



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

*"Holding forth the Word of life."*

OCTOBER, 1969

**STANFORD CHAMBERS IS CALLED HOME**

As we go (belatedly) to press, we have received word this morning of the passing of our founder and long-time contributing writer. Death came at 9:15 A. M., Monday, November 3. If possible, we plan to make our next issue a tribute to his long and God-used life.

We trust that many whose lives were blessed by him will send a brief tribute within a week or so.

—The WORD and WORK

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# THE WORD AND WORK

*"A monthly magazine set to declare the whole counsel of God."*

GORDON R. LINSKOTT, Editor-Publisher  
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## Talking Things Over

G. R. I.

### DON, JOB, AND AN INSPIRED BIBLE

Last summer a young man named Don came to work at Sears where I was employed. He was very personable, and we quickly became acquainted. The bond of friendship was strengthened by the fact that we had lived near each other in Tennessee. He had come to Louisville to study at the seminary. Knowing that the little country church he came from was "fundamental" in doctrine, I thought chances were good that he was too. One day I asked him, "Don, do you believe that the Bible is the Word of God?" He answered in the affirmative. "Well," I replied, "I think you should know that most of the people at the seminary over here do not, and they will do all they can to take this conviction away from you."

I have to give Don credit for being honest. He saw that we weren't on the same wave-length and began to back-track. "When I said the Bible was the Word of God, I meant that it originated with God. Of course, it contains fables and fairy tales—like the book of Job, for example—but all of these things teach us something about God." Customers came in and we had to continue at a later date. When the occasion arose, I began, "Don, I've been thinking about what you said the other day about Job. If Job is a fairy tale, then what could it possibly say to me? If Job were not a real man with real problems, then the answers he gives aren't real either. *My* problems are real and I have to have real answers. Where do I go for authoritative answers, if not to the Bible?" "You know," he came back, "I'd never thought about that. I'm going to have to think it over."

### THE BIBLE DOES NOT "CONTAIN THE WORD OF GOD"

"Which would you say is correct?" I asked another seminary student, "'The Bible *is* the Word of God,' or 'The Bible *contains* the Word of God?'" He chose the latter statement, as might have been predicted. The second statement represents the view of my friend Don; it is probably the most widely held view among Protestants today. This view, briefly, says that although some parts of the Bible are mythological or legendary, some parts are not. For example, there actually was a Paul, and he actually did have "an encounter with God"—but the record of what happened is subject to question; Luke and Paul may have made some mistakes. One theologian speaks of the Bible as "a fallible record of real events." The big difficulty is, Who is able to sort out the part that is the

Word of God from what is the contribution of the sinful human nature of the writers?

A Roman Catholic priest (one of the new breed) was teaching a course in literary form criticism to a class composed mostly of Catholics. He told us that not over 20 verses in the Bible are dogma (which *must* be believed). He illustrated from Luke 2. "Now we know that the virgin birth of our Lord is a fact of which we are most sure, but all this about the angels and the shepherds, etc.—this is just a legendary embellishment that was added." I raised my hand to question, "Could you tell us just how you determine what is authentic narrative and what is mere legend?" "Ahhh," he replied with a wise look, "*that is a problem!*" And that's all the answer he ever gave.

If the Bible merely "contains the Word of God," who among common men can discern just what the Word of the Lord is???. Two distinct evils follow such a view. First, man is set as a judge of God's Word, with the inevitable result that certain unpalatable portions of the Bible are discarded bodily (Gen. 1-3 is always first to go), and doubt is cast on the rest. The second evil follows the first, and I quote from C. H. Spurgeon of a past generation: "Is the unlettered man to be continually running to his 'cultured' minister, to ask him whether he may safely believe a promise, or obey a precept, or accept a doctrine? *Are we to have a new form of priesthood*, of which the youngest and least experienced of our ministry are to be the chief priests?" We see developing what Spurgeon foresaw—people going into bondage to an educated clergy, because they no longer have a Bible that is God's Word speaking directly to them. We are reversing the Reformation and going back to the Dark Ages.

#### **BETRAYED BY FRIENDS**

Fifty years ago, Sir Robert Anderson observed, "The Christian seems to have so little confidence in the Word of God that he is always eager to 'explain' the mysteries of his faith." Contributing to the growing attitude of distrust of the Scriptures is the apparent desire of many evangelicals to appear "intellectually respectable." Following the lead of Bernard Ramm, who published *A Christian View of Science and the Scriptures* (or a title very close to that) a decade or so ago, they try to "harmonize" with "scientific findings" such parts of the Bible as are most offensive to unbelievers—creation, the flood, Joshua's long day, Jonah, etc. We don't find the Lord Jesus doing any such thing to gain the acceptance of unbelieving intellectual Jews (the Sadducees) in His day, and I think it to be a futile and fruitless effort today. Our job is not to make Christianity palatable or attractive by any such means. Paul trembled before the Corinthians lest he make such an intellectual display (1 Cor. 2:1-5).

#### **IT IS A WORD OF POWER**

But what about people with honest doubts? Paul (v. 5) has the answer for them too: ". . . that your faith should rest . . . on the power of God." Lambert Dolphin, California physicist, had intellectual difficulties—until he decided just to take God at His word—and then the difficulties melted! Of Christians with such difficulties,

Spurgeon says, "Our doubts have come to us when following afar off, but they have vanished when, in fellowship with God at the mercy-seat, we have drawn nigh unto the source of spiritual light. In proportion as vital godliness is within us, we hold God's Word in *high esteem*." When we can witness men saved and sustained by the Word of God alone in the midst of unspeakable moral squalor—as is happening right here—it takes more than high sounding rhetoric to convince us that the Bible isn't really "God-breathed" (2 Tim. 3:16). Like the bumblebee, with the aeronautical engineers telling it that it really can't fly!

The attack today is much more subtle than it was in Spurgeon's day. Nevertheless, what he said still holds: "The center of attack for the foes of Christianity is the Word of the Lord. If confidence in the Bible can be undermined, their point will be carried." It would be wonderful if every Christian could take a course or two in Bible introduction at a good Bible college; obviously very few ever have such privilege. However, something even better (for establishing confidence in the Word) is available to all. A life of implicit obedience to the Word will provide verification in one's own life, and faithfully giving out the Gospel will verify the power of the Word in the lives of others. Obedience and evangelism—don't these two things need attention in *your* life?

## Have You Been Inoculated?

America is being inoculated with a mild form of Christianity which is making us immune to the real thing. There are several types of this:

**PSYCHOLOGICAL CHRISTIANITY**—an obsession that makes God a "pepper-upper" and religion a comforting thought. Its devotees . . . shudder at the mention of sin; they go to church to seek psycho-religious adjustment.

**SOCIAL CHRISTIANITY**—a "good-time" religion with special appeal to those who cannot get into the lodges, clubs or the society column.

**POLITICAL CHRISTIANITY**—a reform movement with a social gospel, which is so busy with surveys, committee meetings, projects, campaigns, etc., to clean up society that individuals are starving to death for spiritual food.

**EMOTIONAL CHRISTIANITY**—a type of inoculation which gives the patient divine thrills and mystical exaltations, but often leaves him spiritually dead.

**ATAVISTIC CHRISTIANITY**—a sort of religious loyalty to the beliefs of our dead forebears. The Chinese have it in a bit different form and call it ancestor worship.

**SACRAMENTAL CHRISTIANITY**—a blind loyalty to certain rites and ceremonies, the faithful performance of which is supposed to give one a pass to glory.

**THEOLOGICAL CHRISTIANITY**—an intellectual and coldly scientific acceptance of the abstract truth in the New Testament scriptures.

. . . The time has come to restore the pure Christianity of the first century!  
—Author unknown



## *Truth Advance Section*

Stanford Chambers

Does your contention mean the discard of the sermon?

No, not as long as 1 Cor. 9:22 remains inspired example as it is. The sermon came into vogue years ago and has not passed out. Its observance to the extent of the discard of mutual edification is where we lodge our protests. The exercises of the saved in the Lord's house are very democratic, simple and without formality. Hebrews 10:22-39—"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience; and having our body washed with pure water let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

"But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazing-stock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For

ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul."

"Till He come: O let the words linger on the trembling chords;  
Let the "little while" between in their golden light be seen;  
Let us think how heav'n and home lie beyond that till He come."

Are we to understand that it is wrong to be orthodox? Does not orthodox mean correct view?

Holding the correct view on a matter is to be orthodox, so we'd better be orthodox, that is, in the true sense of the term. "Prove all things, hold fast that which is good." The inspired writings are the criterion. What false teachers and the cults, one and another, may pronounce "orthodox" is another thing. He who speaks "as it were the oracles of God" is not driven from the truth by the epithets others may hurl at him. The stigma "heretic" is quite a convenience.

