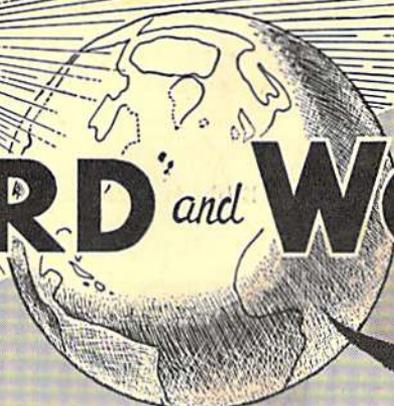


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Talking Things Over

G. R. L.

WHY CAN'T WE ALL SEE ALIKE?

The last time I preached on this topic, as I recall, I stayed on it for a whole week. That was on radio station KRBM in Bozeman, Montana, and the date was 1947. It was all so simple! Just throw away your prejudices (implied: as I and a select few have done), and then we will see the Bible alike (which means: then you will agree with me). This reminiscing was prompted by a short article by the same title in *The Star*, just received. There are four men pictured; three are wearing tinted glasses—green, yellow, and blue. Then there is the “good guy” with clear lenses. The accompanying text tells how the “good guy” can easily discern the confusion of the other three, who see the Bible in three different colors. “He sees the spectacles on each man’s nose, and easily accounts for the difference... one reads the Bible with John Calvin on his nose; another, with John Wesley; a third with John Gill...” How simple this is! Why is it that so many people don’t understand?

But this morning I was talking to a priest. He lives together with 13 other priests—all sworn to uphold Catholic dogma. Their spectacles are alike—surely they see alike! But no. “Every time we get into a discussion, we have 14 different points of view,” my friend told me. How strange, how very strange!

About 1948 (when we went to Italy) my views on this matter began to change. I began to realize that Roman Catholics were not necessarily stupid, or dishonest, or prejudiced because they believed as they did. And I began to appreciate the fact that fellowship with other believers (on the other side of the denominational fences) did not depend upon our crossing our t’s just alike. When Paul said, “That ye may all speak the same thing,” he surely did not have reference to every utterance on every topic. Such a view leads into one of two blind alleys: 1) The rich teaching of the Word is dehydrated and encapsulated into a few statements (a creed, whether written or unwritten) that become the slogans of the sect. Teaching and preaching revolve around these points of doctrine; spiritual pride and poverty are the result. 2) If every teaching of Scripture is to be included, an impossible situa-

tion results. There are so many items that it would be difficult to find even two people who would be in perfect agreement.

It is now my conviction that Christian unity has, in reality, little to do with "seeing alike." Read the great unity chapters—John 15, Romans 12, 1 Cor. 12-14, Ephesians 4—and you will find precious little about "seeing alike." What is it that produces unity? It is the life of the Lord Jesus, shared by all who are members of Him. In this kind of unity, there is no place for pride—no way for one to smugly congratulate himself that he wears "clear lenses." What did the branch do, to become a part of the Vine? What control does the branch have on the flow of the Vine's life and how it is shared by the other branches? "If any man glory, let him glory in the Lord."

WHY I AM A CHRISTIAN

In much the same spirit, I think, have many written on this topic. You've read their stories: "I checked the Methodists and the Buddhists, etc., against the Bible and found that they were all wrong...and then finally I discovered (a certain church.)" Though no doubt sincere, when they begin talking about "what I did," the door is left open for pride to rob the Lord Jesus of His glory.

What should be the Christian's testimony? Should it center on "how good I feel," and "I've got joy in my heart"? Too much of modern Christianity is focused on "me." How much better a testimony like that of David (Ps. 40): "HE brought me up out of an horrible pit...HE set my feet upon a rock...HE put a new song in my mouth..." The career of John the Baptist was this: "HE must increase, and I must decrease."

In the story of "why I am a Christian," certainly I am involved, intensely, deeply, personally, but the story can never be a story of triumph for *me*. Indeed, it is a story of my sin and shame that brought me under the wrath of God and to the sentence of death—a sentence that was executed upon *me* on a hill called Calvary. But by God's grace, Another took the blow; He gave His life *for* me and then rose again that He might give His life *to* me. Ah, but surely it took some hard study and keen thinking to arrive at all this! Not at all. "No man can come to me, except the Father, who hath sent me, draw him." How many years and how many miles it took—but He did it, not I. Oh, but I did do *something*—I believed! Even here I am deprived of any credit to myself: "This is *the work of God*, that ye believe on him who he hath sent." "For by grace are ye saved through faith... the gift of God." "... it is by faith, that... the promise might be *sure*..." (Jn. 6:44, 29; Eph. 2:8; Rom. 4:16)

NO BOASTING

Whether it is our conversion or our Christian walk that we have in view, God has set safeguards for us against the problem that the human race has had since Eve. She wanted to know good and

evil for herself, without having to depend on God. You and I still have that same proud, independent nature. But the cross of our Lord Jesus Christ puts an end to it. Salvation is so designed that the recipient can do no boasting—"That no flesh should glory in his presence." Likewise, the believer's walk is either a life of dependence upon the Lord, or it is a life of disobedience. The same thing goes for understanding the Scriptures. The man who boasts of how thoroughly he understands the Word is a man who hasn't yet learned to be taught of the Spirit by humbly waiting upon the Lord for understanding (1 Cor. 3:18-20). And this underlies the unity problem, as is clear from 1 Cor. 1-3.

Unity, too, is God's work—not man's.

H. Robert Cowles is editor of the *Alliance Witness*, from which this article is taken.

Faith is Believing What God Says

H. Robert Cowles

The word *faith* is at once the most important and the least well defined in the average Christian's vocabulary.

It is through faith that the repentant sinner finds divine pardon and reconciliation. The whole religious experience arising out of that transaction is referred to as a man's faith.

Without faith, the Bible declares, it is impossible to please God.

But the word faith is used much less precisely as a synonym for hope. Whether it is a trio of problem-plagued astronauts almost lost in space or a declining stock market or a son in military combat on foreign soil, people "have faith" that somehow everything is going to come out all right. In most cases, they are expressing not faith but hope.

When pressed for a definition of faith, most Christians will quote the first verse of Hebrews 11: "Faith is the substance of things hoped for, the evidence of things not seen." That statement is a good description of faith, but a person needs to go farther into Hebrews 11 to come up with a true definition.

There follow seven illustrations from the books of Genesis and Exodus, some of which are sufficiently detailed in the Old Testament accounts to provide us with the data we need for a working definition of faith.

The references to Abel and Enoch we pass over; the record is too brief to be of immediate help.

Noah's biography is fuller. His ark-building experience to which we are referred in Hebrews is preserved in Genesis 6:9-22. The essentials are these: God told Noah to make an ark and gave him the construction details. Noah made the ark. "According to all that God commanded him, so did he" (verse 22). Hebrews

11:7 says, "By faith Noah . . . prepared an ark."

The next Old Testament man referred to is Abraham. Actually, there are two allusions to Abraham. The first is when he left his former land for Canaan and the second is when he was willing, in response to God's order, to sacrifice his son.

The Genesis record in chapter 12 is succinct: The Lord told Abraham to go from his country to a land to which he would be directed. Abraham went. Hebrews 11:8 says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed."

Likewise the episode involving Isaac is clear in its detail. God told Abraham to take his only son Isaac and offer him as a burnt offering. So "Abraham rose up early in the morning . . . and went" (Genesis 22:3). Hebrews 11:17 says, "By faith Abraham . . . offered up Isaac."

Note the developing pattern. God said to Noah, "Build an ark." Noah did so. *By faith* Noah built an ark. God said to Abraham, "Go to the land I will show you." Abraham went. *By faith* Abraham went. God said to Abraham, "Sacrifice your son." Abraham arose and went. *By faith* Abraham offered up Isaac.

Could it be any plainer? Simply stated, *faith is believing what God says.*

This definition, simple in itself, has two very profound implications.

First, it is based on the Word of God. In each case God spoke. In other instances referred to in Hebrews 11 where we have sufficient Old Testament data, we discover that God spoke. Faith comes by hearing, and hearing by the Word of God.

God who spoke in ancient times through the prophets later spoke in His Son. The only reliable record of what God said either through the prophets or in His Son is contained in the Bible. If faith comes by hearing, then we ought to be most diligent students of the Bible. Apart from the Bible we do not know what God has said or is saying. Apart from the Word of God there is no true faith. Let me say that again: Apart from the written Word of God there is no true faith.

The second implication is equally profound. The evidence of true faith is obedience.

Noah's response in building the ark proved that he believed what God had said. Abraham's response, both in leaving Haran for Canaan and in offering up Isaac his son, proved that he believed what God had said. Faith without works is dead. The person who really believes God will respond appropriately. Faith always finds its expression in obedience.

