

UPLOOK

APRIL 1997

The GREAT ESCAPE: He tries -
11-13 FLEEING - storm catches him
14-16 SLEEPING - storm catches him
17-10 DYING - fish
11-17 GOD catches him
see 2:3

A Key word in the book
JONAH. (see 1:4; 4:6,7,8)

No new message; just get on with it.

Lay out 3 days of across suburbs of the city.

The countdown didn't begin until Jonah began preaching. God's redemptive program can't be damaged by the failure of His servants (see Rom. 10:16-18)

If only Jonah had been as instant in his obedience!

If we BELIEVE & REPENT (1 Thes. 1) then God will repent (v. 9)

Is this works salvation? No! see Jn. 6:28-29

Not a good bag! Only grace would call this a PRAYER

Jonah feels his reputation is on the line. But what about GOD?

Who needed grace, mercy, patience & kindness more than this reluctant prophet?

The God of one more chance!

He got ear through this ear inough prayers was God not put me into the storm BUT it was His STORM!

First half: what we DESERVE; 2nd half: what we RECEIVE

Pretending will disqualify me from His mercy

see 1:9 - All obeyed Jonah

Now the LORD had prepared a great fish to swallow up Jonah. and Jonah was in the belly of the fish three days and three nights.

CHAPTER 2.

The prophet's prayer; Jehovah's answer.

THEN **JONAH** prayed unto the LORD his God out of the fish's belly.

2 And said, **GOD** cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of the shell I cried, and thou heardest my voice. Like **Ps. 23** - "He & 'thou'

3 For thou hadst cast me into the deep, in the midst of the seas; and the billows compassed me about: fall the billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, even to the soul: the weeds closed me round about, the bottoms of the waters wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet thou hast brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and he said, I will not destroy him: neither will I raise up mine anger against him: because he said, I have vowed, and I will pay that I have vowed. Salvation is of the LORD.

8 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

great city, and preaching unto it the exceeding great city of (three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

CHAPTER 3.

The prophet's displeasure; the sheltering gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I fled before unto Tarsish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

4 Then said the LORD unto him, Thou wentest out angry, and thou art glad? Therefore thou shalt not be angry: for thou art a man, and thou art mortal.

5 So Jonah went out of the city, and sat under a gourd.

6 And the LORD made a gourd, and made it to grow over his head, to give him shade from his heat: so Jonah was glad because of the gourd.

7 But God prepared a worm, which smote the gourd, and it withered.

8 And it came to pass, when the sun was up, that Jonah began to curse his God.

9 And the LORD said unto him, Thou art right: thou art a man, and thou art mortal.

10 Therefore thou shalt not be angry: for thou art a man, and thou art mortal.

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The Unknown God

J. B. NICHOLSON, JR.

The summer was drawing to a close. The late-night ferry crossing from Newhaven, England, to Dieppe, France, was jammed with college students returning to the Continent. There seemed to be no end to the creativity expressed by my fellow travellers in finding places to sleep. But a few of us were enjoying the moon-lit ride too much to miss it by lying comatose while draped over some deck furniture.

Conversation was muted, general, and innocuous. That is, until I brought up The Subject. The G word. I asked the five who were sitting around the table with me what they thought of God.

Their reaction absolutely stunned me. They didn't curse or argue. They only looked mildly surprised, the raise-one-eyebrow-ever-so-slightly kind of surprise. It was as if they had come across Rip Van Winkle. Where had I been sleeping? Didn't I know that God was *passé*?

"God?" one of them replied. "You believe in God?" I could read their expressions: How quaint, they seemed to say. How provincial!

"May I tell you why?" I received five subtle inclinations of the head, so subtle I might have missed them if I had not been looking for a response. But it was enough for me to plunge in.

"To be perfectly honest," I began, "I suppose the first reason I believe in the God of the Bible is simply because my parents did. I was raised in a home where the Bible was taken seriously."

"Then if you had been brought up in a Buddhist or Muslim home, that's what you would believe," one of my travel-mates responded.

"Yes, that probably is true. At first, that is. But the reason my parents' faith was so convincing to me is that it worked in their lives. The God they believe in answered their prayers, comforted them in their sorrow, gave meaning to their lives. It would seem that some young people must believe in God *in spite* of their parents' belief, not because of it. But that's only the first reason."

My listeners seemed surprised that there was more. I saw them shift a little in their chairs. Several actually began to look interested.

"My second reason for believing in the God of the Bible is the universe around me. Every-

The tragedy is not that God is unknown to the pagan masses around us; it is that He is largely unknown even to His own.



thing I see tells me there is too much design for there not to have been a Designer."

"But," countered the one in the corner, "how can you say the world has a designer when there is so much suffering and injustice?"

"Good point," I agreed, "but a universe damaged by sin is no more a proof of no God than a house damaged by an earthquake is a proof of no architect. That you used the word 'injustice' shows me you believe there is a transcendent standard set by Someone greater than we are. Every time we plead, 'It isn't right,' or, 'It isn't fair,' we are appealing to a supreme standard.

"The Author who wishes to inscribe our lives with His own magnificent purpose has written His autograph on our hearts; we must close our eyes to overwhelming evidence to be agnostics.

"Agnosticism (I was using an argument from Fairbairn) assumes a double incompetence—the incompetence not only of man to know God, but of God to make Himself known. But," I insisted, "God *has* spoken!"

"I haven't heard Him," one student in the corner smiled slyly, as if accusing me of hearing voices in the night.

"Perhaps you haven't been wanting to hear. Some people don't find God for the same reason that a thief doesn't find a policeman. He has spoken to us—through creation, history, our consciences, the coming of Jesus Christ, and especially through the Bible." Had any of them read the Bible? I inquired. They hadn't.

The lop-sided conversation continued until we were called to gather our possessions for disembarking. Little progress seemed to be made, but eternity will tell. I endeavored to simply share the gospel with them, but I sensed they were determined to go on *aknowing* the God who loved them and had spoken to them through His Word.

Yet, tragic though it was, the question that haunts me still is this: How well do *I* know God? Is He a stranger, even to His own? His matchless Book lies waiting, a great unexplored frontier inviting pioneers to scale its heights, plumb its depths, and discover the God who longs to reveal Himself to us.

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UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and the authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

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Is the Bible Reliable?

FREDK. A. TATFORD

That the Scriptures are completely accurate and reliable is evident to those who study them, but the critic still points to alleged discrepancies and apparent inaccuracies. Is it so? True, there might be copyist errors without endangering even one doctrine. However, the more we learn, the more we discover that these supposed errors reveal not the unreliability of the Scriptures but the insufficiency of human knowledge. Look at some of these passages.

CHRONOLOGICAL AND NUMERICAL DIFFICULTIES

1) *The Exodus to the Temple*. Apparent chronological and numerical discrepancies are often a source of difficulty to the Christian, but are usually capable of a very simple explanation. In 1 Kings 6:1, for example, the Holy Spirit declares that Solomon commenced to build the temple 480 years after the exodus from Egypt. From the figures given by the Apostle Paul in Acts 13:17-22, however, the interval between the two events appears to be much longer, and careful calculation shows that the period was not 480 but 584 years. When the book of Judges is examined and the periods of Israel's subjection to heathen nations and the period of Abimelech's usurpation are added together, the total is found to be 114 years, or the exact difference between the two figures. There is thus no error, for in 1 Kings 6:1, the periods of Israel's apostasy are ignored as valueless in the sight of God.

2) *Numbering of the People*. At first sight, the figures given in 2 Samuel 24:9 and 1 Chronicles 21:5 appear to be mutually contradictory, but the inconsistency vanishes when it is realized that Samuel gives the number of warriors in Israel and the total number of men in Judah, whereas Chronicles gives the total number of men in Israel and only the number of warriors in Judah.

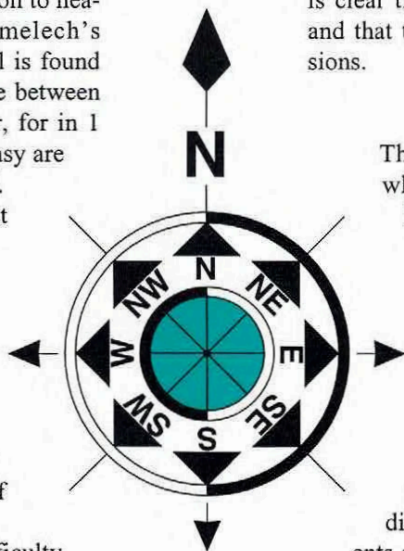
3) *Plague of Shittim*. A similar difficulty is found by a comparison of Numbers 25:9 and 1 Corinthians 10:8. No contradiction is here, however, for while the first passage states the total

number of deaths, the second gives merely the number in one day.

4) *Ornan's Threshing Floor*. In 2 Samuel 24:24, David is said to have paid Ornan fifty shekels of silver for his threshing floor, but in 1 Chronicles 21:25 the price is given as six hundred shekels of gold. The accounts are not irreconcilable, though. As Dean Kirkpatrick has pointed out, "The *immediate* purchase of the threshing floor and the oxen for fifty shekels of silver was a distinct transaction from the *subsequent* purchase of 'the place'—that is, the whole area upon which the temple was erected—for six hundred shekels of gold."

5) *Abraham's Sepulcher*. Referring to Abraham's sepulcher, Stephen, in Acts 7:16, declared that it was purchased from the sons of Emmor of Sychem. In Genesis 23:17, it is said that the patriarch purchased the cave of Ephron the Hittite for a sepulcher. There is no real difficulty here. The two passages evidently refer again to two different transactions. In the sepulcher of Genesis 23, Abraham buried the body of Sarah; in the sepulcher of Acts 7, Jacob's sons were buried. It is clear that there were two distinct sepulchers, and that they were purchased on different occasions.

If your compass does not point to the north, what good is it but to give you a false sense of security as you become increasingly lost?



HEZEKIAH'S TRIBUTE

There are many apparent discrepancies which disappear on closer examination.

For example, in 2 Kings 18:14, it is stated that Hezekiah paid to Sennacherib a tribute of 300 talents of silver and 30 talents of gold. In the Assyrian record, on the other hand, the tribute is said to have been 800 talents of silver and 30 talents of gold. This apparent discrepancy was repeatedly quoted as evidence of the unreliability of the Bible, until later discoveries showed that 300 Hebrew talents of silver were the equivalent of 800 Assyrian talents. Again the accuracy of the Word of God was proved, to the discomfiture of its opponents.

SARGON OF ASSYRIA

Up to a century ago, the reference in Isaiah 20 to Sargon, King of Assyria drew the ridicule of skeptics upon the prophecy. The Bible mentions this monarch only once and profane history never referred to him at all. It seemed fairly clear that no king of Assyria named Sargon had ever lived and that the Scriptures had made a mistake. Excavations at Khorsabad in 1842, however, resulted in the unearthing of the palace of a king named Sargon and detailed Assyrian records were discovered there which vindicated *in toto* the words of the Scriptures.

THE HITTITE EMPIRE

Another stumbling block was formerly to be found in the reference in 2 Kings 7:6, to "the kings of the Hittites," about whom nothing was then known. The critics declared emphatically that no empire of the Hittites had ever existed. Again the spade validated the veracity of the Word of God. Excavations at Carchemish and the discovery of the Hittite cuneiform archives at Boghazkeuid in 1907 produced evidence that the unknown Hittite empire was one of the greatest of ancient history. Indeed, Prof. Hogarth declares that "the northern half of Syria, northern Mesopotamia, and probably almost all Asia Minor were conquered by the Hatti before 1350 BC, and rendered tributary; Egypt was forced out of Asia; the Semitic settlements on the twin rivers and the tribes in the desert were constrained to defence or defense." In view of the description given by H. G. Wells in *The Outline of History*, no scholar would now question the accuracy of 2 Kings 7:6.

THE MURDER OF ZACHARIAS

In His terrible condemnation of the Jews in Matthew 23:35-36, the Lord Jesus Christ referred to the murder of "Zacharias, son of Barachias...between the temple and the altar." This appears to be a serious error, for it is evident from 2 Chronicles 24:21 that the father of the Zacharias who was slain in the holy place was not Barachias but Jehoiada. From one of the Jewish targums, however, we find that another Zacharias was slain in the temple—one who was none other than the prophet Zechariah, described in Zechariah 1:1 as "the son of Berechiah." Our Lord made no mistake; He

reminded His hearers of a fact with which they were well acquainted.

BELSHAZZAR

"In that night was Belshazzar the king of the Chaldeans slain." This reference in Daniel 5:30 to "Belshazzar the king" was for centuries regarded as evidence of the unreliability of the book of Daniel. Throughout secular history, there was no mention of an individual named Belshazzar, and the last king of Babylon was proved to be not Belshazzar, but Nabonidus. Moreover, the latter, far from having been killed in Babylon, surrendered to his conquerors at Borsippa.

The mystery was solved in 1876 by Sir Henry Rawlinson's discovery of a large number of cuneiform tablets in Babylon. From these it became apparent that Belshazzar was the son and heir of Nabonidus and that he was actually ruling in the capacity of regent in Babylon during his father's absence, so that he might reasonably have been described as king. The reference to him in Daniel 5 as Nebuchadnezzar's son is in conformity with the general Semitic custom of describing a descendant as a son. The fact of the regency, of course, explained the second difficulty that it was the third, and not the second, place in the kingdom which he offered to Daniel (Dan. 5:29). Again the accuracy of the Bible is confirmed.