**The Missionary Alliance has many quotes and reprints appearing in the columns of the Word and Work; does it promote the cause of the restoration?**

The Missionary Alliance is such a type that God can use it and does use it to promote the restoration of anything that needs restoring from the perversions on scriptural conditions brought about in past centuries. While there has not been declared a set purpose for such a restoration God has been able by His overruling and direction to bring about much restoration in which we rejoice. The writer has had a great deal of contact and pleasant experience with Missionary Alliance people. D. J. Thant was a consecrated engineer on the south-western Georgia line, his consecration was so well known that people up and down the road would greet him at his stops and have him lift his cap and pray on their behalf. He had a vacation coming and conceived the idea of doing some evangelistic work during his vacation. He was led to choose New Orleans as the place for it. Some friends of his were members of the 7th and Camp Street Church. They obtained for his purpose the use of the Y.M.C.A. building. We were asked to take charge of the meetings which we did. I was requested to lead the singing. Bro. Thant preached Christ and Him crucified and his every sermon could be endorsed. We, also, helped him out to some cotton factory noon hour services where he also preached the gospel and invited his hearers to attend the 7th and Camp Street Church services. Later in contact with one Jaegle (deceased) a missionary on furlough from Palestine I had dinner with and together passing the 7th and Camp Street church house, he said to me, "We in Palestine stand for just what you do here." I said, "Do you observe the Lord's Supper each Lord's Day?" He said, "We leave that to the members." I said, "Do you provide for them the privilege each Lord's Day?" He said, "We hadn't thought of that." Shortly after, Bro. Forrest

(deceased) of Toccoa, Ga. wanted to come to 7th and Camp and preach, but he was coming as a representative and in the interest of the Christian Missionary Alliance instead of a simple New Testament messenger and there is a difference.

#### **The day versus assembly.**

"Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as ye see the day drawing nigh." The day here is not the day of the assembly but of the Lord's appearing. The assembling of yourselves together is the provision and will of the Lord. The assembly takes on its own form, which is determined largely by those who make it up. It is not ritualistic but it is quite democratic in which a great deal of freedom is exercised. As for the day of the assembly it is not a holy day in the sense in which the seventh day, the sabbath, was made holy; therefore there is exercised such freedom as is signified in Rom. 14:5 which of course could not be permitted nor so stated if it were not so. Gal. 4:10 "Ye observe days, and months, and seasons, and years." No one is authorized to do such binding.

The assembly is indeed on a day that became memorial when Jesus arose from the dead. It has been observed for the centuries since but the focus is not on the forsaking of the day but the forsaking of assembling together. The divine purpose for which is occasion and opportunity for needed mutual edification "exhorting one another and so much the more," etc. A set meeting coming together appointedly to carry on a program gets dry and formal but if the purpose is mutual edification there is coming together for building each other up the higher motive helps to avoid bugbears of performing duties for duty's sake.

"In the spirit on the Lord's Day" the expression became current in the earliest days as a shortened form of the term the Lord's Resurrection Day. The day obtained its importance from the event. Every day is the Lord's day; therefore, though, there were those who esteemed every day alike, Rom. 14:5, and their esteem for the day depended upon the marvelous event which it had brought. It was memorial and memorialized by the assembly. The assembly thus gave the day importance and the first day of the week "assembling of ourselves together", has been through the centuries. We were begotten by the gospel through the resurrection. He arose the third day "according to the scriptures." Your esteem for that event is your measure of entering in to the spirit on the Lord's Day and determines how much forsaking it ensues in Christian practice. With too many the Lord's Day is travel day, sports day. The assembly is secondary if not forsaken. Its true observance does not profit by the enforcement of blue laws. Only those are in spirit even on the Lord's Day who lack proper regard for the Lord Jesus, "the love of Christ constraineth us." Examine yourselves whether ye be in the faith.

# Make Your Money Go Farther

Dennis L. Allen



Do you ever have budget problems? Do you, on the other hand, often feel ashamed that you have so little to give to the Lord and His work? Then this is written for you.

In our present society this problem is complicated by many pressures that militate against our doing the thing that we would. However, it is mainly a question of priorities. Have you ever seriously tried putting the Lord first in this matter as He tells us to do, i.e., setting aside first what you feel you should give to the Lord regardless of what havoc it may seem to wreak with your budget? If you do this as a step of faith you will find that He will enable you to stretch those remaining dollars to meet all your needs. A renewed mind with regard to spending will help still further.

Let's come down to practical cases. 1) Where do you live? Are you there for Christ's sake or there for the sake of comfort or prestige? Homes in many locations cost much more than in others simply because of the status value of the location. Are you spending more than you should for your "temporary nest" and neglecting to lay up treasures in heaven? Increased spending here calls for increased spending all down the line. Christians need to think constructively and adventurously about such matters. Those who know their God will do exploits but not those who are married to a piece of property. Would you consider pulling up stakes and moving to a new location for the gospel's sake? I know of several Christian couples who are living in trailers for the gospel's sake. Most of the children were gone and it just made sense for them. It simplified their living and gave them more time and money for the Lord's work.

2) Inside your home. What of spending there? Of how many things would the Lord have to say, "Do you really need that?" (It might be disconcerting to take Him on a tour of the house.) I am not advocating one standard for all Christians. We are each free before the Lord and our circumstances are all different in some respect. Nor am I advocating always buying the cheapest thing. Sometime it is better stewardship to pay more and get good quality that will hold up. But there are a few practical things that Christians can remember. If I don't need it, it is not a bargain. Due to advertising pressures there is much compulsive buying nowadays. Have

you ever noticed how many times you may go into a store to buy an advertised bargain and come out with several other purchases that you never intended to get at all when you went in? Another danger is that each year we get used to a higher and higher standard of living until we take it for granted. I am not saying it is not good stewardship to have labor-saving devices. Sometimes it may be the best stewardship freeing you for more time to serve the Lord than would be possible otherwise. In all things I need to consider before the Lord what was my real motive in buying. There are also other factors involved: what about my children? Am I depriving them of the blessing of learning to work and assume responsibility, develop dependability, etc.

3) Spending for clothes. In how many of our homes are there closets filled with clothes that we do not need and will never wear out before they are out of style? To what extent is our thinking fashioned according to the world in this regard? Many Christians have found that they can save much by using foresight and buying at the end of the season (often up to one half). Are you willing for Christ and the gospel's sake to deny yourself in unnecessary spending for clothes?

4) Spending for food. Should Christ have any say here? Let's face it. Americans have lived in a land of plenty for so long that they take their abundance for granted. But that does not mean that we have not paid a price for our over-indulgence in rich food. Does a Christian have a right to eat himself into a condition of overweight? He hurts his health and efficiency carrying around the unneeded baggage. Since it is known that overweight shortens one's life span and gives rise to a whole list of diseases, is it right for the Christian to enjoy this indulgence? Yet this is one of the respectable sins that nothing is said about. Americans are now so addicted to rich desserts, pastries, ice cream, etc., that the non-food and low-calorie food business is thriving. Is it good stewardship to spend the Lord's money on 1 calorie drinks just for the taste sensation when there are millions who are perpetually hungry?

5) Motor cars. Have you ever kept an accurate account of how much of your income in a year is spent one way or another on cars? True our civilization is geared to the motor car, but are there ways in which we can be better stewards? How many times do we hop into the car when it would be better for our own health to walk? Another factor which Christians would do well to consider is the high depreciation on new automobiles. Is it good stewardship of the Lord's money to pay \$4000 for an automobile often loaded with extras which will be worth no more than half that amount in two years' time? Many Christians have found that it is better to let the other person take the loss on the prestige value of the car and drive cars that are not new but which will give good transportation. Others have found a solution in driving smaller more sensible cars that are more economical to operate and do not depreciate so rapidly. Natur-

ally each person's answer to this problem will not be the same ("and who art thou that judgest thy brother") but it is right for us to re-think these matters and decide what the Lord would have me to do. I know of one case where a brother who looked upon a group as dedicated and self-sacrificing (but had been in another part of the States for several years) was rather disillusioned to drive into the church parking lot and find it full of new cars, many in the middle price field. Another question we might do well to consider: Am I exercising any discipline on my teenagers in their use of the car or cars in the family? One family with three old cars was startled to find that their credit card gas bill was running up to \$.120 a month until the father began to call a halt.