To summarize, all which is called faith is not faith. Genuine faith is believing what God says. It is linked irrevocably, therefore, to God's Word, the Bible. Its evidence is unquestioning obedience.

When the Son of Man comes will He find faith on the earth?

Dr. Stanley M. Block is Chairman of the Department of Industrial Engineering at Illinois Institute of Technology. He lives in Lombard, Ill.

The Christian and His Job

Stanley M. Block

The Bible clearly teaches that born-again Christians are left in this world to be witnesses to the saving grace and transforming power of our Lord Jesus Christ (for example, John 17:21). Like Paul, we are to be ambassadors for Christ (2 Corinthians 5:20). At the same time, we may be business executives, clerks, skilled tradesmen, janitors, professors, nurses, missionaries, housewives, or preachers.

God has a plan for each of us, which takes into account the abilities, training and opportunities He has given us. He may call some of us to serve Him in our homeland or abroad, with our material needs met by the freewill gifts of other Christians. Some of us, like the Apostle Paul, may find that God meets our physical needs, partly by gifts from God's people and partly by our own "tentmaking." Most of us will be called to "secular employment," to provide not only financial support for ourselves and our families, but to share in the support of Christians called of God to use all their time in Christian work.

It is tremendously important, however, that each Christian seek and find God's will for his life, as God progressively reveals it. Not only should we seek His guidance in choosing a vocation, but also in finding a specific job. As we do this, we can be assured that He will guide us not only into a vocation that matches our abilities and interests, but also that He puts us into a specific "mission field" where He can use us.

Some writers and speakers seem to say that every Christian who yields fully to the Lordship of Christ will find himself called to "fulltime Christian service," to be financially supported by other Christians. But this is not the teaching of the Bible. It does seem clear from the Scriptures that each of us is to "present our bodies a living and holy sacrifice, acceptable to God, which is our rational service of worship" (Rom. 12:1).

This implies that we must be willing to be whatever He calls us to be, and to go wherever He sends us, including missionary service in the jungles of Brazil. But we also read, "Brethren, let every man, wherein he is called, therein abide with God" (1 Corinthians 7:24).

If every Christian abandoned "secular" employment and went into "fulltime Christian service," who would financially support all these Christians? Surely, God could provide for their needs by working physical miracles or by inclining the hearts of non-Christians to support Christian work. But the Bible does not teach that we should expect this, nor does Bible history or our own experience show us more than a few instances where this was so. Instead, it

seems clear that God also wants Christian businessmen, merchants, professors, workers, doctors, clerks, housewives, and students who glorify their Lord and Master by performing their service as unto Him. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17).

It may be true that some Christians have never really sought God's will in their choice of a vocation or specific employment. It may well be that too many Christians in "secular" employment are seeking selfish and worldly goals of monetary gain, success, power, or status, to please and exalt themselves rather than their Savior. But this situation should not lead us to judge the motives of all secularly employed Christians as being impure. Nor should this condition excuse any of us from searching our own hearts, motives, and practices in the light of God's Word, as made clear by the Holy Spirit of God.

We should be well aware of the principle that *why* we do something is even more important than *what* we do. If preaching the Gospel is done for our glory or personal gain, we cannot expect that God will be pleased with our service or reward us. On the other hand, if we perform the duties of our "secular" job with the motive of honoring our Savior by doing it well, God will be pleased and will count it as service to Him (Ephesians 6:8). Christian motives for secular employment should include right attitudes toward both the money which we receive from such employment, and toward the people with whom we are associated in this employment.

Remuneration for employment not only gives us the means to supply the needs of ourselves and our families, but also gives us the opportunity to give joyfully for the support of Christian work (Phil. 4:16) and to help those in need (2 Cor. 8:4). As God blesses our labors, we can experience the joy of helping more and more of God's servants, or of helping them to a greater extent than we could before (2 Cor. 9:6-8).

The Christian should also be concerned about the opportunities for making Christ known in a world which, largely, has never discovered Him in His reality, power, and beauty. Some Christians seek employment in Christian organizations, or in a place where many other Christians are employed. Christian organizations need good minds and willing hands, so it is proper that Christians respond to such opportunities. It may also be easier, and more pleasant, to work with others who are being transformed by God's redeeming grace.

But these Christians should not judge, or count inferior, other Christians who are led to employment in a non-Christian organization. Such Christians have tremendous opportunities to witness by their work and life, as well as their words, to non-Christians in their "mission field." Rightly-motivated Christians also find opportunities to encourage other Christians who are employed in the same organization.

Although it appears that the primary meaning of servants in

Col. 3:22-25, Eph. 6:5-8 and 1 Peter 2:18-19 refers to bond-slaves, the principles and precepts should apply with equal force to employees, those who voluntarily sell their time, energy and skills to an employer. And it is striking to note that almost all of us are, in that sense, "servants." Even the president of a company is usually hired by the Board of Directors to serve them in that capacity. And even the self-employed businessman or professional soon learns that he must faithfully "serve" his customers and clients, or he cannot remain long in business. Similarly, the term "masters" in these passages may directly refer to those who owned bondslaves. But the admonitions are very suited to those whom God has placed in supervisory, managerial, or executive positions. In practice, many of us find that we are, in this sense, both servants and masters. We need to behave as servants to our superiors in the business organization, and we need to follow the admonitions given to masters in dealing with those who are asked to work under our direction.

Specifically, these passages exhort servants to "be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. With good will render service, as to the Lord, and not to men." (Eph. 6:5-7) If this is our motive in work, rather than selfish ambition or gain, it is surprising how our duties and responsibilities can become a joy rather than a drudgery, especially as we continually seek wisdom, energy, and patience from God. As God answers our constant prayer, we rejoice in His goodness to us, and in His help in carrying out our responsibilities in a way which honors Him.

All too often, Christians complain about their work, their employer, or their co-workers. These "gripes" or complaints are evidence that such Christians have not applied Scripture to their everyday lives. In 1 Peter 2:18 we read, "Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly."

Such complaining may also be an evidence of our laziness, our lack of self-discipline, or our selfish ambition to get greater financial gain, status, and power over others. All of these attitudes are worldly, not of God. We should serve to the best of our ability, not to get promoted or paid more, but to amply repay our employer for the salary he now pays us, and to demonstrate that a Christian can, with God's help, carry out the responsibilities given to him.

It is frequently true, however, that a Christian who works with these motives, is rewarded by promotion to greater responsibility and greater financial reward. And this promotion, in turn, provides even greater opportunities for the Christian to manifest God's grace and to share his income with more Christians.

—In *Letters of Interest*

Ernest E. Lyon is Professor of Brass and Theory in the University of Louisville School of Music and minister of the Highland Church of Christ.



Viewing The News

DR. CARL MCINTYRE finds himself being supported for once by those who usually oppose him. His radio stations, WXUR-AM and FM (actually owned by Faith Theological Seminary), have had their licenses revoked by the Federal Communication Commission in spite of the recommendation of their own examiner that the licenses be renewed. The examiner wrote a very strong report opposing taking the stations off the air after a thorough study of the stations for many months. Many broadcasters see that the same kind of reasoning used by the FCC could also put them off the air, even though they do not support evangelical Christian broadcasting and conservative political opinions. Newspapers and magazines of various "leftist" opinions have joined with others in supporting the right of WXUR to have its say. The examiner said that WXUR had been fair to those whose opinions the owners of the station had opposed.

FBI DIRECTOR J. Edgar Hoover recently called the Black Panthers "the most dangerous and violence prone of all extremist groups" but also said that the Weathermen (extremist group of the Students for a Democratic Society) have emerged "as a principal force guiding the country's violence-prone young militants." Yet both of these groups continue to receive much financial support from prominent donors and even government-financed organizations. Mr. Hoover pointed out that both groups have actively supported the enemies of our country.

FIFTEEN leading Southern Baptist pastors, professors, and denominational leaders have written a book that is apparently intended to counter-

act the good done by W. A. Criswell in his support of the inerrancy of the Bible. It is called *Is the Bible a Human Book?* Apparently they think it is very much so. One of them says that verbal inerrancy is an "irrational and unhistoric position of a few literalists," another (a Louisville pastor) speaks of the "mistakes and errors and conflicting opinions of the biblical record" and yet speaks of its "authenticity" at the same time! They seem to be agreed that the Bible "contains" the Word of God instead of being that Word—an old modernist position that leads to rank unbelief. On the subject of the Bible being the final authority in all matters religious, the Louisville pastor said that "The biblical name of such a practice is the sin of idolatry!" (Emphasis his).

THE WAY TO open support of socialism is shown in the change in the attitude of the American Medical Association (AMA), which used to oppose all socialized medicine. But now that Medicaid is here and many are making much money off of it, the AMA has urged Congress to scrap Medicaid and replace it with federally subsidized health insurance for all! The lessons learned in England and other such places seem to mean nothing.