CONCLUSION

The difficulties to which reference has been made are naturally only a few among the many which continually arise in the study of the Word and in the conflict with its opponents. It would be foolish to deny that there are difficulties. Indeed, as Dr. Griffith Thomas has said, "In giving to us His Word, God has not been pleased to make everything easy and obvious at once...the presence of difficulties in the Bible is itself an indication that the Bible is something more than a human book, and contains a divine revelation of truth that is beyond man's unaided powers of discovery." Many of the apparent difficulties of the Bible, however, yield to careful and painstaking study, and the few mentioned may serve as illustrations of the inerrancy and divine accuracy of the Holy Writ, and be an encouragement to fuller trust in the Word. U

FRONT LINES

▷ **IN THE PRAYER CLOSET**

Shiloh Bible Camp's Spring Prayer Retreat is scheduled for May 2-4 (Cosmopolis, WA). These times of prayer have proven to be a tremendous spiritual boost to the participants. Must be 18 or older to attend. Contact: LeRoy Junker at (360) 532-5179

▷ **AMICUS MINISTRIES**

Amicus Ministries International will be holding a "Short Term Missions Conference for the 21st Century" May 2-4 at Elim Lodge Christian Resort and Conference Center, in the Kawartha Lakes area of Ontario.

There will be representatives and displays from 5 or 6 missions agencies such as MAF, SIM, MSC, IT, and Sanctuary (Missions to the Inner City). Special guest speaker will be Tom Taylor (PA). Please contact Amicus at (800) 732-2796

▷ **BARNABAS RETREAT**

The fifth annual BRO will be held at Kamloops Gospel Chapel (BC) May 2-4. Jurgen Schulz (Bolivia) will be the keynote speaker along with Mark Robinson. Contact:

Craig Funston
Home: (250) 578-7707
Work: (250) 376-6900

▷ **SPRINGTIME IN FOREST**

The annual Spring conference at the Forest Gospel Hall, Forest, ON, will be held, Lord willing, on May 2-4, 1997. The conference will begin May 2 at 7:30 PM with a gospel meeting. On Saturday, meetings are scheduled at 2:30 and 7:00 PM. The conference concludes Sunday at 2:30. Meals will be provided on Saturday and Sunday. The expected speakers are Boyd Nicholson and

Brian Gunning (both ON). Contact: Bill Brandon at (519) 786-5518 Alex McIntosh (519) 786-5038

▷ **SPRING SHILOH '97**

A weekend conference focused on God's Word is scheduled for May 2-4 at Verdugo Pines Bible Camp in Wrightwood, CA. Joe Reese (ON) is the expected speaker. Contact: David Dixon at (909) 944-6492.

▷ **BRINGING GOOD TIDINGS**

The 20th Annual Ladies Spring Missionary Conference is scheduled for May 3 at Turner Rd. Chapel (Windsor, ON). Registration begins at 10:00 AM. The invited speakers are Ruth Pitman (IA), Berta Foster (MI), and Rita Hammandishe (Teen Mission). For further details: Joyce Armstrong at (519) 969-6435

▷ **WEEKEND IN LAWRENCE**

The Lawrence Bible Chapel (Lawrence, KS) has a conference planned for May 3-4. The expected speaker is William MacDonald (CA). For accommodations, call John Scollon at (913) 841-5271.

▷ **WORKERS & ELDERS**

The Fifth Annual Ontario Workers' & Elders' conference is planned for May 6-8 at the Wallenstein assembly. The theme will be "God the Father" and the expected speakers are David Long (N. Ireland) and Arnot McIntee (ON). Everyone is invited. To register, contact:

Patrick Long
Phone: (905) 433-0808
Fax: (905) 725-6167
pblong@idirect.com

▷ **GOSPEL CRUSADE**

The Christians at Believer's Bible

Chapel (Painesville, OH) are planning a series of evangelistic meetings May 11-16 with Henry Sardina (MO). Everyone is heartily invited to attend. Your prayer for both the meetings and the planned door-to-door visitation is much appreciated.

▷ **SPIRITUAL LESSONS**

Special meetings with David Long at Pine Ridge Bible Chapel (Townline Rd. N. at Adelaide Ave. E., Oshawa, ON) are planned for May 11 (11 AM and 6:30 PM) and throughout the week (May 12-16) at 7:30 PM. The Journeys of the Children of Israel will be taught using a 7'x5' chart. Area assemblies are encouraged to attend and to invite their family and friends—both saved and unsaved. For more information: George McCann at (905) 623-2223.

▷ **NORTHWEST WORKERS**

The Twenty-first Annual Northwest Workers Conference is scheduled May 13-16 at Lakeside Bible Camp (Clinton, WA). The speaker is David Glock (IA). Contact Dean Mills (206) 874-9862 or 927-7999.

▷ **SPRING CONFERENCE**

Claremont Bible Chapel (Claremont, CA) will hold a Spring conference, Lord willing, the weekend of May 16 to 18. The planned speakers are Mr. Jack Heseltine (OR) and Mr. Alan Parks (MD). For information:

Henry Kamena
Phone: (909) 985-0437
h.w.kamena@aol.com

▷ **FOR YOUNG ADULTS**

Brandywine Chapel (Wilmington, DE) will sponsor its next Young Adult Conference on May 17. The invited speaker is Dr. Arthur Garnes

(MD) on the topic, "No Compromise." The first Bible study session is at 10:00 AM and the conference continues throughout the day until dinner at 6:45. Contact:

David Colaiuta at (610) 429-4538

▷ SAN FRANCISCO AREA

The Christian Missionary Service for the San Francisco Bay area assemblies will be sponsoring a missions conference on May 24 at Fairhaven Bible Chapel, San Leandro, CA. The focus will be on unreached peoples. For more info.:

Dennis McGee

Phone: (510) 538-9646

Fax: (510) 727-1433

▷ 44TH CONFERENCE

The Christians at Bethany Gospel Chapel in Worcester, MA, announce their 44th Annual Conference to be held May 23-25, commencing at 7:30 PM on Friday. The rest of the schedule is as follows:

Saturday: meetings at 2:30 and 6:30 with supper served at 5:00.

Sunday: Breaking of Bread at 11:00; ministry at 2:00 and 5:30 with meals served at 12:00 and 4:30.

The expected speakers are J. Boyd Nicholson (ON) and Dr. James Naismith (ON). Contact Bob Brantem at (860) 928-4072.

▷ MEMORIAL WEEKEND

Meadow Ridge Bible Chapel (West Fargo, ND) will hold their 1997 Memorial Weekend conference on May 23-26 with Wm. MacDonald and Jim McCarthy as speakers. Contact Myron Martinson at (218) 233-9790

▷ NORTH IN THE SPRING

The Christian Assembly in Sav-

ern Bridge, ON will have their annual conference on May 25 with Dan Snaddon and Aubrey Dellandrea ministering the Word. For more information, call (705) 687-8870 or (705) 687-2226.

▷ MEMORIAL DAY RALLY

The Christians in Springfield, NJ, are planning their 70th Annual Memorial Day Rally, to be held Monday, May 26 at the Springfield Athletic Field (Meisel Rd). Meetings with Tom Taylor (PA) are scheduled for 11:00 AM and 4:15 PM. A children's service will also be held at 4:15 on the football field. Meals and recreation will be a part of the day.

If you have any questions, call Don at (908) 272-6131.

▷ IN THE SKYLAND

The 41st Skyland Bible Conference will be held at Covenant College, Lookout Mountain, GA, June 28-July 4. Speakers will be J. Phillip Morgan and Joe Reese. The program includes youth activities, children's meetings, Bible lessons, and nurseries for children and toddlers at every meeting. There will be no increase in rates for the third consecutive year. Registrars are:

John and Tina Taylor

PO Box 754

Jamestown, NC 27282

(910) 454-4927

▷ SUMMER ADVENTURE

The Camp Li-Lo-Li (Randolph, NY) summer camps begin with Family Camp June 28-July 5, with Larry Price (FL) as the speaker. This will be followed by three pre-teen camps (ages 9-13) July 5-26 and two teen camps (ages 13-16) July 27 through Aug. 9 with Dave Stiefler

(NY). Youth Camp will follow for 17-25 year olds Aug. 9-17 with Frank Burgess (MO) and Ray Blais (NY) teaming up to teach the book of Nehemiah. August 17-23 will be Roundup Camp, featuring specialty areas of learning for ages 11-16. The Family Camp Weekend is scheduled for Aug. 29-Sept. 1. Call Cathie Whitcomb at (716) 945-4900 or

E-mail: campli-lo-li@msn.com

▷ GREENWOOD HILLS

Greenwood Hills (Fayetteville, PA) announces the following schedule of family conferences and retreats for the 1997 summer season:

June 28-July 6 with Rob Lindsted and Carroll VanRyn. Bob Deeds will be the children's speaker.

July 26-Aug. 3 with Wm. MacDonald and Alan Parks. Mel Wistner will be the children's speaker.

August 16-24 with Randy Amos and J. B. Nicholson. Don Dunkerton will be the children's speaker.

August 29-Sept. 1 (Labor Day Conference) with Bob Gessner. Tom Irwin will be the children's speaker.

▷ UPWARD BOUND '97

Upward Bound will again be held at Wilfrid Laurier University (Waterloo, ON), from Aug. 17-29. With the encouragement of the saints at Bethel (Waterloo) and Brockview (St. Catharines) chapels, the first week will offer an intensive Bible study at the campus, involving hands-on work led by small group leaders. Other helpful subjects will be addressed as well, such as cults, creationism, and church principles. Not for those who wish to lie in the sun, it does promise a rewarding spiritual challenge, the opportunity to make new friends, and to enjoy

Front Lines

the world-class athletic facilities. The second week will consist of a canoe trip in Algonquin Park. Price for first week is \$200 CDN (\$160 US), or \$350 CDN (\$275 US) for both weeks. Speakers include Frank Burgess (MO) and Roy Houghton (ON). Others to be announced. For brochures, call Saju Mathew at (519) 886-5187 or write S. McEachern at:
Box 212
Drayton, ON N0G 1P0

▷ SERVICE OPPORTUNITIES

Emmanuel Bible Camp

Emmanuel Bible Camp (PEI) is looking for a husband and wife team to manage the camp for the summer season which runs Jun. 1-Aug. 31. Prayerful consideration is appreciated. Contact Ron MacDougall at (902) 566-2024

Greenwood Hills

Staff house parents are needed at Greenwood Hills Bible Conference (Fayetteville, PA) from mid-June thru Labor Day. Contact:
Ed Suess, Manager
(717) 352-250
esuess@cvn.net

▷ COMMENDATIONS

Jane Smith

With much joy and thanksgiving the believers at Ireland St. Chapel in Burlington, NC, commend Miss Jane Smith to the work of the Lord.

Jane is a registered nurse who, for many years, cared for her aging parents until April 1995 when her mother, Ruth, passed away. During those years of service to her family, Jane also served the Lord and His people at Ireland St. Chapel in ladies work.

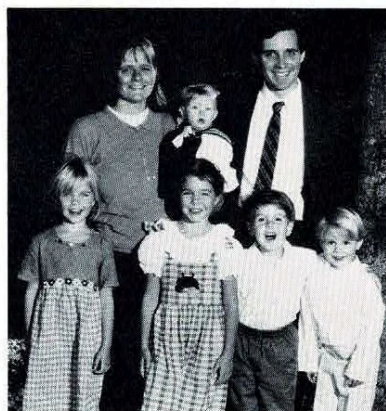
It is apparent to Jane and to the assembly elders that the Lord has

called her to the work at Pittsboro Christian Village and to this calling they add their commendation. They also commend her to the loving care of the Lord's people.

Dennis and Alexandra McGee

The elders at Fairhaven Bible Chapel (San Leandro, CA) are pleased to commend Dennis and Alexandra McGee to the work of the Lord in other areas. The McGees will first undergo language training. They plan to move to their field in late May or early June 1997.

After language training, the McGee's plan to be involved in evangelism, discipling, and church planting. Please join in praying for



Dennis and Alexandra and their children, Grace, Marielle, Christopher, Evan, and Abigail.

▷ ASSEMBLY LISTINGS

Fox River Valley, WI

Robert Sawyer, who has recently returned to the US from serving the Lord with his wife in Spain, writes:

We are a small assembly in Fox River Valley, WI. Oshkosh to Green Bay encompasses more than half-a-million people. The assembly meets in the home of Tim and Sue Geske.

They can be reached at (414) 766-1325. Visitors would be welcome.

Boiling Springs, PA

Formerly called Carlisle Bible Chapel, the assembly in Boiling Springs has a new name and address:
Boiling Springs Bible Chapel
119 Fourth St, PO Box 544
Boiling Springs, PA 7007-0544

The correspondent is Charles Hocking who can be contacted at his home at (717) 258-5747.

