for grace and mercy in this dark hour.

Donald R. Harris

Salisbury, Rhodesia

November 21st

Things are popping here in Arcadia. The new home is progressing rapidly. All brick work is completed and the roof-trusses, rafters and beams will go in place tomorrow. This means the tiles will be in place by the end of next week, whew! When the Lord starts working He works us right along with it.

There is more wonderful news. Four young people, three girls and one boy, came to the Lord and were baptized this past Sunday.

We have also had two African families move into the area and are now worshipping with Arcadia Church of Christ. It appears that as ones are now allowed to purchase and rent different places in different areas, that we may be expecting more African families to join us here at Arcadia. We are not sure about that at this time, but our doors are open to anyone who wishes to worship God and our Lord and Saviour Jesus Christ in spirit and in truth, and I might add in peace.

We still have not heard from anyone whom the Lord would have to think of coming and joining the Lord's work here. It is a great challenge and most rewarding with many ups and downs. A lot more ups than downs.

Thomas Hartle

Cape Town, South Africa

November 23rd

The small congregation, that I wrote about in my last news letter at a place or suburb namely Bokmakirrie I intended to be of more assistance to in my status as "traveling Evangelist"; well they are truly grateful for my voluntary offer to do so. Since helping them for a few months now, there has been signs of thankfulness, the attendances are increasing, more and more new visitors are coming to the services Sunday mornings and evenings.

I have been requested to conduct a Bible study for them on Wednesday evenings, plus assisting to teach and preach at homes of various families in that area; thus far we have reached 12 homes to the Glory of God. The attendance at the Bible study has also been very encouraging in that, not only are members making effort to attend, but also visitors young and old, thus far averaging 15.

More than this, since the Bible study is being convened in the home of a family of whom the father and the mother are members, and the children are not, gives us more good reason, to hopefully see this wonderful "opportunity and open door" where by the studies presented shall be the means to reach this family's children to the praise and Glory of God.

There is individual and collective communication by those who come and listen, who actually respond by answering questions when asked on the topic we are studying, that is something to feel happy about, and it is augmented by sincerely expressed joy, happiness, and general attitude of the members since they have been helped.

And with my daily visitation program to individual members who have been slack in attendance, and homes of families contacted to possibly organize a cottage meeting, even in this area are signs of interest shown. However, while my news items are brief for this time, I ask you one and all to share in your prayers to the intent that what ever might be my launching out, in the extension of the Kingdom, or the mediums used, that in an overall picture its results shall be fruitbearing to the glory of God not alone in reaching the lost but even to the upbuilding and strengthening of the saints."

## John T. Glenn – A Tribute

John Thomas Glenn was born February 13, 1876, on a farm near Cornersville, Tennessee where he attended Haynes McClain High School. At sixteen, he went West to work for the Houston and Texas Central Railroad. However, he wanted a better education; five years later, in 1897, he returned to Tennessee to enter the old Nashville Bible College (forerunner of David Lipscomb College).

From 1900 to 1912, he taught at the Nashville Bible College, then moved to Louisville, Kentucky, to study with Robert H. Boll, minister of the Portland Avenue Church of Christ, whom he had known at Nashville Bible School. He also studied Greek and Hebrew at Southern Baptist Theological Seminary where he earned the highest grade that had ever been attained in those languages – 99.2%.

In October of 1913, Brother Glenn began his long ministry with the newly formed Buechel Church of Christ. Two years later, on June 29, 1915, he married Lois McCaleb. For sixty-three years, their marriage was to be a shining example of love and devotion. They have two daughters, Ann Bradbury and Jane Rutherford, three grandchildren and two great-grandchildren.

Pursuing his studies, Brother Glenn graduated in 1919 from the the University of Louisville with a BA in education and later received an MA in education from Columbia University.

For thirty years, from 1916 until 1946, he taught Spanish, French, and German at the old Louisville Male High School, also serving as assistant principal for three years.

For two years, 1926-1928, he resigned the pulpit at Buechel to teach language at Harding College in Arkansas, but resumed it on his return. In 1959, he oversaw the building of a new church on Buechel Bank Road, the second during his ministry. Two years later, he retired at the age of 85. He continued to preach from time to time and regularly taught a Sunday School class until he broke his hip when he was 93. After recovering, he was always in his front row seat on Sunday mornings except when severe snow, ice or illness kept him at home. When he quit driving a car, he began a telephone ministry, making 50 to 100 calls a day. He kept up these calls until last March when he fractured his hip a second time.