GENERAL EARLE WHEELER, outgoing Chairman of the Joint Chiefs of Staff, said recently that the United States is "at the borderline of acceptable military risk in the present circumstances." Yet the new budget, I understand, is to put hundreds of ships in mothballs, cut down on the purchase of Air Force planes and reduce the number of men in uniform. Let us pray that this does not put the U.S.A. in the position of having

to surrender to a superior military force.

THE NATIONAL COUNCIL OF CHURCHES will probably cease to exist in a couple of years. But do not give out too many shouts of thanksgiving for that, for it will probably be succeeded by a different form of ecumenical organization that will carry on all the evil work done by the present board of the NCC. At a recent General Board meeting several forms of re-organization were discussed along with a great many political actions. The re-organization was not decided upon, but resolutions were passed urging our getting out of Vietnam, halting sending military planes to Israel, supporting the grape strike, etc.

THE SMITHSONIAN INSTITUTE, long considered as non-suspect in the modern trends to tear down our way of life, has become a propaganda organization with its Reading Is Fundamental (RIF) Program. With the Ford Foundation supplying the funds, RIF tries to motivate children to read the books by the fugitive revolutionary Eldridge Cleaver (with a great deal of obscenity), the Communist W.E.B. DuBois, and other Communists and radicals of various kinds. Included are Lillian Smith's book on "sin, sex and segregation" and one by Charles Wright on "New York's world of junkies and homosexuals." Whose idea of being either fun or fundamental?

ATOMIC ENERGY is coming under attack by many kinds of groups, though mostly from leftist groups. May I express my personal opinion on this?—This is as foolish as a drive years ago to stop the development of electricity because it was dangerous (and it is dangerous). Note this fact—The first atomic nuclear power plant (in Shippingport, outside Pittsburgh) is still running with a record of no accidents and no death toll in sixteen years. Another personal opinion—It would save 75,000 more lives each year to outlaw the automobile and let the atomic plants develop; but such foolishness would soon make any kind of electric energy unnecessary! Incidentally, many scientists feel that an atomic energy plant would be less of a pollution problem than our present coal-fired plants. "I would rather heat my home with a Triga reactor than with

an oil burner, if I could afford it, because the Triga is much safer," said Prof. W. W. Haven, Jr., head of the division of nuclear science at Columbia University.

AN EPISCOPAL CHURCH in downtown Detroit has been used as a meeting place for some months by a homosexual group called the Gay Liberation Front. The Rev. Robert Morrison said that he told a leader of the front that he agreed with the aims of the group and that they could use the church. He called the efforts of the Episcopal Bishop of Detroit, Richard Enrich, to make the church stop housing the group, a "kind of Fascist tactic."

DO WE HAVE an "ambassador" or a "representative" at the Vatican? The Vatican's Secretariat of State refers to Henry Cabot Lodge as the U.S. "Ambassador-at-large to the Holy See." President Nixon refers to Lodge as his "personal representative to the Vatican." But the Vatican has no foreign office while the "Holy See," the official seat of the Roman Catholic Church, does have a foreign office. Among the countries represented there are the Moslem United Arab Republic and Communist Cuba!

THE NEW PRESIDENT of Union Theological Seminary in New York City is Episcopal Bishop J. Brook Mosley. The official notice of his appointment told of his efforts as a "staunch supporter of civil rights, anti-poverty efforts and local ecumenism" and of his opposition to the war in Vietnam. It said nothing about his belief in the Bible, nothing about his allegiance to the person of Christ. He replaces Dr. John C. Bennett, whose communist-front record is remarkably large. This is the seminary at which Harry F. Ward taught. Ward was the man who was identified several times as a member of the hierarchy of the communist Party, U.S.A. and who started the Federal Council of Churches, the predecessor of the NCC.

PRAVDA in Moscow (the newspaper voice of the Communist Party) on June 10 had an editorial that said the two greatest victories of the Communists this year has been the campus revolution in the United States and the wooing away from the U.S. of the government in West Germany. There is opposition to the latter de-

velopment in West Germany; let us pray that sanity will prevail in our colleges during the coming school year.

A BIPARTISAN group of around 100 members of the House of Representatives has signed a letter asking President Nixon to revoke the order severing U.S. diplomatic ties with Rhodesia.

SINCE 1957, 557 policemen have been killed on duty. The yearly rate

is increasing, reaching 64 in 1968 and 73 in 1969. Nine policemen were killed and 2,394 badly injured in 57 major cities during the first two months of this year.

THANK YOU for sending in questions and news items. Keep them coming to

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Carl Kitzmiller is minister of the Southside Church of Christ in Abilene, Texas.



Questions Asked Of Us

Carl Kitzmiller

A friend claims to have spoken in tongues. I am skeptical about this, but it is getting a lot of attention today. Can you give me some help?

An open-minded skepticism is often far better than being gullible. God has never asked us to accept just anything because it claims to have origins with Him. In fact, He insists on caution with respect to religious teachings and urges us to "prove the spirits, whether they are of God" (1 Jn. 4:1). We owe no one an apology for seeking to separate the true from the false.

The question of tongues is a live issue in many places today. Members of certain Pentecostal bodies have claimed to speak in tongues for many years, but the last decade has seen a surge of emphasis on this phenomenon which cuts across most party lines. Glossolalia (the often-used modern word for speaking in tongues) has appeared in some unexpected places and has created considerable stir.

My personal experience with tongues has been quite limited, and I am largely dependent on what others have written or said concerning it. Sufficient has been reported, however, that one is not necessarily better equipped to judge the issues by having participated in first-hand contact with it. I must confess my own skepticism as to an identity between the speaking in tongues found in the N. T. and that which exists today.

If I properly understand the use Peter made of Joel's prophecy on the day of Pentecost (Acts 2), then there is a possibility that certain gifts of the Spirit may mark the last days. With this in mind, my rejection of some of the experiences of today is not based on an all-inclusive assumption that the Holy Spirit cannot

or will not again do such a thing. But it certainly behooves the child of God to examine carefully the claims that are made. Remember that there is only one kind of tongues that the child of God can afford to accept, and that is those which truly and genuinely arise from the power of the Holy Spirit. There must be no human manufacture of a substitute however much one might think it would stir the church.

Now many Christians withhold judgment or are very careful about condemning that which even claims to arise from the Holy Spirit lest they might so much as seem to blaspheme the Holy Spirit. An important point needs to be made here, however, especially to the tongues-speaker. It is just as serious to attribute to the Holy Spirit what He does not do as it is to fail to attribute to Him what He does do. *It is a serious thing to blame the Holy Spirit, even by implication, for one's babblings if the Holy Spirit had nothing to do with it.*

That something called tongues takes place today is evident. But is it truly the activity of the Spirit of God, or is there another explanation? Is it an emotionalism, self-deception, self hypnosis, or some such-like human function; or is it demonic? Donald W. Burdick in a little volume, *Tongues: To Speak or Not To Speak* (Moody Press, 95¢), lists several possible explanations other than either divine or demonic origin. Interested readers will do well to secure a copy of this excellent paperback. One is not necessarily forced to attribute all cases of the phenomenon *directly* either to the Spirit of God or to the devil. It is obvious that some very sincere people who give much evidence of being committed Christians have been involved in the tongues movement. Though Satan is the great counterfeiter and can be expected to have his ministers posing as angels of light, one must concede some other possible explanation for some cases of glossolalia or else insist that the Spirit of God and demons can indwell the same individual at the same time. I see no such possibility (1 Cor. 12:3).

The advocate of tongues holds some advantage in presenting his case. No Bible-believing person has any doubts that the Spirit gave such a gift in N. T. times, nor that the Spirit has the power to perform such a miracle. Unless one can find a passage which declares in no uncertain terms that this gift has ceased, never to return, there is always the possibility that a genuine manifestation of the gift could arise. I am not persuaded that 1 Cor. 13:8-12 is such a passage, though it is often so used. It declares that tongues will cease but does not really say when. A "proof" text is convenient, but one must be honest and must not make it say more than it does. However many cases one might find which fall short, near omniscience would be required to say what is true of every one of them. Of course no human being has that omniscience. Advocates of tongues-speaking themselves have to admit many serious abuses, much wrong motivation, and simple fakes. But, it is argued, there are genuine cases too, and how can you know until you have examined them?

Jesus gave a standard for judging righteously when He said, "By their fruits ye shall know them" (Matt. 7:16). My own impression is that there is a great measure of spiritual pride among modern tongues-speakers. While denying this pride and professing humility, many of these nevertheless feel that they are simply better, more honest, more deeply spiritual Christians. Those who do not go to the same extremes are often considered hopelessly stupid, worldly, lacking in spirituality, etc. The presence of this spiritual pride is noted by many who have attempted to evaluate the modern movement.