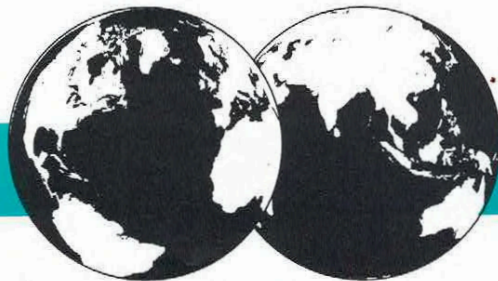
▷ WITH THE LORD

Clement Aitken

Born in Victoria, BC, in 1922, Clem Aitken passed into the presence of his Lord on February 3, 1997. Clem was completely incapacitated by ALS for four years—unable to talk, swallow, or breathe on his own. All he could manage to do was type messages on a computer. His definition of ALS was "A Loving Saviour." Many of the hospital staff claimed they had never seen anyone so ready to die and yet so eager to live. Through his witness, many were blessed and some saved.

Ruth Hess

At the age of 87, Ruth Hess of Grand Rapids (formerly from Wheaton, IL) went home to heaven on March 4, 1997. She and her husband, Lyndon, served the Lord as missionaries at Sakeji School in Zambia for fifty years. A fellow missionary says this of Mrs. Hess: "Above all, Ruth had a mother's heart. She cared for the many little idiosyncrasies of children and staff. Ruth always turned our hearts to the Lord. She was much beloved by the local women, and is still remembered with love and gratitude." U



▷ **US PRESSES SAUDIS**

The US government is urging officials in Saudi Arabia to allow American citizens freedom of worship in the country, Assistant Secretary of State John Shattuck told reporters. "We have been very concerned and have raised both privately and publicly the issue of freedom of religion, and particularly the question of the free exercise of religion by United States personnel when they are in Saudi Arabia," Shattuck said. The most recent human rights report of the US State Department noted that freedom of religion "does not exist" in Saudi Arabia.

▷ **THE YEAR OF JUBILEE**

Sixteenth Avenue Gospel Chapel in Vancouver, BC, is celebrating its 50th Anniversary this year. "The Jubilee" and its message of release from debt and bondage and return to the Lord was the theme. "Sound the Trumpet" was the challenge.

In February there was a series of events to praise the Lord for His goodness and to reach out with the gospel. The activities centered around an open house and a banquet. Everyone in the neighborhood, as well as anyone who had ever had contact with the assembly, was invited. A week of ministry meetings with J. B. Nicholson preceded these events, followed by a week of gospel meetings with Joe Reese. The Lord blessed with large numbers returning to recollect the happy times. The saints praised the Lord, and old and new contacts heard the gospel.

Please pray with the saints at Sixteenth Avenue that, as they continue Jubilee activities through the year, the Lord will continue the work of

repentance and restoration that He has begun in many hearts.

▷ **POPULATION BOOM?**

The United Nations predicts that the world's population will double over the next two decades, making the earth home to 11 billion people by the year 2050. If true, by the middle of the 21st century, India will have more people (1.5 billion) than will China. But such long-range forecasts are highly uncertain.

▷ **MOST CHINESE POOR**

Despite all the hubbub about China's economic boom, most Chinese are still poor. The average person makes about \$660 every year. Residents from the countryside, who comprise two-thirds of the population, make an average of just \$231.

▷ **HOPEFUL REPORT**

Camp Hope (Dahlongega, GA) is recovering from the effects of the tornado which destroyed most of the property in November. The major part of the cleanup is done, and the rebuilding is underway. Work has been hampered by an unusually rainy winter and high winds. Your prayers are valued as the staff looks forward to starting camp June 1.

The January *Uplook* ran a special report on Camp Hope. We would like to clarify that Austin Meadows is the Facilities Manager of the camp. He and his wife Dee both live at the camp. Please forgive any confusion our article may have caused.

▷ **UNEXPECTED HOMECALL**

Ena Weisman, wife of George Weisman, went to be with the Lord. While having eye surgery, she had a severe asthma attack and died sud-

denly. The Weisman's are retired missionaries to Angola, commended by Kearny Bible Chapel (NJ) and living in Ireland. Pray for the Father's comfort for brother Weisman.

▷ **PASS IT ON**

Pedro and Lucy Dillon serve the Lord with DIME, a gospel literature outreach to the Spanish-speaking population in Southern California and Mexico. They produced two evangelistic booklets for use at major sports events: "Up for the Cup" for the World Soccer Championship, and "Going for the Gold" used at the 1996 Summer Olympics in Atlanta. Now they are working on a similar booklet for the next season of the National Football League. They have seen good results from using these booklets to reach the unsaved through sports events. Please pray for doors to be opened for its production and distribution.

▷ **SPANISH OUTREACH**

Mariano Gonzalez (Lombard, IL) also serves the Lord in an outreach to the Spanish-speaking population. His ministry includes literature, cassettes, recorded telephone messages, and radio work. Currently, they broadcast from 122 radio stations 784 times a week in 18 countries, although the program can be heard virtually anywhere in the Spanish-speaking world.

▷ **A CALL TO THE DOCTORS**

Thomas Rajan, the leader of Stewards Association (an organization which serves assemblies in India) would appreciate prayer support from Christians in North America that the Lord will provide someone to act as Medical Superintendent

What's Going On?

at the 250-bed women's hospital in Ambajipeta, East Godavari District, Andhra Pradesh. Dr. Irene Leiser has served in this capacity for the last 40 years and is now over 70 years old. Her health doesn't allow her to continue working and she wants to retire to the UK. Ideally, the hospital would like to have a husband/wife medical team, one of them a gynecologist.

▷ IN THE CARIBBEAN

Joe Jeremiah (Silver Spring, MD) had a series of preaching/teaching meetings in St. Thomas, US Virgin Islands. There is only one assembly on the US Islands and none on the British Islands. The Christians there are still struggling to recover from the devastation caused by hurricane Marilyn. The assembly correspondent, Adolphus Mills, lost his house and received only enough assistance to purchase property to build on. Uplook readers could pray with him that the Lord would provide the means to construct a new home.

▷ SOUTHEASTERN WORKERS CONFERENCE

The annual Southeastern Workers Conference was held on February 18 & 19 at North Ridge Bible Chapel in Raleigh, NC. Approximately 250 assembly workers attended from all over the southeast United States.

The saints at North Ridge were wonderful hosts, providing refreshments, two sit-down dinners, transportation, and lodging.

The conference is scheduled each year during President's Day week. In 1998, Lord willing, the conference will be hosted by the saints at Nashville (TN) Gospel Chapel.



THE EZEKIEL PROJECT'S SCHOOL OF EVANGELISM

Affectionately known as TEPSE, this nine-month program of practical education will combine college level academics with a passionate evangelistic know-how. TEPSE will provide students with the skills needed to take the gospel of our Lord Jesus Christ to the streets, parks, and universities of the world. This full-time school is not for the faint-hearted, but for the serious-minded Christian who wants to inculcate their beliefs with action.

Those at the Ezekiel Project realize that if evangelism is to flourish, there needs to be discipleship in that field of ministry. They want to do more than various regional seminars—TEPSE fulfills the need of an in-depth discipleship for those wanting to deepen their commitment to Christ and to a lost world. The goal is to equip, encourage, and engage the student for a future ministry of evangelism, with a specific emphasis on open-air evangelism.

TEPSE will be divided into two semesters: the fall semester is scheduled to run from August 25 thru December 19, 1997; the spring semester will be January 12 thru May 8, 1998. Students will be trained to minister in any situation, whether in the assembly or on the street. The following subjects will be covered:

FIRST SEMESTER

Systematic Theology 1
Personal Evangelism
Hermeneutics
Spiritual Leadership
Old Testament Survey
Time Management
English Grammar
Physical Fitness

SECOND SEMESTER

Systematic Theology 2
Bible Book Study
Cults & Apologetic
New Testament Survey
Homiletics
Physical Fitness

Open Air Evangelism Seminars
Practical Ministry of Evangelism

The Ezekiel Project's School of Evangelism is tuition free. There will be, however, some fees assessed in obtaining books and materials. In addition, the student will be expected to secure room and board. Upon request, an applicant will receive all pertinent information regarding housing logistics and other costs.

To receive further information, contact Chris Schroeder:

Mail: PO Box 463123
Mt. Clemens, MI 48043-3123
Phone: (810) 954-9191
Fax: (810) 954-9190
Internet: www.tepse.org

The Joys of Bible Study

HAROLD ST. JOHN

I was recently visiting a young university student, and during my stay, he took me into his study to show me his notebooks. I examined with pleasure scores of neatly written little volumes representing months of careful research in biology, physics, chemistry, etc. After examination of these proofs of his industry, I remarked, "and now show me your Bible study books." To my surprise he looked embarrassed and replied, "I haven't any, and, indeed, I don't treat the Bible in that way. I should not know how!"

This incident gave me furiously to think—here was a young Christian man, with fine mental equipment, able to give hours daily to studies of lesser importance, and willing to register the results of such study with meticulous accuracy, and yet I found that occasionally he carelessly flung a few scraps of remnants of time to the profoundest subject that can engage the human mind. No wonder that his spiritual life was fitful and unsatisfactory!

Fearing as I do that the experience of most young Christians is no more satisfactory than that of my friend, I would like to suggest a simple method by which we can at least mentally master the contents of a Book so marvellous that it cost the death of the Son of God to make its production possible and so powerful that by its teaching alone we can keep ourselves from the path of the Destroyer (the Devil).

The subject is especially urgent to those whose place is to minister God's Word in public. We have no right to condemn our audience to listen to ill-digested or intellectually impoverished preaching. If the preacher is not master of his Book; he will merely fill up his

The author of this article was both a scholar and a saint. His obituary from his own pen tells the story: "Harold St. John, third son of Oliver Cromwell St. John, sometime treasurer of Sarawak. A great sinner redeemed by the precious blood of a great Saviour. To be laid to rest in St. George's churchyard to await the coming of Jesus."

time by the reiteration of stale and powerless truths which, like rubbed coins, will lose all edge and brightness as they pass from hand to hand.

THE RESULTS OF BIBLE STUDY

The direct results of Bible study may be summarized as follows:

i) The mental horizon widens. It is impossible to live in an intellectual prison if we are in constant contact with this unique Library, in which the world's finest poetry, deepest philosophy, and noblest literature are found. In Scripture alone do we discover a lucid and trustworthy account of earth's origin and our own descent; a history of our race, written from the standpoint of its Creator; a final interpretation of the meaning and glory of life; and above all, a Light whose rays illuminate the far flung future, enabling us to peer down into what the Bible describes as the Lake of Fire, as well as to look upwards and count the "towers of the City of God."

In a sentence—no man can be rightly called "well educated" if he does not know his Bible, nor "badly educated" if he does!

ii) The manners are refined. To breathe the pure air of Holy Writ and to keep company with the holiest and highest of our race necessarily softens our natural roughness, and we insensibly adopt the court manners of Heaven.

Some time ago I listened to a Christian brother who, while preaching, so far forgot himself as to refer to a fellowservant of Christ in a disparaging and critical way. Later, as we walked home together, I felt that he was uncomfortable but said nothing, until at length he asked me outright what I thought of his performance.



It is
helpful
to be
able to read the
menu, but...

The Joys of Bible Study

"Well," I replied, "I thought that you had been neglecting Paul's Epistles lately." "What do you mean?" he said. I answered, "I do not think that one could be much in the company of such an exquisitely courteous gentleman as the Apostle without learning not to criticize our fellow Christians!"

iii) Bible study feeds and fortifies faith, thus making it sane and robust. We live in a time when freak and fancy religions flourish like poisonous fungi. Christian Science (so-called) is a warmed-up legacy from 2nd century philosophy. Seventh-Day Adventism is but a carnal caricature of the debased coinage of Judaism; and scores of similar vagaries, usually hatched in the unsteady brains of "silly women" (as the Scripture phrase has it), are flourishing on every hand.

These Systems owe their success to the fact that Christians do not know their Bibles, and hence are easily caught in their toils. It is the absence of fixed beliefs and of spiritual landmarks that make men an easy

prey to error.

iv) But after all, Scripture is only a road, and the home of the heart is God, known and loved as Christ knew and loved Him. If we will follow the Light, it will lead us to our resting place, which perhaps we had forgotten (Jer. 50:6). Here is the glory of Bible study, that if we learn God's will and then do it, we shall grow to be more like God. Its peril is that we rest content with a mere knowledge of the text and go no further, like travellers who sit down in the road and imagine that they had reached the King's Palace!