6) Unnecessary and harmful spending. Money spent for candy, soft drinks, gum, jewelry and nicknacks (not to mention cigarettes) when totaled up come to formidable amounts in many Christian homes. Do you ask, "Is it wrong?" I would quietly ask you, "Is it right in the light of the needy world that we face?" "Why spend your money for that which is not bread?" How often does it happen that we do not have money to give to the support of the gospel, or not able to buy good books for our children to form their minds, or not able to help those in real need, simply because of unnecessary spending. Is it not good stewardship to say "no" to the things of little value that we may say "yes" to the thing of real value? Are you willing to ask the Lord to take you in hand on this matter of careless spending? Surely a Christian does not need to be a compulsive buying addict—unable to be happy without accumulating new things. Resolve to take Him along on the next shopping trip. It will do wonders for your sales resistance and save you from many a regret.

7) Waste. Franklin's adage "A penny saved is a penny earned" is still true. Our present society is geared to an endless round of borrow, spend, buy, waste, want. Use it once and throw it away. The waste in food is appalling to anyone not accustomed to our affluence. God does not waste. Do we?

To some this line of thinking will come as a jarring note because they have convinced themselves that living on a comfortable level and having nice things proves that our God is not niggardly and abundantly supplies our needs. True, but it is also true that God does not spoil His children and He has told us that having food and clothing we should therewith be content. Just what does an affluent Christian in affluent America prove? Are there not a dozen families around you that care nothing for Christ and live as well as you do? But if they know that you could live on a different level and for Christ's sake live simply and are content would it not give more weight to your testimony?

Does all this sound like living a limited life? The Lord said, "A man's life consisteth not in the abundance of the things which he

possesseth." Just what do we really possess after all? The Christian who has overcome the world and the dominance of things can say, "All things are mine." The Christian is not to be moulded by his society, but is to mould his own life after the pattern set by the Lord Jesus. We must be able to discern what is good, what can be used to contribute to the purposes of God and what must be rejected. Others reject Christ and spiritual blessings that they may give themselves to the things that perish. Do we not have the same privilege to reject the froth of this present age that we may have the time, energy and resources to give to the things that are truly worthwhile?

"Thus speaketh Jehovah of hosts, saying, This people say, It is not time for Jehovah's house to be built. Then came the word of Jehovah by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts; Consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah." - Haggai 1:2-8.

The Lord's house is still being built. Are we occupied with ours or His? -In *The Exhorter*



## *Quo Vadis?*

J. H. McCaleb

"Quo Vadis?" - Whither art thou going?

That is the name of a book; likewise, it is a good question. Too often we wander around aimlessly, wasting some of our best years. Later, when we find an objective—if we ever do—time is shortened, and opportunity has passed us by.

Today, great emphasis is being placed on the unhappy experiences of "drop-outs," and rightly so. The boys and girls who do not finish high school, or obtain some equivalent training, seem to be lost in the shuffle of life's many feet. They didn't realize that they weren't going anywhere until it was too late. They have not paused to ask: "Where am I going?"

Life in the flesh, which terminates almost before we realize its

quick fading, has its values and worthwhile aims. The controlling consideration, however, is the direction we choose for eternity, the life that never ends.

There are some who claim to believe that there is no life after death. One has reason to doubt the sincerity of that position. Others have developed various philosophies of life and death, and a sure happiness beyond. Those beautiful dreams likewise lack conviction. In sharp contrast there is the sure Word of God which provides definite directions and absolute promises.

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## On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

### What Is The Bible?

The answer to that question is not as easy as you may think. One may even wonder why I should pose such a question, so let me illustrate and show you the direction I want to take in looking at this question.

Several weeks ago I was at a Christian service camp for young people. While there, I overheard a group of young people reading from the Bible, and one of them remarked, "I don't understand this at all. How come the Bible is written so weird?" The camper was reading from the King James Version.

Now I am aware that many people argue that the King James is the best because of the beauty and dignity of the language. However, the God I know is not so much interested in beauty nor dignity as He is in meeting the needs of human lives. One thought I would like to share with you is one that I read not long ago in the *Lookout*. The writer of a letter to that paper asked the readers to consider the poor Christians of the first century. The epistles they had written were in the common, street language of the Greeks, the Koine. God had His Word written in this language instead of the classical Greek, because he wanted the average man to be able to read it, understand it, and relate to it. Would God's will be any less today? I think not!

God's Word has been preserved by the power of the Holy Spirit because of the fact that it is God's Word. Indeed the purpose of God's Word is to reveal Himself to the reader, regardless of the version. For this reason, I suggest that many young people may find some of the modern translations, especially the Living New Testament, very plain in speaking God's Word to them. Personally it has been one of God's great blessings to my own life.

My purpose in this article is to point out that whatever version we use, God is seeking to reveal Himself to us. Be willing to let God speak to your heart, or someone else's, and not dictate the language He must use.

# "I Come To Do Thy Will"

John Smart

"Lo, I come to do Thy will, O My God." So the Lord Jesus declared before coming into manhood. And in the spirit of these words He lived His life on earth and finished the work the Father gave Him to do. "I do always those things that please the Father." "My meat and drink is to do the will of Him that sent Me and to finish His work." "The cup which My Father giveth Me, shall I not drink it?" The glory of the incarnation, the life, death, and resurrection of our Lord lay in the fact that He exhibited absolute submission and obedience to the will of God in everything.

When God spoke in creation, there was instant response to His Word. God said, "Let there be light, and there was light." There was no resistance throughout the creative program. The result was the joy of the Creator and of the creature also. "The morning stars sang together." This is always so when the divine will is obeyed. But when there is resistance to God's will, discord is inevitable.

Our Lord's approach to His public ministry was marked by years of subjection. This was the keynote of His life at Nazareth. "He was subject unto them (that is, to Mary and Joseph)" (Luke 2:51). Those years of quiet obscurity were lived according to the standards of a godly home. It is inconceivable that His youth should be marked by self-will. He was subject to God-ordained parental authority. The life that pleases God recognizes *every* area where He has established authority, whether it be parental, civil or spiritual.

The Lord's subjection to authority in the home is a highly important lesson for Christian youth amid the current spirit of rebellion. God intends that divine authority shall be recognized on earth. The normal place to begin is where the Lord began—in the home.

Time moved on. At about thirty years of age the Lord began His public ministry, but not before He was baptized by John Baptist. John was a man sent from God. His ministry was God-given. John was a burning and shining lamp—the bearer of God's testimony in Israel at that time. John's spiritual authority was fully recognized by our Lord when He came to be baptized. He desired to "fulfill all righteousness" and did so, first, by submitting to John's baptism.

The Lord recognized and acknowledged the spiritual authority vested in John. Here, again, He sets us an example. He would not by-pass or ignore God's witness in the world—John the Baptist. John fulfilled his course and passed on. Today, God's vessel of witness is His Church—the pillar and base of the truth (1 Tim. 3:15). Regardless of the failure that has marked man's administration of truth relative to the Church, the truth—in all its divine purity and power—is still there. Is it too much to suggest that considerable weakness prevails because what God has ordained in His Word for

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# Missionary Messenger

"Greater things for God"

E. A. Rhodes,

Yokohama, Japan

Sept. 21.

Thanks for the many services you do for us. Sorry I have not written for so long.

Bess's condition is not getting any better.

Doctor says I have thyroid trouble and it has affected my memory especially my writing. I have no urge to do anything, especially write.

So tell all the folks that I may owe letters that they will have to wait until this condition gets better. Tell the brethren to continue to pray for us both. Again our thanks for all favors.

Shichiro Nakahara,

Shizuoka City, Japan

Sept. 9.

There may be some changes made in our course. There is still some room for discussions before taking a definite step toward it, but so far we are confident that it is His leading that we should pitch in and help the work at the Keimei Christian Academy that the Bixlers had long been engaged in. The situation existing right now at the Keimei school demands for an immediate attention and Bro. Dean Bixler, the son of the late Bro. O. D. Bixler, has asked us to come and assist in the work which seems to be very urgent in its nature, for they are in desperate need for a Bible teacher. This doesn't mean that we have abandoned the plans for the kindergarten. We continue the plans for the future but in consideration

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From Preceding Page . . .

our day is all too often ignored? Whether recognized or not, the Church of the living God (as distinct from organized religious structures) is a spiritual reality.

Our Lord acknowledged God's testimony in His day; are we doing the same in ours? Can there be a more powerful witness to the truth of God than spiritually vital, gifted, active local churches arising through God's grace out of the darkness of paganism? But how are local churches of such a character to result from the ministry of men who are indifferent to the truth of the Church? We sorely need to hear and obey what the Spirit says concerning the Church and the churches.

In every phase of private and public life our Lord exhibited complete submission to His Father. "Not My will, but Thine be done." To the extent that His people follow His steps are their lives spiritually significant. "He that doeth the will of God abideth forever."