Instead of spirituality, carnality is often more prevalent. The modern-day "gift" does not seem to make most possessors more concerned with the unity of the church, doctrinal truth, or routine church responsibilities and services. Some advocates have declared they no longer need the church prayer services and much favor a private clique where there are few restraints. Many seem to grow very careless about the "once for all" faith given to the saints, the inspired and recorded message of the Holy Spirit in the Bible. Although not universally so, some of these seem to have an affinity for the person in rebellion against anything established, not merely in rebellion against evil.

Tongues were not *the* important thing in the day when they unquestionably existed as the work of the Holy Spirit. God has had some "giants" who served Him faithfully without this manifestation being necessary to prove the work of the Holy Spirit in them. If it can be demonstrated that such a power is indeed from God, then we need not fear it nor try to wish it away. On the other hand, we should not hesitate to insist very strongly on solid evidence that it is from God. He who emphasizes even true "gifts of the Spirit" to the neglect of the *fruit* of the Spirit (Gal. 5:22) and the more excellent way (1 Cor. 12:31; 13) has made a very poor choice.

Where did Cain get his wife?

This question has been around for a long time and it is generally asked by unbelievers, who suppose that it cannot be answered without somehow discrediting the Bible. Sometimes, however, it may pose a problem to the believer, so we offer a few thoughts which may be helpful.

The Bible does not give a specific answer to the question, but it is evident that Cain had to marry a sister or a close relative. Whether it was Cain or not, at least one of Adam's sons had to marry a sister, and it is likely that several did. God later placed restrictions on such marriages between near relatives (Lev. 18), but He had not enacted such a law in Adam's day. The race was still pure and the dangers of inbreeding did not exist. Sin is a transgression of God's law, and until He had given the law respecting such marriages there was no sin.

Even in Abraham's day, hundred's of years later, that great man of faith had a wife who was his half-sister (Gen. 20:12), and there is no indication in the record of God's displeasure with

this. The "problem" is no problem unless we try to impose limitations God had not imposed in Cain's day.

710 Westview Drive, Abilene, Texas 79603

Missionary Messenger

"Greater things for God"

J. C. Shewmaker

Bulawayo, Rhodesia, July 14.

You will rejoice with us that our brother, Aubrey, has supplied us with a new car, a Peugeot 404, a French car, assembled in Rhodesia. It seems a very sturdy little car, and has several "luxuries" which we haven't had in a car before. It is a good feeling to have a dependable car once again. Our seven year old Vauxhall had begun to be none the better for wear.

At Hillside we are using every means to consolidate our position before moving on to new heights. I feel it is necessary at this stage to teach and admonish the younger and more immature members to spiritual growth and stability so that we become not whited sepulchres, a group where those coming in will find a sincerity of life and purpose in the Lord. "And I, if I be lifted up, will draw all men unto me." If we lift Him up in our lives, those sincere seekers will want what we ourselves have found.

Jack Chrissop

Cape Town, Republic of South Africa, August 5.

Our work here keeps us both busy. It is one of those jobs that keep you occupied seven days a week, but despite this we are both happy here. Each morning I give a little talk, three to five minutes is all, but before starting into this I hesitated quite awhile. You see most denominations are represented here and I was anxious not to give offence to anyone at all. Due to a misunderstanding these talks were stopped and I came to the conclusion that they did not want them, but greatly to my surprise many came asking me to continue, saying "it made the day" for them. Praise the Lord. At Steenberg where the Simonstown group now gathers, a series of Gospel meetings conducted by Bro. Hartle of Woodstock, have just finished. The attendance of the meetings, held in the home of Bro. Terry, was quite good, ranging from thirty to sixty, and from these meetings three were added to the Lord's church. Out at Bellville—a fast-growing township—a campaign for Christ is to be launched this month. Some twenty campaigners from the Freed-Hardeman College are coming to work in this corner of the vineyard.

Elaine Brittell
Sinde Mission, Zambia, July 31.

This has been a busy week—going to town every day to take someone to hospital—and twice on Tuesday. Before breakfast Ba-Thomas came saying his wife was hemorrhaging, would I take her to town, so off we rushed to get her at the village and into hospital. Then just as I arrived home from town and had part of the things in the house, BaDiamond came saying his wife was having labor pains, would I take her to hospital. BaChikampa kindly took my Bible class at school so off we started for town. After driving 4 miles the women asked me to stop and there the baby was born. We had only a strip of selvedge off the piece of cloth with which to tie the cord, then someone went to the nearby village and borrowed a razor blade to cut the cord. This being done, we proceeded on to the hospital where they soon had the mother and baby tucked into bed. Yesterday as I took the expectant mothers for their check-up we found the mother and baby were already discharged! The baby weighed 5 lb. 4 oz. When I went to the house of the new mother's sister I found the mother washing her clothes! How can these women get around so quickly I don't know!

E. A. Rhodes
Tokyo, Japan, July 18.

Am sorry to hear of Sister Smith's having a heart attack. Do hope and pray that she will soon recover. She has been so faithful in her work for the missionaries.

I'm getting along very well considering everything. It is hot here now and the humidity is great. I stay indoors except early in the morning and evening. I have an air cooler so I do not suffer. My son is good to me.

Shichiro Nakahara
Shizuoka City, Japan, July 19.

We always appreciate every effort you are putting forth for the cause of Christ. And we are very mindful of you who have been so concerned over the Keimei situations. After all, it wasn't His will for us to begin with, but we at first thought that it sure was His leading that we should go to Keimei. The Devil took advantage of the situations to make everything confusing. We have lost many friends who used to cooperate with us in this work. I have been told just recently that support has dropped down so as not to be sufficient to even give us a regular monthly salary. I could understand why, but I am afraid that they would not know the situations as to why we were moved to go to Keimei. The Lord knows it all and He is the Judge of every step we might take for or against Him. I am at peace with Him, for though it was our misunderstanding of His will, we were sincere and with clear consciences, for we thought that it was a free way to the Gospel.

It sure was a strange thing that happened—we were fixing to go up to Keimei on March 23, Monday, but I had taken a cold so decided to put it off until Tuesday. Well, it was the very night when I

got a telephone call from one of the board members suggesting that I not make any move, for things had been changed and that they would not need me. It was the beginning of the turmoil, and finally Dean had to resign and I had to get myself back to where I was. So actually nothing ever happened to me, but the Devil surely agitated and caused many problems to weaken our situation here and ourselves. It sure was a trying time so far as we were concerned, but by His grace we have overcome so far and He has blest us, otherwise. The Lord has taken those who were unfaithful and critical about everything from among us and they who are with us are all united in one, looking to the Lord for growth in size, in spirit, and in faith. Right now I feel that the Lord still wants us here working with this group of Christians whom I have given birth to Christ. It is our desire that wherever the Lord leads us, that's where we are going to be. The time is so close to His Coming again and it is our happy duty to carry out the Gospel to the unheard. We are here to do His Will and to follow up His the leading. So we appreciate those few who are willing to support us still with understanding of the situations. We wish you all to remember us in your prayers, for standing in greater need. The Lord is a Good Shepherd, we shall not want, is our plain trust in Him.

Fellowship

We sat and talked about the past.
"When were you happiest?" my friends asked.
I sought to answer properly, to muse
On pleasures spilling through the years—
But how to choose?
School? Travel? Childhood's charms?
When I first held my babies in my arms?
Ah, but I knew. God knew; and tenderly,
"Dare venture truth," He prompted me.

"When God stretched forth His hand
And called my name,
And soiled and bruised and bent I came
To claim His cleansing love.
Peace from above!"
I saw their cold, uncomprehending gaze
Discount, appraise.

"O Lord," I cried. "They don't believe it's so!"
"I know, My child. I know."
Then I beheld Gethsemane upon His face
And wept for joy at sharing His disgrace.

— DOROTHY L. PURDY

Precious Reprints

What a Man Believes

R. H. Boll, 1948

It is a thought widely prevalent that it makes little or no difference what a man believes, so long as he lives a decent and upright life: honest, clean, charitable, altruistic. Sometimes we hear it said that, after all, Christianity is not a doctrine but a life, meaning that if a man behaves himself he is a Christian. There are many men of many minds; some of us believe one way and some another. The main thing is a true and noble life—it matters not about the beliefs. So runs the thought. Akin to this is the idea commonly held, that if a man is sincere and honest in his belief that all will be well with him, regardless of what his beliefs may be. For (they ask) why should a man be held responsible for what he believes? Such shallow thinking passes lightly among people, although every fact of common life and everyday experience contradicts it. For, all regardless of whether or not a man were responsible for what he believes, the consequences to him are bound to be great.

It makes a vast difference in the end whether what a man has believed is the truth or a falsehood. Let me mention a few subjects.