While his body aged, his mind stayed young for almost all of his 102 years. Always interested, always learning, he had a zest for life and a ready wit. His voice, too, stayed booming; it never became quavery with age. Asked how he was, the usual reply was a hearty "bully!"

He made old age beautiful in an era that emphasizes youth. He wore his years as a crown to life, a benediction of honor and love.

He was a remarkable example of the influence *one* person can have. Who can say how many lives he touched for good during his years at Buechel? Or how many boys he influenced during his years at Male High? He loved to boast he had more "sons" than any man in Louisville; his "boys" never forgot him, even when they reached the age of grandfathers themselves. At Buechel, and throughout the Church of Christ, he had scores of spiritual sons and daughters, brothers and sisters, who also will never forget him.

He preached love and practiced love as few have done. Love and the power of prayer were the most frequent topics of his sermons, the daily exercise of his life. He was known to pray all night for those in deep need, and they relied on the power of his prayers.

John T. Glenn died on October 8, 1978, at the age of 102. Although his presence is gone, the influence of his love, his prayers, the example of his life remain.

— Ewing Fahey

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## AT BILL AND BETTY'S

### Past and Present

It was funny the way it worked out. Not that there was anything funny about the situation, in fact quite the reverse, but I'm so often amazed at God's foresight even though I know I shouldn't be.

I had promised Pam Young that I'd call in with a raincoat of Pat's that she'd outgrown, and I thought would fit one of the Young children. I had planned to go on Thursday afternoon, but in the morning I woke up with a simply steaming cold and it seemed wrong to risk passing it on. Sylvia called after breakfast and offered to do my shopping and I told her about the raincoat, so she offered to drop it in.

"It would be a good chance for you to get to know Pam better," I said. "She can do with some more friends."

I was just putting my feet up after lunch and wishing that they'd spend a bit less money on the space program, and a bit more into research into the common cold, when there was a knock at the door. There was Sylvia again.

"Come and have a cup of tea," I said. "That is if you're prepared to risk catching my cold."

"Thanks, Bet," Sylvia said, and she sat down in a chair by the fire. It was only then that I noticed that she was looking very cut up, as if something dreadful had happened.

"What's the matter Syl?" I said quickly. Syl is such a matter of fact person so I knew it must be something pretty drastic to affect her like that.

"It's Pam Young," Syl said. "She's going to have a baby!"

"Oh, no!" I said. "She can't be. Are you quite sure Syl?"

(Pam Young's husband walked out on her a couple of years ago and left her with two young children. It absolutely shattered her at first, but lately she's seemed so much better and had taken a job with the Council, just part time while the children were at school.)

"I'm quite sure," Syl said. "She told me herself. She's in an awful state, Bet."

"Well, whose baby is it?" I asked. "I didn't know she had any men friends."

"A bloke she met in a restaurant," Syl said. "He works in the same building. One day when she was feeling pretty depressed he asked her to go out for a drink. It started from that."

"Poor Pam," I said, "Whatever will she do?"

Syl was twisting her hands in her lap, and I could see she was almost crying.

"You know, it's funny I went there today Bet," she said. "You always say God is in charge of all the details of our lives, and sometimes I find it hard to believe. But I think he must be, you know."

"What do you mean, Syl?" I asked.

Sylvia took a big gulp. "I never told you that I had a baby before Ken, did I? There didn't seem much point because it all happened so long ago. The chap was married. I know I was a fool, but there it was. So you see, God knew I was the right person to send round to Pam on today of all days. He knew I should understand just the way she was feeling, because I'd been through it all myself."

"What happened to the baby, Syl?" I said.

"I had it adopted," Syl said. "It was a boy. I often wonder where he is and what he's doing. It's a pity Ken and I have never had a son."

"Oh, Syl," I said, kneeling by her chair and putting my arms round her. There didn't seem anything else to say.

"Anyway that's in the past," Syl said briskly. "But Pam Young is in the present. We shall have to work out how we can best help her, because she's going to need some friends over the next few months."

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# PROPHECY:

Edited by Dr. Horace Wood

## THE TEN VIRGINS or QUALIFICATIONS FOR THE KINGDOM

S. Lewis Johnson, Jr.

### *Introduction*

The Olivet Discourse has turned from the doctrinal emphasis of the opening sections to the application of the doctrine, and our Lord's words have assumed a hortatory and admonitory character. The astonishing revelation of the details of the second advent have naturally brought divine promptings to watch for His coming, since the day and hour of the advent are known by no man, no angel, not even the Son, but only the Father. The watching is not the watching of curiosity, but the watching of anticipation, which also expresses itself in readiness and faithful service in the interval. "Life as usual," so characteristic of Noah's wicked day, must be avoided.