—In *The Fields*

of the fact that this is His leading we should and are happy to do whatever He wants us to do. I am to go up to Tokyo tomorrow to see Bro. Dean Bixler and the principal of the Keimei school for the final analysis, which will lead me to the final decision. We need your prayers, for we would like to be kept in the center of His holy will. We don't want to judge things by our own likings or dislikings, but His will is the rule by which we will behave ourselves.

We want to thank you and those who are praying for us, giving us support that has enabled us to come this far with His work. We continue our trust in Him for our needs; may He use us all to do His will!

Dennis Allen                      Hong Kong,                      Sept. 13.

We have to get up at 6:00 a.m. to get the girls off to school on time. They have to take two bus rides and a ferry to get to school. We are both teaching, but Betty only one half day. The Bible classes are a real challenge and opportunity.

Three young people and a 51 year old lady have been baptized during the last two weeks. The mother of one is very opposed to her becoming a Christian.

Alex V. Wilson                      Manila, Philippines,                      Oct. 7.

Brother Scoggan, the faithful treasurer of the Manila building fund for the past 2½ years or more, has notified us that the debt on the church property and building here is now fully paid. We praise our Father for this, and thank Him over and over again for the facilities here—the auditorium, classrooms, dormitories and office space. We thank Him too for the donors who have given so generously. To each and every one, the brethren and sisters in Manila say THANK YOU, IN JESUS' NAME. They too—the members here—have given joyfully and sacrificially.

Recently there has been much sickness going around. The most serious case is the son of Brother Mapile, who teaches at CBI. The son, not yet three years old, has been in the hospital for four weeks. He first had measles, but then encephalitis (brain inflammation) developed. He is improving now, but still in need of prayer.

First semester at Central Bible Institute ends on November 7. The second semester will start Nov. 24. Pray that the Lord will send just the right students. Several students have dropped out lately. We rejoice that one boy, a preacher's son, received Christ and was baptized back in August. Others give evidence of growing faith and zeal, but we need a deeper spirit of love among us.

Elaine Brittell,                      Livingstone, Zambia,                      Sept. 10.

September 1st to 5th was Vacation Bible School at Matoka—28 miles from here—about 8 miles through bush and bumps! We arrived in time to set up camp in 4 grass shelters the Christians had built

near the grass church. BaMiriam and I slept in one shelter with Esther sleeping in the front seat of my Datsun parked by our door. In the next shelter Mabel and her Mother slept with their Datsun parked by their door, so Ronnie, Allen and Hugh slept in it. Farther over Leonard had a shelter and then another shelter for BaJothum and BaZephaniah. Sunday and Aaron fixed a shelter behind the church across to the old Chev Leonard parked close by.

This time I taught the pre-school and beginners in Tonga with Aaron nearby to help me with the correct words. He would also question the children to see if they understood. It was such a joy speaking in their language! They learned John 14:6, and sang one verse of "Jesu Ulatuyanda" on the closing day program. There was an average of 50 in attendance. The people really were kind—they brought wood, water, peanuts, fresh greens, eggs, bucket of fresh goats' milk, dish of shelled corn, and a fat hen! One afternoon there was a big grass fire so nearly everyone went to fight fire with branches, wet old sacks and water from the well near the headman's house.

Between the Vacation Bible Schools there are always many trips taking people to the hospital. What a blessing it would be if there were a nurse and orderly out this way. So many are ill physically and spiritually.

Thomas W. Hartle, Cape Province, South Africa, Sept. 9

We rejoice that our special series of gospel meetings held from the seventh to 10th August 1969, apart from having had good attendances, culminated with 3 precious souls being baptized into Christ. One was a young lady who attended the meetings; another was the wife of one of our brethren; the third a dear old woman aged 75 years.

We were thankful to those members of other congregations here in the Peninsula who made the meetings a success by their humble support for those who worked and prayed to the end, helping with their cars transportation-wise, and praise the Lord for our guest speaker, who presented such "dynamic" lessons, which were indeed beneficial to both the Christian and the unsaved!

With our hearts still "filled with joy" after these meetings, it was a week later on the Sunday evening of the 17th August, that a Mrs. Evelyn Herboldt requested to be baptized into Christ. This is a living testimony to the fact that "God's word shall not return unto Him void . . . but shall accomplish its desired end"! (Psalm 107:8) (Rom. 1:16).

As before our new Scheduled list of cottage meetings for the months of October, November and December are almost booked up, praise the Lord. And that due to one of the patients from the City Chest Hospital, now discharged—a Miss Esme Petersen—granted us the privilege of having a cottage meeting in her home along with her family on the 3rd Sept. There were in all about 35 present. Our prayers are that what they heard may give them good cause to "search the scriptures to see whether these things are so"!

# Precious Reprints

## Limitations of God's Pardon

R. H. Boll — 1928

In the great Old Testament revelation of God's character which was made to Moses on the Mount, two contrasting statements stand side by side: ". . . forgiving iniquity and transgression and sin; and"—here follows what one would least have expected—"that will by no means clear the guilty" (Ex. 34:7).

These two features of God's unchangeable character are in such strong contrast as almost to clash; yet in His nature both are united. He is a forgiving God, but He will not clear the guilty. Since, however, it is none but the guilty that need forgiveness, the guilt of the guilty must in some way be dealt with before God can forgive. He cannot clear the man until the guilt is removed. In this fundamental fact lies the whole Bible doctrine of the atonement, the whole grace and truth of the Gospel. "He will not clear the guilty"—that is God's integrity, His incorruptible justice and righteousness. But "forgiving iniquity and transgression and sin," that is His mercy and His lovingkindness. The harmony of these two attributes demands—not only that He forgive where in righteousness He can (for that alone would mean nothing to us)—but that He must make a way which will make it possible for Him to forgive the guilty while yet upholding His perfect righteousness, so that He may be just and the justifier of those who have sinned.

### FORGIVENESS NOT ARBITRARY

In nothing is the fleshly judgment of men so wrong as in the question of forgiveness. Most men see no reason why God should not freely forgive any and every man that may desire forgiveness, or even those who do not. Being themselves devoid of any real sense of sin, or of righteousness, or of judgment, they see no reason why God should take great exceptions to sin. They would be disposed to blame Him if He held men guilty and condemned them to any severe punishment. The natural lawlessness of their own hearts sees no difficulty in the way of God's arbitrarily wiping out man's score of guilt—just as some rich man might generously cancel a poor man's debt, or as they themselves good-naturedly would let off their own children for acts of disobedience and insubordination.

Why not? That there might be any *principle* involved in God's sight, that the disregard of such principle would compromise God's character and make Him as lawless and criminal as themselves, does not seem to enter their thoughts. To their minds all the reconciliation needed is on man's part. There is nothing on God's side that needs to be adjusted, and there never was. Men only *thought* He was offended because they felt they had acted meanly toward Him; but in reality He never was out of humor with us poor silly children.

His Son came down from heaven to tell us that there was really nothing the matter. His death was only a dramatic exhibition to impress us all with the greatness of His love—but there was no necessity of such a death to remove guilt or judgment. (One shrinks from even stating such notions, as from blasphemy.)

Little do they know of a God whose holiness is a consuming fire, and who, by His very nature must render to every man according to his works; who must and will bring every work into judgment with every secret thing whether it be good or bad. "Shall not the Judge of all the earth do *right*?" But they think of His love as laxness, and His mercy is nothing more to them than easy-going good nature. They think that the supreme liberty of His will is exercised in lawless, unprincipled license of decree and action. They think He is free to clear the guilty, and that He does without rhyme or reason whatever and wherever He may choose. His government in their eyes is nothing more than an arbitrary exercise of power.

### JUSTICE AND JUDGMENT

"He that condemneth the righteous, and he that justifieth the wicked, *both of them alike are an abomination unto Jehovah*" (Prov. 17:15). The judicial function among men is delegated from God and is to be exercised after the pattern of His judgment. For this every public official is responsible to God. "If there be a controversy between men, and they come unto judgment, and the judges judge them; *then they shall justify the righteous and condemn the wicked*" (Deut. 25:1). God hates unjust judgment, for the perversion of justice in high places strikes at the very heart of the nation and at the foundation of human welfare. Men instinctively feel the outrage of it. The seed of injustice necessitates a future harvest of blood and disaster. The nation in which that sort of thing goes on is headed toward ruin. I suppose that most people felt something of the significance of the following news item, taken from the front page of the *Louisville Courier-Journal*, Dec. 13, 1927.