THE METHOD

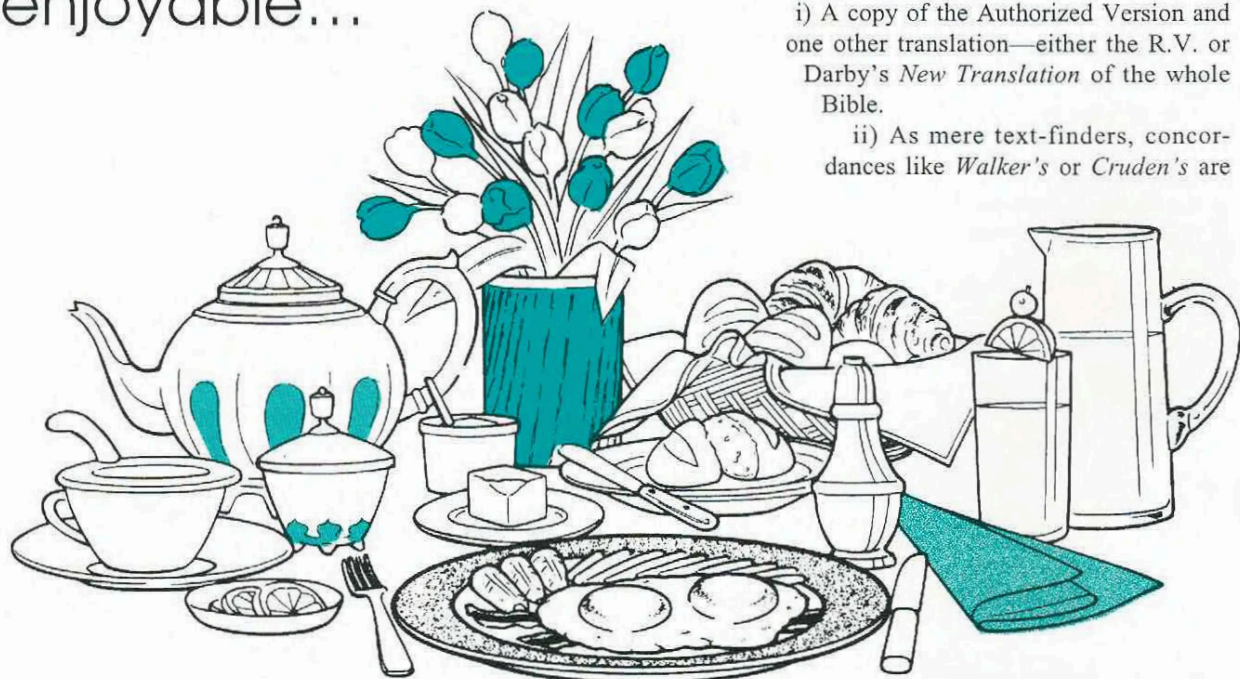
We must come now to our "method." The first point to decide will be how much time we can covenant to give, and this will depend on circumstances and intellectual advantages. For my purpose now I assume that my reader is willing to devote twenty minutes a day, and this is certainly not an excessive outlay. We spend far more time than this on our meals.

THE TOOLS

The tools must then be considered, and for the beginner the following will be sufficient:

- i) A copy of the Authorized Version and one other translation—either the R.V. or Darby's *New Translation* of the whole Bible.
- ii) As mere text-finders, concordances like *Walker's* or *Cruden's* are

...it's much more enjoyable...



useful, but for serious study, they would only mislead, as they draw no distinction as to the actual words employed by the Holy Spirit.

iii) *Strong's* and *Young's* are truly "exhaustive" and excellent, but are based on the English version merely. The easiest to use and most satisfactory of all are the *Englishman's Greek* (one vol.), and *Englishman's Hebrew* (two vols.) *Concordances* by Wigram (published by Bagster & Sons, London). The excellence of these is that they enable the student to see at a glance every occurrence of the Greek and Hebrew word chosen by the Holy Spirit, however such word may have been translated. As the name implies, no knowledge is needed of any language except the English.

iv) Then a few loose slips of paper and a fair copy exercise book complete our equipment.

THE PLAN

Now let us imagine that we are to begin on January 1st, and that we propose to devote the whole month to the Letter to the Ephesians, giving twenty minutes each

...to taste the food—
and more nutritious, too.

morning after our prayer season or before it, as we prefer. George Muller advocated Bible reading first and then prayer, but he was not thinking so much of study as of devotional reading.

On January 1, we quietly read our book through without stopping, using the A.V.

On January 2, we again read it, but now from our Revised or other translation; this time noting important variations that may strike us. The references to these may be jotted down on a separate slip of paper for verification later.

On January 3, we re-read, this time noting the paragraphs or main divisions into which the Epistle falls—make your own divisions and see if the R.V. agrees with you. At the same time jot down the principal topics and dominant ideas which run through the book.

MAKING NOTES

The following out of these notes will occupy about the next ten days, as for instance:

You will undoubtedly have been struck by the occurrence of the phrase "the heavenly places" (or "the heavenlies"—"places" is in italics, implying that the translators have added that in order to make it read better). It is found nowhere else in Scripture. On the fourth morning of your study, you would trace this phrase as your "morning meal," and you would find the following five passages:

1: 3—"blessed with Christ in "the heavenlies."

1: 20—Christ has gone up and is enthroned there.

2: 6—We too are "seated in Him" there.

3: 10—The heavenly beings up there must learn in us the "many-colored wisdoms of God."

6: 12—There also we meet Satan in our hidden prayer life, and on that battlefield we win our victories.

Imagine going out to business with your heart overflowing with such thoughts as these! You meet a

downcast friend at lunch and you tell him your morning's find, and the going over it again will bless you and will restore to him the joy of salvation. Always try and hand on what you get, and meditate on it in spare moments. This is literally "eating the book" (see Ezek. 2:8; Jer. 15:16).

The following day, Jan. 5, we take the thought of "walking"—incidentally noticing the various attitudes referred to in the Epistle, e.g. "kneeling" (chs. 2 and 3); "standing" (ch. 6); and this "walking" (ch. 4). The verb occurs eight times and we can divide it up thus:

a) How not to walk (2:2; 4:17), three ways in each reference.

b) How to walk (2:10; 4:1; 5:2, 8, 15), five ways.

Then on Jan. 6, we take the allusions to love—first as a noun ten times (1:4, 15, 2:4; 3:17, 19; 4:2, 15, 16;

The Joys of Bible Study

5:2; 6:23), then as a verb ten times (1:6; 2:4, 5:2, 25, 28, 33; 6:24). Also “beloved” twice (5:1; 6:21. Ch. 1:6 is a verbal form). It would not be a difficult thing to love your fellows as you went about that day!

On Jan. 7, you would consider the question of measurements throughout the book. First, in ch. 4, the three things measured—the “gift” of Christ, the “stature” of Christ, the “increase” of the Body (the Church), v. 7, 13, 16. Then there are the four dimensions of ch. 3:18 to be considered; also the height of Christ’s ascent and the depth of His descent shown in ch. 4:8-10. Finally, the 21 places where the word *kata* (“according to”) erects a standard for the mind, e.g., 1:5, 7, 9; but this can only be done fully with the help of the Greek Concordance named above, or by those knowing the Greek itself. (Note also the phrase “in Him”).

The day following you would consider the expression “in Christ,” occurring ten times, noticing that the phrase is always found in chs. 1-3. This would remind you of the structure of the epistle, viz. chs. 1-3, the Christian’s calling in Christ; chs. 4-6:9, the Christian’s conduct in the world, 6:10-24, the Christian’s conflict in prayer. (Make a point of verifying this carefully.)

Incidentally, note the names and titles of Christ in the epistle: “Head of the church” (1:22; 5:23). “Our Peace” (2:14). “Chief corner stone” (2:20, etc).

You will want to trace the early history of the Ephesian church. Turning to Acts 19, you will be amazed at the skill with which Luke, the supreme literary artist of the New Testament, has chosen to record just those incidents which illuminate the subjects of the epistle.

For instance, Luke tells how the original members of the church were twelve disciples who had not even heard of the Holy Spirit. How instructive in the light of such a beginning to notice the full and varied teaching in this Epistle as to the operations and offices of the Spirit (perhaps twelve passages), in contrast with the sister Epistle to the Colossians, in which, probably, He is not once named.

Then Luke records the incident of the seven sons of

a Jewish chief of the priests who sought to expel evil spirits but were put to shame. In the light of this note the warning of 6:12 takes on a deeper significance. Just as the would-be exorcists fled away naked and wounded, so shall we unless we learn how to stand our ground, fully clad with the armor of God (vv. 14-18).

Lastly, in this same connection, the memory of the riot in Diana’s temple may have suggested the analogy of that fair radiant shrine (the church) which “groweth unto an holy temple in the Lord” seen in 2:21-22.

Your next task will be to divide the book into about ten sections, one of which will be studied carefully each day, especially noting the thread of the writer’s thought. As you will be fairly familiar with

the text by this time, it would be quite an easy task to commit the daily section to memory. A friend of mine memorized the whole of Paul’s epistles during his morning walk to business! Try it out for yourself.

IN CONCLUSION

Finally, you will undertake the pleasantest and most valuable part of your study by devoting the last week of the month to revision and permanently recording the results of your work. Take each day’s rough slips, check your findings with the concordance, and then, as neatly as possible, enter in the good copy book the references and spiritual lessons gathered. When your month’s labor of love is finished and you look at your gains, what will you find?

First, you have acquired a working foundation of one book of the Bible; the work done once in this way need never be repeated, and you can refresh your memory at any time with a glance at the notebook, and another reading of the epistle.

You also will have begun one of those habits by which we discipline ourselves into godliness, and make high and holy things almost instinctive.

Finally, you will have climbed the highest altitude and breathed the purest air in all the New Testament.

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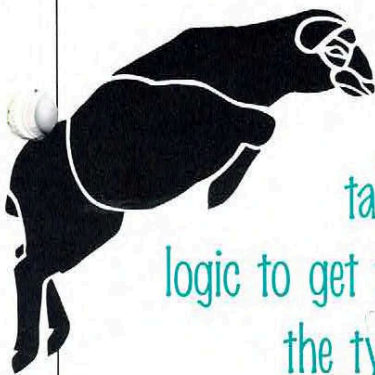


The Proper Use of Typology

J. BOYD NICHOLSON, SR.

So infinitely glorious is God, so wondrous are His works, so exalted is His majesty, and so marvelous is His love for humankind, that He has brought into play every device of human language to reveal Himself to us. Statements of plain language, parables and allegories, symbols and shadows, emblems and types, are all used if, by any means, we may come to the knowledge and enjoyment of God and live for His glory, fulfilling the reason for our existence.

There are five important words used to describe different forms of speech in Scripture. These are "figure," "example," "shadow," "parable," and "pattern" or "type." A study of these will reap rich rewards, and amply repay the diligent student.



No need to
take wild leaps of
logic to get the good out of
the types in Scripture.

We discover that there are *persons* who are types. In Romans 5:14, it is clearly stated that Adam is "the figure [type] of Him that was to come." That is, Adam in his humanity was the head of a kind of persons—humankind. The Lord Jesus is the head of a new race of people—Christkind, or Christians. As the first race is identified with its head, Adam, in death, so the second is identified with Christ in His resurrection (1 Cor. 15:22).

There are other personal types clearly finding their antitype in the Lord Jesus. Moses is a type of Christ in His prophetic ministry (Deut. 18:15; Acts 7:37-38). Melchizedek is a type of Christ in His priestly office (Heb. 6:20). David is a type of Christ as the Shepherd-Sovereign of His people (Isa. 55:3-4; Ezek. 34:23-24).

There are also *objects* that are types. In 1 Corinthians 10:1-4, the cloud, the sea, the manna, the water,

A shadow by its very nature is distorted. It is two-dimensional, the absence of light revealing the presence of something else. Yet how expressive are types and shadows when used by the Spirit of God.

and the rock in the wilderness are spoken of as "examples" or types (*typos*), as the word is. Not only so, but it is stated these types are for our instruction in holiness.

There are *events* which are types. The "happenings" to Israel in the wilderness are "ensamples." The Passover is a type of Christ (1 Cor. 5:7). The tabernacle and its furniture, Aaron, his garments and ministry, all declare the glory of the Lord. These are God's own illustrations of the great doctrines concerning Christ, His person and work, and they shed both a radiance and a redolence on the truths of the New Testament. Doctrines difficult to apprehend are thus illustrated.

There are three dangers, however, which must be avoided:

1) Limiting the type, and therefore not using it. There is always infinitely more in the antitype than in the type, as there is more in the substance than the shadow.

2) Exaggerating the type, and therefore overusing it. There are aspects of the type which can never be applied to the antitype. All fanciful interpretations are to be shunned, and Scripture is to be closely adhered to.

3) Imagining the type, and therefore misusing it. Hymnology must not be the basis of our doctrines. Canaan's land has been presented in hymnology as a picture of heaven. However, the "enemy was yet in the land" and there are no enemies in heaven.

We thank God that He remembers we are dust, mortal, and timebound for the present. He takes into consideration our limitations and has provided us with means of unlocking some of the treasures of His Word. By the illumination of His Spirit, He delights to lead His people into all truth.

This article is a foreword to Harvest Festivals, by H. K. Downie, published by Gospel Folio Press and available by calling 1-800-952-2382.

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Unlocking the

"The entrance of Thy words giveth light; it give

COMMON FIGURES OF SPEECH

WORD PICTURES TO ACCENTUATE THE TRUTH

Simile: Emphasizing a comparison by the use of the words "like" or "as." Peter gives us five together: "As babes...as lively stones...as strangers and pilgrims...as the servants of God...as sheep going astray" (1 Pet. 2:25). "And he shall be like a tree planted by the rivers of water...The ungodly are not so: but are like the chaff wind driveth away" (Ps. 1:3, 4).

Metaphor: Stating a comparison without like or as, presuming on the reader to know in what particular the alike. "All flesh is grass, and all the goodness thereof is as the flower of the field" (Isaiah 40:6). (Interesting comparison is made in 1 Pet. 1:24 using a simile: "For all flesh is as grass, and all the glory of man as the flower. The grass withereth, and the flower thereof falleth away"). "And the tongue is a fire, a world of iniquity" (James 3:6). "Ye are the salt of the earth" (Mt. 5:13). "And Jesus said unto them, I am the bread of life" (Jn. 6:35).