The necessity to be faithful in service while the disciples wait on the Lord is emphasized by the Lord's illustration of the faithful and wise servant, who busily occupied himself in the absent household-er's service and consequently received a reward upon the master's return, and the evil servant, who made the fatal mistake of thinking that Lord was delaying His advent and therefore began to live carelessly, cruelly, and carousingly.

Not content with the illustrations of the need of readiness and wise faithfulness, the Lord brings out of His treasure an old medium, the parable, to enforce the teaching. He had spoken of a "faithful and WISE servant" in chapter twenty-four, verse forty-five. He now speaks of ten virgins, five of which are WISE (the Greek word is the same) and five foolish (cf. 25:2). The present parable, then, gives further information on what it is to be wise and faithful.

The central thought of the parable is expressed in verse thirteen, which forms a kind of refrain with the words of verse forty-two of the preceding chapter, "Watch, therefore; for ye know not what hour your Lord doth come." Here it is, "Watch, therefore; for ye know neither the day nor the hour in which the Son of man cometh" (25:13, AV). In other words, the thought of the parable revolves around the idea of preparedness for the advent.

But, there is more to the story than the idea of watching and readiness. What is preparedness? And why should the disciples be prepared? What lies in store for the prepared? In answer to these questions we are pointed to two further lessons.

First, readiness, which consists in having one's lamp burning, qualifies one for the marriage feast with the returning Bridegroom,

the King (cf. 25:10). In other words, *objectively* preparedness constitutes fitness for sharing in the Messianic Kingdom blessings.

Second, the readiness, consisting of the possession of a lamp with plenty of oil, points more specifically also to the attitude that is at the heart of preparedness. If it is true that the oil, as often in Scripture, suggests the Holy Spirit (cf. Zech. 4:6), then we may say that the possession of the oil refers to a vital relationship to the Giver of life. It suggests reality in the Christian experience, and it warns us against the attitude that many in the last days shall have, "a form of godliness, but denying the power of it; from such turn away" (cf. 2 Tim. 3:5).

"Walt Whitman was listening one night to an astronomer lecturing on the stars, and the hall was stuffy, and the lecture dull, and the charts and diagrams unilluminating, until says Whitman, I could bear it no longer, and I rose and wandered out into the night and looked up at the stars themselves!" so wrote James Stewart, adding, "But there are souls today — thousands of them — who have never thought of doing that, but stay inside poring over the charts and diagrams of religion, the mere mechanism of the faith, taking the whole thing secondhand and quite content with that. 'Men,' cries the New Testament, 'come forth, in the name of God, out of those stuffy places, and look up with your own eyes, and see the bright and morning star!'"

We turn now to the parable that so strongly enforces the lesson of the necessity of reality in one's spiritual life.

## I. THE CONNECTION OF THE PARABLE

*The setting* (25:1). The opening particle, "then" (Gr., *tote*), marks the connection. It probably should be construed here in a temporal sense, since this parable is linked so closely with the preceding illustration of the servants (cf. 24:45 with 25:2). The reference is to the *day* that has been before the reader in the preceding section, the day of the advent. Cf. 24:29-31. And in that day the servant must be both *faithful* and *wise*. In the Parable of the Ten Virgins the need for wisdom is dwelt upon, while in the Parable of the Talents the need for fidelity is emphasized (cf. 25:14-30).

The parable is not a "made-up" story, Barclay reminds us, for it is very true to the life of Palestine, although the details may not be perfectly clear to us today. Was the bridegroom coming for the bride, or was he returning with the bride to his own home after the marriage? Much could be said about the alternatives, but we shall just assume that the bridegroom is returning with the bride to his home for the marriage feast. There were three stages in Jewish matrimonial procedure. First, there was the *engagement*, a formal agreement and settlement between the respective fathers of the two. Then, there was the *betrothal*, a ceremony held in the house of the bride's parents, when mutual promises were made by the contracting parties before witnesses. Presents were also given by the bridegroom to his betroth-

ed. The betrothal was so binding that, if the bridegroom died before the marriage, the bride was regarded as a widow. Finally, about a year later the marriage took place. The bridegroom, accompanied by his friends, went to get his bride from her father's house. He brought her back in procession to his own home, where the marriage feast, often lasting as long as a week, took place. It is probably this procession the bridesmaids, or virgins, were meeting.