Gov. William J. Fields opened and shut the prison doors sixty-two times today, releasing as many men convicted of murder, manslaughter, malicious shooting, robbery, child desertion, house-breaking, embezzlement, forgery, automobile stealing, and barn burning.

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With the pardons announced today, the Governor filed his reasons. The number granted today ran the total of pardons granted since November 1 to more than 129. This does not include pardons and commutations granted for misdemeanor and minor offenses

I give this without comment. I cite it merely for illustration. This kind of pardon God cannot give. If God, the Judge of all, should exercise pardoning power in an arbitrary fashion, the whole world—and heaven too—would become hell.

### GOD'S WAY OF FORGIVENESS

The stern integrity of God's government shines forth in the very message that proclaims the good tidings of mercy to sinners. The

sending of the Son, His coming to the earth, His ministry and death, in which on God's behalf and as the representative of man before God He assumed the judgment of sin and "bare our sins in his own body on the tree" (for "Jehovah laid upon him the iniquities of us all") is to be explained in no other way than that eternal, inflexible justice demanded it. And just as plainly was it eternal, infinite love and mercy that provided it, and so provided a free and righteous pardon to all who will come and avail themselves of it.

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## *Calling All Aquilas*

Alex V. Wilson

Maybe you are an Aquila and don't know it. Aquila was a man who worked hard for the Lord while earning his living by tent-making. He and his wife Priscilla are mentioned several times in the New Testament, and a study of their lives is challenging, especially to Christians who are not engaged in full-time ministry of God's word.

Aquila and Priscilla supported themselves by their trade of making tents. For some reason they moved around quite a bit. They lived in Rome twice, and in Corinth and Ephesus (Acts 18:1-3, 18-19, 24-26; Rom. 1:3-5). While in Ephesus they were able to explain "the way of God more accurately" to Apollos, that man who is similar to so many in our time: capable, fervent, and bold but lacking knowledge of the whole counsel of God. Both in Ephesus and Rome, Aquila and Priscilla used their home as a meeting-place for a congregation of Christians. Probably many of the members had been converted through their witness, perhaps through conversations held in the tentmaking shop.

In today's terminology Aquila and Priscilla would be called VOCATIONAL MISSIONARIES. The word missionary is usually (but inadequately) defined as a person who leaves his country to spread the Gospel elsewhere. A vocational missionary is one who supports himself financially by some vocation; he may be a businessman or engineer, an office worker or professor, etc. Because of his job, naturally he does not have as much time to spread the Gospel as does the Christian who is called to full-time evangelism, pastoring or teaching. Nevertheless the vocational missionary can do a number of things that the usual-type missionary cannot do.

### AQUILA'S ADVANTAGES

First of all, Aquila avoids the stigma of being a professional

religious worker. Often when a preacher talks to someone about the Lord, the response is, "Well, you talk this way because you're supposed to. That's your job; you get paid for it." But when a "layman" witnesses about Christ, is active in church, and has a Bible class in his home for friends, people sit up and pay attention. Also, Aquila can show the difference that Christ makes in one's occupation—thus illustrating that every area of a disciple's life is sacred: nothing is "secular." There is great value too in showing that the Lord's work is every Christian's work, not just for preachers and full-time missionaries.

A second advantage of Aquila is that he can reach many people whom missionaries cannot. Most missionaries have little meaningful contact with people in business or professional circles. But Aquila might work in an office with such people, or have regular business dealings with them.

A third advantage is that Aquila does not need financial support from other Christians. Rather, he himself will probably be able to give substantial economic help to the Lord's work in his adopted country.

#### EXAMPLES—PAST AND PRESENT

Several centuries after Christ, some groups of missionaries went out to regions unreached by the Gospel. There were twelve men in each group, but only two or four of the twelve preached! The rest lived the Gospel before the people, being engaged in ordinary occupations. A real impact was made in many places by those groups of Aquilas and Pauls working together. We need to see the same thing today. (Compare the "Exodus" movements.)

Recently in Malaysia a Christian doctor was able to establish two congregations in an area untouched by other Christian workers. This is an unusual case, though. Generally a vocational missionary is most effective working in a place where there is also someone engaged fulltime in Bible ministry. Then there can be mutual help; otherwise the Aquila's shortage of time may seriously hamper his effectiveness.

It seems to me that the Philippines and Alaska are the places where an Aquila can be most effective today. That is because there is no foreign language barrier. English can be used. There are a number of big U. S. companies which have branches here, employing many Americans: a few examples include Pan American Airlines, Bank of America, ESSO and Caltex oil companies, I. B. M., drug companies, and of course the U.S. embassy. Maybe your company has a branch here. Does the Lord of Harvest want YOU to be an Aquila in the Philippines or elsewhere, at least for a few years? Pray seriously about it, along with your Priscilla. For more information, whether about vocational missionary work in general (there are good articles about this method) or about prospective work in this land, write us at P. O. Box 2635, Manila. —Alex Wilson

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

## A Bird's Eye View of Future Events

H. E. W.

"And Jehovah God took the man, and put him into the Garden of Eden to dress it and keep it. And Jehovah God commanded the man saying, of every tree of the Garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17).

It was but a short time until Satan captivated the imagination of man and he disobeyed God. In this disobedience he became an enemy of God, and forfeited many things. The greatest forfeit was his soul. Physically he began dying gradually, spiritually he died immediately.

Very very soon God announced a promise and a program to recover lost man. "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Here is the first promise of recovery, the Redeemer.

Gen. 49:10—"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." Note particularly the word "sceptre." This verse reveals to us that God not only promised to send a Saviour but also a Sovereign. All of the Old Testament is essentially a development of these two lines of God's program.

Psa. 22 speaks of the cross, "My God, my God, why hast thou forsaken me?" Psa. 24 speaks of the crown (sceptre). Isa. 53 speaks of the Lamb, the Saviour wounded. Isa. 35, 40, 60, 66 give a description of the One who will reign. Zechariah 11 describes the betrayal of the Saviour; Zechariah 12-14, the King who is coming. Isa. 66:15—"For behold Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire." In Mal. 4:2 He is pictured as Son of righteousness, and in Mal. 1-3 He comes to His temple to take up His sceptre and to reign.

Who is this Man and what right does He have to sit on David's throne? Matt. 1:6-7—"And Obed begat Jesse; and Jesse begat David the king and David begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam," etc. About 900 B.C. Rehoboam wanted to worship in Jerusalem but Jeroboam wanted to build an altar in Bethel; thus the nation was divided. Matt 1:11 is a most important verse. Down through this genealogy comes one known as Jeconiah. In the Old Testament this man was known as Coniah, by the king of Babylon he was known as Jehoiachin.

Less than fifty years ago a stone was discovered bearing the seal of the king of Babylon enumerating the allowances of Jehoiachin king of Judah (2 Kings 25:30). Why are we interested in this man? "Thus saith Jehovah, write ye this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David, and ruling in Judah" (Jeremiah 22:30). Though this man had five sons, none reigned.

If one had asked the Rabbi, Who is your king? he would have replied, We have no king. But if you did have a king, who would he have been? Joseph, if we had had a king ten years before Christ; but Joseph was not king. You would have to say to the Rabbi that Joseph was cursed according to Jer. 22:30 and could not have sat upon the throne. God said this and God does not lie. Joseph was royally entitled, but he was not legally entitled to reign. Who then would be legally entitled to reign on David's throne? We would have to go back down the line and find through David and Nathan a man by the name of Heli. He would be legally entitled but you see he had no sons, only daughters. One of these was Mary, and Joseph had asked her hand in marriage. And so in the infinite wisdom of God we see a man (Joseph) who is royally entitled to the throne engaged to a woman who is legally entitled to the throne (or her father was). But Joseph was cursed and all his sons by Mary were also cursed. But scripture tells us that Mary was of child, not by Joseph but by the Holy Spirit. Jesus was born not under the curse. But now Joseph has a problem, he should put her away, he thought, but God said, "No, Joseph," so he married her. Thus Joseph had the right to choose by adoption which child should be the first born. Under Jewish law a father had the right to choose which child should be the first born, as David chose Solomon, not Amnon his first born. Joseph had the right, and he chose Jesus. Now note the miracle; by the process of adoption Joseph cast his royal title to the throne of Israel to a man Jesus; Mary cast her legal title. Since it was by the process of adoption Jesus was not of the line of Joseph, not of Coniah, but rather through the line of Nathan. thus Jesus was not cursed; and Jesus had no children, the royal line and the legal line ended in the man called Jesus, who was crucified outside the city of Jerusalem about April 11, A.D. 32. And there is no man alive today who is entitled, either royally or legally to sit on the throne of David. In coming through Nathan he was the seed of the woman (Gen. 3:15). When we come to the cross we come to the first promise of Gen. 3:15.