Personification: When things are given the characteristics of persons. "They fought from heaven; the stars in heaven fought against Sisera" (Jud. 5:20). "Mercy and truth are met together; righteousness and peace have kissed" (Ps. 85:10). "But when thou doest alms, let not thy left hand know what thy right hand doeth" (Mt. 6:3).

Anthropomorphism: Ascribing human characteristics to God (ascribing human emotions to Him is called *Anthropomorphism*). "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt" (Isa. 19:1). "And he saw that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness sustained Him" (Isa. 59:16).

Paradox: A statement which appears to contradict itself, but in fact, does not. "For even that which was made manifest had no glory...While we look not at the things which are seen, but at the things which are not seen...As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. 3:10, 11).

Irony: Expressing a thought in such a way that the opposite meaning is implied. "Cry aloud: for he is a god; talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (1 Ki. 18:27). "but ye are the people, and wisdom shall die with you" (Job 12:2). "It cannot be that a prophet perish out of the land" (Lk. 13:33).

Hyperbole: Using exaggeration to heighten the impact. "Perceive ye how ye prevail nothing? behold, the world is departed after Him" (Jn. 12:19). "All the dust of the land became lice throughout all the land of Egypt" (Ex. 8:17). "The land was great and walled up to heaven" (Deut. 1:28). "Every one could sling stones at an hair breadth, and not miss" (Jud. 5:20).

Metonymy: Where something directly related to an object is used for the object itself. "Two nations are in the land" (Gen. 25:23). "Let not his hoar head go down to the grave in peace" (1 Ki. 2:6). "Neither shall the sword go through the land" (Lev. 26:6). Closely related to metonymy is *synecdoche*, where a part is substituted for the whole.

Idiom: An expression peculiar to a particular biblical custom or language which cannot be understood except in that culture. "He kept him as the apple of his eye" (Deut. 32:10). "Give us a nail in his holy place" (Ezra 9:8). "Thou shalt tread the coals of fire on his head" (Rom. 12:20).

Euphemism: Where one word or phrase replaces another for delicacy's sake, or for other reasons. "Here is Elijah the Tishbite, which poured water on the hands of Elijah" (2 Ki. 3:11). "Surely he covereth his feet in his sunburn" (Jud. 3:24). "Spread therefore thy skirt over thine handmaid" (Ruth 3:9).

Treasure Chest

Understanding unto the simple" (Ps. 119:130)

NOTING KEY WORDS IN A PASSAGE

LITTLE HINGES TO GREAT TRUTHS

Time Markers: Scores of phrases can set the historical framework. "In the year that king Uzziah died..." "In the first year of Belshazzar..." "In the days of Ahasuerus..." Others set more local factors. "The next day..." "Immediately..." "And the Jews' passover was at hand." "And early in the morning..."

Geographical Sites: Often the location of a Bible story has significance. Why, for example, did the Lord Jesus send the man born blind to the Pool of Siloam? The Spirit stops in the chapter to even tell us the meaning of the name. Isaiah 8:6 gives us the clue—it is a picture of the Messiah.

Proper Names: Although one cannot always be sure of the meaning of a proper name (especially if it is not from the Hebrew or Greek), more often than not the meaning has significance. If a person's name did not fit his or her character, God often changed the name to fit.

Conjunctions: Connective words that link two words or phrases that are associated, usually by comparison or contrast. See Eph. 2. "And you...But God...Wherefore remember...But now...Now therefore..." (Eph. 2:1, 4, 11, 13, 19).

Prepositions: Those little unassuming modifiers that often indicate placement, arrangement, or relationship. Note Eph. 1. "...hath blessed us *with* all spiritual blessings *in* heavenly places *in* Christ: according as He hath chosen us *in* Him *before* the foundation of the world, that we should be holy and without blame *before* Him *in* love" (Eph. 1:3-4).

Causal Relations: "To the intent that now..." "For this cause..." "According to..."

Biblical Quotations: Watch for phrases like: "Wherefore he saith..." as in Eph. 4:8. This should take you back to Ps. 68:18 and Jud. 5:12 to uncover the clue in understanding it.

OTHER WORD ARRANGEMENTS

Ellipsis: Where a gap is purposely left in a sentence. "He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude" (Mt. 14:19). Obviously, Jesus did not give the disciples to the multitude; the words "gave the loaves" are implied after "disciples." This omission gives the impression that Jesus was the giver; the twelve were only instruments.

Chiasmic (crossways) Order: Where a series of phrases are arranged so the first phrase answers the last, the second answers the second last, etc. See Romans 11:33-36.

Polysyndeton: The repeated use of *and* in a series to emphasize the extent of the list. See Gen. 1 (at least 100x!); 2 Pet. 1:5-7; Lk. 15:11-32. *Asyndeton* is the opposite effect; where the *ands* are left out of a list to speed the reader over it.

In Defense of Doctrine

DAVID DUNLAP

To an ever-growing number of Christians, the Holy Scriptures are no longer wholly sufficient. In recent years, words like "doctrine," "discernment," and "scriptural" have become almost pejorative terms.

Today, even within those churches who consider themselves to be fundamental and evangelical, the emphasis on doctrine is kept to a minimum. The argument is brought forth that doctrine does not have to do with the significant matters of life and that it is irrelevant to most people. Even fundamental doctrines regarding the nature of God, the deity of the Lord Jesus Christ, the Holy Spirit, the nature of man, justification, sanctification, divine election, and the Trinity, have given way in the modern church to "How to Budget Family Finances" and "How to Find Personal Significance in Your Job."

Sadly, New Testament assemblies have not been spared from this trend. An assembly in Florida placed a notice in the newspaper announcing a series on Sunday mornings entitled, "Sex Is Not a Four-letter Word." Messages included "Love: American Style" and "Sex: A Dramatic Presentation of King David."

Moreover, an increasing number of churches are shortening the preaching from the pulpit on Sunday morning. Some church leaders have reasoned that the modern churchgoer finds Bible teaching uninteresting, and therefore, it is a hindrance to church growth. Today it is not uncommon to find the message from God's Word being shortened from 45 minutes to 20 minutes. At the Riverbend Baptist Church in Austin, Texas, the pastor, Gerald Mann, says, "The messages are limited to 18 minutes, and among the most popular are 'There's a Yes in Every Mess' and 'Winning is Beginning.'" Drama presentations, panel discussions, contemporary Christian music concerts, and videos are now the choice of the modern

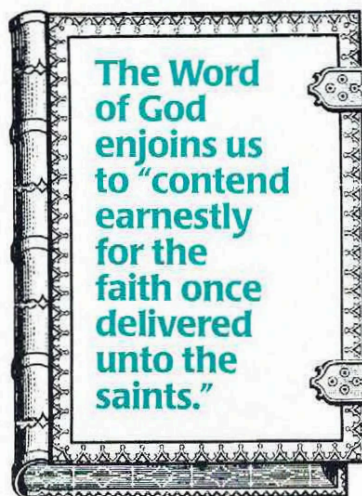
church to replace the exposition of the Word. The most tragic of all is that the church of the Lord Jesus Christ is being weakened, the Word of God trivialized, and the believer robbed of spiritual discernment.

Unfortunately, even the practice of doctrinal discernment is increasingly being discouraged in Christian circles. One finds, even within orthodox and evangelical circles, that many denounce the exercise of critical biblical thinking. A number of arguments are brought forth to defuse the use of sound doctrine to refute error within the Christian church. Among some of the arguments used are "Don't divide the body of Christ"; "Don't fight over words"; "Not everyone is a theologian"; and "It won't send you to hell." It is fair to say that in all of these statements there is a grain of truth. However, these arguments are not used to buttress the open and honest discussion of the truth of God's Word, but rather to discourage critical thinking concerning Bible truth. The Word of God enjoins us to "contend earnestly for the faith once delivered unto the saints" (Jude 3). There are times to separate from those who hold false doctrine; there are words over whose importance we must fight; and yes, in some cases the belief in false doctrine will send you to hell!

One need not look far to see the heart-rending results of this lack of interest in biblical doctrine by the modern evangelical church. The spirit of the age hangs over the modern church like a dark, ominous mist. It seems that the serious Christian cannot avoid experiencing its impact every day as he moves within the modern church.

One area in which this is evident is within contemporary Christian music. One popular song says, "The devil was in me and there wasn't enough room to let sweet Jesus in."² Isn't the Lord Jesus the sovereign, almighty One? Are we to believe that the Devil has the power to hinder the entrance of Christ into our lives?

Another Christian sings concerning the rapture of the church that we will participate in, "If to God we have been true, and we've lived above all sin."³ This



rapture may be a peopleless event! Who has lived above all sin? Musicians and songwriters, in some cases unknowingly, may lead Christians into unbiblical thinking. Christian music can be a powerful platform for communicating wrong interpretations or misrepresentations of God's truth.

Writers and conference speakers must also share the blame of misrepresenting the truths of the Bible in their books and messages. John Wimber, a writer, conference speaker, and pastor, tells of a man in South America who was saved simply by passing the evangelist on the street and being struck by the power of the Spirit that was upon him. Wimber even emphasizes that there was no presentation of the gospel that accounted for the conversion.⁴ Is the gospel as presented in the Bible no longer necessary? Does the Lord now desire believers to use the "walk-by evangelistic method"?

Best-selling author and popular conference speaker Benny Hinn, who has sold over 1.7 million copies of his books, stated in a sermon on the Trinity Broadcasting Network in October, 1990, that each person of the Trinity was a triune being. "If I can shock you—and maybe I should—there are nine of them (persons in the Trinity)."⁵

Our theology must be rooted and grounded in the authority of the Bible. Unsound doctrine has spread its tentacles into almost every segment of the Christian church. Unusual false teaching has even crept into Christian children's videos. Family Entertainment Network of Dallas, TX, has produced a series of Bible story videos, one of the most popular being "He is Risen." In this video the theme song states, "He paid the price for me, there in Gethsemane, and He suffered willingly so I could live again." The Bible states that the Lord Jesus Christ said, "It is finished" (Jn. 19:30) on Calvary's hill, not in Gethsemane. Is this just a careless mistake? Many think not—the management, producers, and those involved in the musical score, screenplay, and animation, are prominent members of the Church of the Latter-Day Saints (Mormons). In

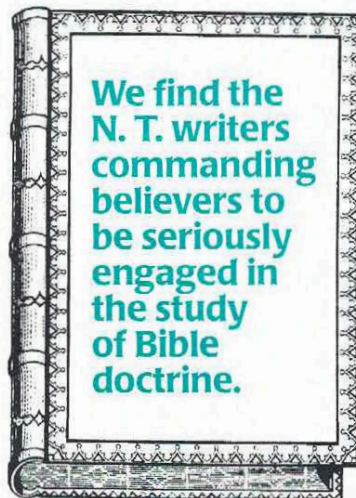
fact, the voice of Jesus was done by Ivan Crossland, a professor at Brigham Young University.⁶ These videos contain numerous examples of Mormon doctrinal error. It is unfortunate that thousands of Christian families enjoy these videos without discerning their subtle yet serious doctrinal errors. What a challenge lies ahead for the evangelical church in strengthening her knowledge of Bible doctrine.⁷

Why is Bible doctrine important? The place given to teaching in the Bible indicates something of its importance. The word "doctrine" is a word translated from the Greek, which simply means "teaching." In the New Testament we find the word "doctrine" mentioned 49 times, and 93 times the word "teaching." In Paul's epistles to Timothy and Titus "doctrine" is mentioned 16 times. Barnabas and Paul felt constrained to devote a whole year to the instruction and exhortation of the converts at Antioch (Acts 11:22-26). Paul spent 18 months among the believers in Corinth, teaching them the Word of God (Acts 18:9-11). Some years later, Timothy was exhorted to stay at Ephesus and to "give heed to

reading, to exhortation, and to doctrine" (1 Tim. 4:13). The sheer frequency of Bible teaching should impress upon us the value God places on it.

We find the writers of the New Testament Scriptures commanding believers to be seriously engaged in the study of Bible doctrine. The Lord Jesus Christ at the Mount of Olives before his ascension commanded His disciples, "Go, ye therefore, and teach all nations, baptizing them...teaching them to observe all things whatsoever I have commanded you" (Mt. 28:19-20). Notice that the Lord Jesus Christ did not want believers to be merely acquainted with facts and details about the Scriptures, but to observe and to do His Word.

Later in the New Testament, the apostle Paul writes to Timothy, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Although this text is often used as an exhortation to evangelism, it seems



that its intent is rather an exhortation to Timothy to teach Bible doctrine in the gathering of the assembly. Timothy is to be patient as he labors, preaches, and exhorts believers to know and obey Bible doctrine.

There is much in the modern church which is "contrary to sound doctrine" (1 Tim. 1:10). Many of God's people are "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). There are teachings which are "contrary to the doctrine which ye have learned" (Rom. 16:17), and the "time will come when they will not endure sound doctrine" (2 Tim. 4:3).