1. It makes a vast difference what a man believes *about the Bible*. The old Book claims to be a message from God (Heb. 1:1, 2). Is the claim true? Well, if it is, then the man who believes it has a lamp for his feet and a light for his path. He has a standard by which he can know right from wrong, good from evil. He has light for the future; he can truly have a hope—a thing which, apart from the Bible, no man can have. "For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (1 Thes. 3:13). These Thessalonians had received the word of God as the word of God, a fact for which the apostle was deeply grateful to God. For the difference it made to these people was the difference between night and day, between life and death. And so it still is.

2. Again, it makes a difference what a man believes *about God*—how profoundly it affects and influences his thoughts and actions! Of the false gods of the nations, the psalmist said that they who worship them shall be like unto them. But to know the true God is life eternal. The great majority of men, even in what are called Christian countries, entertain unworthy conceptions of the God of

the Bible. To some He is a hard Master who would gather where He did not sow, and take up what He laid not down. In the minds of others, He is a kind of genial old gentleman, who does not mind our wrong-doings and is far too soft-hearted to send a sinner to hell. These ideas have their effect in the life and conduct of the men who hold them. But the true knowledge of the true God is life indeed.

3. Again, it certainly makes a tremendous difference what one believes *about Christ*. "What think ye of Christ? Whose Son is He?" That is the great and paramount question, the answer to which decides a man's destiny. "Except ye believe that I am He," He said to the Jews, "ye shall die in your sins," and "whither I go ye cannot come" (Jn. 8:21, 24). At Caesarea Philippi He asked His disciples saying, "Who do men say that the Son of man is?" Much hinged on that then; much hinges on it today. And blessed is the man who has received this truth and holds it fast. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jn. 3:16).

4. It makes a great difference what we believe *about Man*. If one regards himself as having sprung from primeval slime, that he is no more than a highly specialized beast, a perfected ape, or what not, you may be sure it will register in his soul's career. He loses in that measure the meaning of guilt and sin, and the sense of accountability. He will come to think that "evil is but good in the making," and that the sinful passions of his flesh are only a sort of hang-over from the ancestral ape. In fact such convictions, where deeply held, will undermine the moral foundations of character, and degrade man below the level of the beast—as might have been observed in the case of the highly educated scientific Nazis, for example.

The word of God has quite another story to tell about man. From it we learn that God created the man in His own image and likeness; that He tenderly formed him out of the dust of the ground, and breathed into his nostrils the breath of life, "and man became a living soul." It also tells of man's first disobedience, and how it affected all the human progeny; and of God's faithful love for man by which He provided redemption at infinite cost and sacrifice to Himself. The old Book reveals man in his greatness and in his littleness, in his dignity and also in his utter dependence upon God. It will make quite a difference to you and to me what we believe.

5. It makes a great difference what a man believes as to *the way of salvation*. It is the common notion that by clean living and good works a man is saved and gains admittance into heaven and life eternal. The Bible denies that. It declares that by the works of the law (and certainly the law commanded all that was right and good) no flesh shall be justified in His sight. It says emphatically that salvation is God's free gift, through faith in Jesus

Christ, not of human merit, not of works, lest any man should have aught wherein to glory—that, in fact, since all were sinners, no man *could* perform any good work so as to merit salvation by it. “For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit” (Tit. 3:3-5). What a difference it makes which of the two ways a man puts his trust in is manifest in the case of the Jews who, striving for righteousness and acceptance with God, missed it all. And why? “Because they sought it not by faith, but as it were by works” (Rom. 9:32); and “being ignorant of God’s righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth” (Rom. 10:3, 4).

6. Now *as to human destiny* in the hereafter—to the man who believes that death ends all, naturally suicide would seem an easy way to escape from trouble. But he who believes the truth concerning man’s accountability before God, involving judgment, retribution, hell, and heaven, will be greatly influenced by that. He will feel, as well he may, that nothing else is so important as to flee from the wrath to come, and to find refuge in the Shepherd’s sheltering fold. He would have no difficulty in answering Christ’s searching question, “What doth it profit a man, to gain the whole world and forfeit his life?” (Mk. 8:36). And the home of God which Jesus has gone to prepare for us will mean more to him than the best of what earth can offer. It will surely make a difference.

7. Finally—it cannot be a matter of indifference whether or not a man believes the New Testament teaching *concerning Christ’s return from heaven*. If that is the goal of the Christian’s hope, if all the promises of God finally center in that event for us, if that is to be our constant expectation, and if God’s people should wait for it, look for it, watch for it—then it is bound to make a difference whether or not we really believe it, and whether our lives are lived in the light of that glorious expectation. The servant who said in his heart, “My Lord delayeth his coming” became an unfaithful servant and lost much by his false belief. But to them that wait for Him, Christ “shall appear a second time, apart from sin . . . unto salvation” (Heb. 9:28).

It remains to be said that it makes no difference, so far as the truth itself is concerned, whether men believe it or not. Facts are facts and will remain facts whether people choose to believe them or to deny them. Whether a man believes the truth or not will not affect the facts in the case, but will affect the man’s life and destiny forever.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Harry Bucalstein is field evangelist with the American Board of Missions to the Jews. He has spoken on the lectureship program at Southeastern Christian College.

The Prophetic Background of the Six Day War

Harry Bucalstein

What turned a people who had not been noted as soldiers into the world's best fighters? Six million Jews in the mid 30s and early 40s had gone into the Nazi gas chambers as "sheep led to the slaughter," with but two notable exceptions, the Warsaw Ghetto and Treblinka. Now in six days they fought off 30 million Arabs, armed and trained by the Russians. The city of Jerusalem, for over 2,500 years in Gentile hands was fully restored to Jewish political control; the West Bank of the Jordan, the Sinai desert, the Golan Heights taken. Was all this mere chance? Does the Word of the Living God have anything to say on this?

In Matthew 24, Mark 13 and Luke 21:20-24, our Lord spoke in warning concerning the end times, and signs leading up to His return. All of Luke 21:20-24 was fulfilled in 70 A.D. during Titus' siege of the city and its ultimate destruction. Not a stone was left upon another. Millions of Jewish slaves were taken to Rome to be sold in the slave market of the Roman empire.

The slave market was glutted with young Jewish slaves. They were scattered all over the empire. Some went to Spain, from there to Holland and to England and to Germany and Poland and Russia. With the rise of Christianity as a state religion, the most intense period of persecution since the Bar Kochba revolt in 135 A.D. followed. During the Crusades the Jewish communities in Europe were all but wiped out.

"Shall be led away captives into all nations" (Luke 21:24) was literally fulfilled with the discovery of the new world. A Jewish interpreter was said to be in the company of Columbus in 1492. Today nearly half the Jews, 6 million, live in America. Of the other seven or so million, 3 are behind the Iron Curtain, 2.7 are in Israel. In 1933 there were 18 million, six of them destroyed, with another 30 million folks, in the Nazi holocaust.

In 2 thousand years of exile and wandering, we never forgot Jerusalem. The final prayer at the Passover service, is *le shono abbo b'Yerushalem: next year Jerusalem*. Jerusalem is also remembered in the daily prayers and on all holidays.

In the 1880s an intense persecution of Jews in Czarist Russia began. Anti-Semitism reared its ugly head in other parts of Europe and in France in the Dreyfus trial. Even the most assimilated

Jews saw the hand-writing on the wall and in 1897 Theodore Herzl, an Austrian Jewish playwright and other Jews called a congress on Zionism in Basle, Switzerland, and organized the Zionist society. Its purpose was to raise money to buy land in Palestine, then a part of the Turkish empire, for Jewish settlement.

Cut over, eroded, swamps, and other of the poorest farm soil was purchased at inflated prices from mostly absentee Arab and Turkish landlords. Jews who had been prevented by law from being farmers in Europe were taught agriculture in schools set up for this purpose. Kibbutzim, communal farms, were set up and the land under tender loving care began to come back to fertility. Swamps were drained, trees were planted, crops planted, cattle, sheep, chickens and other fowls were carefully tended. The land began to prosper. Arabs moved in off the desert and were welcomed as good neighbors. Their sick were tended by Jewish doctors, their children taught by Jewish teachers. There was trouble from time to time, but on the whole these fellow Semites got along fairly well.

World War I found the Turks on the wrong side, that of Germany, and the Turkish empire disintegrated. England was given the mandate by the League of Nations for Palestine, consisting then of Israel, trans-Jordan, Saudi Arabia and the oil rich shiekdoms of the Arabian peninsula. France was given Syria, including Lebanon and Iraq. The Balfour declaration had promised the Jews a right to establish a home-land in Palestine.

Between the two world wars Jewish immigrants continued to come in, but not in a very great stream, until following the Nazi horrors what was left of European Jewry turned to the one place they felt they would be safe, among their own in Israel. In May, 1948 Israel became a free nation, once more taking her place among the nations of the earth as free and equal. The Arabs, armed by the British, fought the Jews and the west Bank, including the old city of Jerusalem was siezed by the Jordanian Army, led by British officers, and incorporated into Jordan.