The second promise of Gen. 49:10 is as yet unfulfilled.

Jesus came as a king, royally and legally entitled to the throne. He walked among the people for three years, and they said, Let us see your credentials. No man could do the things that He did lest he came from God, never a man so spake. Their reply, We will not have this man reign over us, away with Him!

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# Viewing The News

EACH MONTH it becomes more difficult to write this column, not because of a shortage of material but because of so much material at hand. Most of this material is being printed in papers over the country, but I find that the average person reads the headlines, shrugs his shoulders helplessly and then forgets the matter as much as possible. A good while ago I announced that I would give most of this column to news of the "church" world, but the more I read about church news today the more I realize that in most places there is little if any real distinction between the church and the world.

THE TROUBLE IN NORTHERN IRELAND (ULSTER) is not a simply Protestant-Catholic fight, as many papers have tried to picture it. If you will read the accounts even in those papers you can see underlying all of the agitation many of the same things

and the same kinds of people that have been stirring up riots in this country—and in every country where the communists have been active. For example, Bernadette Devlin, who came to this country ostensibly to speak for the "Catholic" minority in Ulster, was the subject of a lengthy article in *Komsomol Pravda*, the daily newspaper published in Moscow. The article praised her to the young communists as "Your fellow fighter from overseas." Everywhere she went in this country she was strongly supported by communists and communist sympathizers. This does not mean that all who supported her were of this nature, but it does mean that they were either sympathizers or were unknowingly helping a cause favorable to the communists. She is an avowed socialist and is often referred to as "the mini-skirted Marxist." As everywhere the conspiracy that

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## PROPHECY . . .

"Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name, and to this agree the words of the prophets: as it is written, after these things I will return, and I will build again the tabernacle of David, which is fallen" (Acs 15:14-16). Go ye into all the world and preach the gospel; make disciples of all the nations.

During this age, God is not developing His program to put a king on His throne. Christ is seated on God's throne but he is not King over Israel today. God is holding in abeyance His program concerning the Sovereign sceptre.

Today He is opening blind eyes so that men can see a Saviour, not a Sovereign.

The time is coming when this present age will be terminated by the momentous events of 1 Thess. 4:13-17. Soon Christ will appear in the heavens as a military general to summon His army to Himself. Grace is terminated in 1 Thess 4:17.

Next we will consider the division of coming events.

is trying to rule the world uses local problems as the excuse for their stirring up trouble that will help their cause.

THE EPISCOPAL CHURCH continues to be in great turmoil in many places. It would take the space of several months of this column to mention briefly the great amount of material coming to my desk indicating the change from Biblical exposition to working for social change that is continuing to develop. Headlined among this material would be the fact that at a Special General Convention at Notre Dame University, the bishops of the Episcopal Church voted to allocate \$200,000 for the Black Economic Development Conference. In many places the bishops are turning the church to taking part in the social revolution that is turning this country away from its foundations to a slave welfare society. Many Episcopalians are turning against their leaders in the places where this work is most active, but few of them give any Biblical reasons for their opposition. The examples I have seen have been mostly on an economic and political basis. The Bible is rarely mentioned by either side. The few that are Bible Christians are hardly noticed, it seems.

THE NATIONAL COUNCIL OF CHURCHES is having financial difficulties and has had to cut back its budget ten percent, according to recent news stories. But, in spite of that, the NCC followed the lead of the Episcopal bishops and voted to give \$500,000 for Negro economic development and to draft plans for "tens of millions more." By a vote of 2 to 1, the NCC rejected restrictions that would bar funds to revolutionaries dedicated to overthrow of the American system. If it is any comfort, the Disciples of Christ and some other delegates sought to restrict the use of the funds in order to prevent it going to a creation of the Black Manifesto leaders, the Black Economic Development Conference.

WILLIAM KUNSTLER is a name that you will find in the news if you read carefully. He is a lawyer who has a long record of association with communist causes. This past summer in Oakland, California, he made a

speech that was a strange one for a lawyer. He informed his audience that the blacks had a legal right to possess weapons and a political right to shoot any white policeman who sets foot in black territory. If you want to imagine what this could lead to, change the words black and white around and listen to the howls from people everywhere. I'll venture to say that you probably never heard of that speech. Strange isn't it?

CONFLICTING REPORTS on the United States Congress on Evangelism make interesting and disturbing reading. Christianity Today reports a fine evangelical occasion and felt that much progress was made toward a real evangelical awakening. On the other hand, The National Observer says that the delegates "had come to develop new strategies for proclaiming Jesus Christ and were told about Karl Marx. They listened to inspirational quotations from John F. Kennedy and liberal theologian Harvey Cox. They heard the ideas of folk-singer Bob Dylan, the demands of black-reparations advocate James Forman, and the spirit of the SDS mixed into the teachings of the prophets. . . ." The New York Times had a feature on the meeting by Edward B. Fiske on September 14, with the article datelined the day before. Mr. Fiske's article had the headline "New Liberal Mood Is Found Among Fundamentalist Protestants." I wonder what really went on! As always, of course, such meetings lead away from a fundamental Bible-centered, Christ-centered theology.

BISHOP PIKE, as he was still called in spite of his "resignation from Christianity," died in Palestine where he was gathering material to "debunk the New Testament story of Jesus." Incidentally, when he resigned from the Episcopal church (in an article in Look magazine instead of in a letter to the church) he said the church was a dying institution. The church as he knew it and as he helped to build it may and should die, but the Church built by our Lord is of a different nature.

KUZNETSOV, the popular Soviet writer who defected to the West while visiting Great Britain recently, has had the courage to speak out against the atrocities of the rulers of the un-

fortunate land he came from. Among his significant statements was this one: "Everybody knows that the number of people murdered by the secret police runs into many millions but when we come to reckon the number of people who are terrorized and deformed by them, then we have to include the whole population of the Soviet Union." Though this was reported in papers all over the land our government has not taken advantage of this to spread around the world this indictment of the enemies of our country. Just as they passed up the great opportunity when Stalin's daughter defected and was willing to speak out, so they are passing up this opportunity. Can you imagine the tremendous propaganda that would pour out of the Soviet press if some such person from this country defected and accused our country like this? Such an accusation would be untrue but they would use it. Kuznetsov (who now prefers to be known as Anatole) gave true indictments and we pass by the opportunity. This is by no means a criticism of our leaders, since I cannot understand their reason for failing to take advantage of this man who was so popular with the young Soviet intellectuals.

**LAST FEBRUARY** The United Church Observer, the official organ of the United Church of Canada, informed its readers that agnostic Ray Wylie, "who says he isn't even a Christian," had been hired to co-ordinate the China-study program for the church. Now even newspapers are saying that the mission study program on mainland China is too favorable to the Communist government. It will be interesting to find out how much different will be the study to be put out by the Department of Education for Mission of the National Council of Churches in the U.S.A., which is to be on China in 1969-70 and is using several of the authors involved in preparing the Canadian materials.

**CHRISTIAN ECONOMICS** often has some striking features, especially in the editor's column. On Sept. 16, 1969, under the heading **Do You Know**, he asked these: "that three million east Germans had fled west before the erection of the Berlin wall?" ". . . that fifty thousand East German policemen are required to guard the wall—a force twice the size of New York City's police force?" ". . . that an average of 3,000 Russian soldiers are defecting to the west each year?" ". . . that a Communist lieutenant in the Red Army is paid 100 times as much as an ordinary soldier?"

A CALIFORNIA JURY has acquitted two dancers of lewd and indecent conduct and of indecent exposure, even though they danced nude at a bar. I wonder what indecent exposure would be to such a jury.

ACCORDING TO The Philadelphia Inquirer of August 22, 1969, Senator Eugene McCarthy, a candidate for the nomination for President last year, has moved out of his home in an effort to force his reluctant wife to agree to a legal separation. This would probably hurt his candidacy in 1972 if he has such plans.

BILLY GRAHAM has spoken out very strongly on the subject of the terrorism in this country. In a nationally-televised appearance on ABC he was reported to have said that there are about 100 groups "dedicated to destroying what they call the establishment and the system." He further said that the Federal Bureau of Investigation knows of these extremist activities but is hampered in dealing with them by court decision and "the apathy of the American people." Are you still apathetic?