Notable in this regard is the unfortunate interest in the soothsayers of the Lord's second coming. In 1992, Harold Camping, a nationally known radio Bible teacher and the President of "Family Radio," wrote a book called "1994." In this book Camping argued dogmatically that the Lord would return in September of 1994. His interpretation is based on an unorthodox use of biblical numerology. Mr. Camping's interpretation of John 21:1-14 displays his highly questionable use of numerology. In this passage Jesus tells the disciples who were "about" 200 cubits out in the sea of Galilee to cast their nets on the right side of the boat. The result was a catch of 153 fish. Ac-

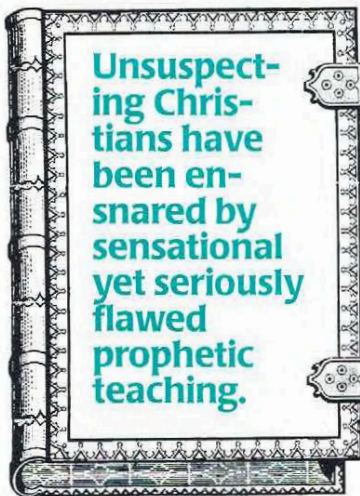
According to Mr. Camping, the Scriptures are teaching that "about 200 cubits" should represent 2,000 years between the first and second comings of the Lord Jesus Christ. He further asserts that the most likely date for the birth of Jesus was October 4, 7 AD when the Jubilee trumpet sounded in Jerusalem. Then one needs only to add 2,000 years, minus one for the year "0" in order to arrive at the date of Christ's return—the year 1994 AD.

Concerning the 153 fish, Mr. Camping points out that the number 153 equals 3 times 3 times 17 (153=3x3x17). Camping explains, "The number three signifies the purpose of God, whereas the number 17 signifies the heavens. Thus we can learn that the purpose of God is to bring all believers that are 'caught' by the gospel into heaven" (p. 503).

Moreover, Camping teaches that the Great Tribula-

tion began in the year 1988 (p. 218), and that the Scriptures also teach that the date of creation of the earth can be pinpointed to the year 11,013 BC (p. 295).⁷ Unfortunately, many unsuspecting Christians have been ensnared by this sensational yet seriously flawed modern prophetic teaching. Therefore, with all the more care we must seek to "give attendance...to doctrine," "take heed unto doctrine," and to "labor...in word and doctrine" (1 Tim. 4:13, 16; 5:17).

Finally, God has written only one book—the Bible. The Bible offers eternal life to everyone who heeds the invitation, and spiritual food for Christians who want to grow. So it should be no surprise to us that this book continues to be the most read book in the history of the world. It was the first translated book in the world, the first printed full-length book in the world; it is the most distributed book in the world, the best-selling book in the world, and the most translated book in the world. It is reported that over 2,400 translations exist today.⁸ If it can be concluded that the "God-breathed" Word of God is the most unique book in existence today, then surely the divine Author meant its doctrine to be read, studied, and obeyed.



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6. Paul Carden, "F.E.N. Moves to Dispel Controversy," *Christian Research Journal*, Summer 1992, p. 6
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Practical Priesthood

BRIAN GUNNING

He maketh the rebel a priest and a king," the old hymn says. This is a thrilling discovery for the believer; that God has called each of us to be a priest to God.

That which going on in modern Christendom, the ordination of women and who knows what else as priests, has nothing to do with what the Bible teaches about priesthood and the church.

The idea of priesthood can be traced back through the Old Testament days when, for example, in Genesis 4 and 5, from the practice of Cain and Abel, every man acted as a priest in making an offering to God. In Genesis 8 and 12, we find that Noah and Abraham built altars to offer sacrifices to God. We could conclude from this that the priesthood had narrowed to the head of the family. From Exodus 19, we learn that God looked only to Israel for priests and in Exodus 28, we find a further narrowing of the priestly class, coming only from the family of Aaron.

This history of priesthood showed at least one disappointing element. It failed. It failed so badly that when we come to the ministry of the Lord Jesus, the high priest Caiaphas, who should have been the spiritual guide of the nation, chose not to recognize the Great High Priest Himself.

In the church age, however, we see a priesthood that works. Both Peter and the writer to the Hebrews who, using the picture of Israel's priesthood, show us a wonderful truth we have come to call "the priesthood of all believers." Once this gets a grip of you, your Christian life will be forever changed.

Peter teaches us in 1 Peter 2:5, 9 that we are a "holy priesthood" and a "royal priesthood." The holy priesthood, we are taught, is to "offer up spiritual sacrifices, acceptable unto God by Jesus Christ." The royal priesthood is to "show forth the praises of Him who hath called you out of darkness into His marvellous light." The holy priest is a worshipper. The royal priest is a witness. The holy priest directs his ministry to God. The royal priest directs his ministry to men.

Those different aspects of our priesthood have at least one thing in common. It requires work. Interestingly, it does not have anything to do

"Christendom has been wrestling with the ordination of women priests for years now. If only the Scriptures were consulted, they would find that God has been ordaining both men and women as priests for 2,000 years."



with gift or differences in roles of men and women. It is for all believers.

We can identify the sacrifices of the holy priest in the New Testament. There is the sacrifice of ourselves, of our persons (Rom. 12:1). There is a sacrifice of praise (Heb. 13:15), the fruit of our lips. And there is the sacrifice of, in modern language, the pay check (Heb. 13:16). Of these sacrifices the Scripture says, "God is well-pleased" (Heb. 13:16).

Sacrifices by their nature are costly. They cut across personal rights that self may demand. For instance, to learn to be a worshipper will demand quietness in the presence of God, not applause in the presence of men. The "living sacrifice" Paul speaks about in Romans 12 will be the death knell of self as we are exposed to all kinds of demands upon us. The giving of our resources as holy priests speaks volumes to God. Remember the widow with two mites. Heaven still has not forgotten.

There is a caveat to the costliness of sacrifice. Another factor is at work. It is this well-known truth: "God is no man's debtor." No investment of resources can repay like investments in eternity. Nothing can compare with the fellowship with God which the worshipper understands. Preservation of self leaves an emptiness, not to be compared with the joy of giving to God.

The royal priest is God's witness. The church has had some gems throughout her history, men and women who got a vision of the truth of God and could not contain it. With zeal and power they showed their generations the wonders of God. They appreciated their own deliverance from darkness. They never lost sight of redemption. Instead, they lost sight of the world, and in so doing, rendered the world the greatest service a man or woman could give.

Holy priests and royal priests. Worshipers and witnesses. God should have found in Israel a priesthood that served Him, but by and large He was disappointed. In the church there is a priesthood and each believer is a part of it. Let's not disappoint Him. It is a priesthood that works.

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The New Testament Style of Arguing

RANDY AMOS

The New Testament writers leave us in no doubt that what they write is propaganda in the good sense. They are seeking to convince us of something. How do they go about doing this?

Much of the New Testament, especially Paul's epistles, uses the method of argument to teach. Argument is a style that probes the mind by facts, reason, and questions to draw out one's thinking. When a writer such as Paul the apostle uses argument, for a correct interpretation it is vital to know what the writer is arguing. In other words, why is the writer writing what he writes? What is he trying to prove? Before we use his words to buttress other doctrines (a method which can have its place), we must ask what is he proving or revealing? When the argument style is used, look for the question the writer asks and then answers to discover the truth he is teaching.

For example, the teaching in Romans 7:7-8:4 is answering a question: "Is the law sin?" (7:7), part of a larger argument concerning why the Christian life operates by grace through the Spirit, not by law (6 & 7:6). The writer's words are meant to answer that question and not necessarily to prove every other doctrine. Find the interpretation first before attempting to apply it.

We will use the book of Galatians as a model of the argument style. In defending the one true gospel of God, Paul uses 7 types of arguments to establish truth. To take one of these at the expense of the others can be dangerous. Let's briefly consider them.

The Argument of Apostolic Church History: In Galatians 1, Paul appeals to the historical activity which occurred between his ministry and the original 12 apostles to show that the gospel he preached did not come from a human source but was divine. Therefore, it is unchangeable. What God's appointed apostles did and taught has bearing on the church.

The Argument of Reason: In verses such as 2:21, 3:5, 4:9, and 5:3, Paul appeals to the mind through reason, sometimes using the question form. He wants his readers to think, and to think things through to their logical conclusions. Whether it be truth or error, following something through to its conclusion can expose

it as right or wrong. For example, he says that "if righteousness come by the law, then Christ is dead in vain" (2:21). He is forcing the mind to call into question if indeed we could work our way to heaven by our own merit. The logical conclusion of such erroneous thinking is that if we are saved by our works the death of the Son of God was useless and a blunder.

The Argument of Experience: In 3:1-4, 4:15, and other passages, Paul appeals to the logic of the Galatians' own experience. In chapter 3, he asks them to remember how they received the Spirit of God in their hearts. Was it on the basis of law keeping or faith? Their answer, proven by their own experience, would be faith. He uses that fact to show we continue the Christian life the same way we began; faith. However, his arguing is not done, for none of the first three types of argument is conclusive since they each contain a subjective element.

The Argument of Scripture: The middle style of argument and nucleus is the Scripture, in this case from the Old Testament. In chapter 3:6-16, he states seven Scriptures to prove that God Himself taught justification by faith alone. This is an objective argument, resting on something apart from experience—God's Word.

The Argument of Analogy: In passages such as 3:15 and 4:1-2, Paul continues to appeal to the mind by using examples from life they can identify with. In 3:15, he uses the fact that when certain wills or covenants have been finalized, they can't be added to or set aside. Likewise, God's promises to Abraham and his "seed", by faith alone cannot be added to by law or disannulled by it. Analogies are good, but should never be used to form truth. They are only suitable to illustrate it. Paul's use of analogy after using Scripture is not accidental.

The Argument of Typology: In 4:21-31, Paul uses an Old Testament story that pictures the truth of justification by faith. He shows that Ishmael, who was born of a slave girl by human efforts (flesh), was not allowed by God to live in the same tent (and be an heir) with Isaac who was born of a freedwoman by God's promise and power. Thus he pictures visually this truth: obtaining the inheritance in Christ is not a mix of grace (what God does for man) and law (what man does for God), but grace alone. Like analogy, typology is not used to form truth but to further establish it.

The Argument of Exposing the False: In passages such as 4:17, 5:10, and 6:12-13, Paul actually attacks false teachers by exposing the error of their motives and teaching (some call this bashing!). This is legitimate, but notice he doesn't use only this style, and that he saves it for near the end, after he has firmly established the truth of Scripture. In 6:12, he shows that le-

galism is popular because it feeds the proponents' pride in human ability. It is not Christ in which they are glorying, but self. This is meant to distance the believers from such teachers for their welfare.

By these devices the New Testament writers winsomely convince us of scriptural truth and win our hearts and minds to the truth in Jesus. **U**

THE OLD TESTAMENT

It is helpful to realize that the Scriptures, especially in the Old Testament, have at least four levels of understanding. For example, a young person in school might be introduced to math—simple addition, subtraction, multiplication and division. Later, he discovers another level to numbers called fractions. Then later, another level with square roots and indices, etc., called algebra. And then perhaps another level is ventured into: the realm of calculus. The serious student of the Word of God will also discover different levels. To ignore any one of these levels is not to have a mature understanding of God and His will.

The Historical Level: Scripture took place in space and time. Thus, to be acquainted with the names of places, persons, dates, terminology, and stories is very helpful, especially as we wish to understand the OT background to the NT, which frequently refers to such. To be unacquainted with the term used or the narrative is to miss the point the NT writer might be making. For example, to say a political candidate for office is a modern day "Hitler" means nothing to a person who doesn't know the history of Hitler. To understand what Hebrews 13:13 means by going "without the camp" one must know what the "camp" is in OT history.

The Personal Devotional Level: Observing the experiences of others in their adventures with the Lord can teach us about God by example (Rom. 15:4). Observing others in order to learn by their example is a common way of learning. To personally learn of the

AND ITS LEVELS AND ITS LEVELS AND ITS LEVELS

Lord and what pleases or displeases Him is one of the reasons God had the stories of the OT recorded. Referring to Israel, 1 Corinthians 10:11 tells the church, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The Messianic Level: After our Lord rose from the dead, He revealed to the disciples that the Old Testament Scriptures concerned Him, not only the Prophets, but also the Law and Psalms (Lk. 24:27, 44). Thus, it is legitimate to look in Scripture for prophecies and pictures in typology that will illustrate the Lord Jesus and His gospel. We teach not only by words but also by visuals. So does God. Who can't get a visual picture of the gospel by looking at the tabernacle? One sees that the approach to God begins with one door. One must come first to the altar where there must be a blood sacrifice for sins. Secondly, one comes to the laver where there is a daily cleansing from defilement by the water.