In June 1967, Nasser ordered the peace keeping units of the UN to leave the Sinai, and closed the strait of Tiran to Israeli shipping. He sent his tanks into the desert and threatened via the air waves to drive the Jews into the sea, "And where," he asked, "is your Moses to part the waters for you now?"

As the U. S. and other world powers sought a way to moderate the crisis, possibly by breaking the Egyptian blockade of the Gulf of Aqaba, the Israelites acted. On June 5th air attacks virtually wiped out the air forces of Egypt, Jordan and Syria. By the end of the sixth day, the Israelis had overrun the Sinai, captured Sharm el Sheik, thus breaking the blockade of the Gulf of Aqaba, **TAKEN THE OLD CITY OF JERUSALEM FROM JORDAN**, and captured the high ground from Syria from which Israeli villages had been shelled for many years.

Luke 21:24, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." For the first time in over 2,500 years, Jerusalem is once more a Jewish city, the capital of a restored Israel.

In Isaiah 19 the prophet has a burden concerning Egypt. "I will set Egyptians against the Egyptians; and they shall fight every one against his brother and every one against his neighbor, city against city and kingdom against kingdom." The divisions among the Arab states, their hatred and fear once and again brought on their defeat at Israeli hands. Israel's secret weapon is the Arab. However the chapter ends with a glorious note of joy and praise: "In that day there shall be a highway out of Egypt to Assyria and the Assyrians shall come to Egypt; and the Egyptian into Assyria . . . in that day shall Israel be third with Egypt and with Assyria; even, a blessing in the midst of the land . . . Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:23-25).

"And when these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh" (Luke 21:28) Can this be far behind? It was my privilege to attend the U.S. congress on Evangelism in September, 1969. The final benediction was pronounced by Dr. Oswald Hoffman of the Lutheran Hour. His final word was *maranatha*. He cometh. This was not a pre-millennial gathering in any sense of that word, but over all was sensed the great impending event in Christian history. The Christian world is crying once again, "EVEN SO COME, LORD JESUS."

Alex Wilson is a missionary in Manila.



*"There's a Camel
Stuck in my Throat!"*

Alex V. Wilson

Woe to you, scribes and Pharisees, hypocrites! for you tithe the mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!

—Matthew 23:23-24

"While the troops of Mahomet II surrounded Constantinople in 1493 and it had to be decided if the Balkan countries would be under Christian or Mohammedan dominion for centuries, a local church council in the besieged city discussed the following problems: What color had the eyes of the holy virgin? What sex have the angels? What happens if a fly falls in sanctified water—is the fly sanctified or is the water polluted? It may be only a legend, as concerns those times. But peruse Church periodicals of today and you will find that just questions like these are

discussed. The menace of communism and the sufferings of the endless discussions about theological matters, about rituals, about nonessentials."—Richard Wurmbrand in *Tortured for Christ*

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"The Christian view must reject extremes. Some call for the blind rejection of all revolution; others demand a naive acceptance of all revolution. Some would like to ignore change; others would like to baptize change as the new messiah. As responsible Christians we must reject both extremes.

"Some change should be opposed. We Christians have a stake in preserving the historic truth of the gospel and the worthy values of the past. Like Jeremiah we say, "Ask for the ancient paths, where the good way is." But we also know that sin infects every man and every human institution. So we need a holy discontent with the status quo. The gospel calls for constant change. Conversion is a change of direction. Repentance is a change of mind. We cannot identify our gospel with the past and oppose all change. God is not tied to 17th century English, 18th century hymns, 19th century architecture, and 20th century cliches.

"We cannot be worthy of our high calling if we try to keep God in some private, undisturbed corner of our lives, and ignore the strong driving winds of change. *While revolution was raging in Petrograd in 1917, the Russian Orthodox Church was in session a few blocks away having a hot debate—about what color of vestments their priests should wear!*" —Leighton Ford in *The Christian Reader*, December 1969.

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Some time back, TIME magazine reported the results of the Notre Dame report on Catholic schools. "Although Catholic students generally had a good knowledge of church laws, they frequently failed to apply Christian teaching to concrete human situations. One-half of the boys in Catholic coed schools admitted that it would bother them to sit near a student of another race. Given the statement that 'there is something strange and different about Jews; it is hard to know what they are thinking or planning,' a majority of Catholic students sampled did not disagree." Another survey taken of a large number of Catholic students asked, "Which is more important, loving your neighbor or observing meatless Fridays?" A high proportion of the young people chose the latter!

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During the 2nd World War, about 1,500 British and Americans, most of them businessmen or missionaries and their families, were interned by the Japanese in a prison camp in Shantung province, China. "As concentration camps go, Weihsien was relatively civilized. The prisoners were not beaten or tortured by their Japanese guards. But there was never enough food, and prison life was dominated by tensions wrought by both boredom and fear. Living space was at a premium in the compound. In the dormitories,

chalk lines were drawn on the floor, carefully delimiting the area each man had for his bed and few possessions. Privacy was almost nonexistent. . . .” “To his surprise, Gilkey (a prisoner) discovered that the most devout missionaries were not immune from selfishness. Even ministers began to squabble with their fellow prisoners about food shares, and steal from communal supplies. Forgetting the lesson of the Good Samaritan, missionaries with families bluntly refused to share any portion of their living area with others who needed space. One preacher went so far as to contend that he needed extra room ‘in which I can have quiet to think out sermons.’

“One prison saint was Dick Rogers, a former British soldier. An alcoholic, he proved to be virtually the only man who could be trusted to guard the communal food store without stealing anything for himself. Nonetheless, writes Gilkey, ‘Many a pious diner, whose ration of food depended on Dick’s strength of character, still thought of him as immoral because he drank.’” —from a book review in *Time*, Sept. 2, 1966.

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Too often the Christian “defines the good life as the separated life — separated, that is, from prevailing social mores. Whereas Christ was virtuous because He loved God with all His heart and His neighbor as Himself, the fundamentalist is virtuous because he does not smoke, dance, or play cards. By raising a scrupulous demur over social mores, the fundamentalist can divert attention from grosser sins—anger, jealousy, hatred, gossip, lust, idleness, malice, backbiting, schism, guile, injustice, and every shade of illicit pride.” The author of those words, a Bible-believing seminary professor, continues by pointing out that by accenting the sins that we do *not* have, it is easy for us to take an easy attitude toward the sins which we *do* have. He concludes: All too often the Christian believes “that society would resolve all its problems if other people would only become a virtuous as he is. He entertains this illusion because *he identifies possession of the Word of God with possession of virtue He uses the Word of God as an instrument of self-security but not self-criticism.*” —E. J. Carnell in *A Case for Orthodoxy*.

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CONCLUSION:

“Edward Gibbon says that though the pagans derided the doctrines of the early church, they were sincerely impressed by the benevolence of the new society; for the early Christians paid more attention to the *need* of the distressed person than to his *merit*. ‘Humility and love,’ observes J. C. Ryle, ‘are precisely the graces which the men of the world can understand, if they do not comprehend doctrines. They are the graces about which there is no mystery, and they are within reach of all classes. The poorest and most ignorant Christian can every day find occasion for practicing love and humility.’” (*Ibid.*)

Powers of the Age to Come

Ernest E. Lyon

(Slightly revised, to make suitable for printing, from a talk at the Louisville Fellowship Meeting, August 21, 1970)

The subject of this study is taken from a phrase in Hebrews 6:5, "the powers of the age to come." It is contained in one of the great "red light" passages that God gives us in His Word to warn us away from things that destroy our souls. Note the wording of verses 4 through 6—"For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them, again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

In beginning an in-depth study of our subject, it is only proper that we understand the terms with which we are working. The word translated "powers" is the Greek word *dunamis*, which indicates inherent power not derived from another source. It is used to mean "wonderful works, mighty works, miracles, powers." It is used in the familiar Romans 1:16, in which Paul declares that the gospel is God's *dunamis* unto salvation. The gospel needs no power source other than itself and it is God's one and only miracle to bring about salvation for man.

Dunamis is one of three words used in the New Testament to refer to the miracles of the Lord, of the apostles, and of the anti-christ to come. Peter in Acts 2:22 says of our Lord, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves know." The mighty works that Jesus did, then, were the evidence during His life that He was sent of God. In a similar manner Paul spoke of his own work among the Corinthians in 2 Corinthians 12:12 thus: "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works," thereby indicating that the presence of such powers in his work, used as he used them, was proof that he was an apostle. But Paul also knew that in the times to come an enemy would use these powers and he said of the man of sin in 2 Thessalonians 2:9, "even he, whose coming is according to the working of Satan with all power and signs and lying wonders."