The picture is complicated by an ancient addition to the text. Following the word *bridegroom* in verse one some ancient manuscripts have the words *and the bride*. It is the opinion of some scholars that the words are genuine, since the early church thought that Christ, the Bridegroom, would come at the last day to fetch His Bride, the Church. The addition would be incompatible with this and, therefore, it is probable, so they think, that an early scribe, or scribes, omitted the words as not in harmony with their theology. If they are genuine, then the procession would be making its way to the groom's home.

*The subjects* (25:1). That raises the question of the identity of the subjects of the parable. The elaborateness of the details of the parable strongly suggest that identities should be attempted. Who are the virgins, then? In the light of the context, both the general context (cf. 24:3) and the immediate context (24:51; cf. 8:12; 13:42, 50; 22:13; Luke 13:28), it would seem that they represent the nation Israel, on earth at the time of the advent (cf. v. 1, "then"). All of these things point to the days of Israel's seventieth week, just preceding the second advent.

If the bride is referred to in verse one, then the church might be indicated by that figure.

There are two levels of meaning that we must keep in mind in the parable. From the eschatological standpoint, and from the standpoint of the grammatico-historical meaning of the parable, the parable is designed to set forth the qualifications for entrance into the marriage feast, or the Messianic Kingdom. From the second level of meaning we are to learn that the reason for the failure of the individual Israelites to obtain access to the marriage feast is the unreality of their spiritual life. In other words, then, there is an eschatological level of meaning and a personal level of meaning, or a historical interpretation and a personal application of the principle involved in the account.

To sum up, then, the parable sets forth the importance of watchfulness on the nation Israel's part as they wait for the King and the Kingdom during the time of the seventieth week.

## II. THE DESCRIPTION OF THE PARABLE

*The journey forth* (25:1). The opening verse is designed to set the scene in a general way, the following verses giving details. The "went forth" of verse one is that of verse six, the words there being, "go ye out." The intervening words in verse two through five explain

why the foolish ones, although they started with the others, failed to meet the bridegroom.

The scene, then, is that of the Groom, in this case the Lord Jesus, returning to His home after having fetched His Bride, the Church, to enter into the marriage feast, the Messianic Kingdom. The virgins, perhaps to be thought of as bridesmaids, represent the nation Israel (cf. John 3:27-30).

Already we observe a note of tragedy in the parable. In the picture of the journey out into the night of the ten virgins we see no difference between them outwardly. Both are making a profession of loving His appearing (cf. 2 Tim. 4:8). It is the deadly sin of outward religion devoid of inward reality on the part of the foolish virgins.

*The preparations* (25:2-4). After the proleptic statement of going out in verse one, the Lord gives details that preceded their journey in these verses. The meaning of some of the key words may be commented upon here.

(1) First, the word "virgins" probably has reference to moral purity (cf. Rev. 14:4-5), but in the case of five of them it was only profession. "Ten" is the number of testing (cf. Dan. 1:1-21) and, if this is the thought here, then the idea is that of testing regarding entrance into the Kingdom. But we must be careful to restrain our ingenuity in the interpretation of the details. We must not see more in the parable than the Lord put in it, so we shall not hold such views passionately.

(2) Second, the word "lamp" suggests a testimony to the truth, or in this case to their life. By profession, then, all are sound doctrinally!

(3) Third, the "oil" suggests the Holy Spirit, the source of all illumination (cf. Zech. 4:6; Acts 10:38; Heb. 1:9), and also the inward Person who is the source of all vital testimony. The Authorized Version omits the "for" which begins verse three. It introduces the reason for the foolishness of the virgins who left with no oil. This lack of oil was probably not from forgetfulness — they could scarcely have forgotten the need of oil — but from "wilful neglect".

(4) Fourth, the epithets "wise" and "foolish" have to do with the possession of the oil, or with the reality of their profession. Some had inward holiness, while others had only outward profession of holiness, the form of godliness without the power of it. They had a flaming profession without any heat! Some were real disciples, while the others were only apparent disciples. "True," Maclaren says, "there can be no right burning of the lamp of a Christian profession without the oil of the Spirit in the vessel of the heart; but there may be a flare which looks much the same in the dark. A wick will burn, though smokily. The stupendous folly of these witless five virgins was not that they made no provision for the future, but that they did not understand the requirements for the present. What they did was ab-

surd as it is to light a lamp without oil. They were not hypocrites in the sense of consciously pretending to be what they were not; but they thought outward profession and the doing of certain acts enough to make them of the Bridegroom's company. They stuck rootless flowers in their gardens, as children do, and thought they would smell sweet in His nostrils."