MANY THANKS for your clippings, questions, and other help. Continue to send them to Ernest E. Lyon  
1734 Deer Lane  
Louisville, Ky. 40205

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Make me an Intercessor,

Through whom the Spirit can plead

For the sin and sorrow on every side

Of this world in darkness and need. —Rom. 8:26, 27

# Christ's Crucifixion - - Friday or Wednesday?

Dr. R. A. Torrey

Matthew, in the twelfth chapter of his Gospel and the fortieth verse, reports Jesus as saying: "As Jonah was three days and three nights in the belly of the whale ("sea monster," ASV margin), so shall the Son of man be three days and three nights in the heart of the earth." According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at 3 p.m., or somewhere between 3 p.m. and sundown, and was raised from the dead very early in the morning of the following Sunday. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, one day, and a very small portion of another day.

The solution of this apparent difficulty proposed by many commentators is that "a day and a night" is simply another way of saying "a day" and that the ancient Jews reckoned a fraction of a day as a whole day, so they say there was a part of Friday (a very small part), of a day and a night; all of Saturday, another day, or a day and a night; part of Sunday (a very small part), another day, or a day and a night.

There are many persons whom this solution does not altogether satisfy, and the writer is free to confess it does not satisfy him at all. It seems to him to be a makeshift, and a very weak makeshift.

Is there any solution that is altogether satisfactory? There is.

The first fact to be noticed in the proper solution is that the Bible nowhere says or implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on "the day before the sabbath" (Mark 15:42). As the Jewish weekly sabbath came on Saturday, beginning at sunset the evening before, the conclusion is naturally drawn that as Jesus was crucified the day before the Sabbath He must have been crucified on Friday. But it is a well-known fact, to which the Bible bears abundant testimony, that the Jews had other sabbaths beside the weekly Sabbath which fell on Saturday. The first day of the Passover week, no matter upon what day of the week it came, was always a Sabbath (Exod. 12:16; Lev. 23:7; Num. 28:16-18).

The question therefore arises whether the Sabbath that followed Christ's crucifixion was the weekly Sabbath (Saturday) or the Passover Sabbath, falling on the 15th of Nisan, which came that year on Thursday. Now the Bible does not leave us to speculate in regard to which the Sabbath is meant in this instance, for John tells us in so many words, in John 19:14, that the day on which Jesus was tried and crucified was "the preparation of the Passover" (A.S.V.), that is, it was not the day before the weekly Sabbath (Friday), but it was the day before the Passover Sabbath, which came that year on Thursday.

## JESUS CRUCIFIED ON WEDNESDAY

John makes this clear as day. The Gospel of John was written later than the other Gospels, and scholars have for a long time noticed that in various places there was an evident intention to correct false impressions that one might get from reading the other Gospels. One of these false impressions was that Jesus ate the Passover with His disciples at the regular time of the Passover. To correct this false impression John clearly states that He ate it the evening before, and that He Himself died on the cross *at the very moment* the Passover lambs were being slain "between the two evenings" on the 14th Nisan (Exod. 12:6, Heb. and A.S.V. margin). God's real Paschal Lamb, Jesus, of whom all other paschal lambs offered through the centuries were only types, was therefore slain at the very time appointed of God.

### PASSOVER LAMB FULFILLED IN JESUS

Everything about the Passover lamb was a picture of Him. (1) He was a Lamb without blemish and without spot (Exod. 12:5). (2) He was chosen on the 10th day of Nisan (Exod. 12:3), for it was on the tenth day of the month, the preceding Saturday, that the triumphal entry into Jerusalem was made, since they came from Jericho to Bethany six days before the Passover (John 12:1—that would be six days before Thursday, which would be Friday), and it was on the next day that the entry into Jerusalem was made (John 12:12 and following verses), that is, on Saturday, the 10th Nisan. It was also on this same day that Judas went to the chief priests and offered to betray Jesus for thirty pieces of silver (Matt. 26:6-16; Mark 14:3-11). As it was after the supper in the house of Simon the leper, and as the supper occurred late on Friday, that is, after sunset, or early on Saturday, after the supper would necessarily be on the 10th Nisan. This being the price set on Him by the chief priests it was the buying or taking to them of a lamb which according to law must occur on the 10th Nisan. Furthermore, they put the exact value on the lamb that Old Testament prophecy predicted (Matt. 26:15; compare Zech. 11:12). (3) Not a bone of Him was broken when He was killed (John 19:36, compare Exod. 12:46; Num. 9:12, Ps. 34:20). (4) And He was killed on the 14th Nisan between the evenings, just before the beginning of the 15th Nisan at sundown (Exod. 12:6, ASV margin).

If we take just exactly what the Bible says, viz., that Jesus was slain before the Passover Sabbath, the type is marvelously fulfilled in every detail, but if we accept the traditional theory that Jesus was crucified on Friday, the type fails at many points.

Furthermore, if we accept the traditional view that Jesus was crucified on Friday and ate the Passover on the regular day of the Passover, then the journey from Jericho to Bethany, which occurred six days before the Passover (John 12:1) would fall on a Saturday, that is, the Jewish Sabbath. Such a journey on the Jewish Sabbath

would be contrary to the Jewish law. Of course it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality His triumphal entry into Jerusalem was on the Jewish Sabbath, Saturday. This was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath day's journey from Jerusalem (Acts 1:12; compare Luke 24:50).

Furthermore, it has been figured out by the astronomers that in the year 30 A.D., which is the commonly accepted year of the crucifixion of our Lord, the Passover was kept on Thursday, April 6th, the moon being full that day. The chronologists who have supposed that the crucifixion took place on Friday have been greatly perplexed by this fact that in the year 30 A.D. the Passover occurred on Thursday. One writer, in seeking a solution of the difficulty, suggests that the crucifixion may have been in the year 33 A.D., for although the full moon was on Thursday that year also, yet as it was within two and a half hours of Friday, he thinks that perhaps the Jews may have kept it that day. But when we accept exactly what the Bible says, namely, that Jesus was not crucified on the Passover day but on "the preparation of the Passover," and that He was to be three days and three nights in the grave, and as "the preparation of the Passover" that year would be Wednesday and His resurrection early on the first day of the week, this allows exactly three days and three nights in the grave.

To sum it all up,

#### **JESUS DIED ABOUT SUNSET ON WEDNESDAY**

Seventy-two hours later, exactly three days and three nights, at the beginning of the first day of the week (Saturday at sunset), He arose again from the grave. When the women visited the tomb just before dawn next morning, they found the grave already empty. So we are not driven to any such makeshift as that any small portion of a day is reckoned as a whole day and night, but we find that the statement of Jesus was literally true. Three days and three nights His body was dead and lay in the sepulchre. While His body lay dead, He Himself being quickened in the spirit (1 Pet. 3:18) went into the heart of the earth and preached unto the spirits which were in prison (1 Pet. 3:19).

This supposed difficulty solves itself, as do so many other difficulties in the Bible, when we take the Bible as meaning exactly what it says.

It is sometimes objected against the view here advanced that the two on the way to Emmaus early on the first day of the week (that is, Sunday) said to Jesus in speaking of the crucifixion and events accompanying it: "Beside all this, today is the third day since these things were done" (Luke 24:21), and it is said that if the crucifixion took place on Wednesday, Sunday would be the fourth day since these things were done. But the answer is very simple. These things were done just as Thursday was beginning at sunset on Wednesday.

They were therefore completed on Thursday, and the first day since Thursday would be Friday, the second day since Thursday would be Saturday, and "the third day since" Thursday would be Sunday, the first day of the week. So the supposed objection in reality supports the theory. On the other hand, if the crucifixion took place on Friday, by no manner of reckoning could Sunday be made "the third day since" these things were done.

#### MANY SCRIPTURES TEACH THIS

There are many passages in Scripture that support the theory advanced above and make it necessary to believe that Jesus died late on Wednesday. Some of them are as follows:

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be *three days and three nights* in the heart of the earth" (Matt. 12:40).

"This fellow said, I am able to destroy the temple of God, and to build it *in three days*" (Matt. 26:61).

"Thou that destroyest the temple, and buildest it *in three days*, save thyself" (Matt. 27:40).

"Sir, we remember that that deceiver said, while he was yet alive, *After three days* I will rise again" (Matt. 27:63).

"The Son of man must suffer many things. . . and be killed, and *after three days rise again*" (Mark 8:31).

"They shall kill him, and when he is killed, *after three days* he shall rise again" (Mark 9:31, ASV).

"They shall scourge him and shall kill him, and *after three days* he shall rise again" (Mark 10:34, ASV).

"Destroy this temple that is made with hands, and *in three days* I will build another made without hands" (Mark 14:58, ASV).

"Ah, thou that destroyest the temple, and buildest it *in three days*, Save thyself!" (Mark 15:29,30).

"Beside all this, today is *the third day since* these things were done" (Luke 24:21).