These three words under study may be used of any one miraculous work. *Dunamis* emphasizes the work itself meaning literally "operations producing results." *Teras*, "wonders," "describes the effect produced by the power when it operates." *Semeia*, "signs," "refers to the value of the thing done, which has produced wonder." In other words, God uses His great power to do a work that creates wonder and awe in the mind of the one who beholds it and His great power is a sign to the beholder concerning the person through

whom God has worked and concerning the God Who gave the power.

To understand the term "powers of the age to come," it is well for us to go back to the Old Testament and note such powers of God then and see if there is a prediction of such powers for the age to which we all look forward with longing. In Exodus 15:26 God said unto Moses and the people of Israel, "If thou wilt diligently hearken unto the voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that helpeth thee." Diligent obedience on the part of the Israelites would bring exemption from the diseases of Egypt because "I am Jehovah that healeth thee." On the other hand, they were warned in Leviticus 26:14-16 and in Deuteronomy 28:21, 22, 27 that His judgment upon them for disobedience would include various terrors, pestilence, consumption, fever, boils and other tribulations. During their journey through the wilderness, in spite of their many failures, God kept them miraculously, as Moses reminded them in Deuteronomy 8:5—"Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." It took God's power to work such a miracle and to keep three million people free from disease to be able to move at any time. In Canaan they were smitten, and they continue to this day to be smitten, by the various diseases that God predicted He would send because of their disobedience. But God also predicted the restoration of the protective powers in connection with the coming of Him Whom He calls "the king in His beauty" in Isaiah 33:17. In verse twenty-four of that chapter He said that "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Two chapters later Isaiah gave us this great promise from God: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall water break out, and streams in the desert." We have then a promise of "powers of the age to come" given to that people that shall be the earthly head of the nations in that age, when we shall be glorified with Christ. In the millennium the power of God will be in constant evidence through mighty working in physical and spiritual realms.

When our Lord came with the gospel of the kingdom, offering to fulfill their kingdom promises, He healed among the people of Israel "all manner of diseases and all manner of sickness." Matthew, in chapter 8:14-17, revealed how Jesus fulfilled to His people that which Isaiah had prophesied: "And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto Him. And when even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled

which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases." At first His healings were to all who came, but later, as official rejection of His claims developed, He began to look for faith in the recipients of His powers. Finally, about six months before His crucifixion, He predicted the calling out of what He called "My Church" or "My Assembly" (Matthew 16:18). This represented a new thing not predicted before in the gospels or in the Old Testament (See Ephesians 2:15; Colossians 3:10, 15; etc.) He then forbade His apostles to tell the Jews that He is the Christ, the Jewish Messiah (Matthew 16:20 and afterwards). From that time on He stedfastly moved toward His death, having manifested the powers of healing, of complete deliverance from disease which will be fully realized in the millennium, the coming age.

As we have already noted, when the Holy Spirit came and began the building of the church on Pentecost, He began to manifest the powers of the age to come in the remarkable healings of the book of Acts. In addition to this we have also present among the gifts of the Spirit (1 Cor. 1:7; 7:7, etc.) bestowed upon the Church, two that seem to speak of these things. It seems to me to be worth our while to turn to 1 Corinthians 12 and note for ourselves the gifts that so many have misunderstood and therefore have made false claims concerning. Let us read together 1 Corinthians 12:8-10: "For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discerning of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues." Now please notice that the Spirit gives to one "the word of wisdom," to another "the word of knowledge," etc.; but when he came to the subject of healing, Paul does not say, "and to another the *gift of healing*," but "*gifts of healings*." That may seem like a very unimportant distinction, but I do not think it is. He *did* and *does* not give to any man "*the gift of healing*," for that would mean that a person so endowed could heal anyone of any disease at any time. Instead He gives "gifts" of "healings" so that whenever the Spirit wishes through some person to heal one, He gives the specific gift for that occasion. The Lord Jesus had "the gift of healing" but we do not. Likewise Paul uses this double plural in verse 10 to describe another gift, that of "working of miracles." The Holy Spirit reserves to Himself the choice as to when and where and how His mighty powers may be used through *this* age. I speak not at this time of "kinds of tongues," for that is not the subject of this study. However, I cannot leave this subject without reminding those who try to take all these miraculous manifestations away from the post-apostolic age of grace that, to go to 1 Corinthians 13 to prove their point, that "that which is perfect" is already come, they must also prove that *now* we see "face to face" and *now* we "know fully even as also I was fully known" (verse 12).

There remains, then, a free and unrestricted use of these powers in an age to come, the Millennium, in which the Church will be with Christ in glorified, heavenly bodies and Israel will be in their own land—not one of them saying “I am sick,” for they will be “forgiven their iniquity.” Healing, though, is just one of the “powers of the age to come,” but it is one which these Hebrews had tasted. In that great age the glory of God will be revealed and His mighty power be publicly known, even upon earthly creatures other than man, as is shown in Isaiah 40:5, 11:6-9, and other related passages.

In view of all that was said earlier concerning the wonder and the signs produced by these powers or mighty works that these Hebrews had beheld, it is proper to ask ourselves this question, “Why then did these things not keep them from falling away?” When the writer of Hebrews used the verb “fell away” in Hebrews 6:5, he was making the only use of this Greek word in the New Testament. The word is *parapesontas*, literally translated, according to William R. Newell, “having fallen away.” It is from the verb *parapipto*, a compound of two words that go to make the root meaning of “to fall alongside”; of this word then Thayer adds: “Hence, to deviate from the right path, to turn aside, to wander. In Scripture, to fall away from the true faith, from Christianity.” Why, I ask again, would these men depart from the faith after partaking of all the things listed here, including “tasting... the powers of the age to come”?

Saving faith may have its background in the wonder that is produced in the heart when God uses His powers to produce that which is a sign of His presence and help, but it is the Word that brings one to God, not the sign. When Sergius Paulus, the proconsul in Paphos, saw Paul’s using the power of God to blind Elymas, it is recorded in Acts 13:1—“Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.” The sign made him listen to the teaching, which produced saving faith. Balaam could prophesy, but that did not insure his salvation. The devil will make use of mighty works, signs and wonders, but he is headed for the Lake of Fire, which was prepared for him and his angels. Thousands upon thousands saw our Lord do His mighty works yet remained unsaved, and they observed the works of the apostles without yielding to the Lord. If a person looks at the mighty work in the right light it can help him grow in faith, but it is only as we believe in, trust, and commit ourselves to the Lord that we become His children and live as His sons. May He keep us from the pride and self deceit that so often accompany the reception of seeming great powers. Let us remember that all the Lord’s and all the apostles’ mighty works served a good purpose and were not for display, as have been so many in our day. And let us “desire earnestly the *greater* gifts,” and whatever the gift He may bestow upon us, let it be unto His honor and glory, not unto our shame.

As we serve the true and living God and wait for His Son from Heaven, let us anticipate that greatest of all wonders of that age—We shall be with Him and we shall be like Him, for we shall see Him as He is (1 John 3:2).

A long-time helper of W & W, Sister Knecht collects and edits news items for "News and Notes."

The Wife of Phinehas

Mrs. Paul J. Knecht

Phinehas was one of the sons of Eli. He and his brother Hophni had fallen in with the licentious ways of heathen worshippers of idols (1 Sam. 2:22) and Eli was powerless to restrain them. Their mother is not mentioned. One or the other parent may have been out of tune with God's way of rearing children. But wherever the blame lay (judgment fell on the house of Eli for it though not altogether on Eli personally) Hophni and Phinehas were wicked and unfit for the priestly office they held.

Besides their wrong doing with the ministering women and their defiance of God in the matter of the priest's portion of the sacrifice (1 Sam. 2:12-17, 22-25) they further disregarded God's will and carried the ark of the covenant into battle with them. Desperate in their need for help against their enemies and separated from God by their disobedience they were in a sad plight. Hophni and Phinehas "knew not Jehovah" and desecrated the ark of God by taking it into battle. They depended on the ark, visible symbol of God's presence with them instead of on God, and they died.

A Faithful Wife

It is not hard to see what the wife of such a man as Phinehas may have suffered. A faithful woman sometimes has to stand by and watch things go wrong simply because she is not a man. The news from the battle front brought on this woman's labor pains for she "was with child near to be delivered." Her father-in-law, Eli, had already died from the shock of the news. And now his daughter-in-law died—one of the two women mentioned in the Bible who died in childbirth.

Her Greatest Sorrow

Her husband and his brother were dead, and also her father-in-law, but it would seem from the language used that the thing that hurt most, that really caused death for both Eli and his daughter-in-law, was the fact that the ark of God was taken (4:18, 22). That Israel had been defeated was bad news, that Hophni and Phinehas were both killed was tragic, but the taking of the ark overshadowed all else in the minds of both of these faithful ones.