The Christian Level: Peter claims the OT writers, filled with the Spirit, wrote concerning the grace that would come to the Christian and were ministering to us (1 Pet. 1:10-12). Many truths take their full doctrinal meaning when completed in the Person and work of Christ. That all the nations of the earth would be blessed in Abraham (Gen. 12:3) takes on its complete meaning in his seed, Christ (Gal. 3:16, 29), and those who would be united to Him by faith. Thus a doctrine for the Christian church is revealed. **U**

God's Masterpiece



O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy word. I have not departed from Thy judgments: for Thou hast taught me. How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way. Psalm 119:97-104

If I should live a thousand years and search it every day,
The precious Word of God would still shed light upon my way.
—Alice Hansche Mortenson

I SUPPOSED I KNEW MY BIBLE
*I supposed I knew my Bible,
Reading piecemeal hit or miss—
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms, the twenty-third,
Twelfth of Romans, first of Proverbs;
Yes! I thought I knew the Word.
But I found a thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.
Ye who treat the crown of writings
As ye treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steadier view.
You will kneel in very rapture
When you read the Bible through.*

[We thank] God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 Thess. 2:13

We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.
2 Corinthians 2:17

First I shake the whole apple tree, that the ripest might fall. Then I climb the tree and shake each limb, and then each branch, and then each twig, and then I look under each leaf.
—Martin Luther

When Stanley started across the continent of Africa he had seventy-three books, but as the journey continued through the days and weeks, he was obliged to throw away the books ones by one until they were all gone but his Bible. It is said that he read it through three times on that remarkable trip. It is the one book that lives through the ages, having stood the test of time.

Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works. Psalm 119:27

In order to understand the Bible we shall have to study it carefully. I was told in California that the purest and best gold that they get, they have to dig the deepest for; and so in the studying of the Bible, we must dig deep.
—D. L. Moody

The very same Holy Spirit who led these men to write longs to lead us today so we can understand. Without the Holy Spirit, the Bible is like an ocean which cannot be sounded, heavens which cannot be surveyed, mines which cannot be explored, and mysteries beyond unraveling. We must—we must—yield to the leadership of the Holy Spirit. —G. S.

The celebrated Dr. Johnson said to a young man who visited him on his deathbed, “Young man, attend to the voice of one who possessed a certain degree of fame in the world, and who is about to appear before his Maker: Read the Bible every day!”

Patrick

JOHN BJORLIE

On the coast of Britain there were small fishing villages peopled by Britons who had earlier been conquered by the Romans. There Christianity had gained a foothold, but the Romans had not penetrated Scotland or crossed the narrow sea to Hibernia, an island we know as Ireland. Whether Christianity gained a foothold among any of those barbarous Picts or Celts there we do not know.

The Celts, whose numerous tribes trafficked back and forth in slaves and in animals such as swine, were a fearsome lot. Occasionally they would launch out in small, oblong, skin-covered boats on pirate raids, and make for the British coast. Arriving by stealth, they would slink into an inlet village, rob the homes of infants and children, and be half a mile out to sea before the parents could mount a response. Back in Hibernia, the children were sold as slaves.

The town of Bannevem was Succat's (meaning "warlike") birthplace. We think it was along the Severn River in southwestern Britain. He was born into a Christian family of old British stock. Both his father and his grandfather were ministers of the Gospel and held offices in the church.

There are two crude documents from Succat's pen, his *Confession*, an autobiography in 25 chapters, and the *Epistle to Coroticus*. We know Succat by another name. The first sentence of his *Confession* reads:

I, Patrick, a sinner, the rudest and least of all the faithful, and most contemptible to very many, had for my father Calpornus, a deacon, the son of Potitus, a presbyter, who lived in the village of Bannevem of Tabernia; for he had a cottage in the neighborhood where I was captured. I was then about sixteen years old; but I was ignorant of the true God, and was led away into captivity to Hibernia.

From the information available, Succat was kidnapped and taken to Northern Ireland where he served a chieftain named Miliucc, herding swine. He wrote, "There the Lord opened the sense of my unbelief that I might at last remember my sins and be converted with all my heart to

To look at the missionary Patrick (389-461) we need to discriminate between the myth and the man. This becomes all the more difficult because his storytellers hail from the land of extravagant tales.



the Lord my God." Alive the the things of God, the spirit of prayer and supplication flowed from him. "Frequently during the day I prayed; more and more the love and fear of God burned, and my faith and my spirit were strengthened, so that in one day I said as many as a hundred prayers, and nearly as many in the night."

On his first attempt at escape he was captured, but trying a second time, he trekked to the southeast coast—perhaps 200 miles—where he was taken aboard a boat headed for Gaul. After a three-day voyage, they landed but found the country deserted and desolate. With his fellow sailors, he wandered for thirty-eight days, malnourished and desperate. Patrick won his fellow travelers to Christ after he had prayed that the men would have food; the prayer was scarcely ended when they heard wild boars approaching. Not just food, but the best food!

Tradition has it that in Gaul he encountered a monastic school where he studied the Word of God. There he had a vision of a man that he may have known, named Victoricus, carrying several letters. In the dream, he gave one to Patrick that began: "The voice of the Irish." As he read it, it seemed he could audibly hear the voices of the people he had lived with as a slave, and they were pleading with him, "We beseech thee, child of God, come and walk again among us."

Returning to Britain, he was reunited with his family and began making final preparations for his mission. Against his family's wishes, he crossed into that land of romance, barbarism, and violence in 432 AD. Probably coming ashore in the Wicklow area, south of present-day Dublin, he returned to the north where he had served as a slave and began his work, which eventually spread into the west. These places had no previous contact with the Gospel. In the eight centuries that the Celts had ruled and ravaged that land, little had changed. The blood lust of their gods only took and never gave. There was little to comfort. As warfare was glamorized and in the process life was trivialized. Their warriors prepared for battle by going into an altered state, called a "warp-spasm" complete with convul-

Patrick



sions, that sounds every bit like a demonic manifestation. As G. K. Chesterton put it:

*For the great Gaels of Ireland,
Are the men that God made mad.
For all their wars are merry,
And all their songs are sad.*

When you think of this savage audience, doesn't the story of Patrick explaining the Trinity by using a three leaf shamrock have an innocent appeal? We know that story is only a bit of folklore, but it certainly is true that Patrick believed in the Triune God as revealed in Scripture, and he certainly taught it. The charm of the shamrock story is the gentleness and familiarity of the illustration. This would have been quite a contrast to the paganism of the chieftains and Druids. Their gods were not at all charming. They were alternately fiercely obscene or ruthlessly brutal. The fruit of such worship was seen in the rampant slave trade and ritual human sacrifice.

The natural mind thinks that tough talk and a brave front will win the day. But Patrick lived to prove Paul's words in 1 Corinthians 12:31, "And yet show I unto you a more excellent way." He preached about a sacrifice that would free them from their ritual sacrifices. He preached a transcendent God who was also aware of all our activities, thoughts, and ways, a God who could be closer to them than their pantheistic gods. For Patrick, God was both holy and personal. There is an old hymn called *Saint Patrick's Breastplate*, thought to be written by Patrick at the time of his contact with king Loigaire and his conflict with the magical influences of the witches and practitioners of the black arts. We find in its lyrics the basic doctrines of sound Christianity. If Patrick did not write it, he could well have thought it as he bound upon himself, like a breastplate,

*The Word of God to give me speech,
The hand of God to protect me,
The way of God to go before me,
The shield of God to shelter me,
The army of God to defend me,
Against the snares of demons,
Against the temptations of vices,
Against the lusts of nature*

*Against every man who meditates injury to me,
Whether far or near,
With few or with many.*

*I have set around me all these powers,
Against every hostile savage power
Directed against my body and my soul,
Against the incantations of false prophets,
Against the black laws of pagandom,
Against the false laws of heresy,
Against the deceits of idolatry,
Against the spells of witches, and smiths, and druids,
Against all knowledge which blinds the soul of man.*

*Christ, protect me today
Against poison, against burning,
Against drowning, against wound,
That I may receive abundant reward.*

On first contact with the high chieftain, Patrick and a couple traveling companions were taken captive, but after fourteen days released. The hymn fittingly ends,

*Salvation is of the Lord,
Salvation is of Christ;
May Thy salvation, O Lord, be ever with us.*

Several small kingdoms all paid their respects to the high king Loigaire. Patrick gained his trust. Though it does not appear that Loigaire believed the gospel, an important inroad was made, despite the animosity of the Druids.

His life half spent, Patrick was a hard-bitten man. As unafraid as he was harmless, he was the kind of warrior that the weary Celts needed to hear. The people gathered in the fields and Patrick preached Christ. Other chieftains did believe and the converts began to multiply. It is claimed that Patrick saw 300 congregations of believers established in Ulster and Connaught, and that by the before his death said that "thousands" of Celts had submitted to Christian baptism.

During these thirty or so years of labor, Patrick appealed to trusted Christian friends in Britain and Gaul, such as Iserninus, and Auxilius. They came over to help, and many of them stayed on. One indicator of Patrick's phenomenal work is the absence of martyrdom stories among the early missionaries after him. His preaching had swept the opposition away, leaving

a great change over the island.

This does not mean that Patrick was universally loved. British clergymen begrudged his missionary success, and Patrick was not overly impressed with their level of spirituality, either. We get a taste of this in the *Epistle to Coroticus* where Patrick pleads with and castigates a British chieftain (who may have been a nominal Christian) because his soldiers had sailed into Ulster, murdered some Irish converts, and captured young men and women to be used as slaves.

That letter showed Patrick's rare compassion, in days when life was little valued. He loathed the Britons' haughty view that Irish Celts were subhumans, and though he was born a Briton, he called himself an Irishman. Patrick more than knew the Irish; he became one of them. He could have revised the formula of another great evangelist, "To the Irish I became an Irishman."

What shall we say about Patrick's liking for monastic life? He founded monasteries, including the one at Armagh which became a launching site for missionary work in Europe for future generations. Patrick's children in the faith were also enthusiastic builders and keepers of monasteries. There would eventually be 461 monasteries established across Ireland. What were these monasteries? They were an all-purpose retreat center, Bible institute, university, publishing house, and bed-and-breakfast, all rolled into one. Patrick gets credit for introducing to the island the Roman alphabet and Latin literature. Ireland's monasteries did not fall under the authority of Rome until after the takeover of Ireland in the 1170s under Henry II, king of England. For whatever reason, believers of every stripe were attracted to monastic life. Many monasteries on the continent of Europe were also totally independent of the Roman church.

Did the wave of Patrick's staff frighten all the snakes (and frogs) into the ocean? We doubt it. Did he have a showdown with the Druid priestcraft, Elijah-like? Perhaps. Some such event occurred to account for the drastic change that swept the island. Was he a miracle worker? He never even alluded to healings. Did he fast for forty days and forty nights atop a mountain now called Croughpatrick? Whether he did or didn't will probably go unnoticed by the pilgrims who annually fly in to walk barefoot up the thousand foot peak.

Everyone wants a piece of Patrick. The Baptists want him because he practiced immersion, while the Presbyterians claim him because he appointed presbyters, and is linked to Kilpatrick, Scotland (his traditional birthplace). Of course the Roman Catholics want his endorsement too. But the Patrick we know was not a denominational man. He never recognized the authority of Rome or its bishops, said nothing about purgatory or about confession to the priests as having anything to do with salvation, and he never venerated Mary. Patrick handled the Scriptures with reverence. He spoke of Scripture as intended by God for the free use of all Christians, and he never appealed to any other authority than the written Word. In his *Confession* there are no less than 35 quotations from the Bible. In fact, the weight of evidence is so strong that Patrick was not a Roman Catholic, that the Vatican has bumped him from the list of their official saints.

Their loss, our gain.

There was another man named Palladius who was commissioned by the Bishop of Rome to evangelize in the same area. His unremarkable career ended in death a year before Patrick came to Hibernia. There is no real evidence that Patrick was commissioned by any pope or that he ever visited Rome. In Philip Schaff's words, "The Roman tradition that St. Patrick was sent by Pope Celestine is too late to have any claim upon our acceptance, and is set aside by the entire silence of St. Patrick himself in his genuine works. It arose from confounding Patrick with Palladius. The Roman mission of Palladius failed; the independent mission of Patrick succeeded. He is the true Apostle of Ireland, and has impressed his memory in indelible characters upon the Irish race at home and abroad."

The four elements of success in his missionary labors in Ireland are: i) that at an early age he devoted himself to serve Christ; ii) that he was constantly in the spirit of prayer; iii) that he made use of the Word of God; iv) that he learned to stand alone.

MATERIALS FOR THIS ARTICLE TAKEN FROM.:

- P. Schaff, *History of the Christian Church*, Eerdmans
- A. Miller, *Miller's Church History*, Bible Truth Pub.
- P. Gallico, *The Steadfast Man*, Doubleday

U

Why Study Prophecy?

ROSS RAINEY

The prophetic scriptures have been badly abused by some, sadly neglected by others. But here are some good reasons to surmount the hurdles and reap the benefits of studying prophecy.

To anyone who knows anything at all about the Bible, it should be evident that we are living in prophetic times during which the stage for God's future program is rapidly being set for the fulfillment of long-promised events. One look at this restless, warring, sin-sick world around us is evidence enough that we are living in the "last days" of this age of grace (2 Tim. 3:1-9).

What is prophecy? Actually, the meaning of the term may be said to be threefold:

- 1) a for-telling in the sense of bearing a message or revelation for God, such as Haggai who was "the Lord's messenger in the Lord's message" (Hag. 1:13);
- 2) a forthtelling or the actual proclamation of the message itself;
- 3) a foretelling or proclamation of future events.

In a more restricted sense the word has reference to future events from the time of their utterance, prophecy having been briefly defined as "history written in advance."

While there are groups of Christians which have given the prophetic Scriptures their proper place and emphasis in preaching and teaching, the church as a whole has neglected them. As a result, various cults and "isms" have developed which have not only given undue emphasis to prophecy, but have mixed in a great deal of error with their teaching, and this, to the confusion and delusion of multitudes (Jehovah's Witnesses, British Israelism, Armstrongism, etc.).