*The waiting period* (25:5). The note of delay appears again in this parable, again indicating that Jesus did not expect His own immediate return (cf. 24:34), as many unbelieving liberal scholars have claimed. The words, "they all slumbered and slept" may be rendered, *they dropped off to sleep and were slumbering*. No blame is hinted here, and we assume that it is a sleep that is not inconsistent with watching. The sleep is the light kind, such as one takes in snatches. "He does not ask us always to be on tiptoe of expectation, nor to refuse the teaching of experience," Maclaren says, "but counts that we have watched aright, if we wake from our light slumber when the cry is heard, and have our lamps lit, ready for the procession."

*The cry* (25:6; cf. 24:27, 31). The cry is designed to express the unexpectedness of the advent of the Bridegroom (cf. 24:36, 42).

*The response* (25:7-9). Upon the cry of, "Behold the bridegroom cometh" (v. 7), the virgins arose, trimmed their lamps, and prepared to go out to meet Him. Incidentally, the word used to describe the meeting was often used of the official welcome of a newly arrived dignitary, so that it beautifully corresponds to the thought of the advent, or the Parousia, of the Messianic King.

Up to this point everything has been identical in the case of the virgins, but now the real difference between them appears in the pitiful, "our lamps are gone out" (AV; lit., *are going out*), in which is contained a world of suppressed terror and shock. "Note that they burned till the bridegroom came," Maclaren points out, "and then, like the magic lamps in old legends, at His approach shivered into darkness. Is not that true of the formal, outward religion, which survives everything but contact with His all-seeing eyes and perfect judgment?"

The answer of the wise to their imploring plea is probably to be rendered, "We are afraid that there is no possibility of there being enough for both of us." Was the answer cruel? No. We cannot ever obtain grace from our fellow professors of a relationship to God. The truth is, the oil is to be bought "without money and without price."

It is one of the curses of spiritual things to be a believer and indifferent to truth, but it is more of a tragedy to make a profession and yet have no reality under it all. Oh! that professors would realize that He is truly coming again and immediately obtain oil for their lamps. And would that the "disciples of the great happy medium" would watch with readiness for His coming!

*The reception* (25:10). The wise, who were ready, enter the marriage feast, and the fateful words follow, "and the door was shut." The bridegroom, the Lord, consummates His marriage with the Bride, the Church, and the bridesmaids, Israel, sup with them throughout the Kingdom. There is silence over the unspeakable bliss of the feast, for the participants alone can understand it.

*The rejection* (25:11-12). The plaintive cry, "Lord, Lord, open to us," recalls the words of the sermon on the Mount, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven" (7:21). More than profession is needed for entrance into the Kingdom; one must have a profession of Him. There are sheep and goats, good and bad fish, wheat and tares, and the figures all point to the same contrast between the real and the apparent disciples. A dry wick will burn, but only for a short while and with a lot of smoke!

### III. THE APPLICATION OF THE PARABLE

Evidently the foolish virgins were unable to obtain oil, for it was late at night. The lesson of the parable is clear. We alone can obtain the life that comes from the Spirit. No one can give it to us, but God. And, further, we can obtain it now, but not then. At His coming it is too late. "Watch, therefore; for ye know neither the day nor the hour."

#### *Conclusion*

Several things may be said in conclusion. In the first place, the qualification for entrance into the Messianic Marriage Feast, or the Kingdom, is the possession of the Holy Spirit (cf. Rom. 8:9).

In the second place, from the standpoint of individual application the parable stresses the need of reality in our lives. Religion and its trappings cannot stand the test of the advent of the King.

Finally, there are some warnings to which we must give heed. There are some things that we cannot obtain at the last minute. It is said that her chaplain asked a dying Mary of Orange about her salvation, and she answered, "I have not left this matter to this hour." Well said!

There are also some things that cannot be borrowed, such as life from God. Spiritual capital is always individual and personal. And, finally, while the closed door meant security, perpetual blessedness, and joy for the wise virgins, it meant exclusion forever for the foolish. For them the wedding bell became a funeral knell, reminding us of,

"Almost persuaded," harvest is past!  
"Almost persuaded," doom comes at last!  
"Almost" cannot avail;  
"Almost" is but to fail!  
Sad, sad, that bitter wail —  
"Almost — *but lost!*"

*Being Needed*, in a realm where no one else can quite substitute for us *Providing Love*, for lack of which the world is dying.

In the realm of Family, I have in mind the broad scope of family clans as well as church congregations. From what we can read in God's word, this is the way it used to be. Many of us can even well remember that this is the way it used to be. Maybe in many places the family is still strong in its position, influence, and blessing. But where it has been damaged, de-emphasized, or discarded, there needs to be a full-scale restoration. And this will not even be attempted if we do not see the value of the old way.

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