"And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck broke, and he died: for he was an old man and heavy." The taking of the ark was the real tragedy to Eli. Also to his daughter-

in-law it was the epitome of disaster. "About the time of her death the women that stood by her said unto her, Fear not; for thou hast brought forth a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, *The glory is departed from Israel*; because *the ark of God was taken*, and because of her father-in-law and her husband. And she said, *The glory is departed from Israel*; for the ark of God is taken." In this painful time of intermingled death and birth this faithful woman, bearing fruit to a profligate husband, yet had paramount in her heart and mind the ark of God. With its departure went the glory of Israel.

There is little doubt that for this woman, faithful wife to a wicked man, the hope and glory of Israel was all that was left. Her heart and soul were wrapped up in it and when that hope was gone she departed this life. Not even the newborn babe, though a son, could stir a spark of desire to live longer on the earth. And the name she gave him was in memory of the loss that precipitated his coming. She named him Ichabod, saying, "The glory is departed from Israel; for the ark of God is taken."

Willis H. Allen, now of Ft. Lauderdale, Fla., writes the W & W Lesson Quarterly.

Criticism and Fault Finding

Willis H. Allen

All criticism is not necessarily harmful, but most of it is. It is an "art" in which some believers seem to specialize. Very often a criticism is a false interpretation of an act or attitude, because the critic did not have accurate and adequate information. Thus it was with the disciples of Jesus when they criticised Mary's act of love when she anointed the Lord Jesus. They did not understand; the Lord did. Great harm may result from such unjust criticism. Some one has well said that all comments should go through three sieves: (1) Is it true? (2) Is it kind? (3) Is it necessary?

Criticism sometimes IS necessary. But when true it should be of a constructive nature, not destructive. And even then it should be given directly to the person or persons involved, and should be brought in the right spirit (See Gal. 6:1). The work of RESTORATION is the work of the SPIRITUAL Christian. Many unspiritual people are undertaking this, who are doing so in the spirit of pride rather than in the spirit of meekness.

Christian workers are not faultless, and many have their peculiarities; but if they are faithful in life and testimony to the Lord and His Word, we should refrain from minimizing their influence by fault-finding. Let us rather speak well of them, encourage them, pray for them, and rejoice in their accomplishments. Let us echo the wish of one who said: "Die when I may, I want it said of me by those who knew me best that I always plucked a briar and planted a flower where I thought a flower would grow."

NEWS AND NOTES

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

SUMMER MEETINGS

John H. Adams at Lilly Dale (Ind.) . . . Dale Offutt at Southside (Abilene, Texas) . . . Julius Hovan at Southside (Jacksonville, Fla.) . . . Stanford Broussard at Hayden Grove Church of Christ (La.), beginning Aug. 30 . . . Gordon Linscott at Nelsonville (Ky.) beginning Aug. 23.

Kentucky Christian Convention

Hall Crowder, Carl Ketcherside, and other well-known speakers will appear on the program scheduled for September 24 and 25 at Southeastern Christian College in Winchester, Ky. Among other program features will be display booths, youth sessions, work shops, and a free luncheon for all ministers on Friday.

Hyderabad, India: About a year ago the Lord started a new work at Bhavmagar, south of Ahmedabad. The believers in that place are now going through much persecution because of the stand they have taken for the Lord by testifying in baptism, and also by gathering together every Sunday for worship and breaking of bread. They also are in very urgent need of a suitable place of worship. We shall be very thankful for your prayers that the Lord may enable them to find and purchase a convenient place. —Bakht Singh

H. N. Rutherford Returns

Sunday, August 2 has been scheduled as the day when Brother and Sister Rutherford will retire from more active duties with the Cramer & Hanover congregation after thirty-eight years as minister with this good body of Christians. The congregation, when the Rutherfords came in 1932, was worshipping in a cottage at the present site. In the same fall the church built the basement of the church and in 1937 the present structure was completed. There were about 25 members when they came and it has grown to the present standing. Brother and Sister Rutherford say that these 38 years have been most happy in the service of the

Lord with these beloved brethren and sisters, and in the language of the Psalmist they can say that "No good thing has been withheld from them," and that God has supplied every need of theirs according to His riches in glory in Christ Jesus.

Billy Ray Lewter gave us the 'yes' to come to labor as the minister of Cramer & Hanover Church of Christ beginning August 1st. We welcome him and his spiritual wife Mary and three children; Jonathan, Amy and Hannah.

Louisville, Ky.: The revival meeting which lasted only three days was a great success. Even though the weather was not at its best, the attendance was good. The inspiring messages brought by bro. Bob Neil were very impressive. Although there were no public responses, certainly there were many private responses.

We appreciate the sister congregations who were a part of our meeting: Highview, Highlands, Fisherville, Kentucky Avenue, and others who came. —Michael T. Sanders

Chattanooga, Tenn.: Bro. Harry Prather, who has been preaching for our congregation the past nine years, will be taking up the work with the Denham Springs, La., Church of Christ.

Brother Howard Sawyer will assume the work here at the Highland Park Church of Christ on August 23. Brother Sawyer and his family will move from Albertville, Ala. He has preached for the Belmont Church of Christ in Winchester, Ky., and congregations in the N. E. Alabama area.

Bro. Curtis M. Shepherd, our blind radio evangelist, conducts a weekly radio ministry from station WRIP here; the program is entitled "Prepare for Heaven." This program has produced many responses from people to know more about our Lord Jesus Christ.

Our Congregation enjoyed a week's meeting with Bro. T. Y. "Buddy" Clark. There were no responses to the Gospel, but our Church was edi-

fied by the good messages and the fellowship. —Howard S. O'Neal

"HNR" DAY

We wish to express our deepest appreciation for the wonderful day known as HNR DAY. Words fail to express our feeling of love and gratitude for the bountiful tributes of love and encomiums bestowed on us by the fourteen speakers—Victor Broaddus, Dale Offutt, Jim David Yarbrough, Jesse Wood, C. V. Wilson, LaVern Houtz, Bennie Hill, Jimmy Powell, Billy Ray Lewter, Jack Blaes, Wilson Burks, Ray Canant, Don Allen, and John May.

There were letters and telegrams from states coast to coast, and visitors from as far as Florida, Arkansas, and Texas, who came for the occasion. The best we can say to all of you who had a part in this marvelous celebration—to one and all at home and abroad—we say may God richly reward you for your loving kindness and make all grace abound unto you. —The Rutherfords

NEWS GLEANINGS

Most of the bulletins that come have good reports of VBS sessions. Portland is continuing its VBS classes one night a week (Wednesdays) throughout the summer. Other reports are from: Shawnee, where Ben Rake, Jr. was director, attendance averaged above 130 with a staff of 20. It was a good school. The Alaskan Messenger reports a good VBS. with Brother Charles Kranz in charge. He traveled at his own expense and supplied the VBS material. The Gallatin, Rangeland and Rowan St. churches also report great VBS weeks.

Billy Ray Lewter and family have moved to Lexington to take up the work there at Cramer and Hanover since the retirement of Brother H. N. Rutherford and wife. Brother Lewter hopes to take some classes at University of Kentucky there before returning to the mission field, if the Lord permits.

A "Fellowship Dinner" was given in honor of the return of the Dennis Allens, the Billy Ray Lewters, and Miss Lois Campbell. It also served

as a farewell dinner for the Lewters as it turned out.

More and more churches report fellowship dinners or picnics, especially in the summer time. Utica had one last Sunday, Nelsonville begins its revival week with one, and Gallatin has recently done so. The writer of these notes likes to think of them as love-feasts (Jude 12) and that they are. They serve a good (get-to-know-each-other-better) purpose and will as long as they do not get out of place and take precedence to the fellowship in the work and worship of the Lord.

The film "His Land" is still being shown about the area. The latest showing being at the Area Youth Rally, Portland School Gymnasium.

A "White Elephant" sale is to be held sometime in October (date "to be revealed hereafter") at the school. It is sponsored by PCHS Alumni.

WOODLAND BIBLE CAMP

During the six weeks of Bible Camp near Linton, Indiana to the date of this report (July 24) there were 387 campers, an average of 64-plus per week. The staff of 125 averaged about 25 per week.

There were 52 young people born into Christ and 49 other responses. These statistics are from Brother Overman, on whose heart God laid this work some years ago. As time passed He has sent others to help in it also. Family week was a blessing to all—especially to the writer of these notes. The Dishwashing Chorus was reminiscent of childhood days in a family that loved to sing the songs of Zion around the open fire on winter evenings.

But better yet was the "togetherness" of young people and parents sharing the same Bible class every morning. The life of Joseph was taught ably by Bro. Dennis Allen. It was a blessing to all.

Linton, Ind.: The Revival meeting in April with David Brown as evangelist was very good, and a blessing and refreshing to the entire congregation.

There were 15 rededications, 5 to place membership, and one newbirth. —Dick Lewis

"Nothing is merrier than Jesus to sing, nothing more delightful than Jesus to hear. Hearing, it truly mirths the mind; and song uplifts it."

—Richard Rolle, 13th century

J. R. CLARK

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