Many unsaved people have a veritable mania for reading, hearing, and discussing prophetic subjects, but because they do not know the Lord, they have no genuine understanding of God's Word (1 Cor. 2:14). Then, too, there are some Christians who seem to be taken up with nothing but prophecy, having little regard for the rest of the Bible. The attitude of these, coupled with the uncertain sound trumpeted by the church, causes many believers either to neglect prophecy or to avoid it

altogether.

Basic to every reason that may be given for studying prophecy is the fact that no less than sixteen books in the Old Testament are prophetic, with between 50-75% of it prophetic in character. One twentieth of the New Testament is prophetic, making almost one-fourth of the entire Bible prophetic. To neglect or avoid prophecy, then, is to end up with a considerably abridged Bible.

In view of the preceding comments, let us now consider seven valid reasons for studying Bible prophecy.

IT CONCERNS OUR SAVIOUR (Acts 10:43; Rev. 19:10)

The Lord Jesus Christ is the primary subject of the Scriptures, and that He is the theme of the Old Testament is confirmed by Christ Himself (Lk. 24:25-27, 46; Jn. 5:39). Thus, as Revelation 19:10 declares, He is also the subject of prophecy, for the very spirit of the prophetic Word is to testify of Jesus.

Referring to the Lord Jesus, Eric Sauer has said: "He is the crown and the shining star of all prophecy."¹ Dr. Sauer has further stated: "The Old Testament tells *what* Christ is, the New Testament tell *who* He is, and in such a way that it becomes manifest that he alone knows 'Jesus' who recognizes Him as the 'Christ,' and he alone knows who the 'Christ' is who knows that He is 'Jesus.' So do the two Testaments correspond to the chief names of the Redeemer; the Old to the name of His vocation, Christ, the New to His personal name, Jesus; but both are inspired by one Spirit and explain each other."²

IT CONFIRMS OUR FAITH (2 Pet. 1:19)

A second basic reason for studying prophecy is that it confirms our faith. Fulfilled prophecy is one of the greatest evidences that the Bible is indeed God's Word, not man's. Concerning Christ's first advent alone, not to mention the prophecies concerning Israel and the Gentile nations, there are over 300 Old Testament prophecies, all of which have been fulfilled to the letter. At least 24 Old Testament prophecies regarding the events centering on the Lord Jesus Christ's death were fulfilled within a 24-hour period at the time of His passion (Mt. 27:46 with Ps. 22:1; Jn. 19:24 with Ps. 22:18).

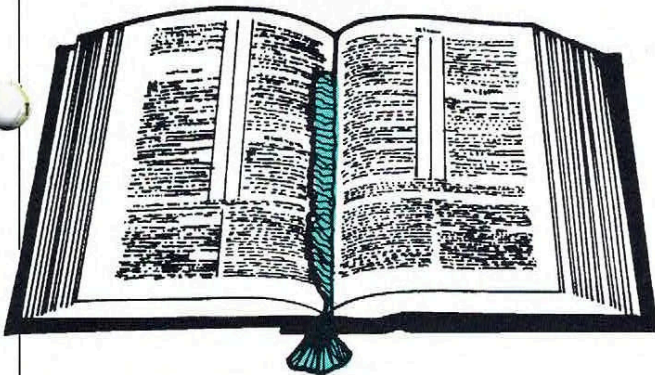
Regarding Christ's second advent there are over

Why Study Prophecy?

300 New Testament prophecies and, on the basis of fulfilled prophecy concerning His first advent, there is no question but that every detail regarding His second advent shall be fulfilled to the letter.

IT CORRECTS OUR THOUGHTS (2 Tim. 3:16)

Have you ever felt like the psalmist in Psalm 73:2-16? I have! The balance of the psalm discloses, through the psalmist's own experience, the Lord's answer to the problems and perplexities which surround us. A knowledge of prophecy enables the believer to know what the Lord's overall purposes are, and with confidence and certainty he can look to the One who



holds the future, knowing that some day all evil shall be justly judged, all sin will be put down forever, and Christ shall be enthroned throughout His creation. It is the Word of God that will keep our thinking on the right track, remembering that almost one-fourth of that Word is prophetic.

IT CLEANSSES OUR LIVES (1 Jn. 3:3)

"That blessed hope" should have a practical cleansing effect on our daily lives. Living in the light of it should, and will, prompt confession of sin, weed out unbecoming conduct and conversation, and deliver us from those "weights" which hinder our running well in the race set before us (Jn. 17:17; Heb. 12:2).

IT COMPELS OUR SERVICE (Rev. 20:11-15)

To contemplate from God's prophetic Word what it

means for the lost around us to perish without Christ compels us to serve our Lord in every possible way. It spurs us on to get out the gospel message, for the time is short in which we may do His work down here (Jn. 9:4; Eph. 5:16; Col. 4:5).

IT CONFORMS OUR WAYS (Col. 3:1-4; 2 Pet. 3:10-14)

The Apostle Paul's consuming ambition is expressed in Philippians 3:10, the last line reading, "being made conformable unto His death." He elsewhere expressed God's great purpose for His saints, that we might "be conformed to the image of His Son" (Rom. 8:29). The study of prophecy, and especially those passages concerning Christ's future glories, will help us to conform our ways to His that we might be true ambassadors for Him in this world and become more like Him (1 Jn. 4:17). Christ's interests and coming glories should be our supreme interests as those who represent Him. We should seek to "follow His steps" (1 Pet. 2:21), which will mean a minus sign thrust through the upright "I" of self (Jn. 12:24; Gal. 2:20; see Rom. 12:1-2).

IT COMFORTS OUR HEARTS (1 Thess. 4:13-18)

Apart from such prophetic passages as 1 Thessalonians 4:13-18, it would be a sad and grim task indeed to stand by the graveside of a loved one in Christ with no certainty of the future order of things, and to be always left wondering what will take place in that coming day. Such a glorious and classic passage as this dispels all doubt, filling the heart with comfort and cheer, even joy in the midst of sorrow.

Perhaps there is no more fitting capstone to our brief study of this highly important and practical subject than the words of the Apostle Peter in 2 Peter 1:19, "The word of prophecy was fulfilled in our hearing! You should give that word your closest attention, for it shines like a lamp amidst all the dirt and darkness of the world, until the day dawns, and the morning star arises in your heart" (*J. B. Phillips trans.*).

ENDNOTES:

1. Eric Sauer, *The Dawn of World Redemption*, p. 155.
2. *Ibid.*, p. 156.



Gold Mining Tools

KEVIN B. SHANTZ

So you want to study the Bible? Where do you start? How do you make sense of it all? Allow me to suggest a few helpful books.

The Joy of Discovery in Bible Study by Oletta Wald is an excellent starting point. This book will teach you how to read the Bible, how to observe what is really there, and sometimes more importantly—what is not. Each chapter contains numerous practical exercises to help reinforce the skills being taught. It would be well suited to a group Bible study or Sunday School class.

The premise of the book is that there is a systematic, methodical way to study the Bible, and that by being systematic, we are much more likely to grasp the true meaning of the passage we are studying. At only 96 pages, this book can easily be read in an evening, but learning the concepts and doing the exercises will take much longer.

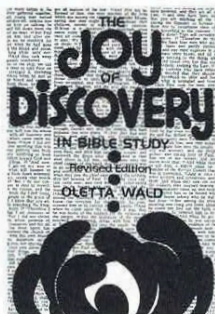
Wald's book is based on the larger work, *Methodical Bible Study*, by Robert Traina, an in-depth guide written for seminary students. While very thorough, it is too academic for my tastes. Wald has digested Traina and provides his material in a much more accessible form.

While Wald provides great help in observing what the Bible says, she largely leaves the subject of interpretation alone. Yet interpretation is the area that often causes the greatest difficulty.

God Has Spoken But What Has He Said? by H. A. Habermehl is a recent attempt to provide guidance in this area. Subtitled, *A Coherent Guide to Interpreting the Bible for Yourself*, this book takes hermeneutics and makes it easy to understand. The author outlines eight basic principles of interpretation and then provides copious examples of their application. He suggests three criteria for judging an interpretation's validity:

- 1) Does the resulting meaning clarify the text?
- 2) Are apparent contradictions eliminated?

You can mine with your bare hands, but sometimes it helps to have some tools designed for the job.



3) Are multiple meanings reduced to one which is obvious?

His chapters on spiritualizing are particularly helpful. Typology is an area of interpretation that has been abused on one hand by hyper-spiritualizers and by rigid grammatical-historical interpreters on the other. Habermehl suggests eight different levels of types, each category having a descending level of "authority." At the top level are those items which are explicitly declared to be types in Scripture—"That rock was Christ..." (1 Cor. 10:4). At the bottom level are those items where there is no scriptural indication at all of a spiritual meaning and the parallel is simply a product of the interpreter's imagination. As one descends the scale from one category to the next, there is a decreasing amount of "purity" and an increased chance of false doctrine. By this scheme of categorization, Habermehl validates the typical principal while at the same time providing safeguards against its abuse.

Habermehl seems convinced that theologians have made the Scriptures seem far more complex and complicated than they really are. In his search for clarity he seems to lean at times towards the opposite extreme of oversimplification. Nevertheless, this book will provide much helpful guidance in interpreting the Word of God. Not all will agree with his conclusions as he applies his principles to the controversial issues of election, divorce, and prophecy in the closing chapters of the book.

Other recommended books on these topics include *Basic Bible Interpretation* by Roy B. Zuck and *Knowing Scripture* by R. C. Sproul. All are available through UPLOOK Ministries:

<i>The Joy of Discovery in Bible Study</i>	6.99
<i>Methodical Bible Study</i>	19.99
<i>God Has Spoken but What Has He Said?</i>	11.95
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TRUE TO THE FAITH

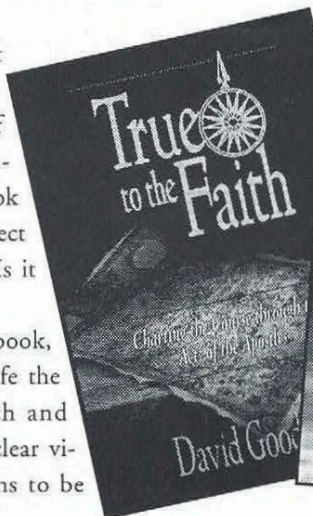
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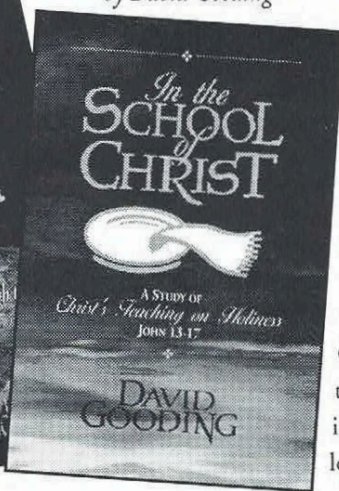
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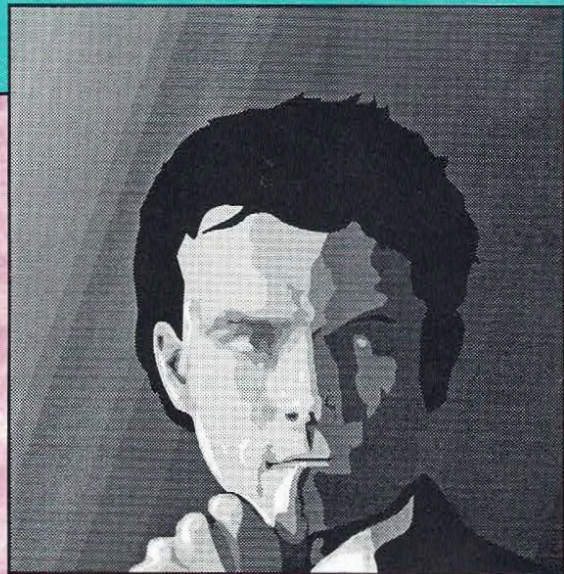
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The Skeptic's Mistake



We were heading by bus through the parched land south of Amman, Jordan, on our way to Petra. Mile upon mile of undulating wasteland met our gaze on every side. It produced a kind of stupor among the young travellers, and the local guide we had on board was attempting to fill the time with banter. At one point, he decided to enlighten us on one seeming difficulty in the Scriptures—the longevity of those recorded in the early chapters of Genesis.

“You know those people who supposedly lived eight- or nine-hundred years? It really wasn’t like that. You see, the people in those days didn’t use a solar calendar; they used a lunar one. So you must divide those numbers by 12. If it says they lived 900 years, divide that by 12...let’s see...that would be about 75 years old. See? Just like us!” He smiled benignly on his youthful charges. How could anyone argue with that?

“Isn’t the Lord wonderful!” came a response from one of the passengers. “The Bible says Enoch had his son Methuselah born to him when Enoch was 65 years old. That would make Enoch a father at $65 \div 12 = 5.5$ years old! What an amazing God!”

“I give up on you boys,” replied the Arab, and sat down in silence for the rest of the ride, perhaps to contemplate the magnificent way God has protected His Word from the skeptic’s doubt. Isn’t the Lord wonderful!