"Jesus answered and said unto them, Destroy this temple and *in three days* I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up *in three days*? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this. . . and they believed the scripture, and the word which Jesus had said" (John 2:19-22).

There is absolutely nothing in favor of Friday crucifixion, but everything in the Scripture is perfectly harmonized by Wednesday crucifixion. It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the Gospel narratives are straightened out when we once come to understand that Jesus died on Wednesday and not on Friday. —In *The Sword of the Lord*

# Yes Sir! I Am Saved

Terry Bouchelle

Several years ago while we were still attending the Bible Training Work in Amarillo, Texas, Brother Leo Copelend spent a week or so asking the other students and members of the West Amarillo Church a question somewhat like this. "Are you saved? If you were to die right now would you go to heaven?" As I think back on this occasion, I am shocked and dismayed by many of the answers that I heard him receive. It seems that many if not most of the answers expressed a sincere doubt in the minds of the ones being questioned. I remember answers, from people who were totally involved in the Lord's work, such as, "I don't know," "I hope so," and other such expressions revealing that, perhaps, our people need to involve themselves in a thorough study of the book of Romans. Where is a man's trust in God when he is so uncertain that he does not know if he is saved?

This lack of faith also suggests that we are becoming legalistic in our thinking and are beginning to trust in our own good works to save us rather than rely on the sacrifice of Jesus Christ. Have we forgotten the words of Paul when he wrote, "But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God" (Romans 5:8-9 RSV). As Christians we do not have a fluctuating relationship with God day by day where we sin and head for Hell and then repent and start back toward God. In the Christian relationship as long as one is walking in faith the blood of Christ Jesus is ever cleansing him from his sins, and thus the Christian is ever headed toward the eternal bliss that he has received as a gift from God. As Brother Wesley C. Reagan points out in the June, 1969, issue of *20th Century Christian*, "The church is not composed of people who have qualified for membership by goodness but of those who are redeemed from sin and by virtue of their redemption these people form a corporate fellowship belonging to God and working for God" (Titus 2:14). "While we are not under law, we are under God; and hence under obligation to foster and preserve our relationship to his servants, a relationship which is not lost by a single act of weakness, but which is lost if we continue in sin." (J. W. McGarvy.)

I am sure that the reason we often are reluctant to claim salvation is that we do not wish to boast of our good works (Romans 3:27). but have we forgotten that we are not saved by our good works but by our faith in (trust in, adherence to, reliance on) Jesus Christ. Righteousness is always imparted or reckoned apart from a man's works (Romans 4:6), and our iniquities are forgiven because of our faith in Jesus Christ. Thus the Christian who continues in faith (trusts in, relies on, adheres to Jesus) is never in doubt as to his salva-

tion. He knows on whom he has placed his trust and relies on his Lord to take his sinful life and to present it cleansed unto God.

—In *Gospel Tidings*

## NEWS AND NOTES

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

### PORTLAND SCHOOL DEDICATION

Dedication of the two new buildings of Portland Christian School was held Sunday afternoon, October 26, in the new all purpose building. Some estimated the attendance at 800. The program was exceptionally good. A joyous atmosphere pervaded the whole meeting in appreciation of the working of God on behalf of the school. The \$200,000 property was completed without a cent of interest having to be paid. And, at the time of dedication, less than \$2000 (not yet due) remained to be paid.

Brother Chambers, to whom, under God, much honor is due in regard to the school, was not physically able to attend the service. Brother Claude Neal, long time principal, gave an address, as did also the present principal, Earl Mullins, Sr., and Brother Orell Overman, always a friend and sponsor of the school.

The SCC chorus gave a good contribution to the program in song, directed by Joe Lewis, new there this year. PCHS's own chorus added their many voices, as one, under direction of Brother Eugene Schreiner.

The school has been in the hearts of many since long before its inception, 45 years ago, many of whom, outstanding among them Brother R. H. Boll, have already gone to be with the Lord.

### NOTES FROM HERE AND THERE

The meeting at South Louisville church with Brother Hall Crowder preaching, closed with one added to the Lord through baptism. The meetings were good. There was special singing by a number of different groups. Fifth and M's own chorus under direction of Brother Nathan

Burks, the chorus from Rangeland with its director, Glenn Suell, a male quartet from SCC and a trio from Cramer and Hanover. Brother Crowder's own daughter gave a solo, and Victor and Richard Broadus sang a duet.

The South Louisville Chorus has been visiting the churches recently and blessing them with music.

Antioch Church, near Frankfort, Ky., had a series of services the week of October 19-25, with different speakers, to observe the completion of the remodeling of their building.

On Thursday night Brother Howard Marsh took his entire Home family to the service and let the children do the preaching. They gave from memory the sermon on the mount and Peter's sermon on the day of Pentecost. It was a time of good fellowship and blessing.

Jack Seymour preached at the Jeffersontown church of Christ both morning and evening on September 28.

A ladies' prayer meeting was to start there on October 12, to augment the prayers of the already-going men's prayer meeting.

Five ladies from the Buechel church came to the Sellersburg Children's Home on October 14 to iron and mend and string beans for freezing. They gave a good report of the work at Buechel under the ministry of Michael Sanders.

George Galanis, in his October Newsletter, asks that we call attention to his new address, which is: Greek Bible Center, Gladstones 10, Athens, 141, Greece. Among other items, he mentions a car need, and asks our prayers for same, and his work in all of its aspects.

## ADULT RETREAT REPORT

The Adult Retreat at Woodland Bible Camp was held according to schedule on Oct. 9, 10, 11. Some forty-six people were in attendance, although all did not get to stay overnight. Farthest points represented were Allensville and Winchester, Kentucky.

All of the planned speakers met their appointments and kept well to their subjects, which covered the seven letters to the seven churches as given in Revelation 2 and 3, following some prophetic groundwork from other passages.

We regretted that some who had planned to attend were unable to work it into their schedules. Perhaps this retreat and the summer family week in July will become regular events in the planning of many others in our brotherhood. Facilities are adequate for at least a 100 per cent increase. Summer family week is to begin on July 20, 1970. —Robert Heid

**Highview, Ky.:** There were three new births and three rededications on October 12, as a result of the visitation program. The church met in the new building for the first time October 26. Sunday School attendance was 194, highest on record, and church attendance 225, also a new record, though the church attendance record had not been kept before. We invite everyone to come and worship with us and share in the blessings of this new building the Lord has graciously given us. One of our members whose heart was especially interested in our obtaining this building has gone on to be with the Lord. Brother Chester Conn left us about a year ago, but he was honored in absentia by a beautiful bouquet of flowers on Sunday morning. —H. E. Schreiner

(It was good to see Brother Schreiner walking normally in his own shoes last Sunday at the School dedication. We thank the Lord for His working on behalf of the health of His people. —Ed.)

### Missionary Film Available

"Bold Enough to Try" is a 28 min., 16 mm, color picture shot in Brazil. Rental is free and a promotion kit is provided. For more information about (or booking of) this story of

Gospel work in Brazil, write to The Pocket Testament League, Inc., 49 Honeck Street, Englewood, New Jersey 07631.

### Fellowship Week — 1970

Louisville Christian Fellowship Week next year is August 17-21, with the arrangements being made by a committee of Vernon Lawyer, George Albus, Bob Morrow, Michael Sanders, Bennie Hill, and Bruce Chowning. —Ernest E. Lyon

**Alexandria, La.:** An elderly man made the good confession at the morning service of the MacArthur Church of Christ and was baptized in the afternoon in Indian Creek, a running stream near here.

From November 14th through the 21st, Victor Broaddus will be with us in a series of gospel meetings. —W. J. Johnson

### JW's Losing Ground

The (JW) YEARBOOK has to admit the loss of 144,898 witnesses during 1962-67, their work banned in eleven countries, and a decrease of the work from one to 68 percent in 34 countries. Heavy losses continued in 1968 —W. J. Schnell, Author of *Thirty Years A Watchtower Slave*.

### FORTHCOMING BOOK

I shall appreciate it very much if you will run an announcement of the *Biography of J. N. Armstrong*, which will very shortly be off the press. It is an intimate story of one of the great and unselfish men of our time. As you may know, Armstrong began as an associate of James A. Harding and David Lipscomb and later became president of the four colleges that grew into the present Harding College. Armstrong suffered great persecution for his defense of R. H. Boll. This, of course, has to appear in the book . . . —L. C. Sears

**Encinitas, Calif.:** We are very pleased to welcome a new family to California. Neal and Betty Phillips along with their three sons, David, Dwayne, and Dennis have joined us here in this wilderness. Neal is in construction work now with his uncle, Oliver Phillips. We look forward to a great inspiration having this young, dynamically spiritual family with us. —A. T. Phillips



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